

Decolonizing the Colonizer: Indigenous Education as the
Foundation for Mainstream Teacher Education in Hawai‘i
and Aotearoa New Zealand

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Abstract

Despite decades of advancement in Indigenous education, mainstream *a'o/ako* (teaching and learning) in Hawai'i and Aotearoa New Zealand (Aotearoa) remains predominantly shaped by Western, Eurocentric, settler colonial paradigms. Within this context, Indigenous education is frequently treated as a “side dish” primarily for Indigenous students or as a token gesture, rather than serving as the *kahua/kaupapa* (foundation) for all learners. This research study provides guidance on how to accelerate the decolonization and indigenization of mainstream teacher education programs (TEPs) to intentionally ground in Indigenous knowledge systems and practices. The research also further clarifies the role of non-Indigenous *kumu/kaiako* (educators) in supporting Indigenous resurgence efforts, offering context, content, and strategies for us to serve as transformational allies.

Grounded in an Indigenous Research Paradigm, this study weaves together Indigenous and Critical Western theories reflective of the context of the study and the positionality of the researcher – *Kaupapa Māori* (Māori philosophical approach), *Kānaka 'Ōiwi* (Native Hawaiian) epistemologies, Critical Pedagogy, Settler Colonial Studies, and Liberation Psychology. The theoretical underpinnings are anchored in *mo'okū'auhau/whakapapa*, frameworks that emphasize the interconnectedness of people, place, and the natural and supernatural worlds tracing genealogical relationships and situating individuals and experiences within a broader cosmological, historical, and relational context. The Indigenous Empowerment Theory (IET) developed by Keaomālamalama (Kawai'ae'a et al., 2018) guides the literature review and provides a framework for the historical analysis of education systems in Hawai'i and Aotearoa with a focus on colonization, decolonization, indigenization, and allyship.

Drawing on decolonizing and qualitative methods of oral storytelling and semi-structured interviews, the study gathered *mo'olelo/pūrākau* (stories, narratives), *'ike/mātauranga* (knowledge, wisdom), and *mana'o/whakaaro* (thoughts, opinions) from 22 Hawaiian and Māori Indigenous education leaders. The research focused on two key questions:

1. What are future visions for mainstream TEPs grounded in Indigenous knowledge systems?
2. What roles can non-Indigenous *kumu/kaiako* take to support Indigenous resurgence?

The interviews were analyzed using Interpretative Phenomenological and Thematic Analysis approaches. The richness of the interview introductions warranted a dedicated chapter of first-hand *mo'olelo/pūrākau*, enhancing the literature review and centering Indigenous voices. A central metaphor emerged from the analysis: the three-*whiri wahakura*, a harakeke flax bassinet woven with three foundational braids. This metaphor offers key insights into Indigenous

knowledge constructs and serves multiple roles as the methodological framework, the organizational structure of the thesis, and a symbolic representation of the study's findings, encapsulated in the Wahakura Framework to Decolonize and Indigenize Education. The framework emphasizes that to transform, heal, and rebuild mainstream education – to decolonize and indigenize – we must work at the individual, programmatic, and systemic levels. The study also proposes a transformational allyship model that involves deprogramming and reprogramming Western cultural constructs. This model creates opportunities for genuine partnership with Indigenous peoples in shaping an “Indigeneity of the future” (Royal, 2011).

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signature

24/5/2025

Date

Declaration of Collaboration

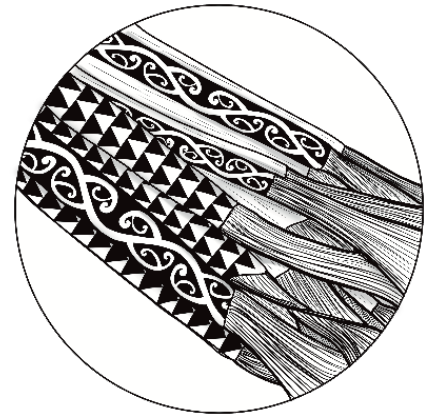
While my name sits at the beginning of this thesis along with my supervisors, this was far from an individual effort, and I have no right or desire to claim ownership. Without the contribution of the interviewees, the story would not hold depth and richness. Additionally, the collaboration with my *raranga kaiako* (harakeke weaving teacher), Shelley Bell, and my graphic designer, Sarah Hikuroa, helped bring forward a metaphor for the study that centers and uplifts *'ike kupuna/taonga tuku iho* (Indigenous ancestral knowledge, wisdom, and treasures) through a process of care and relational practice.

The process for weaving a three-*whiri wahakura* (baby bassinet with three foundational braids) represented in this research was taught to me by Shelley Bell (Ngāpuhi, Tainui). Shelley is a *kairaranga harakeke* (traditional weaver of native New Zealand flax) taught the practice of weaving by *Whaea* (Aunty) Kahutoi Te Kanawa and other master weavers credited with reviving the lost traditions at Te Whare Wānanga o Wairaka (Unitec). Over the years, Shelley has evolved and shared her practice through active engagement in *Te Whare Pora* (The House of Weaving). Throughout the research study, I sought the blessings and guidance of Shelley and her husband Todd to ensure that the knowledge shared was *noa* (free) to be disclosed. Without their graciousness to share the teachings of Te Whare Pora and guidance to ensure that the knowledge was accurate and appropriate for public disclosure, the Three-Whiri Wahakura Methodology would not have emerged.

The illustrations included in this research study were designed by Māori artist, Sarah Hikuroa (Ngāpuhi, Waikato, Ngāti Maniapoto), and came to light through a collaborative process. Sarah is currently based in *Tāmaki Makaurau* (Auckland). She studied art and design and has a mixed media background using digital media, jewelry, painting, *rongoā* (traditional Māori medicine), and *hue* (calabash) to recall, reflect, and explore inherent patterns that depict *pūrākau* (Māori stories), *te taiao* (the environment), and *whakapapa* (ancestry). She and I belong to Aotearoa-based *hula hālau* (school of Hawaiian dance) Ka Pā Hula o Keaohololā under the guidance of *Kumu* (teacher) Keonilei Fairbanks Leali'ifano.

Sarah shares her approach to designing the wahakura illustrations: Over the course of several *wānanga* (deliberations, discussions), we discussed Jessica's *whakapapa* (ancestry), her connections to *tangata whenua* (Indigenous Māori people) and *Kānaka Maoli* (Native Hawaiians), and how they have influenced her and her approach to the research and thesis. With our collective knowledge of weaving harakeke, we mapped out her research process and created illustrations to depict each stage. It seemed appropriate to incorporate Māori and Hawaiian

patterns depicting the origin of much of the *mātauranga* (knowledge) and then weave them together in the wahakura designs. The *kōwhaiwhai* design, or painted scroll ornamentation commonly used on Māori meeting house rafters, is based on the *kōiri*, a *koru* or spiral shape pattern repeating and turning back into itself. The *ala niho* is a traditional Hawaiian triangular pattern. Both patterns share themes of *whakapapa* (ancestry, genealogy), regrowth and the regenerative flourishing of our *taiao* (environment), revival, guidance, protection, renewal, journeying, and succession. Additionally, the sequential imagery depicts the process of creating a wahakura that parallels Jessica’s PhD thesis chapters.



Note: Artificial intelligence was not used at any point in the development of this thesis.

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The person writing these acknowledgements is not the same person who started this PhD journey five years ago and definitely not the same person who began a journey of decolonization two decades ago. In 2003, I was accepted into a PhD program, but I chose not to walk down that path at that time. I am grateful that choice was made. When I look back on it, I believe the work that I would have conducted at that time would have simply been a perfunctory exercise of progressing through the academy. I didn't have a story to tell or a good reason to tell it. I had a shallow sense of self and little real-world experience to help me make sense of the complex nature of this human existence. The people and places I have encountered in the past twenty years have enriched, guided, supported, and challenged me to deprogram and reprogram my settler colonial cultural codes leading to a deeper sense of self and connection to the world. They have given me the strength to confront my White privilege, move through White fragility responses, and serve as a bridge and support for others who are looking to decolonize their ways of knowing and being. These acknowledgements extend beyond those listed to the many people and places that have enriched this journey; that have given me a story to tell.

The completion of this thesis marks an important point in time on this journey and an opportunity to reflect and give thanks. I am foremost grateful to my family; those living now who I have shared this life with and those that have passed who I represent in the present. This research study has been an opportunity to learn about my ancestors and uncover and share their stories, many of which have been long buried, bringing me closer to my family and closer to myself. I gave birth to my daughter at the same time as I started my research journey, and the two have grown together. All I do is for my Tillie Mitakimahina: my beautiful, kind-hearted, fiery, tough as guts, smart as a whip, blended child of *Te Moana-Nui-a-Kiwa* (The Pacific) who represents all those that came before me and her father, Frank Bunce, and our future hopes and dreams. She is my light and my inspiration, and I will work tirelessly to help create a world worthy of her. I am grateful to my husband, Frank, who has supported me throughout this journey and allowed me the luxury to dive deep into places he may not understand but never held me back from.

Mahalo nui/ngā mihi nui to my interview participants who entrusted me with their stories. There would be no thesis if they had not been willing to share with me. My primary goal was and is to uphold their mana, honor their tireless dedication and commitment, and help *'auamo kuleana* (carry the responsibility). That gratitude extends to my supervisory team – Professor Tania Ka'ai, Hēmi Dale, and Dr. Keiki Kawai'ae'a. These three individuals and their *'ohana/whānau* (families) have paved the way for so many of us to walk behind. They are living treasures, and it has been a privilege to learn from and be guided by them. They took a risk on backing a

Haole/Pākehā (person of European descent) from the continental United States, and I am honored that they feel I have represented them, their communities, and their life's work in a respectful way while advancing the work they have tirelessly carried out. Through Te Ipukarea Research Institute, Professor Tania Ka'ai and her right hand, Tania Smith-Henderson, continuously work to uplift their postgraduate students – organizing writing retreats and providing comprehensive supports and resources allowing for a group of like-minded and dedicated students and scholars to gather and learn from one another in a safe space. The people I have met in that space have touched me and my family's life, and I am especially grateful to Dr. Hazel Abraham, Dr. Nogiata Tukimata, Tia Barrett, and Dr. Zena Elliott, who I first met at the Te Ipukarea writing retreat in 2021. I feel a deep sisterhood with these amazing *wāhine* (women) as we have moved through our PhD journeys together.

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Last, but definitely not least, ngā mihi nui to Shelley Bell, her husband, Todd, and her weaving *rōpū* (group) for sharing the lessons of *Te Whare Pora* (The House of Weaving) and how to weave three-*whiri wahakura* (flax bassinet with three foundational braids). I am beyond grateful that Shelley gave me her blessing to share some of those lessons through this study. It is the Indigenous practices of Hawai‘i and Aotearoa that give full life and expression to these lands; lands that I reverently call home and where I take my *kuleana* (responsibility, privilege) as an Aloha ‘Āina Patriot and Tangata Tiriti very seriously. It is in these spaces and places and with these beautiful people that I have been able to reconnect to myself, my family, and the land, and to decolonize and indigenize my ways of thinking and being. The journey will never end, but this is an important time to express my deepest gratitude. My only hope is that these pages and the words within them can give back in some way to uplift Indigenous resurgence in Hawai‘i and Aotearoa and beyond.

Preface

Kia ū ki tou kāwai tupuna, kia mātauria ai, i ahu mai koe i hea, e anga ana koe ko hea.

Trace out your ancestral stem, so that it may be known where you come from
and where you are going.

-Reverend Māori Marsden, Te Aupōuri¹

This is a story of voyaging into the dark places in our ancestral memories where the ick and slime reside to uncover the potential for healing, growth, and light to emerge. We each carry an ancestral stem, but over successive generations many of us have been brutally disconnected from the roots that anchor those stems. Systematic dismembering of ancestral roots and connection to land has been playing out for centuries in various parts of the world by different peoples and cultures. But it can be argued that the Western Eurocentric colonial construct has been the most far-reaching, sustained, and “successful” effort to radically alter the global cultural landscape, or, to put it more bluntly, to enact cultural and epistemological genocide and homogenization on a global scale. The predominance of Western constructed, English-based education systems worldwide is a prime example of the effectiveness of these colonial practices. Over progressive waves rippling out from Europe, cultures around the world have been forced and coerced to believe that the best way for their children to be successful on this planet is to learn a foreign tongue and turn their backs on traditional knowledge systems and practices. In turn, their children’s education is turned over to “professionals” who, in many cases, are not from their community and are trained in a fundamentally different way of viewing the world.

Due to its geographical location and vastness, *Ka Moananuiākea/Te Moana-Nui-a-Kiwa* (The Pacific Ocean) would be one of the last regions to feel the pressures and devastation of European colonialism. While many of the cultures closest to the epicenter of the design of this power structure have since been extinguished or dramatically transformed, many cultures of the Pacific have retained aspects of their traditional ways of knowing and being. For the past half century, the Indigenous peoples of Hawai‘i and Aotearoa New Zealand (Aotearoa) have been fighting a war to re-member, re-vitalize and re-enact their cultures and uplift their individual and collective *mauli ola/mauri ora* (life force). This thesis hopes to help shift the focus of those in positions of privilege and power in our education systems away from a “White Savior” focus of “helping or saving disadvantaged people” to a hard reflective gaze on how we recalibrate our moral and ethical compass and tear down settler colonial cultural constructs that are harming ourselves, those around us, and the environment. It also asks, “what do we become when we dismember our settler colonial cultural constructs that have defined us for generations? Does decolonizing the colonizer offer an opportunity to co-develop an “Indigeneity of the future” as described by Royal (2011) where “our interest is to explore the possible epistemology of

¹ As cited in Metge, 1995, p. 46.

Indigeneity, one that sees Indigeneity as a dimension of human experience and grounded in a feature of human condition” (p. 85).

This thesis stems from my personal journey of deprogramming and reprogramming my settler colonial cultural construct. I have spent the last 20 years unlearning much of what and how I was taught and searching for answers on how to reconstruct a worldview that is not rooted in DIE – domination, individualization, and exclusion (Laenui, 2000a). This begins with the belief that there is no one right way to live as the land you live on should dictate how to live. As Daniel Quinn (1992) frames it, I want to stop living a Taker story that believes that “the world belongs to man,” and I want to start living a Leaver story that believes “man belongs to the world.”

Some background. I was born in Virginia and raised in Texas to a WASP (White Anglo Saxon Protestant) mother of Western European, primarily English, Irish, Scottish, and German ancestry with our eponymous ancestor arriving from England in the Massachusetts Bay Colony as an indentured servant in 1628 and a father of Eastern European Jewish descent whose grandparents emigrated to the United States (US) at the turn of the 20th century (1895-1909) from the Russian Pale of Settlement fleeing widespread anti-Semitism. I come from a family of academics, psychologists mainly, and my Jewish grandfather planted in me the desire to ask the “why” of things. I grew up in a small Texas town steeped in the myths of White, Christian, American greatness, superiority, and normality, which I found myself questioning from an early age. When I was 19, my father moved to Hawai‘i, and I followed him to attend the University of Hawai‘i, Mānoa (UHM). It was there that I was introduced to the word Indigenous and came to understand that there was a Native Hawaiian people, language, and culture; something I had not been exposed to growing up on the US continent; something very different from the grass skirts and coconut bras branded in our ethos of commodification. I was introduced to the concept of *aloha ‘āina* (deep love and respect for the land) that would forever alter my worldview. This was the spark that ignited my personal journey of deprogramming and reprogramming as I began to see how harmful it was to the people and places where I resided, including people from my own cultural background despite the privileges it offered.

Two decades later I would move to Aotearoa and start a family of my own with my Niuean/*Pākehā* (New Zealander of European descent) husband. In Aotearoa, concepts of Indigeneity and decolonization along with *whakapapa* (genealogy, lineage), *tino rangatiratanga* (sovereignty), and *mana motuhake* (mana through self-determination and control over one’s own destiny) are woven throughout mainstream social commentary. This national conversation has added new layers to my reprogramming by providing alternative visions to the seemingly pre-determined Western socio-political and educational constructs. A desire to gather the tattered pieces of my own whakapapa; to repair and re-weave them into a tapestry that can

contribute to a wholeness of self and my environment; a desire to ask the “why” of things drives this research. It is my personal voyage that I humbly offer; a philosophical study on “decolonizing the colonizer” to better understand who we are and who we can be when we strip away settler colonial cultural constructs. This thesis asks how our education systems, specifically our *kumu/kaiako* (teachers) and teacher education programs (TEPs), can actively work to reconnect us to our roots, to the land we inhabit, to cultural beliefs and practices that bring us back to ourselves.

Naming Conventions and Sources

US English will be used as this is my native tongue. However, direct quotes from those speaking in New Zealand English will be reproduced in that written form. *‘Ōlelo Hawai‘i* (Hawaiian language) and *te reo Māori* (Māori language) terms will be italicized the first time they are used in a chapter and an English translation will be included in parentheses with the Hawaiian term listed first. I chose not to repeat English translations every time as an encouragement for the reader to seek out the word, understand it in context, and try to remember it, if they were not already familiar. However, if the context of the word changes, English translations will be provided to note the change. The best effort is made to identify terms that have similar meanings in both languages, listing the *‘ōlelo Hawai‘i* term first, but there are some terms that are unique to their context. Where interviewees are directly quoted, especially in Chapters 5-8, brackets are provided to translate *‘ōlelo Hawai‘i* and *te reo Māori* terms. A comprehensive glossary of all Hawaiian and Māori terms is included. Most translations are pulled from Ulukau Hawaiian Electronic Library for *‘ōlelo Hawai‘i* and the Te Aka Māori Dictionary Online for *te reo Māori* unless otherwise noted through citation or deeper explanations. Appropriate diacritical marks will be used, although cited materials will be reproduced in their original form. A macron designates a long vowel in both languages. In *‘ōlelo Hawai‘i*, a reversed apostrophe is known as an *‘okina* and represents a glottal stop or pause in speech. Any fault in translation or spelling is my fault alone – *e kala mai/aroahamai* (my apologies). The terms Native Hawaiian, Kānaka Maoli, and Kānaka ‘Ōiwi will be used interchangeably to refer to those who trace descent to the Hawaiian Islands prior to European contact in 1778. The terms Māori and tangata whenua will be used to class those who trace descent to Aotearoa prior to European contact in 1769². Aotearoa New Zealand will be referred to as Aotearoa unless otherwise specified.

Nānā i ke kumu (look to the source) is a Hawaiian saying that asks us to acknowledge where and how knowledge has come to us. There are many versions of the stories shared, and, therefore, there is a considered effort to acknowledge and cite the source from which the

² See Appendix A for further details on the terms.

information is coming while acknowledging that this is one version of that story, but there may be others that are equally valid. When possible, the first time an author is cited, context on their background will be provided in the footnotes to help situate the knowledge.

‘Ōlelo No‘eau/Whakataukī/Whakatauākī

‘Ōlelo no‘eau/whakataukī/whakatauākī³ (proverbs, poetical or significant sayings, witticisms, figures of speech, formulaic expressions) succinctly capture complex and deep meanings, values, and thoughts elegantly depicting Hawaiian and Māori worldviews that allow for the passing of *‘ike kupuna* (ancestral/elder wisdom) and *he taonga tuku iho* (treasures handed down from the ancestors).

These comparatively short texts served the purposes in the oral society of succinctly referring to guidelines for behaviour, religious and philosophical concepts, historic events, famed ancestors, and the characteristics of individuals, tribes and places; and so they are an archive of information about the old world. (McRae, 2017, p. 81)

The use of ‘ōlelo no‘eau/whakataukī/whakatauākī throughout the thesis reflects my commitment to utilize Hawaiian and Māori education practices demonstrating their value and importance as *a‘o/ako* (teaching and learning) tools. As Eleanor Williamson, an assistant to the famed Hawaiian historian, Mary Kawena Pukui, shares, “To know the sayings is to know Hawai‘i” (Pukui, 1983, p. xix). Mead and Grove (2003)⁴ express that for modern Māori, these sayings “are not merely historical relics. Rather they constitute a communication with the ancestors. Through the medium of the words it is possible to discover how they thought about life and its problems (p. 9).” As such, we use these wise sayings to better know the people and places we are privileged to call home. The majority of ‘ōlelo no‘eau that do not include references are taken from Pukui, M. K. (1983) *‘Ōlelo No‘eau: Hawaiian Proverbs & Poetical Sayings*, and whakataukī are taken from Mead, H. M. & Grove, N, (2003) *Ngā Pēpeha a Ngā Tīpuna: The Sayings of the Ancestors*. However, some proverbs were not included in these two reference books and authors could not be identified.

Chapter Progression

The thesis rests in the metaphor of *raranga* (weaving) a three-*whiri wahakura*, a woven *harakeke* (flax) bassinet with three foundational braids, that serves as protection of our most precious *taonga* (treasure) from the dangers of a dysfunctional society. The *wahakura* is a vessel to hold and protect our babies woven together using local Indigenous knowledge and resources

³ Pēpeha/pepeha and whakatauākī are noted as synonyms for whakataukī. A specified difference between a whakataukī and a whakatauākī is that the author is known and quoted for a whakatauākī.

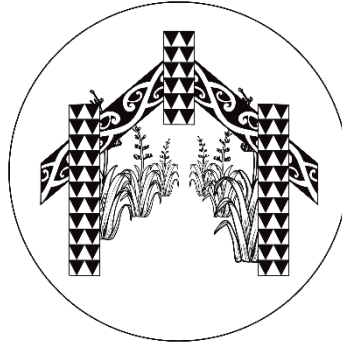
⁴ Sir “Sidney” Hirini Moko Haerewa Mead (Ngāti Awa, Ngāti Tūwharetoa, Ngāi Tūhoe, Tūhourangi) is a leading Māori scholar, writer, educator, and artist. Neil Grove was a Pākehā who learned te reo Māori and, in partnership with Sir Mead, dedicated his later years to collecting whakataukī.

and infused with whakapapa – each strand woven in represents a piece of the child’s lineage that will protect and guide them on their journey. The wahakura provides an eloquent metaphor for how we might approach education and move away from failing systems and harmful worldviews and practices to instead design and grow learning environments that meet the diverse needs of our *keiki/tamariki* (children) and their *kaiāulu/hapori* (communities).

Chapters one to five are comparable to the preparation needed to weave the wahakura including setting the intentions, identifying the harakeke to be used, gathering and cleaning the *rau* (leaves), and preparing the *whenu* (strips of harakeke), all while following the appropriate *tikanga* (protocols and correct procedures) that ground and guide the research. Chapter 1 serves as the *waharoa* (gateway) to the research where I position myself and explain my relationship to the study while detailing the rationale behind comparing Hawai‘i and Aotearoa and introducing the significance and intentions of the research. Chapter 2 is the *pā harakeke* (cultivated flax garden) representing the theoretical underpinnings of the research to demonstrate the values and perspectives from which the research emerges and how they are woven together. Chapter 3 is represented by the tools required to weave harakeke further detailing the wahakura methodological process and metaphor along with the data and analysis process. Chapters 4 and 5 are akin to the preparation of the rau harakeke. Chapter 4 is a traditional Western literature review while Chapter 5 offers *mo‘olelo/pūrākau* (oral narratives) gathered from the interviews that bring life to the literature review.

Once the materials are gathered, cleaned, and prepared, we turn to the process of weaving them together in chapters six to eight, each representing a whiri of the wahakura. The first whiri in Chapter 6 focuses on the education system. Chapter 7, the second whiri, focuses on the role of non-Indigenous kumu/kaiako. The third whiri in Chapter 8 focuses on teacher education programs (TEPs). Chapter 9 will complete the process by weaving the sides and locks of the wahakura representing the conclusion, recommendations, and areas for future research.

Chapter 1 Introduction



*Te Harakeke, te Kōrari
Ngā taonga whakarere iho
O te Rangi, o te Whenua, o ngā Tūpuna
Homai he oranga mō mātou
Tihei mauri ora*

-*Karakia* (prayer) to begin weaving

Let us begin by setting the *kahua/kaupapa* (foundation) for this research. Chapter 1 is the *waharoa*, or a traditional entrance or gateway into a *marae* (communal meeting place of Māori) or other place of significance. The *waharoa* represents a threshold to pass through signaling readiness to engage with the research. I begin by positioning myself and explaining my relationship to the study to provide readers with the context and, hopefully, trust needed to engage with the thesis. I then detail the rationale behind comparing Hawai‘i and Aotearoa and the significance of the research.

1.1 Positioning Myself in the Research

This research begins with an 11-year-old girl in a small Texas town who finds herself in Sunday school for the first time. The Sunday school teacher, who is also her intermediate school English teacher, impresses upon the students the belief that if you do not believe that Jesus is God’s only son and accept him into your heart, you will go to Hell, a damned place of fire and brimstone. This girl knows very little about her family history, but she knows that her father and his family are Jewish, and they do not believe in this story. This young girl thinks, “How can I condemn the family that I love to Hell? I cannot, therefore, I cannot believe in this story.” The commitment to this belief will separate her from the community she is raised in. This narrative of condemnation and absolute rights and wrongs was all pervasive in the community where this girl grew up, and it pained her. But from this pain, a desire was sparked to voyage; to understand where this need to condemn others to Hell came from and if there might be other ways to believe that would sit right with her.

This girl grew up and moved to Hawai‘i at 19 to follow her father and attend the University of Hawai‘i, Mānoa (UHM). It was in Hawai‘i where she encountered Native Hawaiian people and

their culture as well as Buddhism, both of which would send her deeper on her voyage. Two key memories from that time over 20 years ago stand out to this day. The first was reading *The Four Noble Truths* by His Holiness the XIV Dalai Lama (1997) after visiting the Mu-Ryang-Sa Korean Buddhist Temple in Pālolo Valley. In the introduction, the Dalai Lama states:

Generally speaking, I believe that all the major world religions have the potential to serve humanity and develop good human beings. By ‘good’ or ‘nice,’ I do not mean that people look good; I mean that they have a good and more compassionate heart. (p. 1)

The Dalai Lama goes on to share that he believes that it is best to practice the traditional religion of where you come from since pursuing another way may cause emotional and intellectual difficulties. However, if your traditional religion is not effective for you, then perhaps, after much reflection and consideration, the Buddhist approach may be right for you to adopt. In doing so, you should not criticize your traditional religion and claim that it is inadequate for it may be right for others to follow. “We must therefore appreciate the potential in each religion, and respect all those who follow them” (p. 3). This girl had never heard a religious leader offer a compassionate view of acceptance for other ways of believing. Her soul lit up. Even though it might cause emotional and intellectual difficulties, she felt her way of being now had a path to follow; one that allowed for diversity and difference to co-exist.

At the same time she was introduced to the Hawaiian concept of viewing land as something that you are intimately related to, as a mother figure, and the role of human beings is to *mālama*, or take care of, tend to, and protect and sustain the land, not own her, buy and sell pieces of her for profit, and do with her as you please with no consideration for her wellbeing or the wellbeing of all she is mother to. Again, this girl’s world was rocked to its foundation. How could this be that there was another way of viewing our relationship to land that was not one of domination and ownership, but of interconnectedness and care? She had not been exposed to any other way, but this view rang deep and true; it vibrated in her as being *pono* (true, valid, honest, genuine, sincere, upright, moral, fair, beneficial).

I am that girl, and two decades later I am still on this voyage; a voyage to deprogram and reprogram my settler colonial cultural constructs, my operating system, to one that resonates as *pono* for me, the land I live on, and all its beings. I was born in Virginia, raised in Texas, and have lived in Florida, Hawai‘i, Washington DC, and California while travelling the world. I currently live in Aotearoa with my Niuean/Pākehā husband, our 4-year-old daughter, and *whānau* (family) including five stepchildren, seven *mokopuna* (grandchildren), and countless aunties, uncles, and cousins. My father is of Eastern-European Jewish descent. His grandparents emigrated to the US at the turn of the 20th century (1895-1909) from the Russian Pale of

Settlement⁵ fleeing widespread anti-Semitism including pogroms⁶ and forced military conscriptions into the Russian Tsar's army. My mother's ancestry comes from Western Europe, primarily Britain, with our eponymous ancestor arriving in the Massachusetts Bay Colony as an indentured servant in 1628. We have been brutalized by colonization, and we have enacted colonization. These stories are only now emerging for me on this voyage to understand who I am, where I come from, and what my purpose and role is as a settler in Moananuiākea/Moana-Nui-a Kiwa. My ancestral stories have been buried in the myths of Western European superiority by ancestors too traumatized to pass them on, but it is in these stories where we find our roots; where we prune away the trauma so that future fruit can be born free of disease.

1.1.1 Finding My Kuleana

'Auamo au i ko 'u kuleana no ka ho 'okō pono 'ana i ia kuleana mai ka mua a ka hope.

I carry my responsibilities as it is my privilege and fulfill them rightfully from beginning to end.
-Nā Hopena A'o

The Native Hawaiian concept of *kuleana* holds multiple meanings simultaneously including right, privilege, concern, and responsibility. "While these concepts are often perceived as distinct in Western society, in Hawaiian philosophy, rights and responsibilities are inextricably linked" (Kaomea, 2009, p. 81). When I first moved to Hawai'i in 2001, I thought I had the right to do so as a US citizen. Over time, I learned that Hawai'i has been illegally occupied by the US since January 17, 1893 when the independent and sovereign Hawaiian Kingdom and its constitutional monarch, *Mō'ī Wahine* (Queen) Lili'uokalani, were overthrown by the Committee of Safety⁷ in conspiracy with US citizens including US Minister John L. Stevens and armed US naval forces⁸ ("Public Law 103-150," 1993, November 23; Sai, 2008). As I began to understand the ramifications of this, I realized I did not have the right to live in Hawai'i as I am not *Kanaka Maoli* (Native Hawaiian), nor were my ancestors citizens of the Hawaiian Kingdom. Therefore, as an American settler living in Hawai'i I have come to view

⁵ The Pale of Settlement was territory in Eastern Europe acquired by the Russian Empire between 1791-1835 that now includes Lithuania, Belarus, Ukraine, Moldova, and Poland.

⁶ Pogroms were a feature of anti-Jewish sentiment in the Russian Empire in the 19th and early 20th centuries. The term comes from the Russian word meaning "to wreak havoc, to destroy" and were violent attacks on Jews including the murder, rape, and theft.

⁷ The Committee of Safety, led by Lorrin Thurston, was comprised of 13 members – six Hawaiian subjects of American or European ancestry (three by birth and three through naturalization), five American citizens, one British citizen (via Tasmania), and one German citizen. They were businessmen – sugar plantation agents, financiers, attorneys, merchants, importers, or working in trades. Three of the 13 trace their roots to Hawaiian missionaries and one married a missionary descendent. The members went on to form the core of the Provisional Government of Hawai'i after the overthrow and worked to establish the Republic of Hawai'i.

⁸ There are extensive legal rulings and academic research demonstrating the veracity of this claim including the *1993 Apology Resolution* passed by the US Congress stating that "the indigenous Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people or over their national lands to the United States, either through their monarchy or through a plebiscite or referendum" (US Public Law 103-150, 1993, p. 1512). See Sai, D. K. (2008). *The American occupation of the Hawaiian Kingdom: Beginning the transition from occupied to restored state.*

my kuleana as a privilege and responsibility to support Kānaka Maoli in their justified right to redress the illegal overthrow of the Hawaiian Nation including the right to administer an education system reflective of Kānaka Maoli aspirations. This perspective extends to Aotearoa where my kuleana is defined by the concept of *tangata Tiriti*, a person of Te Tiriti o Waitangi⁹ (Te Tiriti), where I am responsible for building “a relationship with Māori, to understand the history of how this nation was formed and to commit to the ongoing fight for Māori self-sovereignty” (Dewes, 2022, para. 4).

This perspective has been shaped by my experiences of living and working in Hawai‘i and Aotearoa. In 2013, I became Chief of Staff to the Superintendent of the Hawai‘i Department of Education (HIDOE), Kathryn Matayoshi. It was a transformational time for HIDOE, which had received a Race to the Top Federal Grant¹⁰ and was going through a review of all Board of Education (BOE) policies¹¹ including those related to Hawaiian Education¹². My kuleana in this position, among other things, included:

- 1) Serving as Superintendent Matayoshi’s representative on the advisory committee to develop the *Kaiapuni* (Hawaiian language immersion) Assessment of Educational Outcomes (KĀ‘EO)¹³.
- 2) Advancing aspects of BOE policies related to Hawaiian education including establishing the Office of Hawaiian Education (OHE), leading the hiring process for the OHE director, and helping to launch the implementation of Policy E-3 – Nā Hopena A‘o (HĀ), “a department-wide framework to develop the skills, behaviors and dispositions that are reminiscent of Hawai‘i’s unique context, and to honor the qualities

⁹ Te Tiriti o Waitangi (known in English as the Treaty of Waitangi although there are major discrepancies in translation and application of the two documents) is an agreement made in 1840 between representatives of the British Crown and more than 500 *rangatira* (leaders) Māori. It resulted in the declaration of British sovereignty over New Zealand by Lieutenant-Governor William Hobson even though Te Tiriti guaranteed *tino rangatiratanga* (sovereignty) to the Māori people and only governance, primarily of foreign settlers, to the British Crown. Te Tiriti defines the legal standings of tangata whenua and tangata Tiriti. For further details, see Orange C. (2011) The Treaty of Waitangi and Dewes, T. K. M. (2022, February 6). What does it mean to be tangata Tiriti?

¹⁰ Race the Top was a \$4.35 billion United States Department of Education competitive grant announced on July 24, 2009. It was created to spur and reward innovation and reforms in state and local district K-12 education. Hawai‘i received \$75 million to implement reforms.

¹¹ It should be noted that the Hawai‘i education system differs from Aotearoa in many respects. One notable difference is that Hawai‘i is a highly centralized system with one Board of Education (BOE) whose members are appointed by the state governor. All public schools are subject to BOE policies whereas Aotearoa has a much more diffused governance structure with each school having its own board.

¹² Policies for Hawaiian Education include Policy 105-8 – Ka Papahana Kaiapuni (The Hawaiian Language Immersion Program) (2014), which sets the statewide policy for the instruction through ‘ōlelo Hawai‘i in public schools and Policy 105-7 – Hawaiian Education (2014) requiring that Hawaiian language, culture, and history should be an integral part of Hawai‘i’s education standards for all students in grades K-12.

¹³ KĀ‘EO is a federally approved assessment in ‘ōlelo Hawai‘i for Kaiapuni students in grades 3–8 to assess Hawaiian language arts, math, and science. See Kūkea Shultz, P., & Englert, K. (2021). Cultural validity as foundational to assessment development: An Indigenous example.

and values of the indigenous language and culture of Hawai‘i” (Hawai‘i Department of Education, 2015, p. 1).

- 3) Supporting schools to incorporate Mālama Honua, the Hōkūle‘a’s Worldwide Voyage¹⁴, into their educational activities.

It was through these efforts that I would meet leaders in the Hawaiian resurgence movement who would become my mentors and friends and invite and inspire me to become activated in the movement. Once OHE was established, I applied for the HĀ project manager position in the office and was able to continue the work I had been involved in with the Superintendent under the leadership of OHE Director, Kau‘i Sang. Over the next three years, my kuleana, in partnership with other HIDOE staff and community partners, was to create a statewide implementation plan for HĀ that was reflective of Hawaiian cultural processes and practices¹⁵. I would travel *ka Pae ‘Āina o Hawai‘i* (the Hawaiian Islands) to partner with schools and community-based organizations to introduce the HĀ framework, build relationships and trust between HIDOE and the community, and create tools, resources, and professional development activities to support the growth of a state-wide network of HĀ practitioners including designing and leading HĀ Summits, Designer Convenings, workshops, and other *‘āina*-based (land-based) experiences¹⁶. This was key as the HĀ framework was about grounding learning outcomes in Hawai‘i, the place. The framework asks the HIDOE as a system, inclusive of all staff, educators, and students, to uplift a strengthened sense of BREATH – Belonging, Responsibility, Excellence, Aloha, Total well-being, and Hawai‘i – from an Indigenous Hawaiian perspective as demonstrated in the *‘ōlelo no ‘eau* (proverbs) associated with each outcome (see Figure 1.1). “Often, policymakers use a top-down approach to policy formulation and implementation that focuses on outputs, outcomes, and impact. In contrast, Hawai‘i’s new student outcomes framework emphasizes community and indigenous values, knowledge, and shared ownership” (Sang & Worchel, 2017, p. 26).

¹⁴ See Polynesian Voyaging Society, The Mālama Honua Worldwide Voyage <https://www.hokulea.com/worldwide-voyage/>.

¹⁵ For further details, see Qina‘au, J. (2016). BOE Policy E-3: Nā Hopena A‘o (HĀ) and Sang, K, & Worchel, J. (2017). A place-based process for reimagining learning in the Hawaiian context.

¹⁶ ‘Āina based education refers to teaching and learning through the land led by those that caretake the land through Hawaiian practices. See Chapter 2.1.1 for a further description of ‘āina.

Figure 1.1

Nā Hopena A’o (HĀ) Framework



Note. The HĀ framework was developed by HIDOE and approved by the BOE in November 2015.

While my professional life was immersed in HĀ, my personal life would also become committed to practices of aloha ‘āina. I would meet Tiana Henderson¹⁷, a *haumana* (student) of master *hale* (traditional Hawaiian house) builder, Uncle Francis Sinenci, who would invite me to join hale builds across Hawai‘i. Through these builds, I met Kaukaohu Wahilani, *alaka‘i* (leader) of Hui Kū Like Kākou, a grassroots group committed to aloha ‘āina actions based in

¹⁷ Tiana was married in 2022 and has taken the last name of Te Rongopatahi Moiha.

Wai‘anae. I would join Hui Kū Like Kākou and spend most Sundays at Ka‘ala Farms¹⁸ in Wai‘anae Valley restoring traditional *lo‘i kalo* (irrigated terrace for taro). My personal time would become dedicated to living the practices of HĀ while my professional time would be spent building relationships and devising strategies to allow these opportunities to become standard practice within HĪDOE.

Meanwhile, a relationship would emerge from connections made during Mālama Honua with my now husband, Frank Bunce. We would be married by Kaukaohu Wahilani in October 2018 in the backyard of Kathryn Matayoshi, and I would walk down the aisle to music played by Tiana Henderson and her *‘ohana* (family). I made the excruciating decision to move to Aotearoa where I found myself nurturing aloha ‘āina relationships in a new land. This included being introduced to *raranga harakeke* (flax weaving) through Shelley Bell and Jodi Warbrick who would teach me to weave *wahakura* (baby bassinet made of harakeke) for my soon to arrive *pēpē* (baby). I would also reconnect with Professor Tania Ka‘ai, Director of Te Ipukarea Research Institute at Auckland University of Technology (AUT)¹⁹, who would offer to become my advisor on this PhD journey.

Dr. Ka‘ai would introduce me to Keonilei Fairbanks Leali‘ifano, *kumu hula* (hula teacher) for *hula hālau* (school of Hawaiian hula) Ka Pā Hula o Keaohololā based in Aotearoa. I would join the hālau at the same time as Susana Lei‘ataua, the founder of LAKA, a space dedicated to heritage and contemporary Pacific art, another space where I *‘auamo kuleana* (carry responsibility) to uplift Pacific practices. I am part of the *hui* (organizing group) that launched Ho‘okuleana, a collaboration between LAKA and Keaohololā that acknowledges the long-standing connections between Pacific peoples and nurtures engagements designed to increase the well-being of Pasifika communities and culture through exploration of identity and shared ancestry and culture and language regeneration.

It is in these spaces and through the guidance of these people that I have worked to actively decolonize/deprogram the American, Western cultural construct I was raised in and explore avenues to reconstruct an Indigenous worldview rooted in allyship and *ea/tino rangatiratanga* (sovereignty) for Indigenous peoples. It is here where the questions of “Who am I in these places, what is my role, and how to do I nurture reciprocal relationships?” permeate my daily interactions. As I learn more about Hawaiian and Māori concepts and go deeper into the layers of meaning of *kuleana* (responsibility, privilege), *mo‘okū‘auhau/whakapapa* (genealogy, lineage), *‘ohana/whānau* (family), *aloha ‘āina* (love for the land), *tikanga* (protocol, values,

¹⁸ Ka‘ala Farm is a cultural learning center on an ancient agricultural complex that is being restored to produce traditional food crops. They offer ‘āina-based learning experiences to support their mission of reclaiming and preserving the living culture of *po‘e kahiko* (people of old).

¹⁹ Te Ipukarea is committed to the revitalization of Indigenous language, culture, and knowledge and actively works to nurture Indigenous worldviews and epistemologies within the academy.

practices), *laulima/mahitahi* (cooperation), *ho'okipa/manaakitanga* (hospitality, kindness), *pilina/whanaungatanga* (relationship, kinship, sense of family connection), *ea/tino rangatiratanga* (sovereignty), and other Pacific cultural constructs, I continually question my own constructs – origin stories, worldview, perspectives, and paradigms that lead me to act in the world in certain ways. In re-membling my mo'okū'auhau/whakapapa, I am coming to see how, through colonization, European bodies collectively carried with them generational anguish and trauma experienced in their home countries and then re-enacted that anguish and trauma on bodies, particularly brown bodies, in the new lands they would claim as their own. Menakem (2017) provides an insightful view of colonization in his book, *My Grandmother's Hands*, detailing how a culture of people could become so brutally oppressive.

When the English came to America, they brought much of their resilience, much of their brutality, and, I believe, a great deal of their trauma with them. Common punishments in the New World English colonies were similar to the punishments meted out in England, which included whipping, branding, and cutting off ears. People were routinely placed in stocks or pillories, or in the gallows with a rope around their neck. While they were thus immobilized, passersby would spit or throw garbage at them. In America, the Puritans also regularly murdered other Puritans who were disobedient or found guilty of witchery. Powerful white bodies routinely punished less powerful white bodies. (Menakem, 2017, p. 61)

In researching my ancestry, my mother shared with me documents detailing why our eponymous ancestor left Britain. The first paragraph begins:

In the beginning there was Joel born during the reign of Elizabeth first. In the passage of years he took unto himself a wife and begat Jeffrey Ferris, born in the year of our Lord, 1610. Jeffrey was embroiled in British politics at a tender age, was condemned to be hanged, drawn, and quartered but at the pleadings of his uncle and cousin, John Milton, Sr. and Junior, the sentence was changed to banishment to the Massachusetts Bay colony as an indentured felon, subject to his choice. Not being a fool or martyr, he chose banishment and landed at Watertown, Mass, 1628, served his seven years indentured and was declared a free man in the year 1635. (Personal communication, September 28, 2020)

On my father's side, prior to emigrating to the US at the turn of the 20th century, my Jewish ancestors living in Imperial Russia's Pale of Settlement were continually deracinated or confined to shtetls²⁰ until the trauma of pogroms and the threat of forced conscription into the Russian Tsar's Army persuaded them to board steamers to the US (Goldberg/From Family Members, 1988; Worchel, personal communication, March 23, 2022). In reading these stories it is clear to me that Indigenous concepts of *ea/tino rangatiratanga* were foreign in their European homelands. For all the talk of freedom and self-determination promulgated in the US and New Zealand, these concepts of sovereignty that go well beyond a political definition are seemingly

²⁰ A shtetl refers to a Yiddish-speaking, small Jewish town or village in eastern Europe subject to Russian administration.

unknowable through a Western epistemology as there are no demonstrations of it in the era that spawned European colonialism.

These personal stories are not excuses for the perpetuation of brutality but have helped me to understand how generational trauma could manifest in systemic and individual forms of callous colonial and settler colonial actions; how Western ancestral origin stories would be dismembered and manipulated to exert control over people and lands; how amnesia would come to characterize our modern-day education systems. As the mother of a child of Moananuiākea/Moana-Nui-a-Kiwa who holds the mixed bloods of Pacific, European, and Jewish peoples and whose *whenua* (placenta) is buried in Niuean soil, I am even more driven to serve as an aloha ‘āina patriot AND tangata Tiriti and to support the transformation of mainstream education spaces in Hawai‘i and Aotearoa to be led and guided by the principles and practices of *kanaka maoli/tangata whenua* (Indigenous people of the land) to the benefit of all who call these islands home. It is my hope that this research serves as a tool to lift voices that can be a guiding light for an “Indigeneity of the future” and advance practices that support healing and growth so that *mauli ola/mauri ora* (a state of flourishing) may thrive.

1.2 Why Hawai‘i and Aotearoa

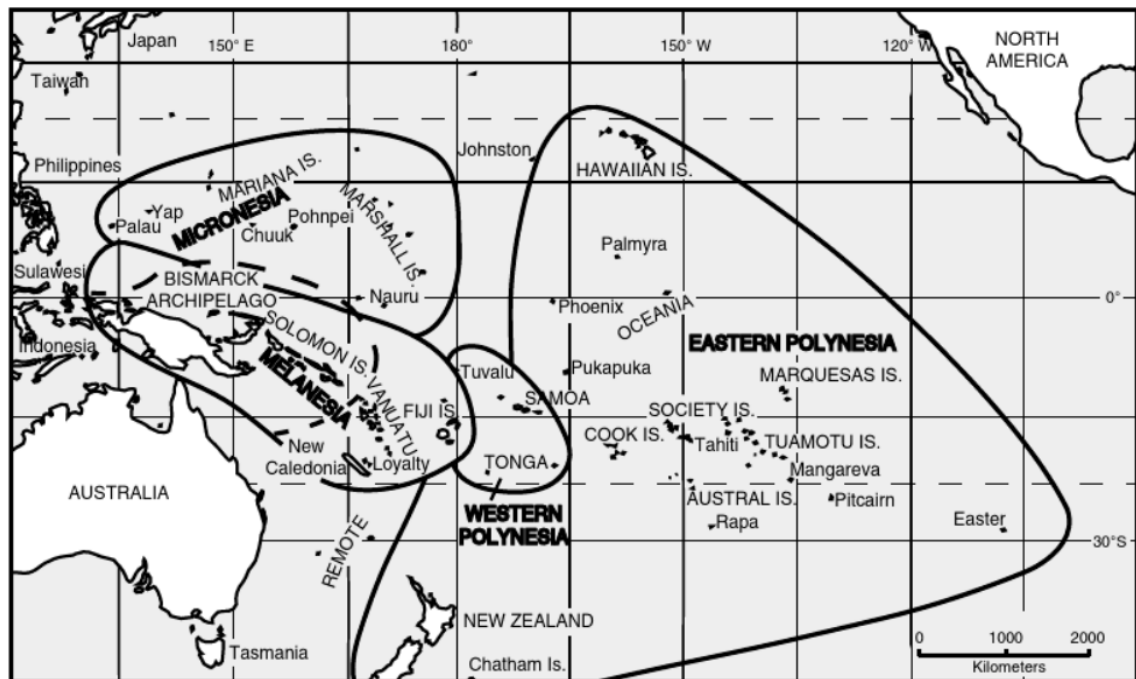
Oceania is vast, Oceania is expanding, Oceania is hospitable and generous, Oceania is humanity rising from the depths of brine and regions of fire deeper still, Oceania is us. We are the sea, we are the ocean.

-Eveli Hau‘ofa

Moananuiākea/Moana-nui-a-Kiwa is the ancestral homeland of the Indigenous peoples of Oceania. In 1832, the French naval commander and naturalist, Dumont d’Urville, proposed the division of Moananuiākea/Moana-nui-a-Kiwa into Polynesia, Melanesia, and Micronesia (see Figure 1.2)²¹. In this division, Polynesia would be viewed as a triangle with Hawai‘i, Aotearoa, and Rapa Nui establishing the three vertices²².

²¹ The classification of Polynesia (many islands), Micronesia (little islands), and Melanesia (dark islands) is based on a superficial understanding of Oceania, its people, and their cultures (Kirch, 2000). Yet, the labels have become deeply entrenched as they provide handy geographical references.

²² The Polynesian Triangle “is 10 million square miles, bigger than Russia, and three times the size of the continental United States. Even if you do not include the land mass of Aotearoa, all the other islands in Polynesia have a land area equal to one third the state of New York. There is 600 times more water than there is land” (Thompson, 2016, p. 161).

Figure 1.2*Map of Oceania*

Note. Image reproduced from P. V. Kirch, 2017, p. 5. Reprinted with permission.

This research focuses on Hawai‘i and Aotearoa while bringing in discussions from other Pacific Rim regions as their Indigenous peoples have shared colonial experiences and their Indigenous resurgence movements have evolved together and strengthened one another (Blue et al., 2020; Cornassel, 2012)²³. Hawai‘i and Aotearoa hold a special connection stemming not only from their geographic location, but from shared histories providing fertile ground for transformation and growth in education contexts that can be leveraged for greater impact in Indigenous resurgence efforts. In attempts to decolonize and indigenize education systems, this provides opportunity to rely less on Western education constructs and turn towards more familiar places and spaces that hold deeper meaning and greater relevance while providing immense opportunity for (k)new²⁴ innovation. This approach is referred to as “strategic essentialism,” which recognizes that Indigenous peoples have varied and unique experiences and contexts and do not want to be categorized as homogenous²⁵ (Blair et al., 2020; Spivak, 2008). Yet, “minority groups often unite in various political and social systems and spheres as a form of “strategic essentialism” to combat the consequences of marginality and leverage their combined power” (Blair et al., 2020, p. 7). The goal is to provide momentum and power to Indigenous

²³ This includes Australia, Canada, the United States, and the Pacific Islands, as well as other relevant international decolonization literature.

²⁴ The concept of (k)new signals that the idea may be new in a contemporary sense, but it is grounded in something old stemming from traditional knowledge systems (Meyer, 2013).

²⁵ For more on strategic essentialism’ in the Māori and Hawaiian contexts see: Mahuika (2012) ‘Kōrero tuku iho’: Reconfiguring oral history and oral tradition; Maaka & Fleras (2005) The politics of indigeneity: Challenging the state in Canada and Aotearoa New Zealand; and Kauanui (2000) Rehabilitating the native: Hawaiian blood quantum and the politics of race, citizenship, and entitlement.

resurgence movements to disrupt Western hegemony thereby allowing for the unique circumstances and desires of Indigenous peoples to be recognized and enacted while being mindful of not “reproducing ethnocentrism and hegemony “internally”” (Andreotti, 2011, p. 62). This builds on the call by Cordero (1995)²⁶ to rebuild the pre-Columbian Native knowledge base that was part of a cultural continuum throughout the Pacific Rim. Cordero (1995) asserts that, prior to European contact, there was an extensive ebb and flow of humanity in the Americas extending into the Pacific, and we must “break the idea of boundaries and borders which are by-products of modern European nationalism. These boundaries contribute to fragmentation and our inability to address the problems that confront us” (p. 36).

The following is a high-level overview further depicting the rationale behind comparing Hawai‘i and Aotearoa that takes us back to the creation of the Universe and brings us forward to current Indigenous resurgence efforts.

1.2.1 Shared Origin Stories

Hānau ka ‘āina, hānau ke ali ‘i, hānau ke kanaka.
Born was the land, born were the chiefs, born were the common people.

Ko au te whenua; ko te whenua ko au.
I am the land; the land is me.

Origin stories are found in all cultures and play a crucial role in explaining the world around us by providing epistemological, ontological, and axiological foundations for how we interact with the world and one another. Cajete (2004)²⁷ states, “As all knowledge originates in a people’s culture, its roots lie in cosmology, that contextual foundation for philosophy, a grand guiding story, by nature speculative, in that it tries to explain the universe, its origin, characteristics, and essential nature” (p. 46). Marsden (2003)²⁸ explains that creation stories work to define the nature of reality for a people and are “part of the corpus of fundamental knowledge” (p. xv). *Mo‘olelo/pūrākau* (stories, myths, legends) of Oceania are “deliberate constructs employed by ancient seers and sages to encapsulate and condense into easily assimilable forms their view of the World, of ultimate reality and the relationship between the Creator, the universe and man” (Marsden, 2003, p. 56). They are the foundation of culture, which details the worldview of a people and how they behave in the world. The Indigenous peoples of Hawai‘i and Aotearoa are inextricably linked through their origin stories creating deep cultural ties. These origin stories propose a fundamentally different view of the world than Western origin stories that propound

²⁶ Carlos Cordero is a Mayan and Chicano counselling professor and administrator of Native American tertiary institutions.

²⁷ Gregory Cajete is a Pueblo Native American (Tewa) professor.

²⁸ Reverend Māori Marsden (1924-1993) was a Māori (Te Aupouri, Ngāi Takoto, Ahipara, Ngāti Wharara) scholar, writer, healer, minister, and philosopher. His writings explored pre-Christian theology, understandings of divinity and the Māori worldview, and his own Christian faith and vocation.

that “The world was made for man to conquer and rule, and man was made to conquer and rule it (Quinn, 2007, p. 49), which helps explain the intense tensions between Westerners and Indigenous peoples.

From Dark to Light

While it is recognized that origin stories are varied amongst Hawaiian and Māori people, there is a common cosmologic narrative that speaks of a progression from a primordial darkness of vast creative potential, *Pō*, to a world of light, *Ao*²⁹. With the emergence of the world of light, the first parents – *Papahānaumoku/Papatūānuku* (Earth-Mother) and *Wākea/Ranginui* (Sky-Father) – come into existence and allow for the birth of *atua/akua* (gods), *kānaka/tāngata* (people), and other living beings (see Figure 1.3 and Figure 1.4) (Barrère, 1961; Beckwith, 1982; Grey, 2000; Marsden, 2003). “This tradition is contextualized in a structure that forms the basis for a systematic understanding of the role that whakapapa (genealogical descent lines) has for ordering how humans, the environment, and the spiritual world interact with each other to make sense of the world” (Lilley, 2015, p. 480). While the stories vary amongst ‘ohana/whānau, at their essence they create a definitive genealogical tie of kānaka/tāngata to Earth-mother and Sky-father and deep familial connections to the natural and supernatural worlds.

Figure 1.3

Papahānaumoku and Wākea



Note. Artwork by Solomon Enos entitled *The birth of the Hawaiian Islands and Native Hawaiian people*. Reprinted with permission.

Figure 1.4

Papatūānuku and Ranginui



Note. Artwork by Munro Te Whata, Kiwa Digital, 2015. Reprinted with permission.

Ancestral Homelands

Aia ke ola i Kahiki.

Life and prosperity are in the care of the gods, and the gods are said to reside in Kahiki.

E taku pōtiki, kua puta mai rā koe i te toi i Hawaiiki.

²⁹ *He Kumulipo* (Hawaiian creation chant) details the various phases of evolution as time periods, or *wā*. A detailed description can be found in Beckwith, M. W. (1972). *The Kumulipo: A Hawaiian Creation chant*. Māori viewed the creation of the world in similar stages. A detailed description of this evolution can be found in Marsden, M. (2003). *The woven universe: Selected writings of Rev. Māori Marsden*.

My child, you are born from the source, which is at Hawaiki.

The concept of *Kahiki/Hawaiki* is of an ancestral homeland from which Oceanic peoples and many of their akua/atua and traditions came from, and to where the spirits of their dead return (Case, 2015; Kalakaua, 1990; Royal, 2005; Smith, 1898). Case (2015)³⁰ encapsulates these terms as “ancestral memories of migration,”³¹ and although they differ slightly across Moananuiākea/Moana-nui-a-Kiwa, oral traditions and modern-day scientific studies demonstrate shared ancestral and mythological locations (see Table 1.1) (Anderson, 2016; Cook, 2011). Stories of Kahiki/Hawaiki serve to tether Oceanic peoples to their shared past while providing knowledge on how to adapt in new homelands³². In formal greetings, I have witnessed Kānaka ʻŌiwi and Māori speak to their relationship as *kaikuaʻana/tuakana* (older sibling/cousin) and *kaikaina/teina* (younger sibling/cousin) immediately creating a deep, familial connection. Some moʻolelo/pūrākau express that Māori first migrated to Aotearoa from Hawaiʻi. In 1984, Hilda Halkyard-Harawira (Ngāti Hauā, Te Rarawa) visited Kahoʻolawe, one of the 8 major Hawaiian Islands³³ that traditionally served as a school of voyaging, and shared, “This is the point of the island where the two ocean currents meet. There is where the Hawaiians came to plot their navigation courses through the Pacific with the help of the stars. This was probably the place where the migration to Aotearoa was planned when our ancestors left their homeland of Hawaiki” (de Jong & Rata, 2023, para 10).

³⁰ Emalani Mailekaluhea Kanekapolei Case is a Kanaka Maoli academic living in Aotearoa.

³¹ See Case (2015) *I Kahiki ke ola: In Kahiki there is life, ancestral memories and migrations in the new Pacific* for discussions on how Kahiki is applied in a modern context and serves as an ever-evolving concept encompassing physical, spiritual, and intellectual spaces and places.

³² “The settlement sequence of Polynesian islands remains particularly difficult to unravel using comparative linguistic or cultural approaches owing to the rapidity of the initial expansion and the subsequent cultural exchanges between islands” (Ioannidis et al., 2021, p. 522), but there is general agreement within oral traditions and modern-day scientific studies of the shared ancestry stemming from voyages of peoples coming from the West to populate the islands of the Pacific.

³³ The 8 major islands are Niʻihau, Kauaʻi, Oʻahu, Lanaʻi, Molokaʻi, Kahoʻolawe, Maui, and Moku o Keawe (Hawaiʻi island).

Table 1.1*Traditional Place Names of Origin of Eastern Polynesian Islands*

Island/Island Group	Name of Ancestral Homeland
Aotearoa	Hawaiki
Hawai‘i	Kahiki (<i>note</i> . S. P. Smith (1921) refers to Hawai‘i, the largest of the Sandwich Islands, as the name of the original homeland)
Niue	Hawaiki
Fakarava in Tuamotu	Hawaiki
Marquesas	Hawaiki
Rarotonga (Islands of)	‘Avaiki or Avaiki-runga
Samoa	Savai‘i
Tahiti	Havai‘i or Hawai‘i, the ancient name for Ra‘iatea
Tongareva	Savaiki

Note. Assembled from the following sources: Case (2015), Smith, S. P. (1898), and Taonui (2008).

Predominant Akua/Atua

Akua/atua play heavily in the cosmology of Oceanic peoples and provide shared context for understanding natural and supernatural phenomena. “They are recognized by the appearance of whatever natural phenomena have been associated with their worship by tradition or ritual custom” (Beckwith, 1982, p. 4). The akua/atua and the classifications and customs associated with them are bedrocks of Polynesian teaching and learning systems. They help to make sense of the world and how it functions.

Some shared akua/atua include what have been termed as the four major gods, or what Kamakau (1991)³⁴ refers to as the *ali‘i ‘uhane* (chief spirits) in Hawai‘i, and Marsden (2003) characterizes as departmental gods, *tawhito*, birthed of Papatūānuku and Rangi and “delegated to oversee the elements and natural resources” (p. 68) (see Table 1.2 and Figure 1.5). These include:

³⁴ Samuel Mānaiakalani Kamakau (1815-1876) was a Hawaiian historian and scholar whose work was initially published in early Hawaiian newspapers from the Hawaiian Kingdom era and then compiled into books serving as an invaluable resource on traditional Hawaiian culture.

Table 1.2

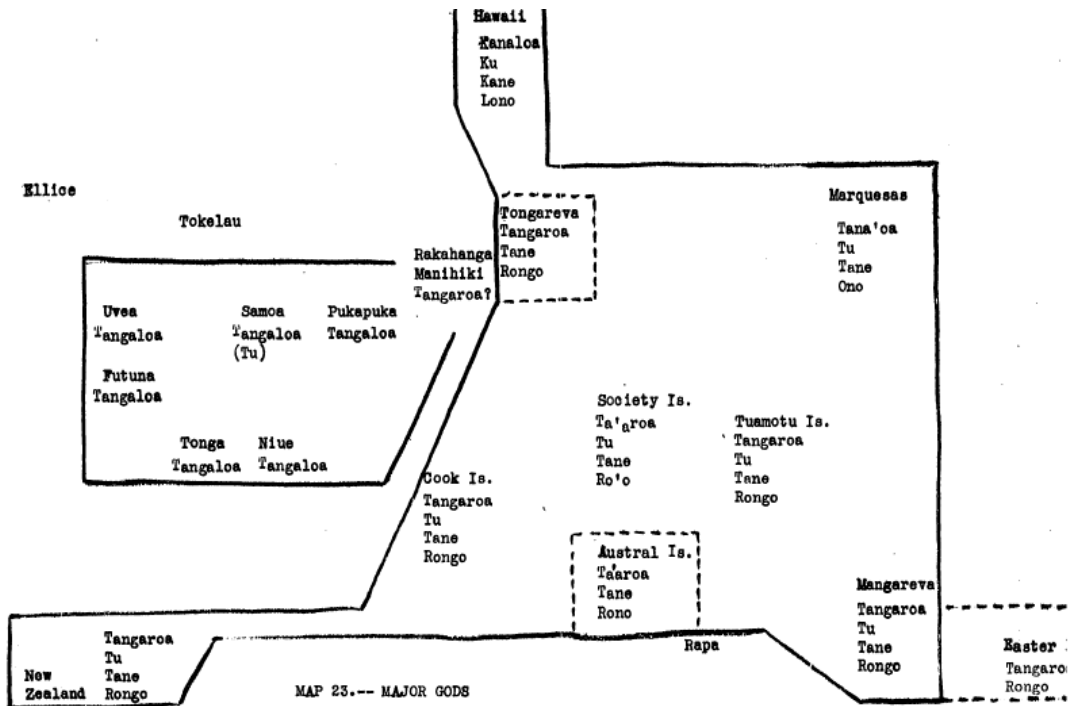
Major Akua/Atua

Name	Association
Kāne/Tāne	procreation, life-giving waters, forests, rituals, and chants
Kū/Tū	warfare, politics
Lono/Rongo	cultivation of food, peace
Kanaloa/Tangaroa	ocean

Note. The associations are taken from Best (2005), Burrows (1937), Hiroa (1950), and Kamakau (1991).

Figure 1.5

Distribution of Major Gods



Note. Image reprinted from Burrows, 1937, p. 60.

Handy and Pukui (1951)³⁵ point to other shared akua/atua:

In the semi-mythical era of O‘ahu history in which Lono (Maori Rongo) as Thunderer and Rain God and progenitor of the sweet potato (Vaia) manifested

³⁵ Mary Abigail Kawena‘ulaokalanihi‘iakaikapoliopole Naleihuaapele Wiggin Pukui (1895-1986) was a Native Hawaiian/Haole scholar, author, composer, hula expert, and educator whose career was dedicated to Hawaiian cultural preservation. She spent many years at Bishop Museum and is responsible for producing countless invaluable works on Hawaiian culture while also serving as a primary source, translator, and cultural advisor for countless researchers such as Dorothy Barrère, Kenneth Emory, Adrienne Kaeppler Alphonse Korn, Margaret Titcomb, Samuel Elbert, Martha Beckwith, and E.S.C. Handy. Edward Smith Craighill Handy (1892-1980) was a Caucasian, American ethnologist and anthropologist known for his work in the Pacific. He worked closely with Mary Kawena Pukui who he relied on heavily to provide translation of the language and cultural practices. Their partnership produced cherished and respected works such as *The Polynesian family system in Ka‘u, Hawai‘i* and *Native Planters in Old Hawai‘i*.

himself in the form of the legendary giant “Hog-child” (Kama-pua‘a), the whole of windward O‘ahu (Ko‘olau Poko and Ko‘olau Loa) was the land (Moku) of Olopana (Maori Koropanga, Tahitian Oropa‘a) whose Ilamuku (Body Guard, Constable and Executioner) was Makali‘i (Pleiades, Maori Matariki). (p. 187)

In Beckwith’s³⁶ analysis of Polynesian mythology, she found that, while not universally recognized through Polynesia, “Certain of these gods of the era of day are worshipped over a wide area and must have come from a common centre, either by dispersal or dissemination. Such are Wakea and Papa, Tu, Tane, Tangaroa, Rongo (Ro‘o, Lono), and the woman Hine (Hina)” (p. 23). The goddess Hina in her many forms features predominantly in narratives from both Hawai‘i and Aotearoa, and there are efforts to re-construct her lost stories. While the “major” male akua/atua emerged in much of the early literature about traditional Hawaiian and Māori society, there is a growing movement to reconstruct the narratives connected to the sacred feminine, that which balances and makes whole the masculine. Yates-Smith (1998)³⁷ explains, “Ethnographic writings have predominantly presented men’s perspectives of Māori history, focusing on the feats and achievements of male gods and heroes” (p. 1). Additionally, “The Christian influence on Māori virtually rendered the feminine invisible in the old religion (Yates-Smith, 1998, p. 4)³⁸. Pere (1982)³⁹ speaks about “male and female spiritual presences who were seen as carrying either identical or complementary roles” (p. 15). For example, Rongo, “the personification and origin of agriculture and peaceful pursuits” is associated with Hine-te-iwaiwa, “who resided over childbirth as well as all the art forms involved in weaving” (p. 15). “Alongside Tangaroa was Wainui a female personification who represented all the waters of the earth” (Pere, 1982, p. 16).

Silva (2004)⁴⁰ notes, “In Kanaka genealogies and cosmologies, both male and female forces are always present. Dualisms are abundant, and pono [perfect order]⁴¹ is created and maintained by

³⁶ Martha Warren Beckwith (1871-1959) was a Caucasian American folklorist and ethnographer noted as the first female Haole/Pākehā scholar to write about Polynesian mythology.

³⁷ Aroha Yates-Smith is a Māori (Te Arawa, Tainui, Takitimu, Horouta, Mataatua) musician, performer, and academic known for her research into Māori female deities.

³⁸ Christianity at the time of Western contact was highly patriarchal and viewed the female and feminine as inferior, therefore, not worthy of study or recounting. This was highly evident in writings from foreigners, almost always male, but also in early writings from Indigenous sources who were heavily influenced by Christianity. This also led to exclusion of women in many spheres where knowledge was being generated and passed down, and most likely created barriers for women to share their stories as it would not have been appropriate to speak with men on personal matters. For further detail, see Yates-Smith, A. (1998). *Hine! e Hine! : Rediscovering the feminine in Maori spirituality*.

³⁹ Rangimārie Te Turuki Arikirangi Rose Pere (1937-2020) was a Māori (Ngāi Tūhoe, Ngāti Ruapani, Ngāti Kahungunu) educationalist, spiritual leader, language advocate, academic, and conservationist who had great influence in the academic world and was world renowned as an expert in Indigenous education.

⁴⁰ Noenoe K. Silva is a Kanaka Maoli author and scholar known for re-introducing the Kū‘ē Petitions into the public domain.

⁴¹ Translation added for clarity.

the balance of complementary forces” (p. 93). Beckwith (1940) further outlines the importance of pairs:

The gods themselves are conceived in pairs. They are Rangi, or Wakea and Papa, Sky-father and Earth-mother; Ku and Hina, male and female; Te-tumu and Te-Papa, expressive of the male standing rock upon which the heavens are conceived to be raised and the female rock-strata which make up the levels of earth and the underworld. (p. 23)

While many stories of the akua/atua were lost as a result of colonization, what is apparent is their prominence in Hawaiian and Māori society and the deep connections that emerge through this shared cosmology.

Māui

Auē! He toa nui Mauipeutini ra i!

Ho! A mighty warrior-hero is Māui of a thousand glorious deeds!

- Tuamotuan legend

“The Maui legends form one of the strongest links in the mythological chain of evidence which binds the scattered inhabitants of the Pacific into one nation” (Westervelt, 2001, p. 3)⁴². The narratives of Māui place him as one of Oceania’s most celebrated and recognized cultural heroes with some mo‘olelo/pūrākau detailing ancient times and others representing more recent journeys. One shared narrative is that of Māui fishing up the islands. While both stories include Māui fishing with his brothers and using a magical fishhook to snare the fish that emerges from the ocean as islands, there are slight deviations. In the Hawaiian mo‘olelo, it is Māui’s mother who requests that he bring her *ulua* (trevally fish), and it is Māui’s father who provides him with the magical fishhook, *Mānaiakalani*⁴³ (Bishop Museum, 2007). The ulua is snared and, as it surfaces, breaks into the eight major Hawaiian Islands, which in turn provides the food needed for their ‘ohana and future generations. In the Māori pūrākau, it is Māui’s grandmother, *Muriranga-whenua*, who gives Māui her jawbone, which he shapes into the fishhook and uses to snare the fish that becomes *Te-Ika-a-Māui* (the North Island of Aotearoa) allowing for successive generations of Māori to thrive on the land (Mahuika, 2009; Reedy, 1993). Māui is also known to have been the catalyst for bringing fire to the people and for slowing the sun to extend the daylight.

Despite variations, these mo‘olelo/pūrākau hold deeply shared meanings and significance (Beckwith, 1982; King, 2003; Westervelt, 2001). While Westerners tend to view these stories as mere myths, Kānaka ‘Ōiwi and Māori knew and know that they represent scientific knowledge

⁴² Māui legends are found in the islands of Aneityum, Bowditch or Fakaofa, Efate, Fiji, Fotuna, Gilbert, Hawai‘i, Hervey, Huahine, Mangaia, Manihiki, Marquesas, Marshall, Nauru, New Hebrides, New Zealand, Samoa, Savage, Tahiti or Society, Tauna, Tokelau, and Tonga (Westervelt, 2001).

⁴³ As told by Tom Cummings and Kealoha Kelekolio.

of their environment passed down through generations of observation of natural phenomenon and events (Kamehameha Schools, 2014; Mahuika, 2009; Masse et al., 2007). These mo‘olelo/pūrākau were used as teaching tools to pass knowledge on through generations. For example, in Aotearoa, Māui’s expedition to raise Te-Ika-a- Māui “is a poetic evocation of the upthrusting, down-thrusting, volcanism, glaciations and erosion which sculpted New Zealand’s modern land forms” (King, 2003, p. 21).

While these narratives and the characters in them evolved and adapted to their environments and the needs of the people telling them, they create a shared understanding of the world from an Oceanic perspective that holds powerful lessons for modern education systems seeking relevance. The stories shape a worldview grounded in a shared corpus of knowledge creating epistemological, ontological, and axiological cohesiveness and comfortability that lends to the development of educational constructs that bring forth the past and adapt to the present to perpetuate thriving for the future. They are rooted in a contextual foundation that relies on mo‘okū‘auhau/whakapapa that weave together relationships to people and places.

1.2.2 Shared ‘Ōlelo/Reo (Language)

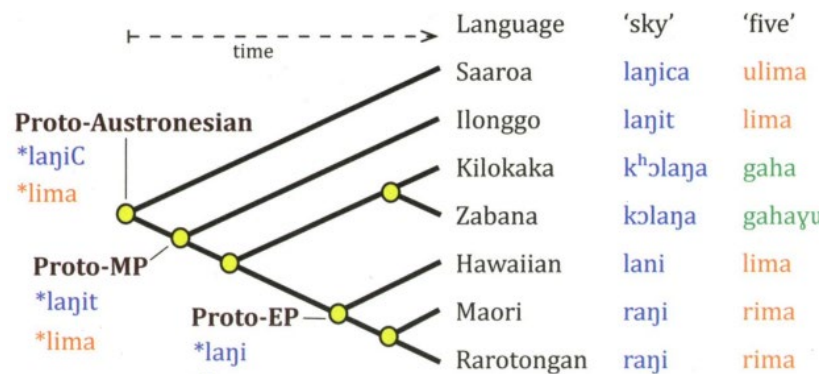
I ka ‘ōlelo no ke ola, i ka ‘ōlelo no ka make.
In language there is life, in language there is death.

Ko tōku reo tōku ohooho, ko tōku reo tōku māpihi maurea.
My language is my awakening, my language is the window to my soul.
- Sir Tīmoti Kāretu

It is clearly documented that Polynesians share a common language that has been classified to form part of the Oceanic subgroup of the Austronesian language family (see Figure 1.6) (Atkinson, 2013; Kirch, 2010).

Figure 1.6

Connection of Select Austronesian Languages



Note. This example shows words for “sky” and “five” in a selection of seven modern Austronesian languages, together with the established language family tree connecting them. Image reproduced from Atkinson, 2013, p. 4159.

Manalo-Camp (2022)⁴⁴ expresses that “because we speak related languages, there is a “deep culture” and ancestral memories embedded in our vocabulary and traditions” (para. 3). This is apparent in Figure 1.7 created by Handy and Pukui (1951) including source material from Hīroa (1950)⁴⁵ that shows not only the close link of language, but how that also links kinship structures; the foundation of Hawaiian and Māori society. Handy and Pukui (1951) state:

By way of introduction to the discussion of the particularities of Hawaiian kinship terminology we feel that the most interesting entry to that rather dry field of linguistic archaeology may be by way of a comparative table giving both the Hawaiian and the Maori terms. With Sir Peter’s kind permission, we are adapting the systematic tabular presentation of the basic Maori system printed on page 339 of his *The Coming of the Maori*, modifying and adding to this as needed for the presentation of our Hawaiian terms. (p. 189)⁴⁶

⁴⁴ Adam Keawe Manalo-Camp is a Kanaka Maoli and Filipino historian of Pacific culture, economics, and social issues.

⁴⁵ Te Rangi Hīroa also known as Sir Peter Henry Buck (approx. 1877-1951) was a Māori (Ngāti Mutunga) and Pākehā anthropologist, researcher, lecturer, civilian and military doctor, and politician.

⁴⁶ See Handy (1951). *The Polynesian family system in Ka-u, Hawai‘i: IV. The Kinship System* for an in-depth description of the traditional Hawaiian kinship (‘ohana) structure along with a comparison to the Māori kinship (whānau) structure.

Figure 1.7

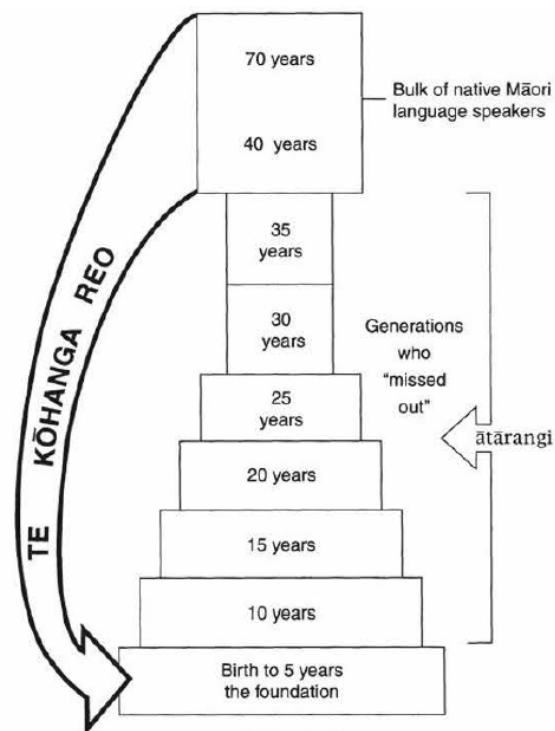
Hawaiian and Māori Kinship Terms

Generations	English	Hawaiian	Maori	Collaterals	
- 2	Grandparents	kupuna	tipuna, tupuna		
	Grandfather	kupuna kane	tipuna tane	grand uncle	
	Grandmother	kupuna wahine	tipuna wahine	grand aunt	
- 1	Parents	makua	matua		
	Father	makua kane	matua tane	uncle	
0	Mother	makuahine	whaea, whaene	aunt	
	Elder brothers of male	kaikuaana, addressed as kua'ana	tuakana	cousins	
	Elder sisters of female	kaikua'ana, addressed as kua'ana	tuakana		
	Younger brothers of male	kaikaina, addressed as kaina	teina, taina		
	Younger sisters of female	kaikaina, addressed as kaina	teina, taina		
	Brother of female	kaikunane, addressed as kunane	tungane		
	Sister of male	kaikuahine, addressed as tuahine	tuahine		
	+ 1	Children	keiki, kama (s.) kamali'i (pl.)	tamaiti (s.) tamariki (pl.)	tamaiti keke Iramutu* (Maori), nephews and nieces
		Son	keiki, kama	tama, tamaroa	H. nephew
	+ 2	Daughter	kaikamahine	tamahine	H. niece
Grandchildren		mo'opuna	mokopuna		
Grandson		mo'opuna kane	mokopuna tane	grandnephew	
Granddaughter		mo'opuna wahine	mokopuna wahine	grandniece	

Note. Reproduced from Handy & Pukui, 1951, p. 189.

While 'ōlelo Hawai'i and te reo Māori share an ancient history, their modern histories are also intertwined. Both were on the verge of language death in the 1970s sparking unprecedented language revitalization movements (Walker, 2004; Wilson & Kamanā, 2001). In 1981 at the Tū Tāngata Wānanga Whakatauirā⁴⁷, the idea emerged to create pre-school language nests, Te Kōhanga Reo, where “the Māori language could be transmitted from the older generation to children and grandchildren” (King, 2001, p. 121) in a whānau-based environment rooted in *tikanga* (protocol) and *mātauranga Māori* (Māori knowledge and worldview) (see Figure 1.8). In 1984, inspired by the establishment of Te Kōhanga Reo, Hawaiian education leaders would create 'Aha Pūnana Leo, translated as nest of voices, in the same vein (Wilson, 1998; Wilson & Kamanā, 2001).

⁴⁷ Tū Tāngata Wānanga Whakatauirā was the second national planning conference organized by the Māori Affairs Department where Māori leaders met at Parliament and identified actions to improve Māori health, economic, and education outcomes.

Figure 1.8*Kōhanga Reo Model*

Note. The figure demonstrates the principle of passing the reo from the older generation of native speakers to the youngest generation. Image reproduced from Te Kōhanga Reo National Trust's Resource Manual, 1985, p. 2.

The initial proposal for a Pūnana Leo was connected to the Ni'ihau⁴⁸ community in Kaua'i. It was developed using the Aotearoa model being implemented by the Tūhoe *iwi* (tribe) as it most closely resembled the Ni'ihau community. Professor Tīmoti Kāretu, former head of Te Taura Whiri i te Reo Māori (Māori Language Commission), was on sabbatical in Hawai'i and provided support and "information on New Zealand Māori education to Hawai'i public school officials" (Wilson, 1998, p. 332). Dr. Tamati Muturangi Reedy, then Director of the New Zealand Office of Māori Affairs and graduate of the University of Hawai'i, would also put pressure on the Office of Hawaiian Affairs to fund 'Aha Pūnana Leo.

These relationships have continued to grow and provide inspiration and strategic support in the quest to revitalize 'ōlelo Hawai'i and te reo Māori. They are imperative in providing safe and nurturing spaces for the continued advancement of language and culture and have been

⁴⁸ Ni'ihau is one of the eight inhabited Hawaiian Islands and is privately owned by the Robinson family. It is restricted to the less than 200 full-time residents, mainly Native Hawaiians, who still live a traditional Hawaiian lifestyle. It is noted that Ni'ihau is the only place in the world where 'ōlelo Hawai'i is the primary language, and the Ni'ihau dialect is the only form of 'ōlelo Hawai'i that has experienced "an unbroken chain of intergenerational transmission" (Drager et. al, 2017, p. 73). The land was given in sale in 1863 from King Kamehameha IV to the Sinclair family who came from New Zealand with the caveat that they must maintain Ni'ihau's Hawaiian culture.

powerful motivators not only for Hawai‘i and Aotearoa, but for the growing Indigenous language revitalization movements worldwide. They provide innovative models and pathways that, when given adequate and appropriate resources and support, have the potential to revolutionize education systems for the benefit of all *keiki/tamariki* (children).

1.2.3 History of Voyaging

‘Au i ke kai me he manu ala.
Cross the sea like a bird.

Me mātau ki te whetū, i mua i te kōkiri o te haere.
Before you set forth on a journey, be sure you know the stars.

The history and culture of Oceanic people is one firmly rooted in voyaging, and the life and times of Kānaka Maoli and Māori cannot be separated from this. As such, their worldviews are imbued with references to heavenly bodies and natural phenomena (winds, rains, clouds, currents, tides, seasons, animals, etc.) that impact their day-to-day lives (Lewis, 1972). Percy Smith⁴⁹ shared, “The great knowledge of the stars they possessed enabled them to guide their vessels from end to end of the Pacific.... They combined with their astrology a considerable amount of astronomy, giving names to all the principal stars, besides many constellations” (as cited in Best, 1922, p. 28). Over time, traditional knowledge of voyaging and wayfinding would be lost in Hawai‘i and Aotearoa, but the 1970s would see a resurgence of the tradition led by the Hawai‘i based Polynesian Voyaging Society (PVS). Thompson (2016)⁵⁰ shares about the moment in 1974 when Herb Kāne⁵¹ shared a picture of a traditional Hawaiian *wa‘a kaulua* (Polynesian voyaging canoe) and said, “We’re going to build one. We’re going to sail it to Tahiti. We’re going to go home to our ancestors. These are the stars that we will use to find Tahiti” (p. 161). Thompson (2016) says, “It pulled together this deep instinctual, almost innate need to be who I am, by knowing who I was. It allowed me to know that I’m going to be within the domain of powerful learning. I’m going to be in the domain of rich learning” (p. 161).

In search of traditional voyaging knowledge, the group would be introduced to Mau Piailug, a master navigator from Satawal, Micronesia, who would eventually agree to train the crew of Hōkūle‘a, the double-hulled *wa‘a kaulua* built and launched in the 1970s by PVS⁵². Papa Mau, as he was affectionately known, would introduce the crew to a traditional star compass that

⁴⁹ Stephenson Percy Smith (1840-1922) was a Pākehā ethnologist, surveyor, founder of the Polynesian Society, and the long-time editor of *The Journal of the Polynesian Society*.

⁵⁰ Nainoa Thompson is a Kanaka Maoli Pwo (master navigator) and president of the Polynesian Voyaging Society who has been at the forefront of revitalizing traditional navigation in the Pacific.

⁵¹ Herbert Kawainui Kāne (1928-2011) was a Kanaka Maoli artist, historian, and author with a particular interest in traditional voyaging and is considered one of the principal leaders in the of Hawaiian Renaissance movement of the 1970s.

⁵² Mau Piailug would train crews from other Oceanic nations including navigators Hekenukumai Busby and Jack Thatcher of Aotearoa.

would unlock the map used by Oceanic ancestors allowing navigators to read the stars, winds, ocean swells, wave currents, and flights of birds (see Figure 1.9) (Thompson, N.d.-a).

Thompson would adapt Papa Mau's star compass to a Hawaiian context,⁵³ and Jack Thatcher would later modify it to a Māori context creating *te kāpehu whetū* (the Māori star compass)⁵⁴ (see Figure 1.10 and Figure 1.11).

⁵³ “The star compass is a mental construct and not physical like a western compass. The visual horizon is divided into 32 houses, a house being a bearing on the horizon where a celestial body resides. Each of the 32 houses is separated by 11.25° of arc for a complete circle of 360°” (Polynesian Voyaging Society, n.d., para. 1).

⁵⁴ *Te kāpehu whetū*, the Māori star compass, is adapted to the horizon of Aotearoa and “divides the 360 degrees around a canoe in the open ocean into different whare (houses). The location of these houses depends on where the sun, moon and stars set and rise. The navigator attempts to keep the canoe on a course relative to these observations” (Taonui, 2005, para. 1).

Figure 1.9

Mau Piailug's Star Compass

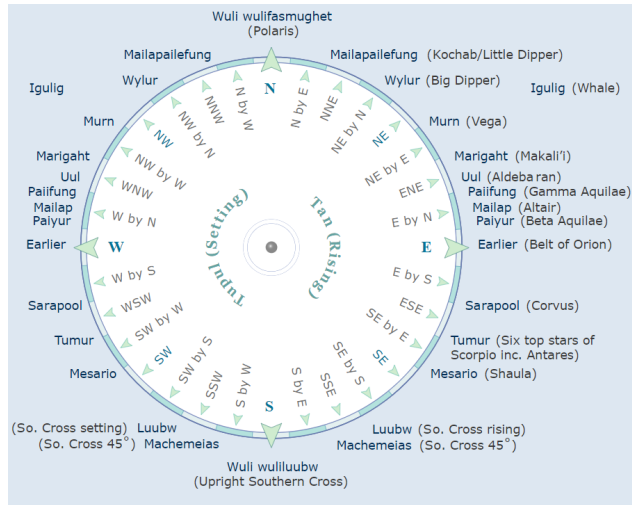


Figure 1.10

Nainoa Thompson's Hawaiian Star Compass

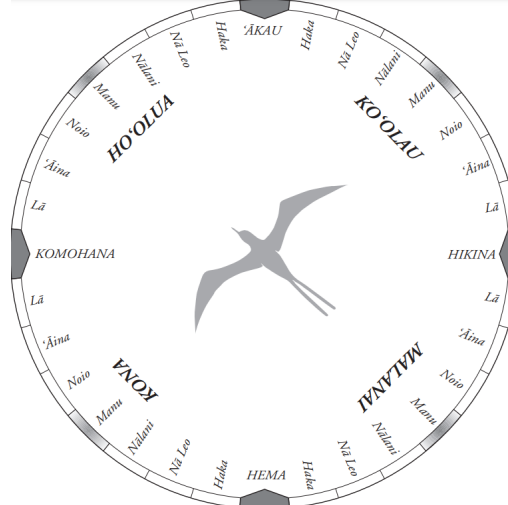
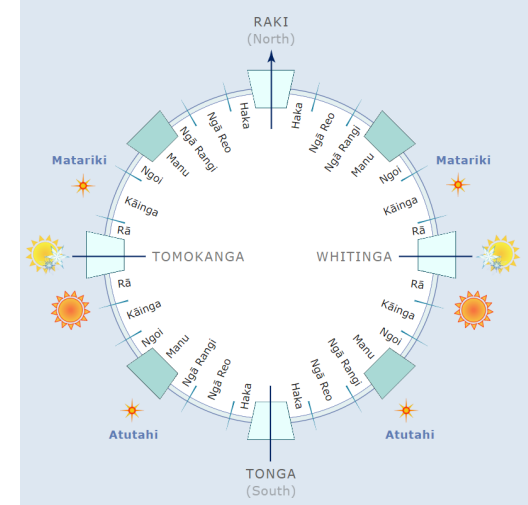


Figure 1.11

Te Kāpehu Whetū: The Māori Star Compass

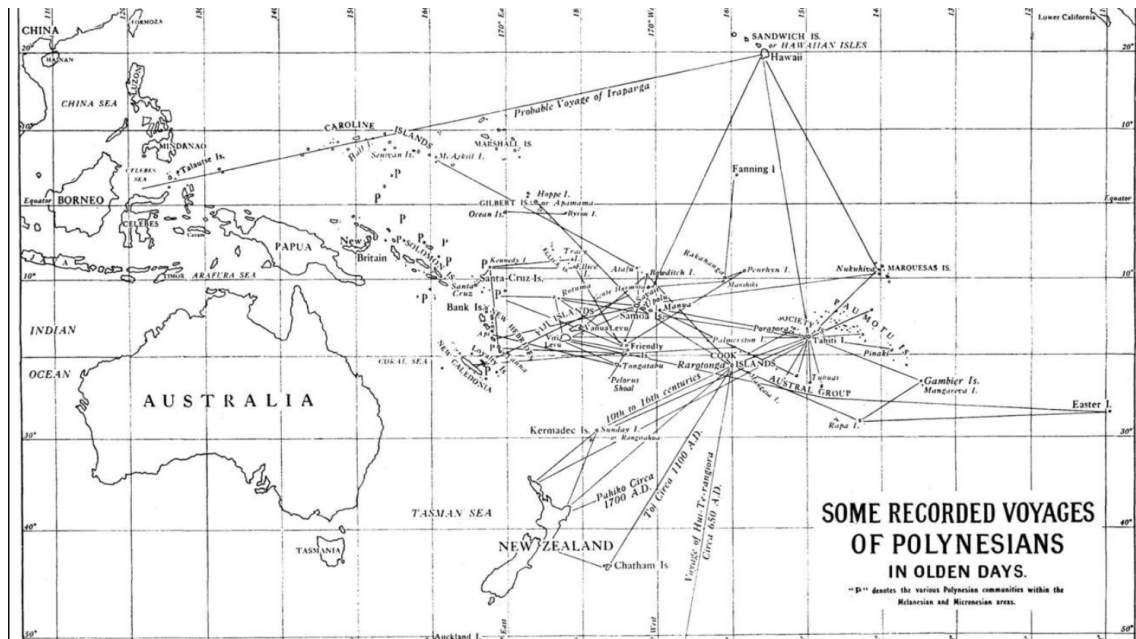


After the monumental inaugural voyage of Hōkūle‘a to Tahiti in 1976, the crew began planning for the Voyage of Discovery:

A two-year voyage with seven major legs that reflected the other migratory and voyaging routes of ancient Polynesia – Hawai‘i down to Tahiti; Tahiti to the Cook Islands; Rarotonga down to Aotearoa; Aotearoa up to Tonga and Samoa; then against the trade winds from Samoa to the Cook Islands and back to Tahiti.” (Thompson, N.d.-b, p. 6) (see Figure 1.12)

Figure 1.12

Recorded Voyages of Polynesians in Olden Days



Note. Reproduced from Best, 1976, p. 14.

Thompson (2016) commented:

I cannot measure the profound influence that Aotearoa has on all of us in Hawai‘i. You’ve seen it in the children. They’re dancing with extraordinary pride and skill. I was so happy to see that. They have no boundaries. And there was a meeting of the two canoes, Nga Toki Matawhaorua, twice the length of Hōkūle‘a, with 88 paddlers. We heard them chanting in the surf before we could see them, but it was a symbolic marriage of the canoes, the symbolic marriage of family, of ‘ohana. And again, it’s immeasurable, the impact that Aotearoa has had on our growing, not just learning and growing, but believing in a better world for our native people. (p. 173)

Upon the arrival of the Hōkūle‘a to Aotearoa, Sir James Henare⁵⁵ declared:

You have shown that it can be done and it was done by our ancestors. To me, this is the most important occasion, and I smile, and I laugh, and I shall smile

⁵⁵ Sir James Clendon Tau Hēnare (1911-1989) was regarded as the foremost Māori elder in Tai Tokerau who served as a New Zealand statesman, military officer, farmer, and community leader.

again tomorrow at all the critics who have said it was never done. (Babayan et al., 1987, p. 195)

This is yet another powerful story of the immense depth and richness afforded through sharing and connecting across Moananuiākea/Moana-nui-a Kiwa.

1.2.4 Summary

The Renaissance that emerged in the 1960s in Hawai‘i and Aotearoa has demonstrated the immense power of aligning ancestral forces to bring forth traditional knowledge and practices and incorporating them into modern educational constructs. These efforts have benefitted and inspired Native and non-Native peoples in Hawai‘i and Aotearoa. There is a distinct and powerful flow in the way Oceanic peoples engage in the world.

The myths, legends, and oral traditions, and the cosmologies of the peoples of Oceania, it becomes evident that they did not conceive of their world in such microscopic proportions. Their universe comprised not only land surfaces, but the surrounding ocean as far as they could traverse and exploit it, the underworld with its fire-controlling and earth-shaking denizens, and the heavens above with their hierarchies of powerful gods and named stars and constellations that people could count on to guide their ways across the seas. Their world was anything but tiny. They thought big and recounted their deeds in epic proportions. (Hau‘ofa, 1994, p. 152)

It is these histories and traditions that provide deep connections between Hawai‘i and Aotearoa that resonate in a time when epic ideas and deeds are needed. It is turning towards an Oceanic view of the world and away from imposed and foreign Eurocentric education approaches that can offer solutions to the most perplexing education challenges. Fortunately, Kanaka ‘Ōiwi and Māori still have access, although restricted and limited in many cases, to their *kulāiwi/ipukarea* (ancestral lands) and have used these connections to revive Indigenous knowledge systems. They have thriving Indigenous education movements supported by political and legal mandates that not only enrich their own contexts but also support the advancement of Indigenous resurgence movements worldwide (Matthews & Jenkins, 1999; Osorio, 2021). This research will delve deeper into these connections and opportunities to determine how to improve Indigenous-settler relations by decolonizing the colonizer.

1.3 Significance of the Study

Current Western education systems normalize neo- and settler colonial constructs promoting Eurocentric values that continue to systematically devalue and suppress Indigenous knowledge systems⁵⁶.

⁵⁶ Indigenous knowledge systems encompass Indigenous ways of knowing and being including ontology (being), epistemology (knowing), axiology (valuing), and methodology (doing).

While many of us like to think of their transformative potential, education systems also act as agents of colonialism by maintaining dominant standards and norms, acculturating and assimilating students into desired ontological, epistemological, and axiological frameworks, and circumscribing visions of a life worth living. (Biermann, 2011, p. 391)

Promises made by liberal education reforms to reconcile injustices perpetuated by mainstream education systems are deceptive as they continue to serve the interests of settler-colonizers and do not offer opportunities to transform – deconstruct and rebuild – settler colonial education systems (Coulthard, 2014; Hutchings & Lee-Morgan, 2016; Wilson-Hokowhitu & Goodyear-Ka'ōpua, 2019). L. T. Smith⁵⁷ argues that “current reforms focus on producing a neo-liberal subject; an autonomous, competitive individual able to pursue self-interests without constraint in a global marketplace” (University of Melbourne, 2016), which in turn promotes worldviews allowing for environmental separation and degradation and extreme social inequality. With the need for transformation further highlighted by Covid-19 and the global climate crisis, the next few years offer the opportunity to dramatically change how we *a'o/ako* (teach and learn) – to normalize Indigenous knowledge in a mainstream context in Hawai'i and Aotearoa through teacher education. Marsden (2003) expounds:

Western civilisation is in a state of permanent crisis because they insist on clinging to obviously outmoded redundant philosophies and elevate 'Know-How' into primacy. There is today a plethora of Modern Philosophies mostly 'this worldly'; mostly spurious and therefore confused; lacking wairua [spirit, soul]⁵⁸; lacking challenges to seek out the 'why' of life. There is no authentic vision and 'without a vision, the people will die.'” (pp. 112-113)

While Western education systems in Hawai'i and Aotearoa continue to fail against their own measures of success (Gerritsen, 2023; Lake & Pillow, 2022; UNICEF, 2023; Wu, 2023), Indigenous education in a modern context offers an opportunity for healing; a vision and plan for a future that supports a diversity of languages, cultures, and worldviews embedded in a balanced and reciprocal relationship with the environment (Battiste, 2002; Blair et al., 2020; McKinley & Smith, 2019). Indigenous education is dedicated to confronting colonial legacies and the resultant privilege, deconstructing systems built on the premise of Eurocentric superiority, and demonstrating value for relationships that connect people with each other and with the natural and supernatural worlds (Alfred, 2005; Biermann, 2011; Waziyatawin & Yellow Bird, 2012). The aim of this research is to delve into the role of teacher education programs (TEPs) and non-Indigenous *kumu/kaiako*⁵⁹ (educators) in decolonizing and

⁵⁷ Linda Tuhiwai Te Rina Smith is a Māori (Ngāti Awa, Ngāti Porou) academic and professor of Indigenous education known for her ground-breaking work on decolonizing research and promoting Indigenous methodologies in academia.

⁵⁸ Translation added for clarity.

⁵⁹ The term *kumu/kaiako* directly translates to educator or teacher and will refer not only to classroom teachers, but also teacher educators, administrators, and other education related staff.

indigenizing education in Hawai‘i and Aotearoa. Biermann (2011)⁶⁰ explains, “Rather than understanding decolonization solely as empowerment of Indigenous peoples, it also has to entail the deflation of white power as well as dominant society’s responsibility to question its own advantage in light of how this position inhibits non-hierarchical engagements with others” (p. 394). Mainstream TEPs play a critical role in setting the tone and direction for kumu/kaiako by determining the dominant ideology, language, culture practices, content, and expectations (Ladson-Billings, 1995; Pirbhai-Illich et al., 2017).

Since the Indigenous resurgence period, despite intense barriers imposed by the mainstream system, Indigenous education has made dramatic achievements in reviving dying languages and cultures, establishing alternative education models, and solidifying a perspicacious research base to demonstrate success (Bishop & Glynn, 2003; McKinley & Smith, 2019; Warner, 1999; Wilson, 2003). Yet, many are ignorant of these advancements and have minimal to no understandings of Indigenous knowledge systems and how they function as the mainstream context consistently devalues and minimizes Indigenous education as fringe or irrelevant to the whole of society. In my work in the Indigenous education space in Hawai‘i and Aotearoa, I witnessed firsthand the shallow understanding most people have of the history of the place and Indigenous people where they now live including their own history. There is an inability of many working in education spaces to grasp Indigenous cultural constructs and relinquish a tight grip of control so that Indigenous models of education can emerge; models that embrace diversity and foster learning environments that are reflective of the communities being served. Most of us have been raised and educated in settler colonial cultural constructs, and these constructs do not allow space for Indigenous knowledge to be understood and enacted. It is like trying to plug in your American charger into a New Zealand outlet. An adaptor is needed to tap into the power source, and mainstream Western education does not provide an adaptor. While Native Hawaiians, Māori, and other Indigenous people must walk in two worlds and be intimately familiar with mainstream White culture, White privilege, or unseen and unconscious advantages embedded in mainstream society, allow for *Haole/Pākehā* (people of European descent) to not only hold the majority of positions of power and influence, but also to not engage with Indigenous context (Arvin, 2019; Collins, 2018; Halley et al., 2022; McIntosh, 1992; McKegg, 2019). So, how do those coming from a Western cultural construct that promotes hegemony, superiority, and individualism create an adaptor allowing them to engage with and understand Indigenous cultural constructs?

⁶⁰ Soenke Biermann is a German professor of critical pedagogy, indigenous, and cultural studies in Australia.

To further understand this, I look to Uncle Pōkā Laenui⁶¹ who has shared his work detailing Western and Indigenous deep cultures, or “the cultural codes in the collective sub-conscious” (2000a, p. 1)⁶². Through reflection, discussion, and witnessing of the implications of applying these cultural codes, it became evident that for Indigenous knowledge to flourish, it would not be enough to empower Native Hawaiians and Māori, but that those rooted in settler colonial cultural constructs need to actively engage with Indigenous cultural constructs to support a process of deconstructing damaging aspects of their cultural codes and rebuild constructs allowing for diversity and difference to be understood, embraced, and lived. Unlike modern Western systems, Indigenous knowledge systems have proven for thousands of years that they know how to do this, which is why the movement for Indigenous people to return to their traditional systems has been so powerful and successful (Ahenakew, 2016; Alfred, 2005; Bishop, 2003; Cardinal, 2001; Coulthard, 2014; Mander & Tauli-Corpuz, 2006; Smith, 2012; Wilson-Hokowhitu & Goodyear-Ka‘ōpua, 2019). The burning question for me, a Haole/Pākehā settler, has been, If I deconstruct the cultural codes that I was raised with, if I decolonize myself, how then do I reconstruct a cultural context without misappropriating another culture? What do I become? I am not Indigenous to the lands I live on, and any Indigenous practices my ancestors held have been long buried, burned, and dismembered over hundreds of years of colonial brutality. So where does that leave those that want to deprogram and reprogram our cultural constructs and dismantle White privilege?

There is a wealth of research that details the power mainstream education systems had in nearly eradicating Indigenous knowledge, and the power they have had to re-ignite and normalize Indigenous knowledge. This research is an effort to add to the robust and tireless work to place pressure on mainstream education systems to dramatically transform and become a tool for Indigenous resurgence – to root out colonial constructs that divide and conquer and replant seeds of indigenization that builds connection. The research study asks, from a Hawaiian/Māori perspective:

- What role should non-Indigenous educators play in supporting Indigenous resurgence?
- How might Indigenous education be presented in mainstream TEPs?
- What Indigenous processes can support non-Indigenous educators and mainstream TEPs to ground in Indigenous knowledge?
- What tools can mainstream TEPs provide educators to understand the impacts of colonization, engage with decolonization and indigenization movements, and confront Euro-epistemological dominance and privilege?

⁶¹ Pōkā Laenui (Hayden Burgess) is a Kanaka Maoli activist, lawyer, and scholar from Wai‘anae who has been committed to Hawaiian independence since the 1970s.

⁶² See chapter 2 for details on the cultural codes.

This study provides further opportunity to engage in discourse and praxis on how non-Indigenous kumu/kaiako can engage in processes to become aware of Indigenous ways of being and knowing and respectfully and intentionally interact with Indigenous peoples; how mainstream TEPs can ground in and normalize Indigenous education; and how education systems can decolonize and indigenize to better serve students, communities, and land.

Chapter 2 Theoretical Underpinnings



The theoretical underpinnings of this study are representative of a *pā harakeke* (cultivated harakeke gardens). While each theory is distinct, I argue that they pull from similar critical research traditions that aim to critique and transform society, and when woven together, they are strengthened. This chapter explores foundational concepts followed by a description of the theories that underpin the research study. The study does not simply pull from appropriate theories and literature but also reflects my own personal journey and the relationships I have formed on this journey; it is the *pā* that I have nurtured over my lifetime. It is approached through my own lineage of experience and reflects the communities that I am privileged to be a part of. These underpinnings provide the *kahua/kaupapa* (foundation) for the research and demonstrates the need to actively confront and deconstruct Eurocentric knowledge systems by rooting in concepts of *mo‘okū‘auhau/whakapapa*, *ea/tino rangatiratanga*, *mana motuhake*, and *aloha ‘āina*.

“Decolonizing the Colonizer” is a pithy statement to embody the complex concept of deprogramming and reprogramming colonized minds to function using an “ecology of knowledges” and to value and apply Indigenous knowledge relevant to local contexts. de Sousa Santos (2007)⁶³ proposes that, to confront Euro-epistemological dominance, we must cultivate an “ecology of knowledges” “premised upon the idea of the epistemological diversity of the world, the recognition of the existence of a plurality of knowledges” (p. 28). “It is an ecology, because it is based on the recognition of the plurality of heterogeneous knowledges (one of them being modern science) and on the sustained and dynamic interconnections between them without compromising their autonomy” (de Sousa Santos, 2007, p. 27). Ahenakew (2016)⁶⁴ expands on this idea explaining, “In this ecology, every knowledge system offers both indispensable gifts and limitations, which also means that each requires the complementary co-presence of other systems” (p. 328). This study focuses on how mainstream TEPs can “create counterhegemonic intellectual spaces in which new worldviews can unfold, in ways that can lead us toward change of praxis” (Sathorar & Geduld, 2018, p. 1). It grounds in discourse and

⁶³ Boaventura de Sousa Santos is a Portuguese academic and lawyer regarded as a left-wing intellectual.

⁶⁴ Cash Ahenakew is a Cree First Nation’s scholar focused on Indigenous studies in health and education.

praxis that fuels the flames of an Indigenous futurity – “practices of future-making that often disrupt the linearity of Western liberal-democratic understandings of temporality” (Goodyear-Ka‘ōpua & Kuwada, 2018, p. 50).

2.1 Foundational Concepts and Understandings

A challenge of this work lies in pinpointing definitions that are continually shifting and do not fit precisely in every context. This requires an ability to be comfortable in ambiguous spaces and to find common ground and understanding through languages and worldviews that may or not be shared while using English whose structure “does not permit the expression of certain concepts and ideas” (Tafoya, 1995, p. 25), or what Pere (1982) refers to as the “hermeneutic difficulty” of expressing concepts of a culture in another language. It recognizes that our personal and collective understanding of concepts evolves as we go deeper into discourse and praxis building layers of meaning we can apply in our unique contexts. Tafoya (1995)⁶⁵ describes this as the “Principle of Uncertainty” stating that “one can have definition or one can have context, but not both at the same time. The more one recognizes the context of something, the less possible it is to give a specific definition of it” (p. 19)⁶⁶.

Narratives and concepts shared in this work are taken from various sources. At times they are generalized, but most Indigenous traditions recognize that a story applied in one context stemming from a certain family and tradition cannot so easily be applied to other contexts. They can, however, be a source for learning and an opportunity to explore difference in the hopes of finding harmony in diversity. This is critical as it acknowledges and honors that many of the *haumāna/tauira* (students) and *kumu/kaiako* (educators) in our education systems are from diverse backgrounds and carry stories from many contexts. The next section identifies key concepts and terms called out in the study while pointing out limitations.

2.1.1 Indigenous, Non-Indigenous, Colonizer, Settler

This study utilizes the terms Indigenous and non-Indigenous and colonized and colonizer, yet these dichotomies of “native/insider and non-native/outsider are too simplistic a starting point, for both are not homogeneous but diverse” (Benham, 2007, p. 8). The use of the terms as binaries is also reflective of a socio-cultural perspective arising from European colonization where we tend to associate terms “with a group of people rather than with a worldview, a set of

⁶⁵ Terry Tafoya is a Taos Pueblo and Warm Spring Native American storyteller and scholar.

⁶⁶ Tafoya (1995) applies Heisenberg’s Principle of Uncertainty from quantum physics to cross-cultural research. Heisenberg’s Principle “found that when studying electrons one can know the velocity at which they are traveling or their location, but one cannot know both velocity and location at the same time. This makes sense because if one stops an object to measure its velocity, it no longer has velocity; and if it is moving, one cannot know its location” (p. 19).

values and a way of being in the world” (Royal, 2011, p. 84). Yet, the reality in which this research takes place requires labels to set reference for the discussion.

The term Indigenous has been intensely debated with critique that it “homogenizes and obliterates distinctiveness and that we need to offer multilayered meaning” (Dei, 2011, p. 23). To provide that multilayered context and confront Eurocentric domination, this study primarily pulls from the following definitions. Cardinal (2001)⁶⁷ defines Indigenous explaining:

In Latin it means “born of the land” or “springs from the land.” We can take that to mean “born of its context,” born of that environment. When you create something from an Indigenous perspective, therefore, you create it from that environment, from that land in which it sits. Indigenous peoples with their traditions and customs are shaped by the environment, by the land. They have a spiritual, emotional, and physical relationship to that land. It speaks to them; it gives them their responsibility for stewardship, and it sets out a relationship. (p. 180)

Cardinal’s definition resounds with the premise that Indigenous knowledge systems and associated languages and cultures stem from the land and the natural environment; that they are rooted in and guided by reciprocal relationships to the environment (Battiste, 2002; Blue et al., 2020; Dei, 2011; Denzin et al., 2008; McKinley & Smith, 2019). While Cardinal’s definition provides an overarching concept of the term, the definition provided in the 1987 United Nations (UN) report, *The study of the problem of discrimination against Indigenous populations*, is particularly useful in a socio-political and legal context where forms of resistance are required (Dei, 2011). It states:

Indigenous communities, peoples and nations are those which, having a historical continuity with preinvasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present nondominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems. (Cobo, 1987, p. 29)

The study will also call on the definition from Royal (2011)⁶⁸ who speaks to a “formal Indigenous culture” stating:

Whilst we can say it is part of the human condition to be in natural correspondence with the environments in which we dwell and there are varying degrees of unconscious and conscious ‘articulations’ of this correspondence, a formal indigenous culture is one that is particular and deliberate in this articulation of *natural world* in its activities of a culture. This

⁶⁷ Lewis Cardinal is a scholar and educator from the Woodland Cree First Nation in Alberta, Canada.

⁶⁸ Te Ahukaramū Charles Royal (Ngāti Whanaunga, Ngāti Raukawa, Ngāti Tamaterā, Ngā Puhī) is a Māori musician, academic, and music revivalist.

deliberate articulation is often based on a veneration of the natural world. (p. 86)

Royal and Cardinal's definitions create space for a more inclusive interpretation of Indigenous and are rooted in the call by Royal (2011) to envisage an "Indigeneity of the future" where "our interest is to explore the possible epistemology of Indigeneity, one that sees Indigeneity as a dimension of human experience and grounded in a feature of human condition" (p. 85). This allows for the possibility of those who are not legally defined as Indigenous to participate in and perpetuate aspects of Indigenous culture, which in turn can be taught through an education system with the goal of deflating Eurocentric colonial dominance. This gets to the heart of this research in asking Indigenous leaders how non-Indigenous kumu/kaiako, as defined by the UN, can engage in and support decolonization and Indigenous resurgence efforts, and what the role of mainstream TEPs and the systems they serve are to support that work. Indigenous resurgence is defined as encompassing efforts to restore and regenerate Indigenous nationhood, which includes repatriating Indigenous lands and re-establishing systems and structures that revitalize, honor, and perpetuate Indigenous ways of knowing and being (Archibald & Lee-Morgan, 2019; Battiste, 2000; Bishop & Glynn, 2003; Corntassel, 2012; Oliveira & Wright, 2016; Osorio, 2021; Smith, 2012; Tuck & Yang, 2012; Wilson-Hokowhitu & Goodyear-Ka'ōpua, 2019). As not to reproduce a structure of social domination by one group of people as is characteristic of colonization, it is critical to enact multilayered definitions allowing for inclusive engagement.

Regarding the term colonizer, I am referring to European colonization of the Americas and the Pacific beginning in the 16th century and use the definition from the Oxford University Press (2023) stating that a colonizer is "a person who helps take control of an area or a country that is not their own, especially using force, and sends people from their own country to live there" (para. 1). Perley (1993)⁶⁹ identifies four basic components of colonization including:

(a) the forced, involuntary entry of the colonized group into the dominant society; (b) the colonizing power adopting policies that suppress, transform, or destroy native values, orientations, and ways of life; (c) manipulation and management of the colonized by agents of the colonizing group; and (d) domination, exploitation, and oppression justified by an ideology of racism, which defines the colonized group as inferior. (p. 119)

These components were enacted by colonizers but also became internalized by the colonized with education playing an integral role in the process. As Nandy (1983) states, "Colonialism is also a psychological state rooted in earlier forms of social consciousness in both the colonizers and the colonized. It represents a certain cultural continuity and carries a certain cultural baggage" (p. 2).

⁶⁹ David Perley is a Maliseet (First Nation of the Wabanaki Confederacy) educator, researcher, and leader specializing in Aboriginal education.

Even though colonization as an event has, for the most part, dissipated, these colonial actions have become structured into systems through practices of “settler colonization” led by descendants of the colonial population that had no intent to return to their homeland (Wolfe, 2006)⁷⁰. Horvath (1972)⁷¹ defines a settler as:

...migrants who acquire over time a certain degree of domination in their new homes. The domination of Latin America, North America, Australia, New Zealand, South Africa, and the Asian part of the Soviet Union by European powers all involved the migration of permanent settlers from the European country to the colonies. These places were colonized. Most of Africa and Asia, on the other hand, was imperialized – dominated but not settled – and the countries involved are noticeably different today, in part, because of the nature of the domination process. Therefore, colonialism refers to that form of intergroup domination in which settlers in significant numbers migrate permanently to the colony from the colonizing power. (p. 47)

The terms colonizer and settler are viewed as labels applied to settlers of European descent known as Haole in Hawai‘i and Pākehā in Aotearoa, but they can also be applied to those that adopt “a worldview, a set of values and a way of being in the world” (Royal, 2011, p. 84) that reflects the tenets of colonization through the enactment and perpetuation of settler colonial practices. It should be acknowledged that the Euro-colonial project developed the racial categories and structures that privileged Whiteness, in particular those of the dominant Euro-colonial group (Dei, 2011; Halley et al., 2022; Jackson, 1992; McKegg, 2019; Milne, 2009). As Dei (2011)⁷² discusses in the Canadian context, while other non-Indigenous settlers have been implicated in the Euro-colonial project through the construction of the colonial nation-state and their role as citizens, “settler is about power and privilege endowed through the Euro-American body. This is because historically settler has been and continues to be about White civility, settler is about citizenry as citizenry constitutes in a totalizing way what it means to be human” (p. 25). In the multilayering of definitions of settler in the Hawai‘i and Aotearoa context, the study focuses on the roles and responsibilities of non-Indigenous kumu/kaiako who have come to settle on the Indigenous lands of Kānaka Maoli and Māori with a particular emphasis on those of European descent who have benefitted from colonial constructs that privilege Whiteness and Western ways of thinking and being. It further explores opportunities to decolonize settler colonial education systems, TEPs, and kumu/kaiako who uphold colonial ways of being through teaching and learning processes; to deconstruct and transform the structural elements of settler colonization and enact an “Indigeneity of the future.”

⁷⁰ For a discussion on neo-colonialism, see Nkrumah, K. (1965). *Neo-colonialism: The last stage of imperialism*.

⁷¹ Ronald J. Horvath is a Caucasian North American scholar of colonialism.

⁷² George Jerry Sefa Dei is of Ghanaian descent and a professor in Canada focused on social justice and anti-racism education.

‘Āina/Whenua – Born of the Land

A key aspect of Indigeneity is the connection, relationship to, and veneration of the natural world reflected in the Hawaiian and Māori terms for land. ‘Āina and whenua most simply translate to land, but their meanings extend far beyond that. Using the terms evokes an awesome sense of reverence, wholeness, and connection that sits as the kahua/kaupapa of Indigenous knowledge. Blaisdell (2005)⁷³ unpacks the Hawaiian concept of ‘āina expressing that it:

...is more than *lepo*, the soil, for ‘āina means “that which feeds.” No laila [therefore]⁷⁴, ‘āina is Papa, our Earth Mother, including *wai* (all waters), *kai* (all seas), Ka Moananui (Oceania), and beyond. ‘Āina is also Wakea, our Sky Father, *ea* (air), *lani* (all heavens, all suns, all moons and all stars), and beyond. (p. 10)

Hawaiian traditions call on mo‘okū‘auhau that demonstrate connection to ‘āina. Trask (1996)⁷⁵ explains:

I greet you with my family origins. I am descended of the Pi‘ilani line of Maui and the Kahakumakaliua line of Kaua‘i. I am Native Hawaiian, indigenous to Hawai‘i. My people were born of Papahānaumoku – Earth Mother – and Wākea – Sky Father – who created our bountiful Hawaiian Islands. From these islands came the taro, and from the taro, our chiefs and common people. The lesson of our origins is simple. The land is our mother, and we are her children. If we care for our mother, she will care for us in return. The relationship is more than reciprocal; it is familial. (p. 906)

In the Māori context, Marsden (2003) refers to whenua as the natural earth explaining “It is also the term for ‘after-birth’ – placenta. This use of the term ‘whenua’ served as a constant reminder that we are born out of the womb of the primeval mother” (p. 45). This deep connection is seen in the term tangata whenua – people of the land – referring to the tribal area of a person based on where their ancestors came from, their whenua is buried, and “where living generations apply their role as custodians of the land” (Pere, 1982, p. 22). This connection to whenua is further demonstrated in the Māori practice of introducing oneself through a *pepeha*. Connor (2019)⁷⁶ details this practice stating that the recitation of one’s pepeha shares:

How Māori genealogy, or whakapapa, is deeply connected to Papatūānuku, the Earth Mother, and our migrations across the South Pacific Ocean. The word pepeha can be understood by breaking the word down into its parts: Pepe (baby) and ha (breath). The pepeha metaphorically breathes life into an individual and connects him or her with their whakapapa. It also locates an individual by naming her/his papakainga (traditional home place) and by identifying the mountains and rivers where their tribe settled, the waka (canoe)

⁷³ Richard Kekuni Akana Blaisdell (1925-2016) was a professor of medicine, co-founder of E Ola Mau, an organization of Hawaiian health professionals, and organizer in the Hawaiian sovereignty movement.

⁷⁴ Translation added for clarity.

⁷⁵ Haunani-Kay Trask (1949-2021) was a Native Hawaiian activist, educator, professor, author, poet, and a leader of the Hawaiian sovereignty movement.

⁷⁶ Helene Diana Connor is a Māori (Ngāti Rahiri) academic.

that brought them to Aotearoa/New Zealand and the marae (communal meeting place) associated with their whakapapa. The pepeha reinforces the relationship between the person and their whenua (land) and tupuna (ancestors). (p. 1)

Indigenous knowledge systems hold a reciprocal and caretaker relationship with ‘āina/whenua at their core requiring us to review how mainstream education systems comprehend the depth of meaning behind the terms and uphold commitments that come from a worldview of familial relationality to land and place.

2.1.2 Acculturation – A Range of Possibility

Acculturation can engender negative connotations due to the processes enacted through colonization that violently forced assimilation of Kānaka ‘Ōiwi and Māori into Haole/Pākehā contexts. Yet, if we dig into its meaning, acculturation can offer a range of possibilities. At its essence, acculturation is described as the dynamic, on-going, bidirectional process where cultural groups experiencing sustained contact with one another adapt and modify their cultures, thereby, creating new cultures based on the conditions (Gillin & Raimy, 1940; Teske Jr & Nelson, 1974). Theorists have identified different types of acculturation invoking different impacts. Bogardus (1949)⁷⁷ refers to blind, imposed, and democratic acculturation. “Blind acculturation” is the adoption of cultural patterns by happenstance simply from living close to one another. On a spectrum, this sits in a neutral position, while a more reprehensible approach is “imposed acculturation” where one group suppresses another group’s culture and forces adoption of their own cultural habits. On the opposite end of the spectrum would be “democratic acculturation” entailing a level of respect and shared learning between the cultural groups.

Bogardus (1949) goes on to state that through a democratic approach, cultural pluralism can occur making “possible a free and full development of all constructive culture patterns” leading “toward the development of a culture system superior to current systems” (p. 125). The term “cultural pluralism” was popularized in the US in the early 20th century by those who believed it was misguided to create a society based on a single unified system and that we must recognize and support a “dynamic plurality of experience” (Bernstein, 2015, p. 348)⁷⁸. Cultural pluralism was a call to resist the “Americanization” of immigrants where diverse customs, languages, and cultures are subsumed into an American “melting pot” defined by the English language and cultural traditions of British colonialists (Bernstein, 2015; Kallen, 1996). In contrast to the “melting pot,” proponents of cultural pluralism call for “a cosmopolitan democratic society that no longer seeks to obliterate or reify differences but rather is a society where cultural differences

⁷⁷ Emory S. Bogardus (1882-1973) was a Caucasian North American sociologist.

⁷⁸ Cultural pluralism traces back to theories promoted by William James and John Dewey in the early 20th century in the US with the expression becoming popularized by philosophers Horace Kallen, a German-born Jewish immigrant to the US, Alain Locke, a leading thinker of the Negro Harlem Renaissance, and W. E. B. Dubois, a noted Pan-Africanist civil rights activist (Bernstein, 2015).

are appreciated, respected and cultivated” (Bernstein, 2015, p. 355). These considerations are important because they demonstrate a shared detriment of colonization forcing a vast array of people to assimilate into a homogenous society whose rules of conduct are determined by the colonial or settler colonial power.

Another key point is the false belief that Indigenous cultures are confined to the past and the demise of their traditions unavoidable because modernity is only associated with British colonial constructs. This view leaves Indigenous cultural revival aspirations null and void because they have no place in modern society. It is critical to see the pluralism of modernity and to give esteem and relevance to Indigenous aspirations for modern socio-political constructs (Carey, 2018; Stevens, 2010). In discussing the Kāi Tahu⁷⁹ context, Stevens (2010)⁸⁰ warns of focusing on the false colonial dichotomies of “fatal impact” or “cultural continuity”, and instead:

Encourages us to think more carefully and more fully about the engagements that our tūpuna (ancestors) had with colonial society, which ranged from resistance to indifference to collaboration. This more nuanced approach is not an attempt to deny or limit the multiple distresses that iwi members endured during the colonial encounter, nor exaggerate their ‘agency.’ Instead, it is simply an attempt to shed light on some of the ways that Kāi Tahu people and communities asserted their right to a place within modernity. (p. 132)

Therefore, this study attempts to bring forth a range of possibilities for future interactions and to review mainstream education to determine to what extent cultural pluralism is being taught and practiced allowing modern Indigenous aspirations to flourish. How can we become the best version of our ancestors through the educational practices we employ? How do we move away from restrictive binaries and labels that do not allow for the acknowledgement and acceptance of our full ancestral narratives?

2.1.3 OLA vs. DIE Cultures

This research process requires an understanding of how aspects of deep culture work to influence our education systems. Laenui (2000a) explains that:

There are cultural codes in the collective sub-conscious of all societies which defines within that society what is right and wrong, what is moral and natural, what form of behavior is appropriate in given circumstances. These codes derive from the myths and legends, from the deep national memories, from the environmental conditions, from the internal conflicts and from a multitude of other processes which have taken place over long periods of time in a society. These codes are generally unwritten. They do not form a constitutive document or are in some explicit statement. They are generally unspoken. But

⁷⁹ Kāi Tahu, or Ngāi Tahu, are the iwi associated with lands in the *Te Wai Pounamu* (South Island).

⁸⁰ Michael J. Stevens is a Māori (Ngāi Tahu) historian.

are so ingrained in a society that they become the driving force of the society.
(p. 1)⁸¹

Laenui compares Western and Indigenous culture in Hawai‘i referring to the former as DIE and the latter as OLA⁸². OLA stands for *‘olu‘olu* (graciousness, pleasantness, manners), *lōkahi* (balance, harmony, unity), and *aloha* (love, compassion, empathy) (see Table 2.1). The acronym OLA refers to the Hawaiian word *ola*, or life that is characterized by health, well-being, and safety, similar to the term *ora* in Māori. Laenui (2000a) argues that an OLA culture is grounded in a worldview based on relationships and connections and approaches the environment through a lens of kinship and unification.

DIE stands for dominate, individualize, and exclude. Laenui (2000a) explains that DIE sits on the other end of the spectrum from OLA and encompasses a worldview where “men have the right, (some argue, even the responsibility) – to conquer, dominate and subdue the environment” (p. 5). While DIE and OLA cultures are ever-changing and rarely pure, these acronyms help detail deep mainstream currents and foundational values that allow us to identify cultural constructs on a spectrum to determine if our educational practices are promoting aspects of DIE or OLA.

Table 2.1

Descriptions of OLA and DIE Deep Cultural Codes

OLA	
‘Olu‘olu	Creating relationships of comfort, of inter-relating with a high degree of respect and trust, even alongside one’s competitor.
Lōkahi	Many working together for a common goal which gives a foundation for looking at the wider implications of small things.
Aloha	A propensity toward inclusion of other people and different philosophies.
DIE	
Dominate	Ingrained within this element is the idea of expansion, an ever enlarging territory, market, or field of conquest as being a natural order of things.
Individualize	Ingrained within this element is the idea of singularity, a continual parceling apart, fragmenting of things, concepts, person from people.
Exclude	Often accomplished by the depersonalization of the “other,” the stranger.

Note. Descriptions provided by Laenui, 1997, p. 4.

⁸¹ Also see Cordero (1995) *A working and evolving definition of culture* for distinctions between the deep cultures of European and Native peoples of the Americas and the Pacific and processes of acculturation during European colonial conquest.

⁸² Note that Laenui’s description is applied to the Hawai‘i context but can be generalized to refer to Western and Indigenous more broadly.

The OLA description finds fellowship with *te ao Māori* (Māori worldview). Marsden (2003) states:

Man is answerable to a creator for the manner in which he treats the natural world and exercises his power over the use and management of resources. That the universe has a spirit and life of its own, a spirit and life (*wairua* and *mauri*) immanent with creation which must be respected and supported. Man's wellbeing corresponds with the well-being of the earth. (p. 51)

This deep cultural code leads to the adoption of the role of *kia 'i/kaitiaki* (steward, guardian) of the natural world, in turn fostering OLA. Marsden (2003) depicts Western man as viewing their role in the Universe as lord over, therefore, he “approaches his environment with the idea that there are no constraints on his powers to exploit the natural resources to serve his private needs and ends” (p. 51), in turn promoting a DIE culture.

These concepts are important in setting context for the review of the colonial and settler colonial experience in Hawai'i and Aotearoa. The research will demonstrate how colonial and settler colonial powers in Hawai'i and Aotearoa utilize imposed acculturation practices as their DIE worldviews do not create space for the concept of cultural pluralism and OLA to be considered, while Indigenous peoples have continually and persistently endeavored to apply democratic forms of acculturation based on their cultural values of OLA. It will also express the need for mainstream education systems to actively dismantle imposed acculturation practices and move to praxis rooted in the protection and stewardship of 'āina/whenua and characterized by cultural pluralism allowing an ecology of knowledges to flourish.

2.1.4 Mainstream

While there is a diversity of knowledge systems in any given society, there tends to be ones that have more influence over how society functions (Olsen, 1992). Bishop (2003)⁸³ explains that “mainstream educational contexts are those that have been developed and determined by and for the dominant culture” (p. 236). In metaphorical terms, I describe mainstream in relation to water. All bodies of water are connected, but they manifest and flow in many different forms. If the mainstream is akin to the Mississippi River, which has the largest volume of water flow of any river in the United States, then the mainstream education model would be that which the majority of children are taught under and has the largest impact on the nature and path of society due to its dominant nature. The mainstream is also the path of least resistance for *haumāna/tauirā* or *kumu/kaiako* to follow. There are other education models that exist, other tributaries, but those tributaries are typically forced to confront and be consumed by the mainstream, and they

⁸³ Russell Bishop is a Māori (Tainui, Ngāti Pūkeko)/Pākehā (Scottish, Irish) professor of education.

encounter major challenges in their path causing them to spend excessive energy and effort on their journeys. These tributaries are comparable to Indigenous education movements.

When speaking about Indigenous education being normalized and serving as the foundation of mainstream education, it means that Indigenous knowledge is appropriately and effectively incorporated thereby creating a dominant imprint on the nature of society. It is also about determining how the education system can work with the natural affinities of haumāna/tauirā and their ‘ohana/whānau in the same ways that Indigenous peoples work with and for ‘āina/whenua versus trying to control it and force it to move in ways that do not support *mauli/mauri* (the life force, essence). Penetito (2011)⁸⁴ explains:

The mainstream system is where cultural transformation has the most gains to be made in terms of radical change and by that I mean change that can accommodate a challenge to mainstream values and practices. A challenge to the whole idea that education agendas for example must necessarily be top-down, must as a matter of course be driven by the centre, must be explicitly Eurocentric, must be secular-oriented, must be scientific and rational and so the list goes on. (p. 11)

It is the mainstream where it is necessary to create environments that are grounded in their Indigenous contexts and paths of least resistance for Indigenous perspectives, worldviews, and paradigms that benefit society as a whole.

2.2 Theoretical Framework

‘A ‘ohe pau ka ‘ike i ka hālau ho ‘okahi.

All knowledge is not taught in the same school. One can learn from many sources.

The theoretical framework for this research weaves together applicable Indigenous and non-Indigenous critical theories with the intent of strengthening paradigms and practices that ignite individual and collective praxis with the intent of addressing power structures and imbalances. The study grounds in an Indigenous Research Paradigm (IRP) meaning the underlying theories and methodology will sit firmly in the space of decolonization and uplifting Indigenous knowledge. Wilson (2003) explains that Indigenous knowledge systems:

Are built on the relationships that we have, not just with people or objects, but relationships that we have with the cosmos, with ideas, concepts, and everything around us. For research it is important to think about our relationship with ideas and concepts that we are explaining. Because this relationship is shared and mutual, ideas or knowledge cannot be owned or discovered. Appropriation of Indigenous culture and knowledge has taken place in the past when proper relationships have not been established and honored between researchers and their subjects. Knowledge and peoples will

⁸⁴ Wally Penetito is a Māori (Tainui, Ngāti Haua, Ngāti Tamaterā, Ngāti Raukawa) professor and education administrator.

cease to be objectified when researchers fulfil their role in the research relationship through their methodology. (p. 177)

This approach requires that the researcher calls upon their senses and intuition as well as the intellect in the research process. This includes grounding in a “triangulation of meaning” described by Meyer (2006)⁸⁵ as “Using body, mind, and spirit as a template in which to organize meaningful research asks us to extend through objective/empirical knowing (body) into wider spaces of reflection offered through conscious subjectivity (mind) and, finally, through recognition and engagement with deeper realities (spirit)” (p. 265). This reliance on all senses and the relationships required to make sense of the senses supports efforts for “research to begin to shift from the concept of objectivity valued by the research industry to the need for more critical and liberatory approaches” that focus more on lived experience (Rigney, 1999, p. 115). This refutes claims by the Academy that knowledge production is value neutral, and that the Academy, functioning under a settler colonial construct, can determine what is valid and objective for all research versus the relationships established with the community of participants determining what is valid and appropriate in the research process (Ahenakew, 2016; Battiste, 2000; Bishop, 2003; Smith, 2012; Wilson et al., 2022; Wilson, 2003). Figure 2.1 identifies the theories from which the study will most heavily rely.

Figure 2.1

Theories Grounding the Research Study



Note. Graphic created by Jessica Worchel.

⁸⁵ Manulani Aluli-Meyer is a Kanaka Maoli professor focused on Indigenous epistemology.

Biermann (2011) explains that:

Despite some epistemological and methodological openings created by pioneering Indigenous scholars, the Academy remains very much a neo-colonial Western institution in “settler states” such as Australia, Aotearoa/New Zealand, and Canada. It lacks a decisive commitment to inclusiveness, cultural diversity, and epistemological pluralism in its institutional structures, processes, and practices. (p. 387)

L. T. Smith’s (1999) ground-breaking *Decolonizing methodologies: Research and Indigenous peoples* will serve as a guide for ensuring that the research honors and respects the places and people who participate and carefully walks the fine line between collaborating and sharing with the permission of participants versus extracting and objectifying.

The theoretical framework applies Kānaka ‘Ōiwi epistemologies and Kaupapa Māori theory because the research is a comparative study of education systems in Hawai‘i and Aotearoa, and these theories provide the needed context and guidelines for conducting research in these places as determined by Kānaka ‘Ōiwi and Māori. Critical theory and pedagogy, liberation psychology, and settler colonial studies represent my own personal background, a child of psychologists, an educator for over two decades committed to social justice and emancipation, and a settler on Indigenous lands. Mo‘okū‘auhau/whakapapa are employed to ground the theories and ensure that an IRP is upheld. These then rest in concepts of ea/tino rangatiratanga, mana motuhake, and aloha ‘āina as the actions to be taken based on the findings of the study. The Indigenous Empowerment Theory (IET) is applied as a framework for the literature review as it works to replace deficit theories of minority groups with models that offer room for many ways of knowing and being and details the resiliency of Indigenous and minority peoples despite oppressive forces (Kawai‘ae‘a et al., 2018). Each of these approaches requires reflective assessment and critique of society to transform the human condition away from imbalanced power structures that subjugate rather than liberate thereby finding camaraderie in their pursuit of a more just, equitable, and caring existence (Duran et al., 2008; Freire, 1972; Giroux, 1988; Kinchelov & McLaren, 2002; R. Mahuika, 2008; Oliveira & Wright, 2016; G. H. Smith, 1997; Wilson-Hokowhitu, 2019).

2.2.1 Kānaka ‘Ōiwi Epistemologies

As the research sits in Hawai‘i and Aotearoa, it is imperative to ground in the epistemologies of the people that uphold the *mana* (spiritual authority and power) of these places⁸⁶. Oliveira and Wright (2016)⁸⁷ express that, from a Kānaka ‘Ōiwi standpoint, it is critical to engage in

⁸⁶ See Chapter 3 for further details on how Kānaka ‘Ōiwi and Māori theories are enacted through the research methodology.

⁸⁷ Katrina-Ann R. Kapā‘anaokalāokeola Oliveira is a Kanaka Maoli professor, ‘ōlelo Hawai‘i teacher, and university administrator. Erin Kahunawaika‘ala Wright Oliveira is a Kanaka Maoli professor and university administrator.

research “to illuminate ‘ike (knowledge, insight, understanding) that guides, (re)builds, strengthens, and sustains our ea (life, breath)” (p. ix) and “the importance of ‘ike kūpuna (ancestral knowledge), ‘āina (land, that which feeds), and kuleana (responsibility, authority, privilege, burden)” (p. x) in that research process. Ka‘imikaua⁸⁸ provides an invaluable description of ancient Hawaiian thinking that holds relevance for the theoretical underpinnings of this research. He explains:

The ‘aha council on Moloka‘i were called ‘aha kiole. In order to understand the significance of that word ‘aha, it means council. But it also means a type of woven cord, and the ancients chose this symbol of the ‘aha because it preserves and teaches all of us the pono [correct or proper]⁸⁹ way and function of the ‘aha councils anciently. The ancient Hawaiians take the bark of the olonā, and they prepare it, and they weave it into a single cord. That single cord is called an aho. And then they take the single aho, and they braid it with other aho, and they begin to weave a cord. And that cord that is woven of many aho is called an ‘aha.

This is extremely significant in the mana‘o [thinking, theories] of our kūpuna. Each of the aho that are used within the ‘aha cord represents each expert that sits on the council. An expert of fishing and his expertise is like a single strand of aho; a healer is like a single strand of aho; one familiar with the land is a single strand of aho; one familiar with water preservation, with forest preservation, with architecture, with astronomy – all of these people, all of these experts are aho. And you take the experts, each one, and you bring them into an ‘aha; you weave their expertise together. And the weaving of their expertise together has one purpose – to serve the people, to help to preserve the lands, to help to preserve those things that would help to sustain life for the community. (CDS Video, 2011)

This Hawaiian metaphor demonstrates the process of identifying the appropriate theories needed and weaving it together while keeping the integrity of each individual piece to strengthen the whole.

2.2.2 Kaupapa Māori

Kaupapa Māori theory and praxis emerged in Aotearoa as part of the Māori Renaissance ignited in the late 1960s to confront the dominant Pākehā ideology and allow for Māori and *iwi* (Māori tribes) interests to gain traction and transform society (G. H. Smith, 1997)⁹⁰. Kaupapa Māori theory calls “for a ‘by Māori, for Māori, with Māori’ approach that puts Māori interests at the centre” (Wilson et al., 2022, p. 382). Marsden (2003) explains that “Kaupapa is derived from two words, *kau* and *papa*, in this context ‘kau’ means to appear for the first time, to come into view, to disclose; ‘papa’ means ground or foundation. Hence kaupapa means ground rules, first

⁸⁸ John Wilbert Edmond Keanuenu Ka‘imikaua (1958-2006) was a profound Hawaiian chanter, artist, storyteller, historian, writer, and kumu hula.

⁸⁹ Translation added for clarity.

⁹⁰ For details on the evolution of Kaupapa Māori theory, see Smith, G. H. (1997). *The development of Kaupapa Māori: Theory and praxis*.

principles, general principles” (p. 66). G. H. Smith (1997)⁹¹ describes Kaupapa Māori as a theory of change heavily influenced by anti-colonial thinkers such as Frantz Fanon, Ngugi Wa Thiong’o, and Paulo Freire with three equally significant components:

- a) Conscientisation (revealing the reality) the concern to critically analyze and de-construct existing hegemonies and practices which entrench Pakeha-dominant social, economic, gender, cultural and political privilege.
- b) Resistance (oppositional actions) the forming of shared understandings and experiences to derive a sense of a ‘collective’ politics.
- c) Praxis (reflective change) the undertaking of transformative action to evolve change. (p. 37-38)

The kaupapa of this research sits firmly in the practices of conscientization, resistance, and praxis and actively works to uphold a partnership approach with Māori who set the kaupapa.

2.2.3 Critical Pedagogy

Kānaka ‘Ōiwi and Kaupapa Māori theories have distinct foundations that are rooted in their cosmological histories and contexts and have emerged in modern academic spaces to confront Western hegemony (R. Mahuika, 2008; Meyer, 2004). In these spaces, critical social theory and critical pedagogy sit as allied theories that I have chosen to weave into the ‘aha. Kincheloe and McLaren (2002)⁹² explain:

Critical social theory is concerned in particular with issues of power and justice and the ways that the economy, matters of race, class, and gender, ideologies, discourses, education, religion, and other social institutions, and cultural dynamics interact to construct a social system. (p. 288)

It is concerned with investigating “the relationship between the individual and social and cultural developments” in an effort to create a more humane world (Blake & Masschelein, 2003, p. 39). Critical pedagogy theorists’ work is an effort to liberate societies from false consciousness (Freire, 1972; Giroux, 2020). They maintain that schools are institutions where forms of knowledge, values, and social relations are taught and, thereby, can serve as spaces for emancipation. Giroux (2020)⁹³ explains that critical pedagogy is an “attempt to view schools as sites of struggle, to open up pedagogical forms to the possibility of resistance, and to connect

⁹¹ Graham Hingangaroa Smith is a Māori (Ngāti Porou, Ngāi Tahu, Ngāti Apa, Ngāti Kahungunu) academic and educationalist.

⁹² Joe Lyons Kincheloe (1950-2008) was a Canadian Caucasian professor and founder of The Paulo and Nita Freire International Project for Critical Pedagogy. Peter McLaren is a Canadian Caucasian critical studies scholar.

⁹³ Henry Armand Giroux is an American and Canadian Caucasian scholar and cultural critic and one of the founding theorists of critical pedagogy in the US.

teaching to the promise of self and social change” (p. 2). This is built on conscientização, or conscientization, which Freire (2000)⁹⁴ coined as “learning to perceive social, political, and economic contradictions, and to take action against oppressive elements of reality” (p. 35).

This study is built on radicalization promoted by Freire and other critical pedagogy theorists that seeks to revolutionize the education system through dialogue and praxis thereby liberating those participating in the education process and leading to transformational impacts on society. A crucial component of critical pedagogy is that it cannot only focus on detailing the injustices that emerge from practices of domination, but must also identify actions, or praxis, defined by Freire (2000) as “reflection and action directed at the structures to be transformed” (p. 126). This research focuses on the “need to mobilize the imagination and develop a language of possibility in which any attempt to foreclose on hope could be effectively challenged” (Giroux, 2020, p. 3). The research dives into the premise put forth by Freire (2000) that it is the oppressed who lead liberation processes and hold the power to liberate the oppressed and the oppressor, which is why the study roots itself in an IRP and asks how settlers might ally themselves to Indigenous resurgence movements through their praxis.

2.2.4 Liberation Psychology

To support these efforts, the study brings in liberation psychology as an aho, which is based on the principles of liberation espoused in Kaupapa Māori theory, Kanaka ‘Ōiwi epistemology, and critical pedagogy. By applying a triangulation of meaning, psychology becomes critical as the meaning of the word is derived from two Greek words – “psyche” defined as the mind, soul, or spirit, and “logos” meaning discourse or to study. Duran et al. (2008)⁹⁵ speak of liberation psychology through the lens of a “soul wound” in need of healing.

When the soul or culture of some persons are oppressed, we are all oppressed and wounded in ways that require healing if we are to become liberated from such oppression. When discussing these issues, it is important to realize that we have all been on both sides of the oppression/oppressor coin at different points in our lives. If the historical soul wounding is not effectively dealt with, each person, as well as her or his descendants, is doomed to experience and perpetuate various forms of psychic and spiritual suffering in the future. (p. 288)

This study rests on the theory of soul wounds; that historical trauma is passed down through generations and lives on as spiritual injury or soul sickness and can manifest not only through

⁹⁴ Paulo Reglus Neves Freire (1921-1997) was a Brazilian educator, philosopher, and leading scholar of critical pedagogy.

⁹⁵ Eduardo Duran is a Native American clinical psychologist from New Mexico and is a leading expert on the impacts of historical trauma.

individual actions, but also as institutional violence (Duran, 2019)⁹⁶. Liberation psychology is an approach “concerned with ways of creating communal healing and collective change” (Starhawk, 1987, p. 23). The research, therefore, addresses macro and structural levels of an ecology and includes collective as well as individual transformation. Individuals are important, but the ecology and structures in which they function must evolve to support personal liberation. That is why the work will focus on TEPs as they sit and behave within a larger education system as well as the kumu/kaiako who participate in them. The study demonstrates how colonial and settler colonial education systems in Hawai‘i and Aotearoa perpetuate soul wounding and the need for healing, transformation, and liberation in these spaces.

2.2.5 Settler Colonial Studies

Settler colonial studies emerged in the late 1990s spurred on by the call from Wolfe (1999)⁹⁷ in his book, *Settler colonialism and the transformation of anthropology*, for settler scholars “to look for settler colonialism in the ongoing subjection of indigenous peoples in the settler societies” (as cited in Veracini, 2017, p. 1). Simpson (2014)⁹⁸ defines settler colonialism as “an ongoing structure of domination that targets Indigenous peoples for elimination” (p. 74). Because settlers had and have no intention to return to their homelands, settler colonialism is inherently built on the intent to eliminate physical and other relational connections of Indigenous peoples to their land because “Territoriality is settler colonialism’s specific, irreducible element. Settler colonialism destroys to replace” (Wolfe, 2006, p. 388). As such, settler colonialism is defined as a structure, not an event (Wolfe, 1999).

In response to criticism of settler colonial studies expressing that it neglects Indigenous studies, there have been intentional efforts by settler colonial scholars to further decolonial agendas and serve as an ally for Indigenous movements by helping define and dismantle the current constructs that continue to subjugate Indigenous peoples and deny their rights to sovereignty, reclamation of their identities and cultures, and redress for the cultural genocide and theft of

⁹⁶ The concept of a soul wound emerged when Duran, unable to identify useful information in traditional psychology literature, spoke to Native American tribal elders as part of a needs assessment for Native American communities in central California. From Duran’s conversation’s, themes of “spiritual injury, soul sickness, soul wounding, and ancestral hurt” emerged leading to what he termed the ‘soul wound’ (Duran, 2006, p. 15). This concept is linked to the concepts of internalized oppression (Butz, 1993; Freud, 1967), intergenerational trauma (Brave Heart, 1999; Brave Heart & Yellow Horse, 2000, 2003; Danieli, 1998; Duran & Duran, 1995; Duran, Duran, Yellowhorse & Yellowhorse, 1998; Epstein, 1979), intergenerational post-traumatic stress (Shoshan, 1989; Solomon, Kotter, & Mikulincer, 1988), and historical trauma (Brave Heart, 2000; Evans- Campbell, 2008), which is compacted over generations when not dealt with and applies to Native and non-Native peoples.

⁹⁷ Patrick Wolfe (1949 – 2017) was an Australian historian and scholar born in England to an Irish Catholic and German Jewish family often credited with establishing the field of settler colonial studies.

⁹⁸ Audra Simpson is a Mohawk scholar and professor of anthropology.

their lands and property⁹⁹. This research explores the proposal put forth by Veracini (2017)¹⁰⁰ to turn the well-known saying, “Kill the Indian in him, and save the man,”¹⁰¹ on its head where by:

...similarly (and metaphorically) “kill settlers” to “save their humanity” aims to turn the descendants of invaders, including their political descendants, into resources for decolonization. For this to occur, one needs to talk about settlers and one needs to talk to them. (p. 10)

Kauanui (2016)¹⁰² expounds that “Taking settler colonialism as a structure seriously allows US scholars, for example, to challenge the normalization of dispossession as a “done deal” relegated to the past rather than ongoing” (p. 3). To support this work, education of settlers, non-Indigenous people now living on Indigenous lands, must occur. As Veracini (2017) states, “there is a need to focus on settlers and what they do in order to undo settler colonialism. They are the problem; they should not be normalized” (p. 2).

To confront the critique that settler colonial studies can be too abstract and not contextualized (Ford, 2012), this study intentionally focuses on the specific context of Hawai‘i and Aotearoa and their education systems. The root meaning of “to educate” is to “lead out.” This study asks how we might lead out of DIE worldviews and settler colonial structures, which is why the other theoretical underpinnings are so critical to provide a pathway for an Indigenous futurity that is not constantly battling systems designed to destroy and replace. What this line of study opens is the question of what replaces settler colonialism as it is dismantled? If a settler begins to dismantle their cultural constructs that advance settler colonial ideals, what cultural constructs replace them, and how can our education systems support the co-creation of a “new” culture rooted in cultural pluralism? How can education play a key role in developing an Indigeneity of the future?

2.2.6 Mo‘okū‘auhau/Whakapapa

The research will weave these theories together to form an ‘aha held together by principles of mo‘okū‘auhau/whakapapa. Like many Hawaiian and Māori terms, there are multiple apparent meanings as well as *kaona* (hidden meanings) that come to bear depending on the context in

⁹⁹ See Veracini, L. (2017). *Decolonizing settler colonialism: Kill the settler in him and save the man*. “Settler colonial studies cannot replace indigenous studies because it is predicated on it. Settler colonial studies cannot obstruct an analysis of the relationship between differently colonized constituencies because it follows the consolidation of colonial and postcolonial studies. If anything, it enables a relational analysis that had been previously impossible” (p. 7).

¹⁰⁰ Lorenzo Veracini is a historian and professor of settler studies. His background could not be identified.

¹⁰¹ Captain Richard Henry Pratt is noted for coining this phrase in his 1892 speech at the National Conference of Charities and Correction held in Denver where he described his philosophy of assimilation. He was a US military officer who founded and served as the longtime superintendent of Carlisle Indian Industrial School.

¹⁰² J. Kēhaulani Kauanui is a Kanaka Maoli professor of American studies and anthropology.

which the term is applied. In their most simple translation, mo‘okū‘auhau and whakapapa refer to a genealogical narrative. Walker (1990)¹⁰³ writes of whakapapa as a “...sequence of myths, traditions, and tribal histories. They trace the genesis of human beings from the creation of the universe” (p. 1). Ngata¹⁰⁴ explains whakapapa as “the process of laying one thing upon another. If you visualise the foundation ancestors as the first generation, the next and succeeding ancestors are placed on them in ordered layers” (as cited in Te Rito, 2007, p. 1). N. Mahuika (2019)¹⁰⁵ expands that “Some see whakapapa as ‘the skeletal structure of Māori knowledge’, while others emphasize it as an organising framework for Māori history” (p. 4). Lee (2006)¹⁰⁶ expands explaining:

Whakapapa was more than an issue of identity through genealogical connections. It provided explanations for the origins and present position of all things. *Whakapapa* informed who we are, how we are connected to each other, what *whakapapa* means in our social relationships and why it matters. It also set up a relational framework governed by notions of reciprocity. *Whakapapa* also underpins *Maori* relationships with the natural environment and spiritual realm through *Papatuanuku* (Earth Mother), *Ranginui* (Sky Father) and our many *atua* (gods) that make up the Maori world. (p. 564)

Similar to the Māori concept of whakapapa, Kame‘eleihiwa (1992)¹⁰⁷ explains, “Genealogies are perceived by Hawaiians as an unbroken chain that links those alive today to the [cosmological] life forces—to the mana [spiritual power] that first emerged with the beginning of the world” (p. 19). Beckwith (1972) shares:

The Hawaiian Kumulipo is a genealogical prayer chant linking the royal family to which it belonged not only to the primary gods belonging to the whole people and worshipped in common with allied Polynesian groups, not only to deified chiefs born into the living world, the Ao, within the family line, but to the stars in the heavens and the plants and animals useful to life on earth, who must also be named within the chain of birth and their representatives in the spirit world thus be brought into the service of their children who live to carry on the line in the world of mankind. (p. 7)

Wilson-Hokowhitu (2012)¹⁰⁸ breaks down the term mo‘okū‘auhau explaining:

Mo‘o in this context can be defined as a succession, series, story, tradition or lineage. Kū means to stand, stop, halt, anchor or moor, as well as signifying the God of War. ‘Auhau refers to the femur and humerus bones of the human skeleton. When strung together the words refer to “genealogy”, but the kaona and deep significance in ‘ōlelo Hawai‘i refers to the bones of our ancestors that connect us, as Kanaka Maoli, to our islands. The succession of our

¹⁰³ Ranginui Walker is a New Zealand academic of Māori (Ngā Tamatoa) and Lebanese descent.

¹⁰⁴ Āpirana Turupa Ngata (1874-1950) was a New Zealand lawyer and statesmen of Māori (Ngāti Porou), and Scottish descent known for his work in promoting and protecting Māori culture and language.

¹⁰⁵ Nēpia Mahuika is a Māori (Ngāti Porou and Waikato/Ngāti Maniapoto) historian and educator.

¹⁰⁶ Jenny Lee, also Jenny Lee-Morgan, is of Māori (Ngāti Māhuta) and Zhong Shan and Taishan Chinese ancestry and is an academic focused on Māori education.

¹⁰⁷ Lilikalā Kame‘eleihiwa is a Kanaka Maoli historian, filmmaker, and professor.

¹⁰⁸ Nalani Wilson-Hokowhitu is a Kanaka Maoli artist and academic currently living in Aotearoa.

ancestors, and mana within their bones buried in the ‘āina (land), establish our place to stand tall, our place to protect and defend. (p. 138)

Nu‘uhiwa (2019)¹⁰⁹ further explains that “Mo‘okū‘auhau is a recorded explanation of the kumu (origin or source) for anyone or anything that has come into being or into existence; a genealogical map of the origin of all things that are birthed” (p. 40). Through sharing mo‘okū‘auhau, the storyteller validates the story by providing the appropriate context, background, and source of the information.

Mo‘okū‘auhau/whakapapa move far beyond mere stories as the vessels of sacred and traditional knowledge connecting the present to the creation of the Universe while providing roadmaps forward. Thereby, the passing on of this sacred knowledge observes strict *loina/tikanga* (customs, manners, rules, ways, codes) (McRae-Tarei, 2021; Mead, 2016; Wilson-Hokowhitu, 2019). At their core, the education systems employed by Native Hawaiians and Māori were focused on the perpetuation of intact, dynamic, ever-expanding, yet steadfast in accuracy mo‘okū‘auhau/whakapapa. It was a holistic system rooted in ever-present relationships to ‘āina/whenua linking past to present to future as demonstrated in the ‘ōlelo no‘eau, *I ka wā ma mua, ka wā ma hope* (through the past is the future) and the whakataukī, *Kia whakatōmuri te haere whakamua* (I walk backwards into the future with my eyes fixed on my past). In focusing on the role of non-Indigenous kumu/kaiako, and more specifically Haole/Pākehā, we begin to unpack how the layering of European ancestry has led to constructs that uphold a DIE worldview and what possibilities might lie in diving deep and reconnecting to mo‘okū‘auhau/whakapapa.

2.2.7 Ea/Tino Rangatiratanga, Mana Motuhake, and Aloha ‘Āina

Finally, the theoretical underpinnings of the research are rooted in aspirations of ea/tino rangatiratanga for ‘āina/whenua; for mana motuhake and aloha ‘āina. Ea and tino rangatiratanga are generally translated as sovereignty, but it is important to note that their meaning in ‘ōlelo Hawai‘i and te reo Māori goes much deeper than the English concept of having control over the functioning of a nation-state. “In political theory sovereignty denotes absolute legal and political authority, the right of the state to make and enforce law, collect taxes and so on, over its defined territory” (Paora et al., 2011, p. 249).

In the Hawaiian context, “Ea has several meanings. Ea refers to political independence and is often translated as “sovereignty.”¹¹⁰ It also carries the meanings “life,” “breath,” and “emergence”” (Goodyear-Ka‘ōpua, 2016, p. 9). Osorio (2021)¹¹¹ explains that ea expresses an

¹⁰⁹ Kalei Nu‘uhiwa is a Kanaka Maoli scholar of *Kaulana Mahina* (Hawaiian moon calendar).

¹¹⁰ In te ao Māori, “The concept of ea refers to a resolved or settled state (Te Aka Matua o Te Ture, 2023, p. 67)” with “ka ea” being a state of resolution where equilibrium and balance are restored.

¹¹¹ Jamaica Heolimeleikalani Osorio is a Kanaka Maoli poet, educator, academic, and activist.

“Hawaiian political philosophy that offers futurities beyond “sovereignty” and the nation-state. Unlike the concept of sovereignty, *ea* forces us to acknowledge its unbreakable relationship to ‘āina...Kanaka understandings of self-determination are rooted in interdependence rather than independence” (p. 25). In this understanding of *ea* comes the philosophy of aloha ‘āina.

In the Māori context, “Rangatiratanga relates to sovereignty, autonomy, control, self-determination and independence. Tino Rangatiratanga is where Māori control their own culture, aspirations and destiny” (Hutchings & Lee-Morgan, 2016, p. 105). Tuiono¹¹² breaks the word down to provide a deeper meaning behind the concept:

Well, *tino rangatiratanga*, it’s a Māori concept, if you roughly translate it. If you look at the word *tino*, you put it in front of words like *pai* or *reka* or other things, it’s what you call an emphatic word. If you said *pai* which is good, *tino pai* would mean very good...The word *rangatira* is one of our words for, probably the closest word in English, probably not a very good translation is “chief”, but if you break down the concept *rangatira* further...it’s made up of two words, or two parts of two words: *ranga* is kind of short for *raranga* which is to weave, and *tira* is the word for a group, or a travelling group, or a group with a purpose. So from our perspective, *rangatira* is kind of somebody who weaves people together...So it’s not somebody who tells people what to do, but it’s someone who weaves the opinions of people together. (as cited in Paora et al., 2011, p. 250)

The concepts of *ea* and *tino rangatiratanga* need to be viewed in the more comprehensive and holistic manner of self-determination and sovereignty as defined through an Indigenous worldview. This view extends far beyond the rights of a nation, but into the ability to control one’s destiny both individually and collectively, a concept defined in Māori as *mana motuhake*. Paora¹¹³ describes *mana motuhake* as “an authority that derives from the land and is of the land, and *tino rangatiratanga* is what you do on the land or what you do within your society, within your people...*Mana* is your authority, *motu* is the islands and *hake* is a form of digging up...” (as cited in Paora et al., 2011, p. 254)

Mana motuhake finds connections in the Hawaiian concept of aloha ‘āina. Silva (2017) explains:

¹¹² Teanau Tuiono is a Māori (Ngāi Takoto, Ngāpuhi) politician and activist.

¹¹³ Ropata Paora (Ngāti Whātua Ōrākei) is a writer, activist, and musician.

Aloha ‘āina is a central ideology for our ancestors that is striking in the works of both Kānepu‘u¹¹⁴ and Poepoe¹¹⁵ and also in our current movement(s) of resurgence. Aloha ‘āina is a complex concept that includes recognizing that we are an integral part of the ‘āina and the ‘āina is an integral part of us. Part of that is a regenerated belief in our ancestors’ cosmogonies, which include mo‘olelo, mo‘okū‘auhau (genealogies), and mele ko‘ihonua (genealogical chants) that tell us that the earth is Papahānaumoku, the expanse of the sky is Wākea, and that among their children and descendants are the kalo, Hāloa, and his younger brother Hāloa, the first human being. Within this idea of aloha ‘āina is the concept of kino lau, or multiple physical bodies of spirits. Such spirits may include that of individual humans; ‘aumākua, ancestors whose spirits were transformed into specific animals or elements; and akua (deities or other spirits), who may manifest in animals, plants, or elements such as rain, rainbows, clouds, volcanic fire, and so on. Our familial relationships to these beings are part of our feeling and our ethic of aloha ‘āina. (p. 4)

This is held in the Hawaiian saying, “*Ua mau ke ea o ka ‘āina i ka pono,*” famously proclaimed by King Kamehameha III in 1843 after the sovereignty of the Hawaiian Kingdom was restored following a brief occupation by the British. This saying is most often translated as “The life of the land is perpetuated in righteousness.” While it refers to political sovereignty, Basham¹¹⁶ and Ka‘eo¹¹⁷ “have called attention to the fact that the King did not reaffirm the sovereignty of the government (ke ea o ke aupuni), but rather the sovereignty to the land itself (ke ea o ka ‘āina)” (Goodyear-Ka‘ōpua, 2016, p. 10). Goodyear-Ka‘ōpua (2016)¹¹⁸ explains that political autonomous governing structures are important, but that the ea of the ‘āina reigns supreme.

2.3 Summary

These theoretical underpinnings are a representation of the pā, or cultivated garden, of this study. They provide a foundation that is contextualized and rooted in Indigenous emancipation and settler-Indigenous collaboration allowing us to explore approaches to “decolonizing the

¹¹⁴ “Joseph Ho‘ona‘auao Kānepu‘u, was born in Kalawao on the Kalaupapa Peninsula of Molokai in about 1824. Self-educated after attending the Congregationalist mission primary school, he became a teacher in the public schools on O‘ahu. He began his writing career in the late 1850s, with two series in the government newspaper *Ka Hae Hawaii*. He became an ardent supporter of the newspapers for the rest of his life, as well as a prolific writer. His contributions include the only known written version of an important O‘ahu legend, the mo‘olelo of Hāmanalau; the longest version of the mo‘olelo of Kana and Nīheu; a multipart geography of Molokai; and a history of the independent Hawaiian press from 1860 to 1878” (Silva, 2017, ch. 1).

¹¹⁵ “Joseph Moku‘ōhai Poepoe, a writer, translator, editor, attorney, and politician who wrote from c. 1878 until his death in 1913. Among his major contributions are two books: a eulogistic biography of King Kalākaua and a book of Hawai‘i Supreme Court decisions. He also established and edited several newspapers and two literary magazines; and he wrote, compiled, edited, and published major epics drawn from the oral tradition. He was a lifelong advocate for the native language and its literature” (Silva, 2017, ch. 4).

¹¹⁶ Leilani Basham is a Kanaka Maoli professor of Hawaiian-Pacific studies.

¹¹⁷ Samuel Kaleikoa Ka‘eo is a Kanaka Maoli professor of Hawaiian studies and a Hawaiian sovereignty activist.

¹¹⁸ Noelani Goodyear-Ka‘ōpua is a Kanaka Maoli scholar and educator. She is co-founder of the Hawaiian culture-based charter school, Hālau Kū Māna, and a Trustee of Kamehameha Schools.

colonizer” and identify how our education system can advance ea/tino rangatiratanga through collective and individual praxis of mana motuhake and aloha ‘āina. The theoretical framework poses the challenge of identifying an “Indigeneity of the future” where Indigenous and non-Indigenous kumu/kaiako in Hawai‘i and Aotearoa collectively confront cognitive imperialism and apply an epistemology of Indigeneity rooted in cultural pluralism through our education systems. It also provides clarification on the cultural context by applying Uncle Pōkā Laenui’s OLA/DIE framework to allow us to investigate and interrogate the applications of these constructs. We now turn to the methodological framework that emerges from the theoretical pā.

Chapter 3 Methodology



E kore e taea e te whenu kotahi ki te raranga i te whāriki kia mōhio ai tatou ki a tātou. Mā te mahi tahi o ngā whenu mā te mahi tahi o ngā kairaranga ka oti tēnei whāriki. I te otinga ma titiro tātou ki ngā pai ka puta mai. Ā tana wā titiro ki ngā raranga i makere nā te mea, he kōrero anō kei reira.

The tapestry of understanding cannot be woven by one strand alone. Only by the working together of strands and the working together of weavers will such a tapestry be completed. With its completion let us look at the good that comes from it. In time we should also look at those stitches which have been dropped, because they also have a message.

- Kukupa Tirikatene

This chapter details the methodological framework grounded in the metaphor of *raranga* (weaving, plaiting), specifically a three-*whiri wahakura* (bassinet made from harakeke with three braids as the foundation) (see Figure 3.1). It begins by unpacking the qualitative methodologies applied to the study along with explanation as to why I, a Pākehā researcher, chose to utilize the Māori cultural practice of *raranga harakeke* as my methodological framework. It then provides cultural context on Māori weaving practices and the cultural significance of harakeke, the history of the wahakura, and the Wahakura Methodology designed for the study. It concludes by detailing the research process for gathering and sharing *mo'olelo/pūrākau* (stories), *kūkā/kōrero* (discussions, conversations), and *mana'o/whakaaro* (ideas, opinions) from Hawaiian and Māori Indigenous education leaders. In the wahakura weaving metaphor, the methodology chapter relates to the process and tools used to harvest *rau harakeke* (flax leaves) that will then be prepared for the wahakura.

Figure 3.1*Three-Whiri Wahakura*

Note. This wahakura was woven at a wānanga in 2023 and gifted to my Kumu Hula. Image taken by Jessica Worchel.

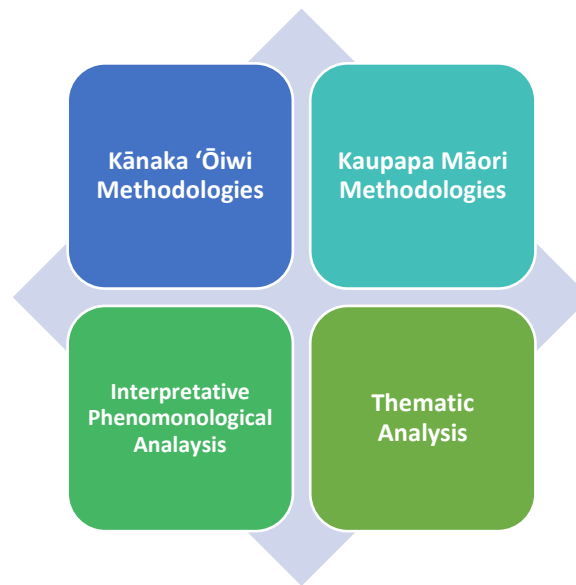
“Weaving and plaiting can be found throughout Polynesian, Melanesian and Micronesian societies, where styles and techniques differ depending on climatic conditions and available materials” (Harrison et al., 2004, p. 123). Weaving has been a foundational cultural practice in Hawai‘i and Aotearoa, and its resurgence has been one of many key elements of cultural revitalization (Campbell, 2019; MacDowell et al., 2014; McAllum, 2005; White, 2017). Campbell (2019)¹¹⁹ explains:

The term raranga means to bring or weave together. In the context of the fibre arts, raranga interweaves thoughts, ideas, and materials, as well as bringing together the person and the material. It is ultimately transformational, the transformation of plant to textile, the transformation of the kairaranga [weaver]¹²⁰ in a relationship with the materials and praxis, and transformation for people learning and teaching the practice. (p. 26)

The underlying intention of the research is to uplift and support Indigenous resurgence efforts in Hawai‘i and Aotearoa as defined by Kānaka Maoli and Māori, and to provide further guidance for non-Indigenous kumu/kaiako and TEPs on how to support these efforts in meaningful, respectful, and authentic ways. Figure 3.2 lays out the methodologies that emerged from the theoretical underpinnings as being the most appropriate and useful for the study.

¹¹⁹ Donna Campbell (Ngāpuhi, Ngāti Ruanui) is a practicing artist/weaver and Senior Lecturer at the Faculty of Māori and Indigenous Studies at the University of Waikato.

¹²⁰ Translation included for clarity.

Figure 3.2*Methodologies Applied to the Research Study*

The study utilizes a qualitative approach where through semi-structured interviews averaging 1.5 hours in length, 22 Hawaiian and Māori Indigenous education leaders shared their lived experiences of working to revitalize Native Hawaiian and Māori language and culture and create space in the education system for Indigenous knowledge to be valued, experienced, normalized, and perpetuated¹²¹. The research questions asked interview participants:

- What do you believe is the role of non-Indigenous kumu/kaiako in decolonization and indigenization processes?
- What experiences and supports do you believe are needed for non-Indigenous kumu/kaiako in these processes?
- If incrementalism were not the policy process and you could completely revamp the mainstream teacher education system, what would it look like?
 - Do you have a metaphor/proverb that represents this vision?
- Describe a process a mainstream TEP could go through to decolonize and create an Indigenous kahua/kaupapa that is respectful and authentic?
 - Do you have a metaphor for this process?
- What do you hope to see in the mainstream teacher education space in the next 5-10 years?

¹²¹ 22 individuals were interviewed for the study while only 20 interviews were analyzed. See Chapter 3.3.2 – Gathering the Tools; Harvesting the Rau for further details on this process..

3.1 My Methodological Positionality

This research has required a deep and personal exploration so that I, as the researcher, am continually grounding in who I am, my intentions, and how the research can produce “knowledge that documents social injustice, that recovers subjugated knowledges, that helps create spaces for the voices of the silenced to be expressed and ‘listened to’, and that challenges racism and oppression” (L.T. Smith, 2012, p. 199). The design of the research study focused on aligning intent, process, and outcomes to honor and respect the cultural values and traditions of the people and places where I have lived and worked; the people and places that have become my home. As a Haole/Pākehā settler, I have had to unpack my cultural backpack which holds epistemological, ontological, methodological, and axiological constructs rooted in a DIE (dominate, individualize, and exclude) cultural construct¹²². This cultural unpacking and repacking is a lifelong process, and there have been times when I have filled my backpack with items that were not mine to take, also known as cultural appropriation. I have had to learn the reasons why through the guidance and feedback from mentors, colleagues, and friends as well as experiences that have enhanced my knowledge of Indigenous culture allowing me to more clearly see how my actions have been detrimental and strengthened my connection to my *na‘au* (gut instinct, intuition) thereby honing my moral compass to extend far beyond a narrow Western view of right and wrong. There is a fine line between cultural appropriation and cultural appreciation that is in constant flux depending on the context. Through my lived experiences, I am cultivating processes and practices that help me walk this fine line and provide me with humility and layers of understanding to grow in my learning and sharing. This has been crucial in the development of a methodological framework for the research study.

The challenge I have found is that many of the practices of my own ancestors when employed in an educational and research setting cause great distress in that they are extractive and exploitative and do not build respectful, reciprocal relationships; validate oral and other Indigenous traditions of knowledge transmission; create spaces for inclusive practice; and prioritize Indigenous knowledge and associated values and approaches. Over the past two decades of working with Indigenous and minority communities in an education space, I continually heard, saw, and shared the pain and frustration of my colleagues, mentors, and friends as we strove to carve out tributaries in the mainstream allowing for Indigenous and minority cultural identities and practices to be uplifted and lived fully. Despite heroic efforts, we continually and persistently ran into metaphoric and literal brick walls put in place by the dominant settler colonial, Eurocentric construct. What rarely occurred was for those steeped in a Western cultural context to enter a metamorphic space; to truly understand what transformative shifts are needed to peel back the colonial blinders and be able to see, hear, and feel the value

¹²² In reference to Pōkā Laenui OLA/DIE cultural construct model. See Chapter 2 for details.

and richness of Indigenous cultural constructs thereby allowing for Indigenous education to root and thrive. Through this metamorphosis, we can individually and collectively understand how our actions perpetuate colonial constructs of racism and oppression. My own experience in Indigenous education contexts has given me a glimpse of the tremendous opportunity to radically alter the education space for the betterment of ALL *keiki/tamariki* (children), *'ohana/whānau* (families), *kaiāulu/hapori* (communities), *kumu/kaiako* (educators and staff), *'āina/whenua* (land). This led me to question how those steeped in a Western cultural construct might come to know and support Indigenous education in authentic and transformative ways, requiring a peeling away of DIE cultural constructs, a deprogramming, and a rebuilding of new foundations, a reprogramming. The question is, can colonizers install a new cultural operating system? And if so, what would that operating system be? For these reasons, I have sought out Indigenous methodologies to guide the work and have incorporated compatible Western qualitative methodologies (see Figure 3.2).

3.2 Methodological Framework

I ha 'aheo no ka lawai 'a i ka lako i ka 'upena.
Good tools help the worker to succeed.

Tē tōia, tē haumatia.

Nothing can be achieved without a plan, a workforce, and a way of doing things.

The following methodological foundations were incorporated in the design of the research study to guide the process and align to an Indigenous Research Paradigm (IRP). Each aspect of the research strove to incorporate processes that were respectful, to allow participants to tell their stories in their own ways, and “to enable people to heal and to educate” (Smith, 1999, p. 28). The following section provides an overview of the methodologies applied to the study with specific examples of their application.

3.2.1 Kanaka 'Ōiwi Methodologies

Nānā i ke kumu.
Look to the source.

Kanaka 'Ōiwi methodologies are rooted in Kanaka 'Ōiwi epistemology and have been developed by and for Kānaka 'Ōiwi to revitalize and bring forth traditional knowledge practices in modern scholarship and research environments (Denzin et al., 2008; McCubbin et al., 2021; Oliveira & Wright, 2016). Kānaka 'Ōiwi methodologies are rooted in mo'olelo and metaphor “to illuminate 'ike (knowledge, insight, understanding) that guides, (re)builds, strengthens, and sustains our ea (life, breath)” (Oliveira & Wright, 2016, p. ix).

“Mo‘olelo, loosely translated as stories and histories, are the kūkulu “pillars” that shoulder and chronicle Kanaka Maoli narratives and beliefs” (Baker & Baker, 2023, p. 2)¹²³. Baker (2023)¹²⁴ shares:

The mo‘olelo of a people are their foundation; mo‘olelo anchors kākā to their people and to themselves in all facets of life. Individual stories within the greater mo‘olelo of the people not only collect essential information for primitive survival but also behavioral codes of conduct for what was a stringent society built upon numerous kapu or taboos meant to keep order and rank appropriately pono, prosperous, and balanced. (p. 105)

Krug¹²⁵ (Kamehameha Schools, 2014) describes mo‘olelo as the concise reports of hundreds of longitudinal studies and clinical trials conducted by Hawaiian people over thousands of years. These reports were compiled and shared by *kahuna* (experts), *kūpuna* (elders), and *‘ohana* (families) to pass on knowledge and learnings gained while living in their beloved islands. They include *nā ha ‘awina* (lessons) on how to make decisions, how to be a good person, what their place and role was in the world, how to live in connection and harmony – how to be Hawaiian.

The emergence of Kākā ‘Ōiwi methodologies in a Western academic context relies heavily on reviving and revaluing oral traditions bolstered by written technologies that allow for the effective passing on of knowledge from one generation to the next to sustain and enrich cultural identity and survival and cultivate reciprocal relationships of people and place (Baker & Baker, 2023; Oliveira & Wright, 2016). Benham (2007) explains:

Oral storytelling is the primary manner through which life’s lessons are taught. In Hawai‘i, we “talk story.” That is, we sit together, we are present with each other, and we share our stories, which range from day-to-day activities to our hopes and dreams. (pp. 3-4)

Through the sharing of mo‘olelo, valuable life lessons and values emerge that provide insight on how to think and behave (Benham, 2007; Kamehameha Schools, 2014; Meyer, 2014; Oliveira & Wright, 2016).

In designing the research study, my advisors and I determined that the most effective way to answer the research questions was to speak with Indigenous education leaders who held parts of the collective mo‘olelo of their people and were open to sharing their *mana‘o* (ideas, thoughts, opinions). I then became the storyteller by distilling the essence of the individual interviews into a collective, woven narrative that is respectful of those who shared their *‘ike* (knowledge).

¹²³ Mo‘olelo encompasses a range of meanings including story, tale, myth, history, tradition, literature, legend, journal, log, yarn, fable, essay, chronicle, record, and article.

¹²⁴ Kaipulaumakaniolono Baker is a Kanaka Maoli academic, composer, and performer.

¹²⁵ Kalehua Krug is a Kanaka Maoli academic, educator, school administrator, musician, and *kākau* (traditional Hawaiian tattoo) artist.

Lopes Jr. (2016)¹²⁶ uses the *mele* (song) *Ua nohi au a kupa i ke alo* composed by King Kalākaua¹²⁷ to provide “insight to a Hawaiian approach to conducting research while acquiring knowledge and information from kūpuna (elders), community participants, practitioners and teachers” (p. 30). One of the first things mentioned is the importance of long-standing relationships with mentors. My PhD journey began when I reconnected with a colleague and mentor, Professor Tania Ka‘ai, after moving to Aotearoa in 2018. I shared my ideas for a PhD that I had been ruminating on for 20 years¹²⁸, and she found merit in the concept and offered to take me under her wing as my advisor in the auspices of Te Ipukarea Research Institute at AUT. We then identified two other advisors who we had relationships with that would complement the *kaupapa* (principles and ideas which act as a base or foundation for action) – Hēmi Dale, Director of Māori Medium Education at Auckland University, and Keiki Kawai‘ae‘a, Director of Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i, Hilo. These advisors have been leaders in revitalizing Hawaiian and Māori language, culture, and education in their personal and professional lives, and their experiences and guidance anchored me throughout the research process.

Lopes Jr. (2016) also shares, “The quality of the knowledge shared and gained is dependent on the depth of the relationship” (p. 31). As a Haole/Pākehā working in Indigenous education, it is critical to have mentors who collaborate with you to ensure that the research is conducted in a *pono* (proper, right, beneficial, honest, genuine, sincere) manner, but also build trust of the community that your intentions are *pono*. In essence, I became a representative of my advisors and must *‘auamo kuleana* (carry the responsibility and privilege) with great care as they are not only sharing their *‘ike/mātauranga* with me, but also their relationships as they helped determine the list of interviewees and made personal introductions for those that I had yet to meet. They put their reputations on the line by taking me under their wing. For example, when asked to be an interview participant, Dr. Wally Penetito, a Māori educator and advocate recognized as a living *taonga* (treasure)¹²⁹, stated “With Tania [Ka‘ai] being involved, I’m only too pleased to help if I can” (personal communication, February 1, 2022).

In regard to gathering *mo‘olelo*, Lopes Jr. (2016) delves deeper into the *mele* and offers the guidelines seen in Table 3.1 to support the process of building *pilina* (relationship, connection) and trust.

¹²⁶ Robert Keawe Lopes Jr. is a Kanaka Maoli kumu hula, academic, and educator.

¹²⁷ King Kalākaua (David La‘amea Kamanakapu‘u Māhinulani Nāla‘ia‘ehuokalani Lumialani Kalākaua) (1836-1891), also known as the Merrie Monarch due to his influence in revitalizing traditional Hawaiian culture, particularly *mele*, *oli*, and *hula*, reigned over Hawai‘i from 1874 until his death in 1891.

¹²⁸ I was accepted into the political science PhD program at University of Hawai‘i, Mānoa in 2002, but chose to pursue a Master’s degree at American University instead.

¹²⁹ Dr. Penetito received Te Whare Pūkenga in 2023. Established in 2021 by the Iwi Chairs Forum, the award recognizes *rangatira* (leaders) in Aotearoa who have enhanced the lives of all *whānau* and whose actions embody the Māori values of the forum.

Table 3.1*Summary of a Hawaiian Approach to Conducting Research*

Concept (translation)	Description
Noho (to live, reside, inhabit, occupy (as land), dwell, tarry, marry, sit)	A commitment to establish a relationship that is maintained through humility and respect
Kupa (citizen, native; well-acquainted)	Investment of patience and sacrifice to preserve a lasting relationship with mentors; to hold a deep passion allowing for perseverance in good times and bad; to make sacrifices to be <i>mākaukau</i> (ready, available, able) for learning when called upon
Kama‘āina (genealogical descendants of the land)	Connection bound by allegiance; committed to the relationship of student-mentor; bound and secured to the ‘āina and benefit from a reciprocal relationship
Alo (front, face, or presence of a person)	To trust and be entrusted by continually and consistently being present and available for learning from mentors <i>he alo a he alo</i> (face to face)
Leo (voice; to speak)	Engagement of the voice to preserve and perpetuate cultural knowledge

Note. The table is my summary and interpretation of the book section written by Lopes Jr., 2016, pp. 32-38. I have organized the table to include the concept with a translation and added to the description section to provide further insight into the concepts.

A specific point called out in discussions on Kānaka ‘Ōiwi methodologies is the researcher’s kuleana based on their mo‘okū‘auhau/whakapapa. It is important that I address the fact that I am not *kama‘āina*, a child of the lands of Hawai‘i or Aotearoa, so my methodology is a blended approach designed in concert with my mentors who are *kama‘āina* and developed based on my lived experiences and the relationships I have cultivated in Hawaiian, Māori, and other Pacific communities. It is a process of receiving permission and continually showing up, being present, and following the cues provided for engaging using the following ‘ōlelo no‘eau as a guide: *Nānā ka maka, ho‘olohe ka pepeiao, pa‘a ka waha* (Observe with the eyes, listen with the ears, shut the mouth; thus one learns).

There is a common saying in Hawai‘i, “It’s a kākou thing.” *Kākou* is the term for three or more, for we. This statement is one of inclusivity that we are all in this together and have a role to play based on our mo‘okū‘auhau/whakapapa and strengths in supporting the larger effort. A big part of defining your role, whether “insider” or “outsider,” is humble engagement by doing whatever needs to be done to support the collective goal – washing dishes washed, cleaning bathrooms, planting, growing, harvesting, preparing, and serving food, and sharing stories over cups of ‘awa (kava) or tea. These actions are foundational to being part of the collective movement. I have by no means done this perfectly, which is not what has been asked, but I continually

cultivate a *kāko* 'o (to support, assist, aid) mindset and stay open to learning and correcting my behaviors, attitudes, and actions based on the guidance of my mentors, colleagues, and friends who have invited me into their spaces.

Along with mo'olelo, metaphor plays a key role in a Hawaiian worldview (Meyer, 1998; Oliveira & Wright, 2016). "Hawaiians express, create, and retain culture-as-lived through their use of metaphor. Metaphors frame situations by giving them paradigmatic definitions" (Ito, 1999, pp. 6-7). Goodyear-Ka'ōpua (2009) explains, "metaphor helps us think about the ways people re-establish and maintain connections to place, to ancestors and to viable livelihoods while negotiating colonial institutions" (2009, p. 49). Metaphor is a common tool employed in many cultures.

That it is an integral part of storytelling and mythology reflects the great capacity of metaphor as a means for conveying highly abstract concepts. Metaphors are also highly flexible in their uses and can be adapted to virtually all cognitive levels, from child to adult. Our metaphors show the depth of relationships humans have with nature and how all beings participate in life. (Cajete & Williams, 2020, pp. 1712-1713)

Metaphors serve as a valuable tool in providing a framework that guides the process and can be shared and understood by others. The layers of meaning embedded in metaphor allow people to access knowledge based on their own experiences and readiness for learning. For some, the metaphor shared in this research will be an introduction to a Hawaiian/Māori context. For others, it will hold deep cultural significance that connects to their mo'okū'auhau/whakapapa. For all, it allows a visual image to be applied to a complex topic making the conversation more accessible and tangible to build shared understanding.

By immersing in Hawaiian and Māori contexts, my ability to think in metaphor has greatly increased. It is a tool that has allowed me to see the world more holistically and make connections between language, people, places, and experiences while also helping me to remember and recount knowledge I have gained that is *noa* (free to be shared). As the research evolved, so did the metaphors. In my initial design of the research study, I used the metaphor of weaving coconut fiber to guide my thinking and the methodology (see Figure 3.3). Once the interviews were conducted and analyzed, the metaphor of the three-whiri wahakura emerged as being more appropriate to the outcome of the study and my personal experiences (see Figure 3.4).

Figure 3.3

Initial Methodology Applied to the Research Study

Methodology Metaphor

WEAVING COCONUT FIBRE
 coconut → single strand of fibre → aho → 'aha → item of use

Process for designing the phase 2 Interview Framework:

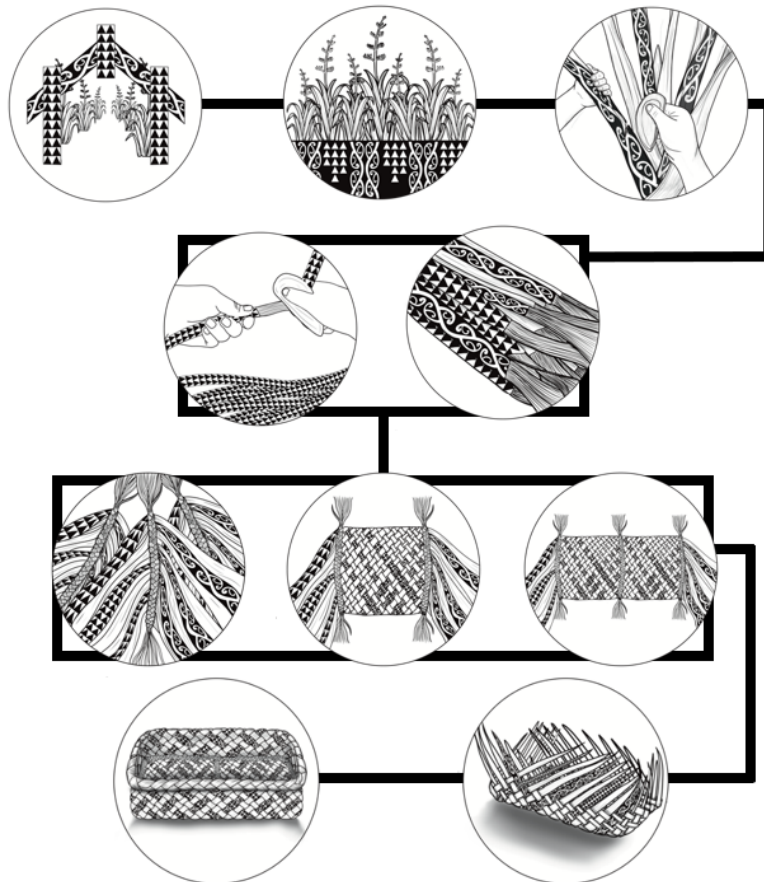
1. Identify appropriate trees and coconuts: Identify participants
2. Gather the coconuts: prepare for interview by determining appropriate protocol and interview setting
3. Harvest single strands of fibre: Conduct interviews, write up transcripts, have participants review and approve
4. Roll the single fibres together as aho: Review individual transcripts and code to identify themes and connections
5. Assemble aho into 'aha: Create draft interview framework for participants to review; finalise phase 2 interview framework
6. Use item: Apply framework to Phase 2 of research



Note. This was the methodological framework submitted for my doctoral candidacy confirmation.

Figure 3.4

Wahakura Methodology



Note. Illustrations created by Sarah Hikuroa in collaboration with Jessica Worchel.

3.2.2 Kaupapa Māori Methodologies

Waiho i te toipoto, kaua i te toiroa.
Let us keep close together, not wide apart.

Similarly to Kānaka Ōiwi and other Indigenous methodologies, a Kaupapa Māori methodology utilizes pūrākau to transmit and retain important traditional and contemporary knowledge (Archibald & Lee-Morgan, 2019; Lee, 2005, 2015). The word pūrākau comes from combining *pū*, meaning origin, source, cause, root, base, foundation, core, or hub, and *rākau*, or tree. Lee (2005) unpacks this term explaining that the imagery of trees reflects social relationships and the interconnectedness, interrelatedness, and interdependence of people to one another and the natural world. “It signals the way in which pūrākau were viewed as central in the connecting, nurturing, sustaining and flourishing of our people” (Lee, 2005, p. 8).

Pūrākau range from stories about the creation of the world, people and the natural environment to historical events and particular incidents. Far from being considered as mere tales or ‘myths and legends’, pūrākau preserved ancestral knowledge, reflected our worldviews and portrayed the lives of our tupuna (ancestors) in creative, diverse and engaging ways. Telling pūrākau is not limited to traditional stories, but includes storying in our contemporary contexts. (Lee, 2015, p. 2)¹³⁰

Pūrākau as a methodology allows qualitative, storytelling approaches to be enacted where the interviewees can share in a way that feels comfortable and makes sense to them. In the findings, these pūrākau are brought forward to shed light and bring texture and context to complex topics. It also allows me, as the researcher, to share my own pūrākau interwoven throughout the research study to bring relevancy and clarify positionality.

For interviewees to feel comfortable sharing pūrākau, reciprocal relationships need to be cultivated (Bishop, 1999; Pidgeon 2018; Smith, 1997; Smith, 2012).

One of the more important concepts is that of whakawhanaungatanga (the process of identifying, maintaining, or forming past, present, and future relationships), which enables Maori to locate themselves with those present. The identification of these relationships then allows for in-depth information to be shared and entrusted to Maori researchers. (Walker et al., 2006, p. 334)

Table 3.2 is a useful summary of principles that guide research rooted in Kaupapa Māori and supports whakawhanaungatanga.

¹³⁰ “Pūrākau refers to stories, one form of Māori narratives that originate from our oral literature traditions. Other narrative forms include moteatea (traditional song), whakapapa (genealogies), whaikorero (speechmaking) and whakatauki (proverbs) – each with their own categories, style, complex patterns and characteristics. Māori narratives were highly prized, carefully constructed and skillfully delivered” (Lee, 2015, p. 7).

Table 3.2*Kaupapa Māori Research Principles*

Māori Principle	English Translation
Aroha ki te tangata	A respect for people
Kanohi kitea	The seen face, present yourself face-to-face
Titiro, whakarongo ...korero	Look, listen ... speak
Manaaki ki te tangata	Share and host people, be generous
Kia tupato	Be cautious
Kaua e takahia te mana o te tangata	Do not trample over the mana of the people
Kaua e mahaki	Do not flaunt your knowledge

Note. The summary was created by Jones et al., 2010, p. 2, using work from Cram (2009) and Smith (2012).

The methodology of this study was continually reviewed in respect to these principles to determine a pono approach to conducting interviews. One aspect of this was ensuring continuous, open, and clear communication. A detailed accounting of the research intent, process, questions, benefits, and risks was laid out in the Participant Information Sheet (see Appendix C) shared with the interviewees at the time of their invitation to participate. At every stage of the research process, interviewees have been encouraged to reach out with questions, concerns, and feedback.

Another key aspect was ensuring that interviewees felt comfortable and safe to share their *leo/reo* (voice). In my initial ethics application, I stated that I intended to hold face-to-face interviews to take place at a location selected by the research participants, which could include their home, their place of work, or a *wahi pana* (celebrated, noted, or sacred place). Based on their selection, I would prepare for the interview by learning more about the place selected and practicing protocol determined by the interviewee (if appropriate). I also had a budget to provide *mea 'ai/kai* (food, refreshment) and a *makana/koha* (gift, contribution – especially one maintaining social relationships and has connotations of reciprocity) specific to the interview/interviewee. Sadly, Covid-19 restrictions did not allow for many of the interviews to take place in person and/or restricted the in-person experience, and I was not able to immerse in the environments of my interviewees or *manaaki* (host, share) them as I had intended. The impact of this is unknown. The interviews were still rich and a *koha* was still given, but nothing replaces the ability to share physical space and be *he alo a he alo/kanohi ki te kanohi*.

However, *whanaungatanga* (sense of connection) was built by allowing ample time at the beginning of each interview to “talk story” and start the *kōrero* (discussion) with the interviewee sharing their *mo'okū'auhau/whakapapa*, upbringing, and connections to the Indigenous education movement. I also shared my *mo'okū'auhau/whakapapa* and provided

context for the research and the intentions underlying the research. The first part of the interview focused on building *pilina/whanaungatanga*, which also provided rich context for their *mo‘olelo/pūrākau* and gave interviewees space to share their journey in a free-flowing form. Because of the richness of what was shared during this time, an entire chapter, Chapter 5, was added to the thesis, which I refer to as an oral literature review as it provides first-hand narratives of the Indigenous Empowerment Theory discussed in the Literature Review in Chapter 4.

Another key consideration is the language used in the interview. Unfortunately, I am not fluent in either *‘ōlelo Hawai‘i* or *te reo Māori*, but I can easily incorporate important words, concepts, and phrases because I have embedded myself in places where *‘ōlelo Hawai‘i* and *te reo Māori* are regularly used, and I have dedicated myself to being able to pronounce and apply these words, concepts, and phrases appropriately through practice and research. This ability allowed for the interviewees, some who are fluent and some who are not, to easily incorporate Hawaiian and Māori terms without having to continually be asked to explain them. This allowed the interviews to flow with ease. If there were words, concepts, or phrases I did not understand, I followed up with the interviewee and language experts during the review of the transcripts to ensure I translated them appropriately.

This relates to another aspect of adhering to *Kaupapa Māori* methodological principles where interviewees are provided with draft copies of the transcripts, individual interview summaries, and findings and analysis. Interviewees were able to offer edits and comments that were incorporated. Jones et al. (2010) explain that this allows research participants to have some control over the process and interpretation of results to ensure that they feel that their *pūrākau* are accurately told and are comfortable with how they are represented. “Key to this methodology is the tailoring of research practices to the needs and aspirations of the participants, and through genuine engagement with the community as a partnership for research” (Jones et al., 2010, p. 2). The research is intended to collectively benefit the communities studied and to create shared meaning and outcomes. Additionally, I allowed interviewees to stay anonymous at any point in the process, which one interviewee opted to do after reviewing their transcript.

Another aspect of *Kaupapa Māori* methodologies is allowing the design to adapt to the environment of the research. Bishop (2011) explains that:

...rather than there being distinct stages in the research from gaining access to data gathering to data processing, there is a process of continually revisiting the agenda and the sense-making processes of the research participants within the interview. In this way, meanings are negotiated and co-constructed between the research participants within the cultural frameworks of the discourses within which they are positioned. (p. 20)

Bishop (2011) uses the *koru*, or fern, to capture this process as it demonstrates a spiral movement that is reflexive in nature allowing for the originators (interviewees, advisors, mentors) to continually have a say in the process. This was a fundamental component of the research requiring constant adjustment of the methods and outputs based on the discussions and findings from the interviews, literature review, *kōrero* with advisors and mentors, and my own firsthand experiences participating in Hawaiian and Māori cultural practices such as hula and *raranga*. This was demonstrated throughout the research study. For example, I had initially proposed to use Indigenous feminism as a theoretical underpinning until further research revealed to me that settler colonial studies would be more appropriate based on my *mo‘okū‘auhau/whakapapa*. Additionally, the methodology approach changed from weaving *aho* (cord made from coconut) to weaving *wahakura*. In writing the thesis, I also moved the literature review, which is typically included before the methodology chapter, to after the methodology chapter and included an “extra” chapter on oral narratives. I also include positionality statements in Chapters 2 and 3 to explain my rationale for the choices made for using theories and methodologies. Finally, I have included a literature review in Chapter 3 - Methodology to provide clarity on the *wahakura* and the purpose for selecting it as a metaphor for the study. This was all in support of providing an intentional and thoughtful narrative that I felt best shared the *pūrākau* of the interviewees while also providing the context needed for a mainstream audience to access the research.

3.2.3 Considerations for Selecting Western Qualitative Methodologies

It is key to note that in the development of much of the Western academic methodologies there is an underlying belief that what the ancestors had passed on was flawed; hence the Scientific Revolution and Age of Enlightenment where “centuries of custom and tradition were brushed aside in favour of exploration, individualism, tolerance and scientific endeavour, which, in tandem with developments in industry and politics, witnessed the emergence of the ‘modern world’” (White, 2018, para. 1). The pursuit of truth, which was seen as not currently present in society, was at the forefront of what is known as “modern science” and has fueled academic endeavors since Galileo professed Copernican heliocentrism – that the Earth rotated around the Sun and not vice versa.

One of the most significant driving forces of the transition into modernity was the effort made by philosophers and scientists all over Europe to create new ways of thinking about the world. There was a real sense among these philosophers that their job was to enlighten people by enabling them to arrive at rational answers to problems, rather than relying on prejudice and unexamined religious beliefs. There was also a sense that it was possible to start again, to build an understanding of the world from rational first principles. (McLeod, 2001, p. 35)

This driving force created a continued questioning and refashioning of foundational beliefs in the Western world, which has seen the nature of truth and the methods to uncover it continually transforming. My experience in an Indigenous research space is that *‘ike kupuna/mātauranga Māori* (ancestral knowledge) holds deep and profound truths which are highly applicable to modern contexts. There does not seem to be the same drive to reformulate the philosophical foundations of Indigenous culture, but instead to take the lessons from the past and identify ways they can be applied to modern contexts. This is evident in the *‘ōlelo no‘eau* and *whakataukī* stating, *I ka wā ma mua, i ka wā ma hope* (We look to the past as a guide to the future), and *Ka mua, ka muri* (Walking backwards into the future). Instead of trying to forget the past, there is a driving force to remember, revive, and reclaim ancestral knowledge that colonialism worked to eradicate.

In identifying compatible Western qualitative methodologies, it is important to note the historical context in which they were developed and where there may be incompatibilities. My approach has been to ground in Indigenous methodologies that have thousands of years of proven success and adapt compatible Western methodologies to bolster them. In this process, it has been useful to understand some of the key philosophical underpinnings and activities of Western qualitative research shown in Table 3.3.

Table 3.3

Philosophical Approaches to Western Qualitative Research

Approach (Action)	Description
Phenomenology (Describing)	The process of constructing a comprehensive descriptive account of an aspect of social life that is being investigated
Hermeneutics (Interpreting)	The process of understanding the meaning of a phenomenon
Rhetoric (Persuading)	Convincing others of the credibility of the conclusions arising from a study
Social Justice	Committing to the creation of a better world

Note. The summary is taken from McLeod, 2011, p. 21 and is not a comprehensive review of all Western qualitative research philosophical approaches.

In my review of Western qualitative methodologies, Interpretative Phenomenological Analysis (IPA) and Thematic Analysis (TA) stood out as useful and compatible when grounded in an IRP. The following provides a brief discussion on the foundations of these methodologies and how they were adapted and applied to this research study.

3.2.4 Interpretative Phenomenological Analysis (IPA)

IPA is grounded in a phenomenological approach and was developed in the late 1800s/early 1900s in the Austrian Empire by Edmund Husserl¹³¹ who was committed to a “search for radical certitude.” This, in many ways, stands paradoxical to an IRP which espouses a philosophy of multiple truths dependent on context. However, the evolution of IPA has allowed for multiple realities and truths of research participants to emerge. Where phenomenological analysis has come to find compatibility with an IRP is that it focuses on examining everyday experience to come to a fuller understanding of reality and go beyond logic and rationality to tap into our emotions, actions, and perceptions of things and relationships (McLeod, 2001, 2011; Smith et al., 1999; Smith & Osborn, 2008). IPA is “concerned with an individual’s personal perception or account of an object or event as opposed to an attempt to produce an objective statement of the object or event itself” (Smith et al., 1999, p. 218). McLeod (2001)¹³² explains:

Phenomenology requires a kind of withdrawal from the world, and a willingness to lay aside existing theories and beliefs. This is risky, and takes an act of courage. It can be viewed as a journey during which one leaves familiar places and then returns and sees these places in a fresh light. (p. 38)

This is applicable to this research study which is looking at a process of questioning long held beliefs rooted in colonial constructs. I determined an IPA methodology was compatible with Kānaka ‘Ōiwi and Kaupapa Māori methodologies in that it allows for the richness and uniqueness of each mo‘olelo/pūrākau to be heard while providing structure on the process for collecting and analyzing data. IPA outlines a process that is adapted to the context of the research allowing for flexibility in the application of the methodology (Smith et al., 1999; Smith & Osborn, 2008). Specifically, the methodology for this study focused on the following aspects¹³³:

- Purposive sampling of 21 Indigenous education leaders from Hawai‘i and Aotearoa, 9 from Aotearoa and 12 from Hawai‘i, for whom the research questions were significant and whom I or my advisors had a relationship with.
- Exploring, flexibly and in detail, the research topics utilizing a semi-structured interview framework that allowed me and the participants to engage in a dialogue whereby initial questions were modified in the light of the participants’ responses, and I was able to probe interesting and critical areas which arose.

¹³¹ Edmund Gustav Albrecht Husserl (1859-1838) was an Austrian-German mathematician and philosopher born to Jewish parents in Moravia, part of the Austrian Empire.

¹³² John McLeod was born to Scottish parents and raised in England. He is a professor of postcolonial and diaspora literatures.

¹³³ These have been modified from IPA processes outlined by Smith et al. (1999) and Smith & Osborn (2008).

- In-depth, case-by-case analysis of individual transcripts to explore firsthand experiences with a concern for the individual's personal perceptions and accounts.
- Seeking out themes and connections amongst the research participant's mo'olelo/pūrākau while still allowing each interview to be true on its own.

Gathering mo'olelo/pūrākau requires a two-stage interpretation process, or a double hermeneutic. "The participants are trying to make sense of their world; the researcher is trying to make sense of the participants trying to make sense of their world" (Smith & Osborn, 2008, p. 53). By employing an IPA, I had to rely on my ability to interpret my interviewee's perceptions through their mo'olelo/pūrākau to help bring forth a rich discussion. Using a semi-structured interview framework allowed this to occur and supported the building of pilina/whanaungatanga through the exchange. Key themes were then identified that could be woven into a collective narrative through a thematic analysis.

3.2.5 Thematic Analysis (TA)

The history of TA is more amorphous than IPA. Its use as a methodology has come to popularity through various publications providing shape to the process since the 1970s when some credit Gerald Holton, an American physicist and historian of science, with developing the methodology (Braun & Clarke, 2006; Terry et al., 2017). "Procedures for using TA as a qualitative technique only began to be published in the 1990s (e.g. Aronson, 1994), but qualitative researchers have described their approach to analysis as "thematic," without an explicit reference to a developed method, both pre- and post-specific procedural advice being published" (Terry et al., 2017, pp. 17-18). TA is characterized by its theoretical freedom and independence and can be used with various epistemological and ontological frameworks creating compatibility with an IRP, which guides the process. "Thematic analysis is a method for identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic" (Braun & Clarke, 2006, p. 79).

Through the process of transcribing and reviewing each interview in-depth multiple times, themes began to emerge. "A theme captures something important about the data in relation to the research question, and represents some level of patterned response or meaning within the data set" (Braun & Clarke, 2006, p. 82). In my TA, it was not quantity that determined a theme, but that the response provided insight into the research questions. While some themes were consistent across interviews, others were more specific, but held deep meaning and relevancy. Braun and Clarke (2006) provide a 6-phase guide to TA reproduced in Table 3.4.

Table 3.4*Phases of Thematic Analysis*

Phase	Description of the process
Familiarizing yourself with the data	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
Generating initial codes	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
Searching for themes	Collating codes into potential themes, gathering all data relevant to each potential theme.
Reviewing themes	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
Defining and naming themes	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Note. Reproduced from Braun & Clarke, 2006, p. 87

This provided a guide as I reviewed and analyzed the data. My first step was to transcribe the interviews, which required in-depth concentration. I initially tried to use a transcription tool, but because the interviews were in English and incorporated a great deal of 'ōlelo Hawai'i and te reo Māori, it took more time to fix the errors than transcribing them myself. It also required that I double, and triple check the 'ōlelo Hawai'i and te reo Māori and, at times, consult the interviewee or a language expert, research, and literature to ensure that I had translated correctly and fully understood the meaning being communicated as there are rarely simple and direct translations of words and concepts. While time consuming, this process allowed me to fully familiarize and immerse myself in the data as I reviewed each interview. It also served as a mini language course that deepened my knowledge of 'ōlelo Hawai'i and te reo Māori and associated worldviews. For the Māori interviews in particular, I also learned a great deal about place names and locations and iwi and hāpu when transcribing *pepeha*¹³⁴. Once the transcription was complete, I shared the interviews with the interviewees, allowing them the opportunity to review the transcript and ensure they were comfortable with what had been shared and how it had been transcribed. Some interviewees provided feedback via track changes, one asked if I

¹³⁴ A *pepeha* is a Māori way of introducing yourself in te reo Māori that points out your relationships to people and places allowing others to identify possible connections. It is a condensed version of your *whakapapa* that also expresses your connection to *whenua* by including landmarks such as *maunga* (mountains), *awa* (rivers), and *moana* (large bodies of water i.e. ocean) as well as your *whānau* (family), *hapū* (sub-tribe), *iwi* (tribe), and ancestral *waka* (canoe).

could “provide more punctuation to make it flow better,” and some did not request any change. It was at this stage when one interviewee requested to remain anonymous.

I then set to the task of identifying codes and themes. I first did this by reviewing the data and highlighting important points in Microsoft Word. I then took those points and placed them in an excel sheet and began to organize into themes. I was not satisfied with this initial process, so I incorporated NVivo as a coding tool. I uploaded the interviews and did another round of coding followed by two more reviews until the data was streamlined enough to provide useful themes. In the first round of coding on NVivo, the high-level organizing principle of individual, programmatic, and system emerged. The majority of responses fell into one of these categories. This is where the metaphor of the three-whiri wahakura emerged – 3 major whiri each incorporating multiple *whenu* (strands of harakeke to be woven into the whiri). I then identified sub themes, or *whenu*, within each high-level organizing principle, which provided a thematic map in relation to the metaphor.

In addition to NVivo, I resorted to the old school practice of printing out all the interviews and cutting out statements that were then placed under the high-level organizing principles into themes. I cross-referenced these cutouts with the NVivo themes to ensure that I had covered all interviews in-depth and had not missed any critical information. This is the point where the idea emerged to have an entire chapter dedicated to individual summaries of the interviewees. There was such a wealth of information shared that did not fit into the research questions and analysis section, but instead provided an overarching narrative of Indigenous resurgence in Hawai‘i and Aotearoa that I felt it deserved a chapter. Fortunately, my advisors agreed. These narratives provide first-hand accounts of the theories, methodologies, and literature particularly regarding the trajectory of the Indigenous Empowerment Theory.

The final stage of this was writing the analysis sections of the thesis. I began with the system-level whiri, then individual, then programmatic as that flowed the best in telling the narrative, but I do note that the system whiri should be placed in the center as it is what connects the program to the individual in most cases. I continually returned to the data, both in NVivo and the cut-and-paste version, to ensure that I had not missed key points. The naming of the themes also evolved during the writing of the analysis sections.

This entire process was spiral in nature, a koru unfolding, and required multiple rounds of review and reflection that continued throughout the writing process as the themes emerged. A final review was done to produce the most descriptive and comprehensible narrative possible for the analysis, discussion, and conclusion chapters. This is also the point when I went back to review the process step-by-step and apply aspects of weaving a three-whiri wahakura. This helped formulate the chapter organization and the weaving of a coherent narrative.

When the wahakura metaphor emerged, I decided to partner with a graphic designer to bring the process to life through images. I sent out a *kāhea* (call) to my network here in Aotearoa of anyone that was a graphic designer and had experience with weaving harakeke and found that my hula sister, Sarah Hikuroa, was both. She and I were able to *wānanga* (discuss) at a writing retreat after I had a draft of the thesis where we sketched out the concepts for the illustrations that would fit the thesis. We met again after she created draft images. This process was an incredible help in refining the Wahakura Methodology and Metaphor. I then created one-pagers for the methodology and metaphor along with an Executive Summary to allow for a more simplified access point to the research. This summary was shared with the interviewees with the invitation for them to read the entire thesis.

3.3 Ngā Whenu o te Wahakura (The Many Strands of the Wahakura)

Ngā Whenu o te Wahakura (National SUDI Prevention Coordination Service et al., 2019) is the title of the first edition of the SUDI Prevention Team’s information guide detailing the cultural context of wahakura and the interconnected nature of the weaving of the many strands of the wahakura. As noted, the metaphor of weaving wahakura emerged during the research process based on the organizing principles and themes that arose from the interviews and my personal experience of weaving wahakura. Upon moving to Aotearoa in 2018, I became *hāpai/hapū* (pregnant) and was introduced through my sister-in-law to Shelley Bell¹³⁵, a *kairaranga harakeke* (flax weaver) who had been tapped by the local District Health Boards to spread knowledge and support whānau in weaving wahakura. In 2019, I participated in multiple *wānanga* (educational gathering) concluding with a *noho marae* (overnight stay at a marae) with other *hāpai/hapū wāhine* (women) to learn about *Te Whare Pora* (the House of Weaving) and *Hineteiwaiwa* (Goddess of weaving), *whakaritenga* (protocols, rituals) for weaving, and *mahi raranga* (work of weaving). Guided by Shelley Bell and Jodi Warbrick, we learned to weave *kete* (basket) and a three-whiri wahakura (see Figure 3.5).

¹³⁵ Shelley Bell (Ngāpuhi, Tainui) is a kairaranga harakeke.

Figure 3.5

Baby in Wahakura



Note. This image is of my daughter in the wahakura I wove for her (2019).

Fast forward to 2023 after I had completed the interviews and transcriptions and began analyzing the data, a trend emerged across all interviews revealing that for transformative change to occur in mainstream education, there must be three, interwoven components – individual, programmatic, and system. The idea of utilizing the three-whiri wahakura as a metaphor took root. With this intention in place, it was not surprising that I ran into my kaiako, Shelley Bell, at Pasifika Festival in March 2023. She shared that she was holding another wānanga wahakura and invited me to participate. Through this reconnection, I was able to kōrero with Shelley about my idea of using the wahakura as a metaphor. She gave me permission to pursue this with the understanding that what knowledge she has comes from her *tūpuna* (elders) and kaiako and that certain teachings are not to be shared with those who have not been invited and initiated into her space of weaving. With this in mind, I have consulted with her at various stages in the writing process to ensure that the information shared is noa and appropriately portrays the traditions, knowledge, and processes that she has shared with me. Once the final draft was ready for review, I would meet with Shelley, and her husband Todd, to share the Wahakura Framework and get their final input and approval. In this kōrero, Shelley shared:

Unless you do the mahi [work of weaving], you don't see this. This [research] is put in a different form and is another expression of that mahi. That's beautiful. You have given it huge mana. And you have included the pā harakeke, and it is spot on. It is so difficult unless you are an academic to put it on paper. You have done justice to it. It is such an amazing resource for our rangatahi [young people] and tamariki [children]. (personal communication, September 2, 2024).

Continuing to return to those that contribute to the research to gather feedback and approval is critical as Maunakea (2016)¹³⁶ points out in her discussion on Kānaka 'Ōiwi methodologies that, “the community must guide and inform every aspect of the process, and researchers must

¹³⁶ Summer Pualani Maunakea is a Kanaka Maoli academic and educator.

humble themselves to truly understand the realities of those they are researching while being open and honest about the research intent” (p. 156-157). This requires that the researcher honor the voices and stories shared while actively protecting intellectual rights of participants and the communities from whence their knowledge comes. Turi-Tiakitai (2015)¹³⁷ speaks to the passing down of the knowledge of Māori weaving explaining, “we do not own the taonga but play a custodial role in our position as kaitiaki” (p. 3). This is significant in that it refers to the knowledge shared as *taonga*, treasures or prized possessions, and the role of those that receive the knowledge is *kaitiaki*, or caretakers and guardians. As a researcher who is being gifted with knowledge through the sharing of mo‘olelo/pūrākau and cultural practices, I must be mindful to protect and share it in a way deemed appropriate by the research participants. This is a nuanced process that is unfolding and dynamic. It requires that relationships with people and place continue to be cultivated and that there is constant reflection and action. So, here we are – *te raranga i ngā whenu o te wahakura* (weaving the many strands of the wahakura).

3.3.1 Te Rito o te Harakeke (The Heart of the Harakeke)

When Polynesians first arrived in Aotearoa, they quickly realized that the pandanus and mulberry tree¹³⁸ that they had relied on in their tropical homes did not fare well in the colder climates. As they looked for new natural materials to meet their needs, the native harakeke became prized not only for its ability to be woven into baskets, clothing, mats, sails, lashings, cords, traps, nets, toys, and other important items, but also for its medicinal benefits and the key role it played in supporting a thriving ecosystem (Jones, 2003; McAllum, 2005; Michelle, 2004). Māori adapted their weaving skills to their new environment, and harakeke became “a key economic resource which provided the basis of life” (McAllum, 2005, p. 2). With Western contact, harakeke became one of the country’s first export crops, and by 1873 there were 300 harakeke mills extracting fiber from the harakeke for local and international markets (Jones, 2003)¹³⁹.

The whakapapa of harakeke creates a strong tie to Māori as both are descendants of Papatūānuku and Ranginui. Some say that harakeke is a descendant of Tāne Mahuta, atua of the forests and birds and one of the children of Ranginui and Papatūānuku (Te Ratana, 2012). Hineteiwaiwa is noted as the atua wahine who presides over the art of weaving and Te Whare Pora, as well as childbirth and other female realms (see Figure 3.6) (Campbell, 2019; Turi-

¹³⁷ John Reid Turi-Tiakitai is a Māori (Ngāti Kahungunu) weaver and educator.

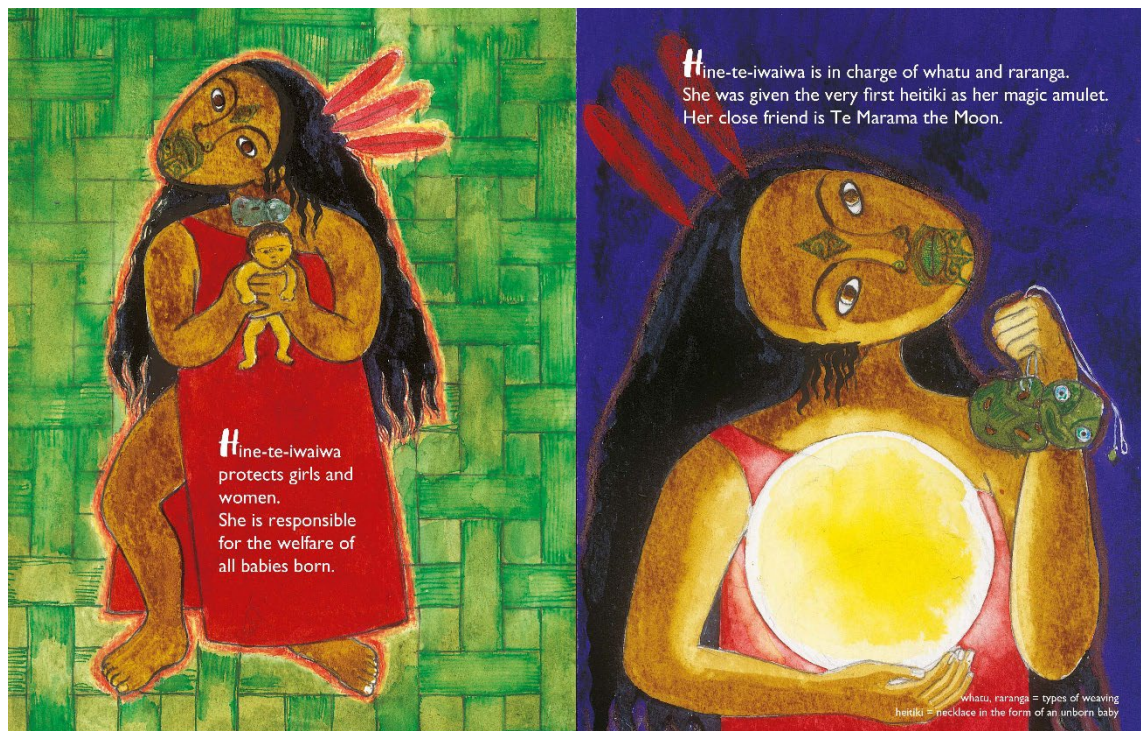
¹³⁸ Pandanus is used in the Pacific for weaving mats, baskets, sails, and many other useful items. It has also been a source of food and medicine. The mulberry tree provided *kapa/tapa* (material made from bark cloth) used for items such as clothing and ceremonial objects.

¹³⁹ The New Zealand flax industry existed until the 1970s when government protection was removed. “From then on, the New Zealand flax industry was overtaken by changing policies on importing, economic aid being given to developing countries that produced competing natural fibres, and by the development of cheaper synthetic fibres” (Jones, 2003, p. 6).

Tiakitai, 2015; White, 2017)¹⁴⁰. This whakapapa demonstrates how the practice of weaving natural materials and the associated *tikanga* (protocols) are rooted in cultivating relationships to Papatūānuku and *te taiao* (the environment) (White, 2017). “The rituals performed in *Te Whare Pora* (The Ancient House of the Art of Weaving) were integral to ensuring the maintenance of a specialised body of knowledge pertaining to *raranga* (a form of Māori weaving)¹⁴¹” (Te Ratana, 2012, p. 6). For the weaving to thrive, the environment of the harakeke and associated *tikanga* must be nurtured by the weaver.

Figure 3.6

Hine-te-iwaiwa, the Atua of Weaving



Note. Image reproduced from R. Kahukiwa, *Ngā Atua: Māori Gods*, 2017, pp. 8-9. Reprinted with permission

Harakeke is used as a metaphor for whānau and healthy human relations in te ao Māori (Metge, 1990, 2014; Pihama et al., 2015; Te Ratana, 2012; Watson, 2020). The extreme importance of whānau and its role in nurturing tamariki and the connection to harakeke is expressed in the well-known whakataukī originating from iwi in the far North:

¹⁴⁰ While Hineteiwaiwa was the most often referenced atua of weaving, Harrison et al. (2004) also speak to Rukutia and Huna as atua associated with weaving. “Huna is the principal *atua* for *pā harakeke* (flax bush). The word *huna* means to hide, and because some of the processes associated with weaving were *tapu* and secretive, Huna became significant in the art of weaving. Rukutia is believed to be an originator of weaving and plaiting. Her name means ‘bound together’ or ‘bind together’, alluding to the process of twisting flax fibre, sometimes known as *te miri o Rukutia*, (Rukutia’s thread making)” (p. 124).

¹⁴¹ Te Ratana (2012) notes that Best is “one of the few historians who have documented a process of making that occurred in the historical *Whare Pora*. What is evident from Best’s writing is that in the year 1898 the *tohunga* of the ancient *Whare Pora* had ceased to exist” (p. 8).

*Hūtia te rito o te harakeke, kei whea te korimako e kō?
 Ka rere ki uta, ka rere ki tai.
 Kī mai koe ki au, he aha te mea nui i te ao?
 Māku e kī atu,
 He tangata, he tangata, he tangata!*

If you pluck out the centre shoot of the flax, where will the bellbird sing?
 It will fly inland, it will fly seawards.
 If you ask me, what is the most important thing in the world?
 I will reply,
 People, people, people!

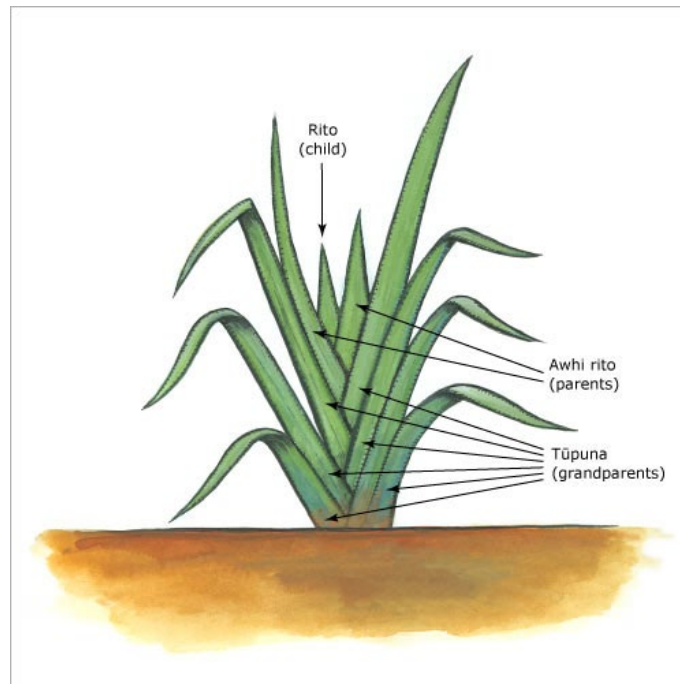
Metge and Jones (1995)¹⁴² unpack this whakataukī and explain that it is a representation for the larger family group, or whānau:

Note that flax fans grow not singly but together in a clump; their roots are so intertwined that they stand or fall together. The rito is the growing point not only of the fan but of the whole bush. Weavers cutting flax always take the outer leaves of a fan, leaving the central three: to remove the rito is to destroy the whole fan. If the bush stops growing and fails to put out flower stalks, there will be no flowers full of nectar to attract the bellbird and give it cause to sing. Instead it will fly distractedly between land and sea, searching for somewhere to perch and feed. If the whānau ceases to produce and nurture children, it too will die. (p. 4)

Metge (2014) discusses the metaphor of harakeke (see Figure 3.7) and its importance for weavers describing the outer blades that are gathered for weaving as the tūpuna, and:

...the rito in each fan as a child (tamaiti), emerging from and protected by its parents (mātua) on either side...Like rito, children are the hope of continuity into the future. Flax and whānau alike live through cycles of growth, dying and regeneration. New life grows from the old. (p. 19)

¹⁴² Dame Alice Joan Metge is a Pākehā social anthropologist, educator, lecturer, and writer noted for promoting cross-cultural awareness between Māori and Pākehā. Shane Jones (Ngai Takoto) is a member of the Treaty of Waitangi Fisheries Commission and lecturer in Māori Studies.

Figure 3.7*Harakeke as Whānau*

Note. Artwork by Bruce Mahalski provided by Te Ara, The Encyclopedia of New Zealand.

Known as *pā harakeke*, or cultivated harakeke gardens, the metaphor extends to community health and provides important tikanga for multi-generational well-being.

A *pā harakeke* refers to the grouping and planting of selected varieties of harakeke chosen for their fiber or weaving qualities. Cultivating harakeke is a way to ensure vigorous, healthy bushes that will provide high quality leaf material for weaving. The term *pā harakeke* is also used in reference to a family unit and suggests that children need to be nurtured and tended much in the same way as the harakeke plant and that if the child is not nurtured appropriately, the child will not flourish. (Fraser, 2009, p. 228)

The whakapapa of harakeke demonstrates its integral importance in *te ao Māori* (the Māori world). The associated *pūrākau* and tikanga provide powerful lessons on how to nurture our youngest generation ensuring the health and wellbeing of our larger communities, which are highly applicable to an education context and therefore relevant to this research study.

3.3.2 Wahakura as Methodology

“Each generation of *kairaranga* (weaver) negotiated inherent change in a genealogical practice of spiritual knowing to maintain continuity of knowledge” (Te Ratana, 2012, p. 6). The *wahakura* emerged in a modern context of Indigenous knowledge revival as a Māori solution to the high number of Sudden Unexpected Death in Infancy (SUDI) in Māori. Tipene-Leach and

Abel (2019)¹⁴³ explain that in 2005, expert weavers and the Ngā Maia Māori Midwives' Collective in Gisborne were enlisted to develop a bassinet-like structure and a set of "safe sleep" rules. "Made of native flax and crafted by traditional Māori weavers, the bassinet-like structure was promoted as a traditional and culturally resonant bedsharing environment and was named the wahakura (waha, to carry; kura, precious little object)" (p. 407). The concept of the wahakura comes from records of pre-European bassinet-like structures called *porokaraka*, "A flax cradle that was slung from a tree or from the rafters of the wharepuni (sleeping house) or wherever the mother went" (Best, 1975, p. 6).

The transformative power of wahakura as a methodology is not only that it is an inventive Indigenous solution to a modern-day problem, but that it represents a much deeper connection to a Māori epistemology of a woven universe, or the interwoven energies of *te kahu o te ao* (the fabric of the universe), as described by Marsden (2003)¹⁴⁴. White (2017)¹⁴⁵ explains that wahakura "are vessels of wellbeing that give tangible form to all applications and processes of tikanga pā harakeke including the workings of aroha, kaitiakitanga, manaakitanga, kotahitanga, whanaungatanga and ngākau māhaki¹⁴⁶" (p. 4). "Creating taonga from our native plants can powerfully reconnect us to the whenua in an affirmation of culture" (Campbell, 2019, p. 8). Metaphor and tikanga related to the cultivation and weaving of harakeke are highly relevant to the context of creating and sustaining a healthy and vibrant education environment grounded in Indigenous knowledge.

I have learned the following process to weave wahakura from Shelley Bell over the past five years and have received her blessing to share some of the learnings from Te Whare Pora (Figure 3.8). The next sections detail the process and how it has been applied to this research study and each chapter of the thesis. The illustrations were created in collaboration with Māori artist, Sarah Hikuroa (Ngāpuhi, Waikato, Ngāti Maniapoto). The illustrations incorporate traditional Hawaiian and Māori patterns and represent the weaving together of the narrative. The *kōwhaiwhai* design, or painted scroll ornamentation commonly used on Māori meeting house rafters, is based on the *kōiri*, a *koru* or spiral shape pattern repeating and turning back into itself. The *ala niho* is a traditional Hawaiian triangular pattern. Both patterns share themes of *whakapapa* (ancestry, genealogy), regrowth and the regenerative flourishing of our *taiao* (environment), revival, guidance, protection, renewal, journeying, and succession.

¹⁴³ David Tipene-Leach is a Māori (Pōrangahau, Ngāti Kere, Ngāti Manuhiri) professor, doctor, and co-founder of the wahakura movement. Sally Abel, partner of Dr. Tipene-Leach, is a Pākehā health researcher.

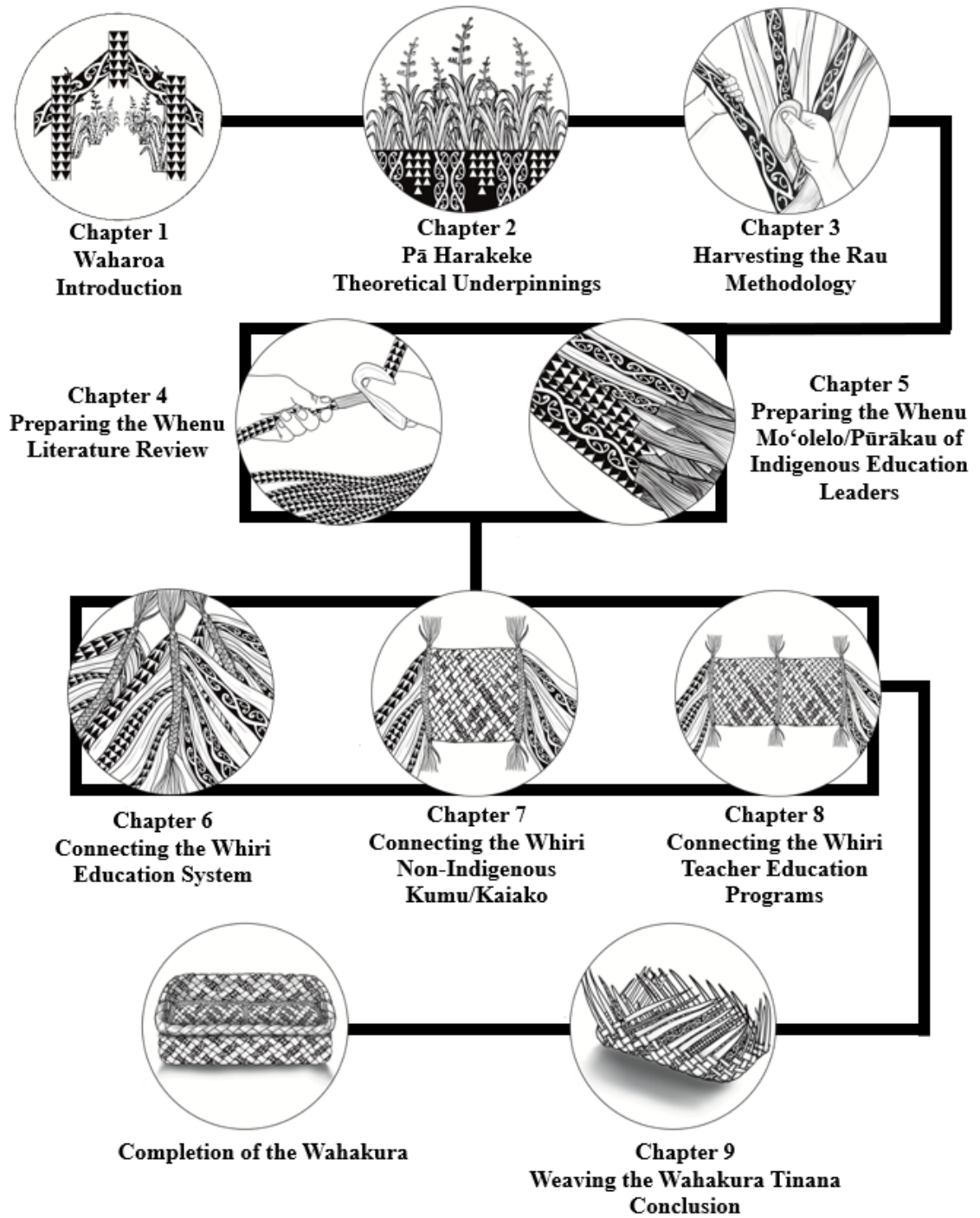
¹⁴⁴ See Marsden, M. (2003). The woven universe: Selected writings of Rev. Māori Marsden pages xii-xiv for a further description of the woven universe.

¹⁴⁵ Tanya Reihana White (Ngāti Hineāmaru, Ngāti Maniapoto, Ngāti Whātua) is a kairaranga, artist, and educator.

¹⁴⁶ See glossary for translations.

Figure 3.8

Wahakura Methodology with Chapter Progression



Note. Illustrations created by Sarah Hikuroa in collaboration with Jessica Worchel.

Walking through the Waharoa

Weaving a wahakura requires a commitment to going on a journey; to delving into whakapapa and calling on ancestors; to embracing and living the tikanga of Te Whare Pora; to cultivating and nurturing relationships with harakeke, Hineteiwaiwa, and te taiao; to following the guidance

of the weaving community. It requires that the mind, body, and spirit work together to produce a vessel supporting *hauora* (health). The journey of weaving is a spiritual one. Temara¹⁴⁷ shares:

...prior to commencement of work pertaining to *harakeke* one converses with the Unseen, the Invisible One, or *Te Mea Ngaro* (a term used with a reference to Io) and seeks guidance, strength, patience, and vision. The Māori view is that all things are guided by *wairua*. It is also believed that the power of the word (with reference to *karakia*) that is deeply embedded in tradition will bring life and thus pave the way for all things. (as cited by Te Ratana, 2012, p. 23)

As such, the *waharoa*, or traditional entrance or gateway into a marae or other place of significance such as a *wāhi tapu* (sacred place, sacred site) or *wāhi tūpuna* (place of ancestral significance) is an apt description for Chapter 1. It represents a threshold that one must pass through signaling readiness to engage with what is on the other side. Before passing through a *waharoa*, *karakia* (prayer) and other *tikanga* (protocol) are typically employed and a request is made to enter. As the illustration in Figure 3.8 demonstrates, Chapter 1 serves as the *waharoa* that frames the *pā harakeke* (cultivated flax garden) from where this research study emerges by providing my positionality and the intentions and reasoning behind this research and outlining the groundwork that led to its development. This includes a survey of the environment, both physical and relational, to determine what is the most appropriate course of action. The intention is set long before the actual weaving begins based on the relationships that the kairaranga/researcher has cultivated, the needs present in the community, and the resources available in that environment. These all determine the *kaupapa* (foundation) for the research. The materials and mentors available to me have determined the course of action and intention for my doctoral studies. Through constant dialogue, reflection, and *pule/karakia* (prayer), the opportunity to pursue this research emerged, and I was able to pass through the *waharoa*.

Cultivating and Tending the Pā Harakeke

Once a kairaranga has set the intention for their weaving, they need to identify the appropriate *harakeke* to weave with. There are many varieties of *harakeke* that are cultivated in a *pā harakeke* for a specific purpose –clothing, baskets, mats, fishnets, medicine, and so on. Like any garden, this process requires care and thought into what variety should be planted, where is the best location for it to thrive, and when is the best time to plant it. From there, the site must be prepared, and the *harakeke* tended by pruning mature leaves and clearing weeds to keep the *pā* free of pests and diseases. The cultivation of the *pā harakeke* takes place over years, if not generations, to ensure that the *harakeke* is healthy, vibrant, and fit for purpose.

I liken Chapter 2 Theoretical Underpinnings to the *pā harakeke*. I view the theories that I have selected to use as my theoretical underpinnings as individual *harakeke* plants growing from a

¹⁴⁷ Kirihou Temara (Ngai Tūhoe) is a kairaranga.

shared earth (see Figure 2.1). These theories have been cultivated and tended over time to allow kairaranga/researchers to harvest from them once they have set their intention to weave. Chapter 2 identifies foundational concepts and definitions and describes the theories that underpin the research study. It is the pā harakeke that represents my own personal journey and the relationships I have formed on this journey, the places that inform this journey, and the theories that will provide the greatest benefit to uphold the intentions of the study and the people and places the research is meant to serve.

Gathering the Tools; Harvesting the Rau

One cannot weave without the appropriate tools. This is not just about the physical tools such as blades, mats, bags, *hāpine* (scrape to soften) tool, etc., but also includes identifying the appropriate space and time to weave and the karakia needed to invoke spiritual guidance and protection. Without these, the harakeke cannot be gathered, and the *rau* (leaves) cannot be prepared for weaving. Over time, the toolkit of the kairaranga grows to best serve their purposes, and their tools become taonga imbued with the mana of the work. Once the environment is surveyed, the kaupapa is determined, and the tools are assembled, the harakeke can then be harvested. When the time to weave arrives, the kairaranga goes to gather the rau, weather permitting¹⁴⁸. Before the first cut, karakia is given for the gifts that will be provided from the harakeke. Then the amount of harakeke needed for the item to be woven is gathered, never taking too much, and returning the unused pieces to feed back into *te taiiao* (the environment). The kairaranga must determine the best time to gather based on the conditions and the time they will have to commit to weaving.

With the intentions and theoretical underpinnings for the research set, I began to identify the appropriate methodological framework for the study – the tools that would allow me to harvest the rau from the pā harakeke (see Figure 3.2). These are laid out in Chapter 3. This is not a linear process and has unfolded over the course of the study with a continual revisiting of the environment to determine the appropriate course of action. It was determined that some tools were not appropriate and new tools had to be sought after. The assembling of the tools is about detailing the methodological process – how and when you will conduct the interviews, who will be interviewed, what literature will be reviewed, and the process for reviewing and analyzing the data. The researcher must survey their environment to determine what tools would best serve the intentions of the research. The applying of the tools through the harvesting of the rau is akin to reading the literature and conducting interviews. A key aspect of this is identifying and inviting your interviewees to participate. They are the rau that become the *whenu* (individual strands prepared for the wahakura) – the raw material from which you will weave.

¹⁴⁸ Harakeke is not to be cut in the rain to ensure the safety of the kairaranga when harvesting and to prevent damage and water log to the harakeke plant.

Selecting the right interviewees is the most critical aspect of the research. If you do not identify the right harakeke and tools to harvest the rau with, then you will have a challenge in creating a wahakura similar to if you don't select the appropriate literature to review and interviewees, you will have trouble in creating a cohesive and academically sound research study that can serve the community.

To identify the rau for this study, my advisors and I developed a list of potential interviewees who were recognized as Hawaiian and Māori knowledge holders and *alaka 'i/rangatira* (leaders) in Indigenous education and whom we had relationships with. All interviewees were known to us. The majority were individuals I had a personal and/or professional relationship with and whom I had spent dedicated time with either in a professional or cultural environment while a handful had personal relationships with my advisors and agreed to do an interview with me based on their trust in those relationships. The term educator is applied through an Indigenous lens. While many of the interview participants hold Western certifications in education, this was not the qualification threshold. The primary qualification was lived experience in supporting and advancing the Indigenous education pipeline and recognized status in their community as a knowledge holder¹⁴⁹.

It is critical to note that all three of my supervisors were interviewed for the study. I selected supervisors because of their expertise in relation to the research topic, their ability and willingness to supervise me, and based on previously established relationships. These three individuals have been at the forefront of the Indigenous education movement both professionally and personally as you can see from their mo'olelo/pūrākau included in Chapter 5. As such, they were important to include in the research study as they are scholarly practitioners who hold deep cultural and historical knowledge needed to answer the research questions and could provide the proper academic guidance on upholding an Indigenous Research Paradigm.

Once the list was developed, email invitations were extended asking participants if they were willing and able to be a part of the study. They were provided with an overview of the research, its intentions, and a draft of the interview questions and allowed to ask questions and gain clarity throughout the interview process¹⁵⁰. Times were then scheduled to conduct interviews. I had initially intended to hold all interviews *alo a he alo/kanohi ki te kanohi* (face-to-face) to support interviewees to feel comfortable, to build *pilina/whanaunga* (connection) to the interviewees, and to learn more about and experience the 'āina/whenua they were connected to, but Covid restrictions created barriers that did not allow this to happen. As such, interviews were scheduled, some in person albeit with Covid restrictions in place, and some on-line.

¹⁴⁹ See Chapter Mo'olelo/Pūrākau of Indigenous Education Leaders: A Collective Story of Indigenous Strength for narratives of the interview participants detailing their lived experience in Indigenous education.

¹⁵⁰ See Appendix C Participant Information Sheet

Twenty-two (22) total interviews were conducted – nine (9) in-person and thirteen (13) online. One (1) interview was lost due to technical difficulties and could not be analyzed for the study. One (1) interviewee decided to remain anonymous, so they were not included in Chapter 5 Mo‘olelo/Pūrākau, but their narrative was analyzed for the study and their ideas and quotes are included in Chapters 6-9. One (1) interviewee was born and raised in Hawai‘i, and their ancestors go three generations back. They have also taught Hawaiian education for decades and are looked to as a leader in this space, which is why they were initially interviewed. However, because their mo‘okū‘auhau/whakapapa is not Native Hawaiian, I determined to not include their narrative for this study. I would, however, like to return to this narrative for future research on allyship as the knowledge and perspectives they shared were extremely valuable.

Each interview opened with setting the intention, usually including an oli/karakia, and then time to ho‘olauna/whakawhanaungatanga, which included me asking how they became involved in the Indigenous education movement. The interviewees were then asked semi-structured interview questions allowing for storytelling and dialogue to occur that helped open the conversations and dive deep into particular topics that answered the primary questions:

- Describe a future vision for mainstream TEPs grounded in Indigenous knowledge systems.
- What roles can non-Indigenous kumu/kaiako take to support Indigenous resurgence.¹⁵¹

There was no time limit to the interviews, but once it was clear that they had concluded, I would share the timeline and process set out for the rest of the research study. This was an opportunity for the interviewee to ask any questions or make comments. Interviews ended with an expression of gratitude. The interviews commenced in November 2021 and were concluded by June 2022. Fortunately, I was living in Hawai‘i completing a teaching license from February to May 2022 allowing me to have in-person interviews with five of the interviewees in Hawai‘i. I was also able to interview four participants in-person in Aotearoa. Interviews were recorded via Teams if done online or on the voice recorder on my Samsung smart phone if in person. I took minimal notes during the interview so that I could focus my full attention on the *kōrero* (discussion).

The literature review has been an on-going, organic document that began with the writing of the research proposal and continued until the end of writing all the chapters. It reflects an ever-growing understanding and engagement with the research and what the collective is publishing about the subjects discussed. I compare the literature review to the various locks that are required to secure the wahakura throughout the weaving process. This includes starting and tying off each whiri, creating a bottom lock to secure all three whiri together, and finishing off

¹⁵¹ See page 74 for the full list of interview questions.

with the top lock to secure the sides of the wahakura. The literature review process has been about expanding ‘ike/mātauranga on the topic from the resources available throughout the research study.

Preparing the Whenu

After the rau have been gathered, it is given time to dry to a certain point. Next, each rau is cut into 144 like-sized whenu with the end closest to the base of the plant stripped to the *muka* (prepared flax fiber) so that it may be plaited into the whiri. The whenu are then *hāpine*, which “softens the leaves and removes as much moisture as possible, done with a *pounamu* (greenstone) tool or more often than not an old kitchen knife reserved for just this purpose” (Campbell, 2019, p. 91) (see Figure 3.9). The whenu are now ready to be woven. Through this process, the kairaranga comes to know their material well. The more experienced the kairaranga, the better in tune with their whenu they are. This is the time when the material communicates to the kairaranga and the wahakura begins to take shape.

Figure 3.9

My Pounamu used to Hāpine



I liken each whenu to the individual interviews that required transcription and review and were then shared with the interviewees to ensure that they were comfortable with the final written document before it was analyzed. Once that process was complete, the interviews were ready to be analyzed and woven into a narrative. The process of preparing the whenu gives you time to get to know the harakeke more intimately, similar to the process of preparing each interview. It is also writing your literature review and becoming intimately familiar with what the collective has to say about this topic and what will support the weaving of your study. This allows you to visualize how all the individual pieces will fit within the wider context of the research. Chapter

4 Literature Review and Chapter 5 Mo‘olelo/Pūrākau are the prepared whenu before they are braided together (see Figure 3.10). They provide the base material for the research study.

Figure 3.10

Prepared Whenu



Note. Image by Jessica Worchel in 2023.

Braiding the Whiri

When all whenu are prepped, the process of plaiting them into whiri begins. The whiri become the base of the wahakura providing the tensile strength needed to support the *pēpē* (baby). Three identical whiri are woven for this style of wahakura (see Figure 3.11). It is the foundation endowed with all the effort detailed in the earlier processes. Campbell (2019) explains, “Many strands can make up a whiri, each strand containing tikanga, mātauranga, ideas, designs, and insights, indigenous knowing as a mosaic of thinking” (p. 47). Shelley Bell (personal communication, April 26, 2023) explains that as each whenu is added to the whiri, the kairaranga brings to mind whānau and other intentions that they weave into the whiri to serve as a support for the child who will be held in the vessel. This is why it is so critical that the process leading up to the weaving of the whiri is done with intention and care.

Figure 3.11*Three Prepared Whiri*

Note. Image taken by Jessica Worchel in 2023.

The time and space between preparation of the rau and the weaving of the whiri is akin to the thematic analysis of the interviews. Each interview has been prepared and reviewed and now they are beginning to take shape as a whole. It was at the beginning of this thematic analysis when I identified the high-level themes of individual, programmatic, and system that would constitute a three-whiri wahakura. Then individual codes were identified and aligned based on the high-level themes. The collective narrative is beginning to take shape. The weaving of the whiri became Chapters 6, 7, and 8 where I detail the findings and analysis. While each chapter is unique to itself, it does not stand alone but serves as the foundational components of the thesis that strengthen one another. Securing each whenu, or theme, into the whiri was the most challenging aspects of the research study. The sheer amount of information gathered required intense focus, dedication, and trial and error as the chapters began to take shape.

Connecting the Whiri – Weaving the Wahakura Tinana

Once the three whiri are individually woven, they are then woven together to form the foundation of the wahakura (see Figure 3.12). “From the three-whiri base, connections are solidified, allowing for further development as the sides and embracing body of the wahakura tinana are formed” (White, 2022, p. 146). Once the base is secure, it is locked into place and the weave moves up the sides until reaching the top, which is then secured with a top lock. There is a common term used during weaving about finding your *ara*, or pathway. Through the process of weaving the body of the wahakura, you must always keep an eye on the ara to make sure that all 144 whenu align, which allows you to lock off the base and the body of the wahakura giving it the strength it needs to hold the pēpē.

Figure 3.12*Connecting the Three Whiri*

Note. Image taken of Jessica Worchel in 2023 of her weaving the three whiri together.

This is the stage of the research study when it is time to write the conclusion and put all the pieces together in Chapter 9. The narrative for each chapter is woven together into a coherent story; this is where you find your *ara*. This is also the stage when things may need to be taken apart and put back together if not woven together properly. While Chapters 6, 7, and 8 are individual chapters, they must be woven together to form the base of the study; they must talk to one another. The body of the wahakura, or the *wahakura tinana*, represents Chapter 9 Conclusion and Recommendations. This is where all the effort goes into making sense of the base foundation that has been woven together. The lock-off at the top is symbolic of pulling all the chapters together and ensuring that the *ara* of the research study has been maintained and can come together in a coherent, useful manner.

Completing the Wahakura

Once the wahakura is complete, the *kairaranga* cleans up loose ends and sets the wahakura to dry using supports to give the wahakura a sturdy shape. The wahakura is then dressed with a fitted foam mattress and sheet and *karakia* uttered in preparation to receive the *pēpē*. One of the happiest moments is when the wahakura is presented to the *whānau* for the *pēpē* (see Figure 3.13). This is done with a *karakia* to bless the *mahi*.

Figure 3.13*Completed Wahakura being Gifted*

Note. This was the wahakura gifted to my kumu hula for her pēpē in 2023.

This final stage of reviewing, editing, formatting, and finessing the narrative into a coherent piece of academic work is critical in the research study process. This determines the final structure of the research and prepares it to be presented and reviewed by the external committee and others. Feedback is given and the loose ends are tied up so that the final thesis is elegant, functional, and can sit in the realm of academic knowledge in the hopes that it is a gift back to the community from which it came.

Summary

Every wahakura woven is a wānanga. A process of analysis.

-Tanya Reihana White

Raranga as a transformative praxis grounded in theory, action, and reflection cannot be underestimated. It is a holistic process that connects us to our physical, mental, emotional, and spiritual selves as well as to te taiao and whakapapa. “Wahakura, as the name suggests, waha (gateway, entrance, opening), kura (sacred knowledge), are a point of access to mātauranga Māori and the treasured knowledge handed down from the ancestors” (White, 2022, p. 152). It is through raranga that we are able to access and connect to *ngā taonga tuku iho* (treasures handed down from the ancestors) and create safe and nourishing spaces for our keiki/tamariki. Bell (2019) notes, “A key principle of Raranga is the promotion of discussion [korerotia] that takes place amongst the weaving whanau; whether the conversations are Raranga focused and/or general Whakawhanaungatanga” (p. 2) (see Figure 3.14). Within Te Whare Pora is the time and space for knowledge to be passed on and relationships to be built and strengthened.

The arts of raranga and raranga whatu are often carried out through wānanga, a collective practice that creates an environment of support, of sharing and learning and a sense of solidarity. Wānanga are cultural learning contexts and

very different to other forms of Pākehā sites of learning. Wānanga provide a context that supports a holistic approach to the purpose of gathering together. This can be in a teaching and learning space or dissemination of research, or practitioners coming together. Through the methods of wānanga physical, spiritual and intellectual development can be sustained. (Campbell, 2019, p. 12)

It is a teaching and learning environment that encourages kōrero and connection to something greater than our selves. It is where stories are shared along with tears of joy and sadness, hopes, and dreams. It is a place where our ancestors look down upon us and smile. As such, the wahakura metaphor as a research methodology holds profound opportunity for the individual and collective to learn and grow.

Figure 3.14

Weaving Rōpū for 2023 Wānanga Wahakura



3.4 Difficulties Encountered During the Research Study

There is no effort worth taking that does not come with challenges. As mentioned, this research study has been an exercise in spiral movements. I want to share an important note about the process of weaving that is highly applicable to research and education. When weaving my wahakura in 2023, I went through the entire process described. When it came to the very end, to complete the top lock, I could not find the ara. My kaiako and I searched for some time until we realized that I had an uneven number of whenu at the base lock as I had accidentally woven in one of the whenu twice. This one misplaced whenu out of 144 threw the entire ara out of line. My kaiako offered two options: 1) create a modified lock off as you would not be able to see this mistake without a trained eye, or 2) unweave the entire wahakura, boil the whenu, and start again. The wahakura was intended to be gifted to my Kumu Hula for her pēpē. From my teachings with Ka Pā Hula Hālau Keaohololā, I was reminded of a mo‘olelo shared by our Kumu Nui, Maelia Loebenstein Carter, about weaving *lei hulu* (feather lei) where her kumu made her undo the entire lei hulu because of a small section that was not perfect. With this in mind, I chose option 2 – to start all over again.

The beauty was that I had accumulated a wealth of knowledge around the process that I could apply to the next wahakura. While the wahakura looked fine, it did not hold up to the standards set by Te Whare Pora. These standards are set for a reason, and to choose not to follow them has consequences. It also speaks to an educational mindset that is not based on a graded scale – A, B, C, D, F – but on whether the standards of the learning have been met to the highest levels of execution set for the practice. It also demonstrates that learning is not simply for the sake of gaining knowledge, which may or may not have practical application, but learning for a particular purpose that serves a community need. Campbell (2019) shares that undoing raranga to correct an error “embeds good habits in creative practice, acknowledging the fundamentals and practicing and re-practicing teaches us how raranga operates, it’s very construction. Understanding the fundamentals fosters innovation that has integrity” (p. 80).

There have been times in the research process where I have had to undo the weaving and start again whether it has been redesigning the theoretical and methodological framework, rewriting the literature review to align to the intentions and outcomes, holding my interviews online instead of in-person, etc. There have been numerous times when I have had to start over, but the depth of learning that has occurred because of having to undo the weaving has been immense, and it is hoped that the final outcome reflects the efforts. Additionally, the kōrero in these moments have been powerful because we have to deeply understand what has occurred and how it could be better.

3.4.1 Impacts of Covid-19

One of the major challenges was that my PhD process began with the emergence of the global Covid-19 pandemic. This also coincided with me giving birth to my daughter and international borders closing. This had multiple ramifications on the research study. The first is very personal. I moved to Aotearoa to be with my husband one year prior to starting my PhD journey. While in Hawai‘i, I had built strong relationships in the education community and had been able to immerse myself in the Indigenous resurgence movement on a personal and professional level. I had intended to do the same here in Aotearoa, but a combination of complications with my pregnancy, giving birth, and the national and international lockdowns hindered these efforts. My first year of motherhood and as a PhD student were characterized by depression and a sense of isolation. All the plans for my family to visit and to support me in my first year of motherhood and for me to return to Hawai‘i and the US mainland for visits were canceled. I also could not reach out to the small but growing community of family and friends that I had here in Aotearoa. Additionally, I was going through the immigration process at the time, which was a highly stressful and uncertain experience. It would take some time and support to move past the pain and struggle of this time. Additionally, the role of being a primary

caregiver, conducting a PhD research study, and trying to earn income to support my whānau in the time of Covid restrictions where there was limited access to childcare was draining.

Covid-19 also dramatically changed the education and professional landscape and made the initial research proposal to conduct all interviews face-to-face at a location of significance for the participant incredibly challenging, and most times, impossible. Because an Indigenous Research Paradigm was applied, this aspect is crucial to support the building of pilina/whanaungatanga. Additionally, from an Indigenous perspective, 'āina/whenua is just as important in telling the story as the words shared. By me being present in a wahi pana/wāhi tapu/tūpuna of the interviewee, it not only shifts the power dynamic allowing the interviewee to feel more at ease on their home ground but also helps them to share their mo'olelo/pūrākau by incorporating all the senses and being able to use the environment to communicate. It also would allow for me as the researcher to better understand and interpret their mo'olelo/pūrākau because I would be able to experience it, not just hear it. Additionally, it would have allowed me to provide *mea 'ai/kai* (food and refreshment), which is an integral part of building pilina/whanaungatanga in Hawaiian and Māori culture, and to present a *makana/koha* (gift of thanks) in person.

Of the 22 interviews conducted, nine were held in-person, although these were still impacted by various Covid restrictions, and the other 13 were held on-line. While the analysis of the transcripts did not reveal any major impacts on the quality of the data, the imagery associated with the in-person interviews is much more vivid for those held in-person. Additionally, I was better able to grasp concepts and ideas expressed through the in-person interviews because I was able to gather more non-verbal cues. Overall, it was a more enjoyable experience to be in person. The online interviews felt impersonal and distant, particularly for those that I did not have past relationships with. I am not even sure if I would recognize them in person if I passed them on the street. This also impacts the ability to share the research back with the community in a meaningful way.

Another challenge compounded by Covid-19 was technology. At the beginning of the interviews, I was living in a rural area in Aotearoa with poor internet connection that was not strong enough to support online interviews. I was unable to access Microsoft Teams, and the university was only open to essential workers. I had to receive special permission to access the university to conduct my first few interviews until I was able to identify an internet company that serviced our area with a strong enough bandwidth to conduct online interviews. This also inhibited my ability to participate in other online academic convenings.

Another technical issue arose when interviewing those not of a tech generation. For most, this was not a challenge, but one kupuna who I interviewed did not have the ability to download

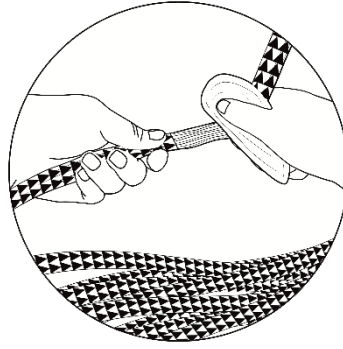
Teams because they did not have a computer or smart phone. We modified on the spot to conduct a recorded phone call. After the interview, I found that the interview had not been recorded, and I lost all the data from a rich interview.

Finally, Covid-19 also contributed to an even further sense of isolation than usual when pursuing a PhD. I would not be able to wānanga with others or present my work in public forums and receive feedback and grow the learning in a more collective manner. This was also an impact of being the primary caregiver for my young daughter and living far away from my ‘ohana/whānau so not having a strong support network to step in and be with her if I wanted to participate in evening or weekend events. I have taken her with me to many events, and have, over time, built a stronger network of friends where we support one another as an ‘ohana/whānau, but there have been many missed opportunities because being mom comes first.

3.5 Summary

The methodological process applied provided for a deep and rich learning experience embedded in the practice of raranga. I believe the ability to craft a bespoke methodology allowed for the kaupapa of the research study to be honored – to enact research that honors and respects the places and people who participate and carefully walks the fine line between collaborating and sharing with the permission of participants versus extracting and objectifying. It also allowed for my own mo‘okū‘auhau/whakapapa, skills, and expertise to be brought to bear. The wahakura became a metaphor not only for the research process, but also for the expression of what our education systems in Hawai‘i and Aotearoa can be and how we might go about getting there. It is my sincere hope that it demonstrates a process of collaboration between Indigenous and Western people and practices that uplifts cultural pluralism and perpetuates Indigenous cultural practices in respectful ways.

Chapter 4 Literature Review



To set the context for the research study, the following chapter provides a review of the literature on the themes of colonization, decolonization, and Indigenous resurgence in the education systems in Hawai‘i and Aotearoa framed through the application of the Indigenous Empowerment Theory (IET). It then turns focus to reviewing roles and practices of allyship. This literature review is complemented by Chapter 5 Mo‘olelo/Pūrākau that provides oral, firsthand narratives of the IET used to frame the research. Together, these chapters represent the preparation of the whenu to be woven into the whiri.

4.1 Indigenous Empowerment Theory (IET)

The IET is a valuable framework to use in the review and analysis of the evolution of education systems in Hawai‘i and Aotearoa. The IET was developed by Keaomālamalama, a *hui* (association) of Hawaiian scholars and educators, and the term “describes the reinvigoration of Hawaiian consciousness as a metaphor for enlightenment through a transformative process that recenters, reshapes, and rejuvenates responsive Hawaiian educational models and initiatives towards sustaining vibrant and abundant communities” (Kawai‘ae‘a et al., 2018, p. 2). Keaomālamalama strives to create space for community to gather and collectively set “the direction for Hawaiian education grounded in our sense of place, language, culture, genealogy, aloha, and connection to Hawai‘i through an ‘ohana (family) mindset as a foundation for transforming education in Hawai‘i” (Kawai‘ae‘a et al., 2018, p. 3). To determine effective approaches for an Indigenous futurity, it is critical to understand the historical context of our environment. As the literature review will demonstrate, the IET can be readily applied to the Hawaiian and Aotearoa context to provide a detailed account of the processes of colonization, decolonization, and indigenization. This narrative can be mined for teaching and learning purposes for kumu/kaiako and TEPs in Hawai‘i and Aotearoa.

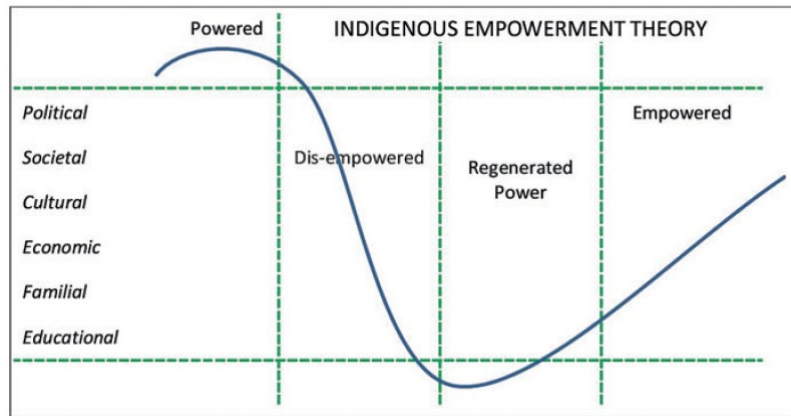
The IET “suggests that a pattern exists in the decline and rise of a native people’s ability to control and strengthen their well-being” (Kawai‘ae‘a et al., 2018, p. 4). Little Bear (2000)¹⁵² speaks to this pattern explaining that colonialism worldwide “tries to maintain a singular social

¹⁵² Leroy Little Bear is a Blackfoot researcher and advocate.

order by means of force and law, suppressing the diversity of human worldviews” (p. 84). Figure 4.1 details “an analysis matrix – six catalysts make up its vertical axis and four time periods or eras across its horizontal axis – to assist researchers in uncovering the historic events that have impacted the education of Indigenous peoples” (Kawai‘ae‘a et al., 2018, p. 5). The IET trajectory demonstrates the intense challenges and successes that Indigenous peoples have experienced in their efforts to exert *ea/tino rangatiratanga* (sovereignty) over their socio-political contexts.

Figure 4.1

Indigenous Empowerment Theory Catalysts



Note. Figure reproduced from Kawai‘ae‘a et. al., 2018, p. 6.

Kawai‘ae‘a et al. (2018) have also detailed the eras from a Hawaiian perspective, aligning with the four eras found in the IET, “as metaphorically connected to the traditional names for the periods of the Hawaiian day as it moves from night to mid-day” (pp. 7-8).

Table 4.1*Indigenous Empowerment Theory Metaphorically Described in Hawaiian*

IET Era	Description of IET Era	Era in a Hawaiian Context	Description of Hawaiian Era
Powered	Prior to Western contact where Indigenous people controlled their ways of being and believing characterized by self-determination and sovereignty and their society was considered whole and intact.	Pō	Robust Hawaiian society
Disempowered	Western influences increasingly supplant Indigenous people's rights to self-determination over society. Whether by force or gradual acquisition, nonnatives become the powerbrokers controlling all or most of a society that was once native.	Wana'ao	Rising colonialism
Disempowered	Same as above	Kahikole	Rampant assimilation
Regenerated Power	Marked by advocacy and protest by Indigenous people for control over systems that were once under the authority of their ancestors including education, land use, traditional knowledge, language revitalization, etc.	Kahikū	Revitalization of Hawaiian identity
Empowered	A future state where Indigenous people once again control the systems that sustain their well-being characterized by self-determination over government, economy, society, family life, and other systems.	Kaulolo	Re-empowered Hawaiian being

Note. The table is a summary of information provided by Kawai'ae'a et al., 2018.

The following sections will dive deeper into these eras by reviewing and contrasting the historical context of the education systems in Hawai'i and Aotearoa. A more in-depth focus will be given to the education systems during the Era of Pō (Robust Indigenous Society) and the Era of Wana'ao (Rising Colonialism) to provide a *kahua/kaupapa* (foundation) for an empowered state of education rooted in Indigenous knowledge as these were the eras in which Indigenous systems were most active and can therefore best inform Kaulolo, a re-empowered Indigenous state. This is critical to help “mobilize the imagination and develop a language of possibility” (Giroux, 2020, p. 3). This focus is also due to the vast amount of literature detailing the colonial and settler colonial assimilation practices that led to the near extinction of Indigenous knowledge systems that does not require duplication.

4.1.1 Era of Pō: A Powered State of Being

In reviewing Figure 4.1 Indigenous Empowerment Theory Catalysts, the line between the Powered and Disempowered Eras represents the point of contact between Indigenous peoples and colonial powers marked by sustained engagement and dramatic transformation of the Indigenous society and the settling of Indigenous lands by foreigners. In the Hawaiian and Māori context, this is represented by contact with Captain James Cook who would arrive in Aotearoa in 1769 and Hawai‘i in 1778. Kawai‘ae‘a et al. (2018) describe the time prior to the arrival of Captain Cook as the Era of Pō when Indigenous peoples were in a powered state and experienced *ea/tino rangatiratanga* over their way of life and ways of educating. McRae-Tarei (2021) uses a similar description of this era referring to the ancient Māori world as *Te Ao Kōhatu* literally meaning “The Stone Age.” “However, when a Māori lens is applied, it is best understood as an ancient period when our early ancestors thrived and is seen as the source and essence of *mātauranga Māori* (Māori knowledge)” (McRae-Tarei, 2021, p. ii)¹⁵³.

While *pō* directly translates as darkness or night, this era is not regarded as a dark period in the European Dark Ages sense of repressiveness and decline in cultural advancement. Pō extends back to Hawaiian and Māori creation stories and is viewed as a time of deep power and potential where new life is birthed. Cook (2011)¹⁵⁴ summarizes writings from Mary Kawena Pukui, Samuel Elbert¹⁵⁵, and Valerio Valeri¹⁵⁶ to provide this expression of pō:

...can be used to represent the night, generic darkness, and the time/being that was the primordial darkness. According to Hawaiian genealogies, Pō came before anything else and birthed the rest of the universe. Pō was the ancestor of the Hawaiian people, the *akua*, and even the *ao*, which in different contexts could mean light, daytime, the temporal world, and/or the present post-Pō era. As such, Pō was a space/time/being of great power, importance, and reverence. Furthermore, Pō and *pō*, the night, were also associated with *pō*, the realm of the *akua*. As a space parallel to the *ao*, the temporal world, the *pō* was seen as divine, mostly inaccessible to living man, but inhabited in part by the ancestors. Thus Hawaiians imagined the *pō* as a space and time of potential wholeness and reunion beyond the *ao*, the known world, the realm of men, as well as a frightening realm of powerful beings and uncontrollable forces. (pp. 38-39)

Marsden explains that Te Pō¹⁵⁷ “describes the many forms of the nights in depth. From Te Pō came the creation of world of light (Te Aomārama) and to creation of Ranginui (Sky Father) and Papatūānuku (Earth Mother)” (as cited in Lilley, 2018, p. 248). Lilley (2018)¹⁵⁸ adds, “The

¹⁵³ Jacqueline McRae-Tarei is a Māori kairaranga and scholar.

¹⁵⁴ Kealani Cook is a Kanaka Maoli history professor.

¹⁵⁵ Samuel Hoyt Elbert (1907-1997) was a Caucasian American linguist who made major contributions to Hawaiian and Polynesian lexicography and ethnography. He learned ‘ōlelo Hawai‘i from Mary Kawena Pukui and would collaborate with her on various works for over 40 years.

¹⁵⁶ Valerio Valeri (1944-1998) was an Italian anthropologist and professor of anthropology.

¹⁵⁷ See Appendix A for a description of the planes of Te Pō from te ao Māori.

¹⁵⁸ Spencer Lilley is a Māori (Te Atiawa, Muaūpoko, Ngāpuhi), Samoan, and Pākehā academic.

potential for form and substance came with the development of the different realms of Te Pō (nights)” (p. 248).

The manifestation of a powered state in the Era of Pō is a robust society, “sovereign, whole, and intact” (Kawai‘ae‘a et al., 2018, p. 8). Cordero (1995) explains that prior to sustained contact with Europeans in the Americas, “we would see humans and cultures that were flourishing. Indigenous cultures were characterized by systems of education, including systems of higher education, that were predictable, systematic, and sustained” (p. 29). It is this narrative of a powered state of being inclusive of robust, holistic, and effective education systems that needs to replace the colonial myths of heathens and savages requiring “saving” by foreigners through Western schooling systems that still lurks at the heart of our current approaches to education in Hawai‘i and Aotearoa.

Era of Pō – Hawai‘i (Pre-1778)¹⁵⁹

It is estimated that Kānaka ‘Ōiwi began to settle in the Hawaiian island chain around AD 900-1000, although some mo‘olelo say first arrival was as early as the time of Jesus Christ (Chun & Spriggs, 1987; Kirch, 2011)¹⁶⁰. Pre-contact estimates place the population of the Hawaiian islands between 400,000 and 800,000 people with a society characterized by highly developed agricultural and aquacultural practices that could support this large population (Chun & Spriggs, 1987; Dye, 1994; Stannard, 1989). Chun and Spriggs (1987)¹⁶¹ describe five *wa*, or periods of time, of early Hawaiian history using the Kumulipo as a guide (see Table 4.2).

¹⁵⁹ There is a wealth literature from both Native Hawaiian and Haole sources discussing pre-contact Hawai‘i including the vast repository of *nā nūpepa ‘Ōlelo Hawai‘i* (Hawaiian language newspapers), which can be accessed via the Ulukau: Hawaiian Electronic Library <http://nupepa.org/> and Papakilo: Office of Hawaiian Affairs database <https://www.papakilodatabase.com/> and journals from early missionaries, traders, and immigrants. See writings by John Papa I‘i, David Kalākaua, David Malo, Samuel Mānaiakalani Kamakau, Martha W. Beckwith, Malcolm Nāea Chun, Patrick V. Kirch, Abraham Fornander, Mary Kawena Pukui, Ralph Kuykendall, and Thomas G. Thrum.

¹⁶⁰ For further detail on estimates of first arrival to Hawai‘i, see Kirch (2011). *When did the Polynesians settle Hawaii? A review of 150 years of scholarly inquiry and a tentative answer for an in depth analysis of early settlement of the Hawaiian Islands.*

¹⁶¹ Malcolm Nāea Chun is a Kanaka Maoli scholar and cultural specialist. Matthew Spriggs is an Australian professor of archaeology of Cornish descent.

Table 4.2*Wa of Early Hawaiian History*

Name of Period	Dates	Description
Ka Hiki ‘Ana (The Coming)	0-600 AD	The latest archeological evidence now suggests that Hawaii may have been settled as early as the time of Christ, probably from the Marquesas islands ¹⁶² .
Na ‘Oiwi (The Natives)	600-1100 AD	Also known as the Development Period where a distinctly Hawaiian culture emerged that was uniquely adapted to the environment. Most settlements were in coastal areas on the windward side of the islands.
Ka Po He‘enalu (The Night of the Surf Waves)	1100-1400 AD	Also referred to as the Migration Period. Characterized by two-way voyaging between Hawai‘i and Tahiti. Settlements expanded into the leeward areas and more interiorly.
Na Lau Palaiali‘i (The Sprouting Leaves of the Chiefs)	1400-1600 AD	Large-scale dryland garden systems emerged, as well as comprehensive fishponds. This is the first mention of the unification of individual islands under ali‘i nui (paramount chiefs).
Ka Muli Loa (The Younger Lines)	1600-1795 AD	More junior ali‘i would begin overthrowing ali‘i nui and all of the islands would be unified under Kamehameha I.

Note. The information in the table was summarized from Chun & Spriggs, 1987, p. 4¹⁶³.

Through the population and cultural growth of each wa, Hawai‘i would see a class structure of *ali‘i* (chiefs), *kāhuna* (skilled people, priests), and *maka‘āinana* (commoners)¹⁶⁴ emerge that revolved around the ‘ohana family structure (McGregor, 2007). These three classes were inextricably linked together. “Joseph Poepoe explains in “Moolelo Hawaii Kahiko” that in mo‘olelo (i.e. metaphorically) Wākea is the oldest son, the ali‘i (who is simultaneously akua); his next youngest brother is the kahuna; and the youngest is the maka‘āinana, or kauā (servant)” (Silva, 2004, p. 41). These interrelated relationships were dynamic and ever-changing. Kamakau (1992) notes, “The chiefs did not rule alike on all the islands” (p. 230), and there were many variations of leadership style with some providing more peaceful circumstances, minimal taxation, and favorable land tenure status, while others were more oppressive. Silva (2004) explains that genealogy alone was not enough to retain authority, but that was earned through good stewardship and care.

The kuleana “authority” that allowed certain ali‘i to “kū i ka moku” or rule a district or island and receive ‘auhau [tax]¹⁶⁵, included the obligation to manage the land and ocean resources wisely – to set kapu (roughly, here,

¹⁶² This period has also been referred to as the Colonization Period (300-600 AD) by P. Kirch.

¹⁶³ McGregor (2007) notes that other researchers have referred to the period between 1100-1650 AD as the Expansion Period and 1650-1795 AD as the Proto-Historic period (p. 23).

¹⁶⁴ See Appendix A for a further description of maka‘āinana.

¹⁶⁵ Translation added for clarity.

meaning temporary restrictions) and *kānāwai* (rules) in consultation with other *aliʻi* and *kāhuna*. (p. 40)

While there was clear and ordered structure, “Old Hawaiʻi lacked village units regulated by established institutions” (Handy et al., 1998, p. 2), and life primarily centered around a “dispersed community of *ʻohana* or relatives by blood, marriage, and adoption, living some inland and some near the sea but concentrated geographically in and tied by ancestry, birth, and sentiment to a particular locality which was termed *ʻāina*” (Handy et al., 1998, p. 2).

Traditional Hawaiian life was complex, diverse, and held many challenges, but it is noted that there were fundamental values that characterized Old Hawaiʻi and worked to create a state of being that was *pono* (in balance). These values included *laulima* and *kōkua* (cooperative enterprise and reciprocal exchange), *kuleana* (responsibility, duty), and *hoʻoponopono* (the act of making right, of healing, of balancing, of atoning) regulated by the *tabu* or *kapu* system, defined by Johnson (1981)¹⁶⁶ as “community regulation issuing from the religious code with the force of law” (p. 3) providing guidelines and protocol for the structuring of society and individual roles within it¹⁶⁷ (Chun, 2011; Kamakau, 1992; Kanahale, 1986; McGregor, 2007).

P. Kanahale (2003)¹⁶⁸ explains that vertical and horizontal land divisions regulated Hawaiian life and created a deep connection between *kānaka*, *akua*, and *ʻāina*. Vertical divisions called *ahupuaʻa* ran in a wedge shape from the mountain ridges extending into the ocean and were demarcated by the natural landmarks of the *mauna* (mountains), *kahawai* (rivers, streams), and *puʻu* (cinder cones), depending on the particular environment (see Figure 4.2). “These were considered the political boundaries because they separated the chiefdoms. Horizontal divisions, in contrast, did not use land features, but used instead the vegetation growth” (see Table 4.3) (Kanahale, 2003, p. 8).

¹⁶⁶ Rubellite Kawena Johnson is a Kanaka Maoli historian, lecturer, and researcher who was named a Living Treasure of Hawaiʻi in 1993.

¹⁶⁷ *Tabu* and *kapu* are used interchangeably in the Hawaiian context and can refer to the system of religion employed prior to 1819 as well as meaning prohibited, forbidden; sacred, devoted to certain purposes; a consecration, a separation. For further detail on the *kapu* system, see Handy (1927) *Polynesian religion* and Levin (1968) *The overthrow of the kapu system in Hawaii*.

¹⁶⁸ Pualani Kanakaʻole Kanahale is a Kanaka Maoli cultural expert, kumu hula, and scholar.

Figure 4.2*Ahupua'a Land Division System of Hawai'i*

Note. Image reproduced from Gon & Winter, 2019.

Table 4.3*Vertical Land Divisions in Hawai'i*

Name	Description
Kuahiwi	The mountaintop. A very sacred site because of its height.
Kualono	The region near the mountaintop. Very little vegetation grows in this area.
Wao Ma'ukele	The region named for its wet, soggy ground located in the rain belt.
Wao Akua	The forested region below the <i>wao ma'ukele</i> said to be occupied by spirits of the forest (seedbanks). Mankind seldom ventured into this area during ancestral times, except when a particular kind of tree was needed and could not be found elsewhere. Items taken from <i>wao ma'ukele</i> and <i>wao akua</i> deserved special offerings. The trees in this area should be healthy so as to supply seeds and regenerate new growth to keep the forest alive.
Wao Kanaka	The forested region below <i>wao akua</i> frequented by man for materials for everyday living.
Kula	The upland grassy plains. Some areas of an island had very large <i>kula</i> areas, as opposed to other areas that had very narrow or no grassy land section at all.
Kahakai	The edge of the ocean.

Note. Table representing descriptions taken from P. Kanahale, 2003, pp. 11 & 14.

‘Ohana lived within these land divisions, observing the associated kapu. Daily life was mostly conducted below the wao akua in a landscape comprising of *heiau* (temples), *loko i‘a* (fishponds), *lo‘i* (irrigated fields primarily for taro), *māla* (dry-land gardens), and *kauhale* (dispersed clusters of houses, each with a particular use) (Kanahele, 2003; McGregor, 2007).

Between households within the ‘*ohana* there was constant sharing and exchange of foods and utilitarian articles and also of services, not in barter, but as voluntary (though decidedly obligatory) giving. ‘*Ohana* living inland (*ko kula uka*), raising taro, bananas, *wauke* (for *tapa*, or barkcloth making) and *olona* (for its fibres), needing gourds, coconuts and marine foods, would take a gift to some ‘*ohana* living near the shore (*ko kula kai*) and in return would receive fish or whatever was needed. The fisherman needing *poi* or *awa* would take fish, squid or lobster upland to a household known to have taro, and would return with his *kalo* (taro) or *pa‘i‘ai* (hard *poi*, the steamed and pounded taro corm)...In other words, it was the ‘*ohana* that constituted the community within which the economic life moved. (Handy et al., 1998, pp. 5-6)¹⁶⁹

An ahupua‘a provided an ‘ohana with all items needed for a prosperous livelihood.

Hawaiian society was highly evolved and had accumulated great amounts of knowledge extending back to Kahiki that the collective had kuleana to memorize, maintain, grow, and pass on to future generations in accordance with the complex class structure and regulations of kapu (Johnson, 1981; Laimana, 2011). Table 4.4 provides a description of four distinct divisions of ancient Hawaiian education identified by Johnson (1981) in her review of historical literature¹⁷⁰.

¹⁶⁹ Note the descriptions of ahupua‘a and the ‘ohana structure are taken from accounts from Mary Kawena Pukui and Pualani Kanahele, both from Moku o Keawe. While their descriptions are generally applied across islands, they fit most readily to the environment of Moku o Keawe.

¹⁷⁰ Johnson primarily pulls from texts from David Malo, Abraham Fornander, and John Papa I‘i.

Table 4.4*Divisions of Ancient Hawaiian Education*

Division	Description
1	The division of education which provided instruction between generations within the immediate family, as from parents to children or grandparents to grandchildren.
2	The division of education separating males from females in the economic activity of the community, or that in which the extended family assumed the role of daily instruction.
3	The division of education that existed at the court principally for the instruction of chiefs as administrators and warriors, or that which was distinct from the education of other males in economic, rather than political, skills and military leadership.
4	Specialized education in the trades, requiring skilled artisans, kahuna as professional tutors.

Note. Descriptions taken from Johnson, 1981, p. 3.

Careful observation, practice, and memorization were cornerstones of the Hawaiian learning system based on oral traditions that emphasized manners and morality, or the right ways of living, and haumāna were encouraged to experiment and then demonstrate mastery in order to perpetuate knowledge that was held sacred for the survival and flourishing of Hawaiian society (Chun, 2011; Johnson, 1981). Pukui shares the teaching tenet of old Hawai‘i through the ‘ōlelo no‘eau, *I ka nānā no a ‘ike. I ka ho‘olohe no a ho‘omaopopo. I ka hana no a ‘ike* (By observing, one learns. By listening, one commits to memory (By practice one masters the skills). “In the Hawaiian ‘ohana, the extended family of the past, the young child began to watch, listen, and therefore, learn, long before parents or grandparents began any planned instruction” (Pukui et al., 1972, p. 49). For maka‘āinana, as described in divisions 1 and 2:

Children were usually reared by the grandparents. The oldest boy went to his paternal grandparents, the girl to the maternal. It was not that the parents lacked interest, but that the older grandparents who were unable to do much of the heavy work, tended the children while the strong young parents did the more laborious tasks. Being more experienced, the grandparents were the best teachers. “School” for the child, then, was at home with the grandparents. Unless a child showed an aptitude for an art in which his grandparents were not well versed, he continued to remain with them. Otherwise, an expert (*kumu* or *kahuna*) in that special art of craft was found, and a child became a member of his household¹⁷¹. (Handy et al., 1998, p. 90)

By taking their part in so far as age and skill permitted in the respective activities of the older men and women of their household and of the ‘ohana, boys and girls acquired knowledge and skills by natural process, rather than by artificial means as in formal education” (Handy et al., 1998, p. 177).

¹⁷¹ This was a practice known as hānai. For further detail, see Handy et al. (1998). *The Polynesian family system in Ka‘u, Hawai‘i*.

In regards to the ali‘i and *kahuna* (priest, master-craftsman, healer/doctor, expert) classes, education was highly conscientious and precise incorporating immense kapu as training required intense intellectual rigor and exercises for precise memorization (Chun, 2006; Handy et al., 1998; Kamakau, 1992). Laimana (2011)¹⁷² explains:

Ingeniously, Hawaiians specifically selected gifted children with keen intellects, at an early age, to be their depositories of treasured and important knowledge; knowing these children would eventually become the future leaders or trusted advisors. These children were gifted with the best foods and special care, thus naturally prolonging lives and increasing their chance to pass their knowledge and their genes on to the future. (p. 43)

Knowledge was stored in the traditions of the community and carefully guarded and passed on to those deemed worthy and able of receiving it based on a combination of genealogical inheritance and aptitude.

The *kahuna* class is extensive and complex as detailed in its definition, which includes priest, sorcerer, magician, wizard, minister, and expert in any profession (whether male or female). It ranged from roles such as priests highly specialized in conducting religious ceremonies at the heiau of the ali‘i (*kahuna pule*) to those specialized in medicine and healing (*kahuna la‘au*)¹⁷³ to canoe building specialist (*kahuna kalai wa‘a*) to prophets and seers (*kahuna makaula*) to those that studied the heavens (*kahuna kilo*) (Chun, 2011; Ili, 2000; Kamakau, 1992; Malo, 1903). Kāhuna were responsible for knowing the skills associated with their craft and position as well as the prayers and religious practices needed to ensure that their actions were pono and that the proper protocols and procedures were followed. This knowledge was carefully guarded so as not to fall into hands that may use it to harm. Nu‘uhiwa (2019) expresses that:

Knowledge and understanding of the Hawaiian environment was categorized into three distinct houses of learning: Papahulihonua, Papahulilani, and Papanuihānaumoku. Papahulihonua covers all natural earth phenomena and cycles; Papahulilani covers all natural atmospheric phenomena and cycles; and Papanuihānaumoku covers all organisms, and any practices and relationships necessary for their survival¹⁷⁴. (p. 57)

Kāhuna were responsible for passing on the knowledge withheld in their house through oral traditions and practices including *mo‘okū‘auhau* (genealogy), *oli* (chants), *mele* (songs), *‘ōlelo no‘eau* (proverbs), and *mo‘olelo* (stories) and were perpetuated through arts such as *hula* (dance), *kapā* (bark cloth), *lua* (type of hand-to-hand fighting), *ulana* (weaving), *wa‘a* (canoe),

¹⁷² John Kalei Laimana is a Kanaka Maoli Hawaiian studies instructor and researcher.

¹⁷³ See Ili, R. K. (2000). *From past to present, kahuna la‘au lapa‘au: Hawaiian herbal healers* for a detailed description of training and education.

¹⁷⁴ For further details on the houses of learning, see Lenchanko. (2015). *Kukaniloko: A hālau of akeakamai of Kane and Keli‘ikipikāneokolohaka* (2020). *Papakū makawalu: A portal for hānau ma ka lolo*.

hale (house) building, *la 'au lapa 'au* (healing), *kalaina* (carving), etc. (Chun, 2011; Handy et al., 1998; Laimana, 2011). These *a 'o* (teaching and learning) practices served as data storage systems. “When a learning system is not based upon literacy, other learning senses such as memorization, careful observation, and practice must be enhanced” (Chun, 2006, p. 10).

“The ali‘i status with its accompanying kuleana was determined genealogically, but the ‘āina, akua, ‘aumakua [family or personal gods, deified ancestors]¹⁷⁵, kahuna, and maka‘āinana were also conceived of as belonging to the same family as ali‘i” (Silva, 2004, p. 41). *I ali‘i nō ke ali‘i i ke kanaka* (A chief is a chief because of the people who serve him). This ‘ōlelo no‘eau was often used as a reminder to a chief to consider his people and denotes the interconnectedness of the classes. Ali‘i were typically brought up and trained by *kahu* (honored attendants, guardians), a role generally inherited, as well as by members of their ‘ohana and kahuna (Johnson, 1981). Malo (1903)¹⁷⁶ explains:

It was the policy of the government to place the chiefs who were destined to rule, while they were still young, with wise persons, that they might be instructed by skilled teachers in the principles of government, be taught the art of war, and be made to acquire personal skill and bravery. (p. 79)¹⁷⁷

Ali‘i held very special roles, alongside kahuna, to remember and perpetuate the history and mo‘okū‘auhau of Kānaka Maoli (Beckwith, 1972; Smith, 2001).

No matter what the specifics of the education employed:

The family unit was the heart of the educational system, and that it was the unit most basic to the community system in which young people, once given a foundation by their parents and grandparents, assisted by uncles and aunts, entered into special training with masters in the various skills of economic enterprise. (Johnson, 1981, p. 9)

This complex and sophisticated education system found in the Era of Pō allowed Hawaiian society to pass on necessary knowledge extending back to Kahiki allowing not only for survival, but the flourishing and thriving of kānaka, akua, and ‘āina.

¹⁷⁵ Translation added for clarity.

¹⁷⁶ David Malo (approx. 1793-1853) was a Kanaka Maoli who served as a chiefly counsellor. He was a renowned Hawaiian intellectual known for his prowess in mele, old traditions, and mo‘okū‘auhau who was also an ordained trained Christian minister. He was raised and trained in the old traditions as well as in Western ways under the tutelage of Rev. William Richards at the missionary school in Lahaina.

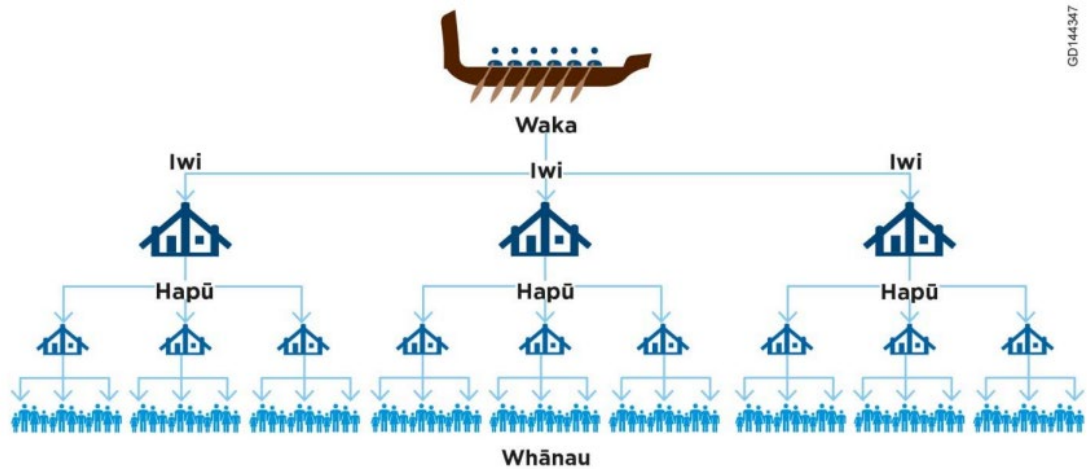
¹⁷⁷ See Malo (1903) *Hawaiian antiquities*; Kamakau (1992) *Ruling chiefs of Hawai‘i*; and Chun, N. M. (2011) *No nā Mamo: Traditional and contemporary Hawaiian beliefs and practices* for further detail on the education of ali‘i and kāhuna.

Era of Pō – Aotearoa (Pre-1769)¹⁷⁸

Current estimates state that voyagers from Eastern Polynesia arrived in Aotearoa in the 1300s (Walter et al., 2017; Whatahoro, 2011). There are a wide-range of estimates of the population size of pre-contact Aotearoa, but it is generally accepted that there were between 100,000-200,000 people primarily located on *Te Ika-a-Māui* (the North Island) due to a more favorable climate (Firth, 1973; Jackson, 1992; Pool, 2013). The economic, political, and social organization of Māori centered around a communal structure of whānau, hapū, and iwi that connected to an ancestral *waka* (canoe) (see Figure 4.3) (Firth, 1973; Metge, 1990; Moeke-Pickering, 1996).

Figure 4.3

Depiction of Traditional Māori Societal Structure



Note. Image reproduced from Bay of Plenty Regional Council, 2015.

Māori typically lived in *papakāinga*, or village settlements, and their tribal identity was highly associated with natural markers such as the *maunga* (mountains) and *awa* (rivers), which they held a strong spiritual connection to, as well as to physical structures such as the *whareniui* (meeting house) that drew together closely related kin groups and served as physical manifestations of *whakapapa* (genealogy) and *kōrero tuku iho* (history, stories of the past, traditions, oral tradition) (Mahuika, 2012; Trinick et al., 2017; Walker, 1990). Firth (2011)¹⁷⁹ explains:

In every native settlement there are two constant features, of the greatest importance in the life of the place. These are the *marae* or village square, and the *whare runanga* or meeting-house, called also a *whare whakairo* or carved house, for it was usually ornamented in this fashion. (p. 79)

¹⁷⁸ There is a wealth of literature regarding pre-contact Māori history from Māori and Pākehā sources. Look to works by Ranginui Walker, Nēpia Mahuika, Apirana Mahuika, Hirini Moko Mead, Tania Ka'ai, Apirana Ngata, Māori Marsden, John White, Captain James Cook, Anne Salmond, Elsdon Best, Raymond Firth, Sir George Grey, and Percy Smith.

¹⁷⁹ Sir Raymond William Firth (1901-2002) was a Pākehā ethnologist.

In so far as this sentiment for his *marae* was shared by every native of the village it worked as a bond of communal unity, as one of those intangible but nevertheless very real links which assist in holding together the members of any society. (p. 81)

Salmond (2004)¹⁸⁰ explains, “The *marae* is a local ceremonial centre, dedicated to the gatherings of the Maori people and to the practice of traditional rituals” (see Figure 4.4) (p. 31)¹⁸¹. There is tremendous variety of *marae*, but generally, much of tribal life would be conducted in the complex of the *marae*, which included various buildings. The use of the area would follow the *tikanga* of *tapu* (sacred) and *noa* (common).

Figure 4.4

Māori Pā with Wharenuī, Pātaka, and Whare



Note. Painting by Sam Stuart, 1885.

Sir Grey (1869)¹⁸², despite intense colonial leanings and a general view of Māori as a “barbarous race,” commented on Māori social life saying that it “was likely to form a national character distinguished for hospitality, courteousness, and courage” (p. 334). He describes a nation where there was an equitable distribution of wealth and an “ample amount of subsistence are the property of all. There are no startling inequalities in dwelling, in clothing, in any of the conveniences that belong to man” (p. 335).

Māori possessed a comprehensive understanding of their environment and “built a range of cultural institutions that resulted in sustainable environmental management practices”

¹⁸⁰ Dame Anne Salmond is a Pākehā anthropologist known for her work in cross-cultural encounters in the Pacific and building bridges between te ao Māori and te ao Pākehā.

¹⁸¹ For further description of the *marae*, see Salmond (2004) *Hui: A study of Māori ceremonial gatherings*.

¹⁸² Sir George Grey (1812-1898) was a British soldier, explorer, colonial administrator, and writer who served as Governor of New Zealand in the 19th century.

(O'Sullivan & Dana, 2008, p. 368) and a worldview that expressed the “living nature of the whenua” (Mahuika, 2012, p. 5) and their relationship to it. Within localized iwi, hapū, and whānau contexts, comprehensive and complex education systems flourished and evolved with knowledge, skills, and values passed down to younger generations from *kaumātua* and *tīpuna* (elders, grandparents, ancestors) and other learned members of the whānau as well as more formally through the teachings of *tohunga* (skilled person, chosen expert, priest, healer)¹⁸³ in *whare wānanga* (schools of learning) (Best, 1900; Hiroa, 1926; Mahuika, 2012; Pere, 1982; Salmund, 1983). Nepe (1991)¹⁸⁴ explains that the transmission of knowledge was:

...influenced significantly by cooperation and reciprocity. The *tohunga* and/or *kaumatua* who were the repository and caretakers of knowledge were responsible for disseminating this information to the chosen whanau, hapu, and iwi members. In sum, Maori interrelationships of production of power and control and of education were highly influenced and regulated by kinship cooperative and reciprocal measures. (p. 20)

The organizing of society and passing on of mātauranga Māori was regulated by *te māramatanga o ngā tikanga*, the Māori philosophy of law or custom law, defined by Mead (2016) as a form of social regulation that “controls interpersonal relationships, provides ways for groups to meet and interact, and even determines how individuals identify themselves” (p. 13) as well as providing an ethical code that dictates right and wrong¹⁸⁵. Jones (2014) identifies key values within tikanga Māori (see Table 4.5).

¹⁸³ See Mitchell, K. F. (2021). *Distinguishing "expertise" in Te Reo Māori: Tohunga, Pū and Rehe for an analysis of the different terms for expert.*

¹⁸⁴ Tuakana Mate (Tuki) Nepe (1945-1997) was a Māori (Ngāti Porou, Ngā Puhī, Ngāti Rongomaiwahine, Rongowhakaata) educator and researcher with expertise in Te Aho Matua Philosophy of Kura Kaupapa Māori Education and te reo Māori.

¹⁸⁵ For further definition of tikanga Māori, see page 5 of Jackson (1992) *The Treaty and the word: The colonization of Māori philosophy.*

Table 4.5*Key Values within Tikanga Māori*

Value	Description
Whanaungatanga	The centrality of relationships to Māori life
Manaakitanga (and kaitiakitanga)	Nurturing relationships, looking after people, and being very careful how others are treated and an ethic of guardianship
Mana	The importance of spiritually sanctioned authority and the limits on Māori leadership
Tapu/Noa	Respect for the spiritual character of all things
Utu	The principle of balance and reciprocity

Note. The table is reformatted from Jones, 2014, p. 190¹⁸⁶.

To understand how mātauranga Māori came to the Māori people, Hīroa (1926) references a common pūrākau in Māori tradition that speaks to the attaining of *ngā kete mātauranga*, or the baskets of knowledge, and the system for which it should be disseminated:

Polynesian historical narratives were not idle stories that were bandied about from lip to lip without supervision or restraint. Taking the Maori as an example, their oral history was transmitted from generation to generation in proper courses of study by priests and teachers who had themselves graduated in the *Whare Wananga* or sacred Houses of Learning. The god Tane obtained from Io the Parentless the three baskets of knowledge. They contained the knowledge of Things Celestial, Things Terrestrial, and Ritual. The contents of those baskets were taught in properly constituted Houses of Learning, which had an unbroken succession from ancient times. (p. 183)¹⁸⁷

Hīroa (1950) shares, “the Supreme God, Io, dwelt in the twelfth sky at Matangireia. His marae or plaza was Te Rauroha, and the sacred house in which the treasures of knowledge were kept was named Rangīātea” (p. 446). To retrieve this knowledge, it is said that Tāne-nui-a-Rangi climbed the 12 heavens where he received the three kete, Te Kete Tuauri, Te Kete Aronui, and Te Kete Tuatea, along with two small stones, *Hukatai* (a white stone called Seafoam) and *Rehutai* (a red stone called Sea Spray) (see Table 4.6) (Best, 1974; Marsden, 2003; Waitoki, 2016)¹⁸⁸.

¹⁸⁶ Jones (2014) compiled this list noting, “Though there is some variation in the terminology used, there appears to be agreement as to the basic substantive content of these foundational concepts. See for example Hirini Moko Mead *Tikanga Māori: Living by Māori Values* (Huia, Wellington, 2003) at 28–32; Joe Williams *He Aha te Tikanga Māori?* (Paper presented to the Mai i Te Ata Hāpara Hui, Te Wānanga o Raukawa, Otaki, New Zealand, 2000) at 8; and Law Commission *Māori Custom and Values in New Zealand Law* (NZLC, SP9, 2001) at 28–40 (p. 190)”.

¹⁸⁷ Note there are variations in this pūrākau across iwi. For further details on variations, see Best (1974) *The Māori School of Learning*.

¹⁸⁸ Marsden (2003) notes that on Tāne’s descent from Matangireia, he stopped at the seventh heaven. After the welcome, he had to undergo more purification rites to remove the intense *tapu* (sacredness, restriction) ingested from his association with the intense sacredness of Io. Having completed the purification rites, Tāne entered the Whare Wānanga named *Wharekura* and deposited the three Baskets of Knowledge.

Table 4.6*Descriptions of Ngā Kete Mātauranga*

Kete	Contents of Kete
Te Kete Tuatea	Contains ancestral knowledge about agriculture, and aspects of technology. However, its primary contents includes knowledge of mākutu (sorcery) and whaiwhaiā (spells, incantations); and the malicious side of human nature: war and evil.
Te Kete Aronui	Contains knowledge to advance physical, spiritual and mental welfare: social relationships, aroha, peace, goodness, arts (whakairo, raranga, tu, humanities, music, rituals, social science research, philosophy, and literature).
Te Kete Tuauri	Contains knowledge of benign ritual and is also “related to the creation of the natural world and the patterns of energy that operate behind the world of sense perception and the realm of the tohunga” (Moorfield, 2016 para 1). It includes the knowledge of natural sciences; knowledge of karakia, tohi, tapu, wairuatanga, matakite, tikanga, wehi, tikanga, tangi, moemoea.

Note. The descriptions are reproduced from Waitoki, 2016, pp. 288-291, who compiled them from Moorfield (2016) and Te Taura Whiri (2008).

This pūrākau “provide the sanctions, protocols and guidelines upon which Wānanga was to be conducted and determined the subject content to be taught” (Marsden, 2003, p. 59). Nepe (1991) explains that:

This prompted the establishment of the reproductive transmission of culture through the whare-wananga, whare-kura, whare-maire, whare-puni, wharetakiura, whare-tatai, whare-pora, whare-mata, whare-takaha and whare-porukuruku. All were distinctive educational institutions which taught in Maori, specific forms of knowledge related to the three baskets of knowledge obtained by Tane-nui-a-Rangi. (p. 18)

Best (1974) notes, that these Whare Wānanga were not necessarily physical houses. “In most cases, however, the expression “house” (*whare*) was merely a figurative one – or, rather, the term denoted a course of teaching practised at a certain place, a curriculum” (Best, 1974, p. 10)¹⁸⁹. These schools of learning were “concerned with the transmission of higher class knowledge – as opposed to ordinary folk lore. The whare wananga were conservative institutions confined to high ranking tohunga and high ranking families” (Winiata & Winiata, 1995, p. 139).

Similar to Hawai‘i, “Māori depended entirely on memory, oral tradition, on verbal teaching, and preserving all prized lore and in passing it on to his descendants” (Best, 1974, p. 5). The knowledge withheld in whakapapa and their associated whakataukī, pūrākau, kōrero tuku iho, *waiata* (song), *mōteatea* (traditional chant, sung poetry), *karakia* (ritual chants), *whaikōrero* (formal oratory), and other oral devices, as well as through material representations of

¹⁸⁹ For further description of whare wānanga, see Salmond. (1985). *Maori epistemologies*.

knowledge such as *raranga* (weaving) and *whakairo* (carving), were carefully conserved and painstakingly passed on to the next generation to support the thriving of tangata and whenua (Hīroa, 1926; Mahuika, 2012; Rangimarie & Te Kohanga Reo Trust, 1994; Salmond, 1983).

A. T. Mahuika (1972)¹⁹⁰ explains that *tohunga* and *ariki* (paramount chief, high chief, first-born in a high-ranking family) or *rangatira* (male or female chief), were the most educated people in society. “Within both the *ariki/rangatira* and *tohunga* classes, hereditary and ascribed roles were important, and together they covered political, spiritual and professional dimensions” (Durie, 1994, p. 17). “The difference between a *tohunga* and *ariki* or *rangatira* is that the *ariki* and *rangatira* serves as “the temporal head of the tribe or the sub-tribe” whereas the *tohunga* is the religious head” (A. T. Mahuika, 1972, p. 119), but it is noted by S. P. Smith (2001) that *tohunga* and *ariki/rangatira* were reliant on each other to perform their duties for the benefit of society¹⁹¹.

A. T. Mahuika (1972) provides three categorizations of *tohunga*:

1. To denote a priest who is responsible for the religious welfare of the people.
2. To denote an expert in various arts and crafts.
3. To denote anyone who excels at a particular task, or who is an expert in tribal history, culture or literature. (p. 114)

S. P. Smith (2001) speaks of the role of the priestly/expert class in both Hawai‘i and Aotearoa stating:

They are the astrologers, magicians, poets, historians, often warriors, and, not least important, the navigators, where the great knowledge of the stars they possessed enabled them to guide their vessels from end to end of the Pacific, and even to the antarctic regions. The *tohungas* were also the seers, as well as the doctors of old. (p. 5)

A. T. Mahuika (1972) expresses that the *tohunga*’s primary function “was to act as an interpreter of the Gods” (p. 115), which meant being able to understand and interpret natural and supernatural phenomenon for the benefit of society. *Tohunga* were typically identified as children who held hereditary status and/or special abilities to go through intensive instruction at *whare wānanga* that would last through adulthood. “From birth to death the priest was in constant requisition to perform some ceremony connected with the everyday incidents of life of the Māori” (S. P. Smith, 2001, p. 9). Mitchell (2021)¹⁹² conducted a literature review to identify

¹⁹⁰ Apirana Tuahae Kaukapakapa Mahuika (1934-2015) was a Māori (Ngāti Porou) academic/lecturer, minister, and tribal leader.

¹⁹¹ S. P. Smith (2001) provides the example of tribes engaging in war. “No step during the campaign would be taken by the leaders without consulting the priests, and there is little doubt that hints as to the wished of the chiefs judiciously given affected the utterances of the priests to the multitude” (p. 8).

¹⁹² Kelly Frances Mitchell is a Māori (Ngāti Māhanga, Waikato Tainui) researcher and faculty of law.

distinctions in te reo Māori of definitions of a skilled expert and describes a tohunga as “a term reserved for only the most distinguished of experts and applied to someone who had been trained or qualified in a discipline” (p. 145). A tohunga was distinguished by 1) their education in the whare wānanga, which included training in reading of *tohu*¹⁹³ or “signs and indications” to guide action; 2) their training, relationship, and skill in navigating tapu; and 3) their responsibilities for overseeing the wellbeing of the people. These skills and actions would continually enhance the tohunga’s endowed mana, if conducted appropriately.

Ariki/rangatira also received their education in the whare wānanga thereby learning various religious theory and practice.

People from the “rangatira” class had a lot more information transmitted to them about the genealogies and the life experiences of ancestors within the descent lines, because they were included in, and involved with the higher schools of esoteric learning. The more knowledgeable people would not only know their own collateral lines, including the links they had with other tribal areas. (Pere, 1982, p. 12)

While noted for their great tribal knowledge and political prowess, Pere (1982) notes that “Rangatira of the highest rank were not expected to lead a life of leisure ease, but rather to lead by practice, example and application” (p. 22) and participate in community life following the guidelines of their specific tapu¹⁹⁴. This required that they hold a deep understanding and knowledge of the natural environment, economic pursuits, political endeavors, and associated tapu and tikanga to support the iwi, hāpu, and whānau to thrive.

In relation to the general education of the Māori child, many similarities can be found with Kānaka Maoli. Hemara (2000)¹⁹⁵ explains that the young were seen as the greatest resource of iwi:

It was crucial that children learn various skills, positive attitudes to work, and moral codes that ensured the wellbeing of the whānau and hapū. As children grew, skills were built upon so that they could sustain spiritual, intellectual and physical wellbeing. (p. 11)

Moeke-Pickering (1996)¹⁹⁶ explains that:

In traditional Maori times, the whanau was the place where initial teaching and socialisation of things Maori took place. More than an extended family social unit, the whanau was based on kinship ties, shared a common ancestor,

¹⁹³ See Appendix A for a detailed description of tohu.

¹⁹⁴ For further description on the role and influence of the chiefly class, see Salmond (2004) *Hui: A study of Māori ceremonial gatherings*.

¹⁹⁵ Wharehuia Hemara is a Māori (Ngāti Maniapoto, Ngā Puhī) researcher.

¹⁹⁶ Taima Moeke-Pickering is a Canadian-New Zealand academic of Māori (Ngāti Pukeko, Tūhoe) descent.

and provided an environment within which certain responsibilities and obligations were maintained. (p. 1)

Children were very much a part of daily life where they learned their roles, status, tikanga, and kawa in what Metge (2015) refers to as “learning by exposure” and “learning as part of living.”

Lee (2006) discusses the concept of *ako*, translated as teaching and learning, and defined as:

...an integral part of the protection, sustenance and development of knowledge in traditional *Maori* society. Apart from the more formal teaching and learning of esoteric and sacred knowledge that took place between *tohunga* (experts) and *tauirā* (students) within the *whare wananga* (formal places of learning), *ako* was not bound by age, gender or social status in traditional *Maori* society. (p. 563)

Ako relied on learner-teacher relationships, generally kin-based, identified by Nepe as:

...*kaumatua* - *kuia* (elders); *matua* - *whaea* (parents); *tuakana* - *teina* (elder and younger siblings of the same gender) *tuahine* - *tungane* (siblings); *tama* - *tamahine* (children); *tipuna whaea*/*tipuna matua* - *mokopuna* (grandparents - grandchildren) at various *whanau*, *hapu* and *iwi* levels. (as cited by Lee, 2006, p. 564)

While each relationship was important:

The grandparents were usually responsible for the daily care of the young, so it was through a caring and nurturing relationship between the child and the grandparent that learning and teaching transpired. The elders were treasured because they were viewed as a conduit of cultural knowledge between the past, present and future. (Lee, 2006, p. 564)

Pere (1982) details a comprehensive structure of *ako* in Ngāti Hika:

The third and older generation of Ngati Hika had a flexible but thorough system of transmitting the cultural practices and economic lore of the tribe to their young. The third and older generations taught their mokopuna history, mythology, tribal and local legends, tribal sayings, waiata (variety of chants and songs) genealogy, karakia (invocations), various crafts, hand-games and other leisurely pursuits. The parents' generation instructed the children in practical matters, such as the harnessing, conserving and storing of crops, and the need to know and respect the land were all part of the children's learning. The children were exposed to patterns of regular activity. For example, seasons, plant and animal rhythms, family and community gatherings. These patterns of learning were necessary and important. (p. 55)

To support *ako*, various teaching aids were employed including games that mimicked adult activities in practices such as hunting, trapping, weaving, and entertaining that supported the growth and development of skills and aptitudes along with the learning of waiata, whakataukī, *kōrero tawhito* (old stories), and whakapapa to develop the intellect and nurture *wairua* (spirit) (Firth, 2011; Hemara, 2000; Lee, 2006; Nepe, 1991). It was through these educational practices

that the next generation would receive their “cultural and spiritual inheritance” (Mahuika, 2012, p. 5) and would learn to “hold fast to the words of your ancestors” (Firth, 1929, p. 82).

Summary

It is a powered state of pre-contact society that this research rests on. This is not to argue that these societies did not include hardship, conflict, or challenges; they are not to be romanticized or deemed a utopia. It is, however, to express that they were in no ways inferior, and, in many ways more effective in their education practices that supported a thriving society where people, the natural environment, and the supernatural environment found general harmony and continuity. The ability to memorize and pass down an immense amount of information with precise accuracy is hard to find today. Traditional Hawaiian and Māori societies held within them robust systems of perpetuating knowledge that rested on a highly developed kinship structure ensuring BREATH – belonging, responsibility, excellence, aloha, total well-being, and a strong sense of home or place – and deep cultural codes of OLA¹⁹⁷. They were rooted in concepts of *ea/tino rangatiratanga*, *mana motuhake*, and *aloha ʻāina* that allowed for individual and communal flourishing. These practices are highly applicable today and offer solutions to some of our most pressing societal challenges. This description of a powered state of being is critical for the work in decolonizing and indigenizing teacher education as most teachers in Hawaiʻi and Aotearoa do not come from Indigenous backgrounds, nor have they been adequately exposed to narratives of Indigenous strength and wholeness.

4.1.2 Eras of Wanaʻao and Kahikole: A Disempowered State

Following contact, an era of disempowerment fueled by colonialism and settler colonialism would ensue where Western powers would:

Increasingly supplant a native people’s right to self-determination over its system of government, resource management, religious and cultural practices, worldviews, and others. Whether by force or gradual acquisition, nonnatives become the powerbrokers that control all or most of a society that was once native. (Kawaiʻaeʻa et al., 2018, p. 6)

Colonialism can be viewed as a multi-generational, multifaceted, and dynamic process where foreign powers work in political, social, cultural, economic, familial, and educational spaces to radically redesign an existing society by any means necessary to serve foreign interests by structuring relationships and systems of domination and subordination while extracting resources to the benefit of the foreign power and disadvantage of the Native peoples (Alfred, 2009; Battiste, 2011; Fanon, 2021; Kawaiʻaeʻa et al., 2018; Nandy, 1983; Sartre, 2001). Settler-colonialism is defined by the hegemonic structures and associated actions employed through the nation-state system constructed by descendants of colonialists with no intent to return home that

¹⁹⁷ See chapter 1 for a description of BREATH and chapter 2 for a description of OLA.

allows for the perpetuation of Eurocentric, colonial ideologies and practices characterized by racism, patriarchy, and capitalism that have continually and persistently disavowed Indigenous sovereignty and subjugated Indigenous ways of knowing and being (Snelgrove et al., 2014; Tuck & Yang, 2012; Veracini, 2013, 2017; Wolfe, 1999, 2006)¹⁹⁸. These systems are rooted in “cognitive imperialism” defined as:

The product of the Eurocentric hegemony of education and languages of instruction and the forced assimilation that has been imposed on Indigenous peoples as a form of “white washing” the brain. Eurocentric educational, legal, and social systems have induced a collective amnesia that alienates Indigenous peoples from their knowledge, their elders, their linguistic consciousness, from their land and spiritual connections, and from the meaning and order of their world. (Battiste, 2011, p. xix)

L. T. Smith (2012) describes colonialism as a systematic process of fragmenting and separating Indigenous peoples from their whakapapa by “disconnecting them from their histories, their landscapes, their languages, their social relations and their own ways of thinking, feeling and interacting with the world” (p. 28). Settler-colonialism, as enacted in Hawai‘i and Aotearoa, was inherently built on the intent to eliminate physical and other relational connections to land because “Territoriality is settler colonialism’s specific, irreducible element. Settler colonialism destroys to replace” (Wolfe, 2006, p. 388).

A key aspect of Euro/American colonialism and settler colonialism was that it would work not only at the physical/material level stripping Indigenous people of their *ea/tino rangatiratanga*, but the effectiveness of it depended on its ability to infiltrate the psyche and erode Native confidence and humanity (Battiste, 2011; Fanon, 2021; Jackson, 1992; Kanahele, 1986; Thiong’o, 1986; Walker, 2004). Many Haole/Pākehā arriving and living in Hawai‘i and Aotearoa would demonstrate intense “antipathy toward intellectual exchange and counter-acculturation” (Osterhammel, 2005, p. 16), which characterized the approaches they took in interacting with Native people and the systems they established. Ngata (1928)¹⁹⁹ explains that early missionaries and immigrants to Aotearoa “adopted a pose of superiority, an air of self-sufficiency, that refused to learn aught from a barbarous people or to brook anything but the imposition of their transplanted culture on the barbarians whom they found in prior occupation” (p. 3). In Hawai‘i, before missionaries even set foot on the islands in 1820, the instructions

¹⁹⁸ Snelgrove et al. (2014) note that “while all non-Indigenous peoples residing in settler states may be complicit in settlement, making us all settlers, not all settlers are created equal. Subject formation in settler colonies works in multiple ways, privileging in multiple ways, and settler colonialism’s conditions of possibility rely on the differentiated forms of subject-formation and privilege” (p. 6). This is a critical point to note as there were non-Indigenous peoples who were allied to Indigenous peoples, but they were also suppressed in their efforts to support Indigenous rights. See chapter 2 for further description of colonizer and settler.

¹⁹⁹ Sir Āpirana Turupa Ngata (1874-1950) was a prominent Māori (Ngāti Porou) statesman often described as the foremost Māori politician to have served in parliament in the mid-20th century and known for his work in promoting and protecting Māori culture and language.

given in 1819 by the American Board of Commissioners for Foreign Missions to the Sandwich Islands²⁰⁰ Mission stated:

You are to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches; of raising up the whole people to an elevated state of Christian civilization;...to turn them from their barbarous courses and habits; to introduce, and get into extended operation and influence among them, the arts and institutions and usages of civilized life and society; above all, to convert them from their idolatries and superstitions and vices, to the living and redeeming God. (American Board of Commissioners for Foreign Missions Prudential Committee, 1838, pp. 19-20, 27-28)

This depicts what Said (1978)²⁰¹ refers to as “Orientalism” where the cultural bias of the colonizers, seeing themselves as biologically and morally superior, was so ingrained that they could not see beyond their pre-constructed orientations to fathom that there might be something to learn from Indigenous peoples; that cultural pluralism might be an option. Henderson (2000)²⁰² refers to this as “epistemological diffusionism” where Europeans and their descendants depicted a “World divided into two categories. One of which (greater Europe, “inside”) is historical, inventive, and makes progress; the other (non-Europe, “outside”) is ahistorical, stagnant and unchanging and receives progressive innovation by diffusion from Europe” (p. 60).

Colonial and settler colonial identity would project White, Christian, and masculine as universal, unmarked, and neutral, as the normal, right, and proper way of being human, blinding colonizers and settlers to see value in Indigenous knowledge (Bhabha, 1994; Loomba, 1998; Mignolo, 2000). Andreotti (2011)²⁰³ explains:

In this binary opposition, the relationship of dependency becomes explicit: the construction of the “Other” as backward, is necessary for the construction of the “self” as culturally superior, which justifies the exercise of domination and control as a burden to intervene in the name of progress – to civilize, to educate, to modernize, and to develop the Other. (p. 21)

The othering of Indigenous peoples is clearly seen in settler colonialism as the goal was not to exploit Indigenous people for their labor, but to displace them from their lands and render them

²⁰⁰Captain James Cook named Hawai‘i the Sandwich Islands in honor of the 4th Earl of Sandwich. The name was used until the 1840s.

²⁰¹ Edward Wadie Said (1935-2003) was a Palestinian American professor of literature, a public intellectual, and a founder of the academic field of postcolonial studies.

²⁰² James (Sákéj) Youngblood Henderson of Bear Clan of the Chickasaw Nation and the Cheyenne Nation is an international human rights lawyer, advocate, and educator.

²⁰³ Vanessa de Oliveira Andreotti is a Canadian postcolonial and education academic of Brazilian heritage.

a vanishing people (Snelgrove et al., 2014; Veracini, 2013; Wolfe, 1999). Wolfe (1999) discusses a primary paradigm of settler colonialism based on:

...the frontier, a classic binarism that counterposes two pure types (civilization v. savagery, etc.). The product of the Other is, of course, self. In a settler-colonial context, this means that the frontier binds together a divided colonial fragment in common opposition to the natives on the other side. (p. 165)

The practices that occurred in Hawai‘i and Aotearoa demonstrate how settler colonial structures would be engineered to perpetuate a binary of “us” and “them” with the ideology that the “them”, or the Native, was savage and culturally defunct and in need of saving and re-education, and, therefore, the taking of their land was unavoidable and for the greater good as their way of life was defunct and becoming readily obsolete. The concerning aspect of these dichotomies is that they set the stage for what Wolfe (1999) refers to as “repressive authenticity” whereby the structures put in place to assimilate Indigenous peoples into settler colonial contexts in concert with miscegenation where blood lines are “diluted” as defined by the racial categorization of the settler colonial society leads to a disenfranchisement of Indigenous peoples to claim their own authenticity and power further supporting settler claims of their irrelevance thereby legitimizing their illegal and inhumane actions.

The inherent connections and distinctions between colonialism and settler colonialism is aptly captured by Jackson (1992)²⁰⁴:

Yet the unacknowledged and denied acts of colonization flow from the same processes as the acknowledged and admitted. They are all products of a foreign philosophy, a new word introduced into our land – a word born of a Christian God, a capitalistic ethic, a common law, an imperial domain, and an individuated manifest destiny. Above all, this new word is born of a cultural and racists arrogance which persists today – now more often covert than overt, more often cloaked in the newspeak of bicultural rhetoric or legal pluralism rather than the open bluster of colonialism. (pp. 1-2)

Colonization and settler colonization flow from philosophical ideals that have coercively implanted themselves in society with many unable to recognize their existence. Mainstream culture and education so thoroughly drenches us in these ideologies that we can hardly believe that there might be another way of existing that does not rest on a monotheistic divinity, laissez-faire capitalism, common law based on individual culpability and the protection of capitalistic interests, and a political system based on a unitary state able to defend its interests through its legislative, executive, judicial, and military functions (Jackson, 1992).

²⁰⁴ Moana Jackson (1945-2022) was a Māori (Ngāti Kahungunu, Ngāti Porou) lawyer specializing in constitutional law, the Treaty of Waitangi, and international Indigenous issues.

However, it was during these times of disempowerment that we see inventive and persistent resistance to the crushing weight of the dominant Haole/Pākehā society (Silva, 1998, 2004, 2017; Walker, 1984, 1990). This resistance is reflected across subjugated groups worldwide where oppressed peoples find avenues to utilize the dominant culture to resist their oppression by developing cultural expressions that support cultural revitalization (Certeau, 1988; Levine, 1978). It is through the processes of colonialism and settler colonialism that we see how Hawaiian and Māori society would be dramatically transformed with education being one of the horsemen driving it. Specifically, missionaries would lead the colonial assimilation project. ““Christianity and civilization” were the watchwords of the nineteenth-century foreign mission movement” (Menton, 1992, p. 215), which they intended to bring to “heathens” around the world. “One of the most important means missionaries used to transform native cultures throughout the world was, of course, education, and more specifically, schooling” (Menton, 1992, p. 216). We can also see how Indigenous peoples developed methods of resistance by adapting to the colonial and settler colonial pressures and surviving until times when it was safer for their cultural and spiritual identities to resurface.

Era of Wana‘ao (Rising Colonialism)

While the Era of Rising Colonialism sits in the arc of a disempowered state within the IET (see Figure 4.1) and sees the emergence of settler colonial structures in Hawai‘i and Aotearoa, the early stages of this period exhibit remarkable advancements in Hawaiian and Māori society that accelerated at an extremely rapid pace to produce highly literate populations and innovative government constructs that were Native-led in the case of the Hawaiian Kingdom, or partnership-based as defined by Te Tiriti o Waitangi in the establishment of New Zealand. Within a generation, Kānaka Maoli and Māori would have a firm grasp on Western constructs and the English language and were able to design systems to adapt to their rapidly changing contexts despite the intense loss of life due to introduced diseases. This rapid death is critical to note as the repository for knowledge in an oral society was held within individuals and perpetuated with precise accuracy. With this great loss of life came a great loss of knowledge and a breakdown in the highly structured and interdependent kinship systems. Kānaka Maoli and Māori would be forced to innovate at a rapid rate to plug the holes left by the deaths of ‘ohana/whānau, kahuna/tohunga, and ali‘i/ariki/rangatira while also defending themselves from the vulturistic tendencies of many of the Haole/Pākehā arriving on their shores²⁰⁵. When Kānaka Maoli and Māori were still dominant in numbers and held sway over socio-political constructs, they demonstrated profound levels of cultural pluralism and were able to innovate and adapt their education practices at an astonishing rate to benefit from Western knowledge

²⁰⁵ It should be noted that there were Haole/Pākehā who embraced an Indigenous way of life and honored the *ea/tino rangatiratanga* of Hawaiians and Māori, but, unfortunately, their actions would not dominate the direction of society. The stories of these individuals are avenues for future research to identify best practices of allies.

and technology. However, due to the inability and unwillingness of many Haole/Pākehā to honor the newly formed socio-political constructs and institutions due to their deep cultural codes rooted in DIE, settler colonial powers would slowly chip away at Native systems despite best efforts of Kānaka Maoli and Māori to retain *ea/tino rangatiratanga*.

This Era of Disempowerment would see full actualization in Hawai‘i with the overthrow of the Hawaiian Kingdom and the illegal “annexation” of Hawai‘i as a US territory followed by an intensive assimilation strategy imposed by the Territorial government that would “whitewash” not only Hawaiians, but other ethnic groups living in Hawai‘i (Benham & Heck, 2013; Kawai‘ae‘a et al., 2018; McGregor, 2007; Osorio, 2002; Sai, 2008). In Aotearoa, Pākehā and Māori would become inextricably linked through the signing of Te Tiriti o Waitangi in 1840, but the British Crown and many of its settlers, instead of honoring the *tino rangatiratanga* of Māori as agreed in Te Tiriti, would treat the newly established nation of New Zealand as a British colony and support efforts to advance a settler colonial nation-state tied to the British Crown (Matthews & Jenkins, 1999; Walker, 2004). The mid-19th century would be an incredibly tumultuous time characterized by the New Zealand Wars (1845-1872)²⁰⁶. Māori would come to find themselves outnumbered due to high rates of death from disease and warfare and intermarriage practices and blood quantum practices established by the Colonial Government deeming them non-Māori. Additionally, much of their land would be confiscated through the New Zealand Wars and associated settler government policies. Māori would then be subject to intensive assimilation efforts to secure Pākehā dominance (Bishop & Glynn, 1999b; Walker, 1984).

Dominant Haole/Pākehā attitudes squashed opportunities for cultural practices characterized by OLA; for relationships of reciprocity to be developed in this Era of Rising Colonialism. The settler colonial experience would come to be defined by a deep culture of DIE despite Indigenous and allied efforts to resist. To help understand the process of disempowerment, Table 4.7 details “5 Steps of Colonization” as described by Virgilio Enriquez²⁰⁷.

²⁰⁶ The New Zealand Wars, also known as the Land Wars and Māori Wars, took place from 1845 to 1872 between the New Zealand colonial government/settler government and Māori and Māori allied forces. By 1858, the Pākehā population would exceed the Māori population due to high death rates of Māori from disease and war and increased settlement from Europeans.

²⁰⁷ Virgilio G. Enriquez, also known as Doc E, was a social psychologist and the Father of Filipino psychology “Ama ng Sikolohiyang Pilipino”.

Table 4.7*5 Steps of Colonization*

Step	Description
Step 1: Denial & withdrawal	Colonial people deny the very existence of a culture of any merit among the Indigenous people. Indigenous people themselves, especially those who develop a closer relationship with the newcomers, gradually withdraw from their own cultural practices.
Step 2: Destruction & eradication	The colonists take bolder action in step 2, physically destroying and attempting to eradicate all physical representations of the symbols of Indigenous cultures.
Step 3: Denigration, belittlement, & insult	The new systems which are created within Indigenous societies, such as churches, colonial style health delivery systems, and new legal institutions, will all join to denigrate, belittle, and insult any continuing practice of the Indigenous culture.
Step 4: Surface accommodation & tokenism	In this stage of colonization, whatever remnants of culture have survived the onslaught of the earlier steps are given surface accommodation. They are tolerated as an exhibition of the colonial regime's sense of leniency to the continuing ignorance of the natives. These practices are called folkloric.
Step 5: Transformation & exploitation	The traditional culture which simply refuses to die or go away is now transformed into the culture of the dominating colonial society

Note. Table content reproduced from Laenui, 2000, pp. 150-151.

Through these steps, Kānaka ʻŌiwi and Māori were effectively dispossessed of their *ea/tino rangatiratanga*, their histories interrupted and reformulated, and their ways of knowing and being excluded and marginalized (Bishop & Glynn, 2003; Kameʻeleihiwa, 1992; Smith, 1999).

The next section will review how in Hawaiʻi and Aotearoa “the major agency for imposing this positional superiority over knowledge, language and culture was colonial education” (Smith, 1999, p. 64). Whether it be religious or secular, it would actively work to dismantle Indigenous-led societies and claims to their ʻāina/whenua. Following the framework laid out in the IET, it will break the era into two parts – Wanaʻao (Rising Colonialism) and Kahikole (Rampant Assimilation). In the period of Wanaʻao, the focus will be on the period when Hawaiians and Māori still had control over their systems and put forth intensive efforts to adapt and innovate by incorporating new knowledge provided through contact. Kahikole will focus on the period when foreign powers would come to dominate society and systematically and forcibly assimilate Indigenous peoples into the settler colonial state.

Era of Wanaʻao – Hawaiʻi (1778 – 1896)

The decades after contact would see a quick rise in economic interaction with European and American traders accompanied by internal struggles amongst aliʻi to unify the islands

(Kuykendall, 1947). Hawai‘i was not initially claimed under the Doctrine of Discovery²⁰⁸, as Kamehameha I would be effective in uniting the Hawaiian islands in 1810 under the Hawaiian Kingdom, a monarchical government, and he would become *Mō‘ī* (king, sovereign, monarch)²⁰⁹ thereby dramatically restructuring the Hawaiian political landscape (Kuykendall, 1947; Laenui, 2000b; Sai, 2008). The Hawaiian Kingdom would move to establish international relations over the next few decades, including signing treaties and trade agreements with foreign nations such as the United States, Britain, and France, thereby solidifying its position as a sovereign nation²¹⁰ (Gebhardt, 1991; *Recognition of Hawaiian independence*, n.d.; Sai, 2008). This foresight by the Hawaiian Kingdom still holds great significance as it sets a legal and political foundation for national sovereignty.

Another massive shift in Hawaiian society would come in 1819 with the death of Kamehameha I. He and his government had kept to the old traditions of the kapu system, but his successor, Liholiho, who would take the name Kamehameha II, in alliance with the *kuhina nui* (highest officer next to the *mō‘ī*) Ka‘ahumanu²¹¹ and Keopuolani,²¹² would break the kapu system that had governed Hawaiian life for centuries²¹³. Amidst a rapid decline in population due to introduced diseases, the creation of a new form of political governance under a unified monarchy, the destruction of a centuries old system of spiritual/religious, political, and social order, and the introduction of radically different technologies and concepts by foreigners, the first American missionaries would set foot in Hawai‘i in 1820²¹⁴. The next few decades would

²⁰⁸ Miller (2005) explains, “The Doctrine of Discovery is one of the earliest examples of the development of international law, that is, the accepted legal principles that apply to the conduct of nations vis-h-vis other nations. The Doctrine was developed by European, Christian countries to control their own actions and conflicts over exploration, trade, and colonization of non-European countries and was used as justification for the domination of non-Christian, non-European peoples” (p. 8). For further detail, see Miller (2005) *The doctrine of discovery in American Indian law*.

²⁰⁹ According to J. F. G. Stokes, the word *mō‘ī*, king, is of recent origin and was first in print in 1832, but it will be used in the following sections to distinguish the monarchical ruler from other *ali‘i*.

²¹⁰ “On July 6, 1846, U.S. Secretary of State John C. Calhoun, on behalf of President Tyler, afforded formal recognition of Hawaiian independence. As a result of the recognition of Hawaiian independence the Hawaiian Kingdom entered into treaties with the major nations of the world and established over ninety legations and consulates in multiple seaports and cities” (*Recognition of Hawaiian independence*, n.d.).

²¹¹ Ka‘ahumanu had been the favored wife of Kamehameha I and would be given the power of *kuhina nui*, a role equivalent to an English prime minister.

²¹² Keopuolani was also a wife of Kamehameha I and the mother of Liholiho. She was considered the highest-ranking chiefess of the ruling family.

²¹³ This process should be viewed through the lens of societies left devastated due to catastrophic loss of life due to the introduction of foreign disease. For example, low estimates place the Native Hawaiian population at the time of contact in 1778 at 400,000 and high estimates at close to 1 million. By 1819, only 135,000 Native Hawaiians would remain. For further detail, see Stannard (1989). *Before the horror: The population of Hawai‘i on the eve of Western contact*; Levin (1968) *The overthrow of the kapu system in Hawai‘i*; and Creager (1991). *From kapu to Christianity: A study of the abolition of the kapu system and the introduction of Christianity in Hawaii*.

²¹⁴ The first missionaries to Hawai‘i were connected with the American Foreign Missionary movement, which officially began with the founding of the American Board of Commissioners for Foreign Missions (ABCFM) at Andover Theological Seminary in 1810 in response to the growing industrialization of New England and associated erosion of Puritanism and serious economic and social dislocation. For further

see a fully sovereign Hawaiian Kingdom birthed, creatively blending Hawaiian and Western institutions with the Christian church playing a pivotal role.

When the missionary's ship arrived in Hawai'i, Liholiho called a council of ali'i to debate whether they would be allowed to reside in the islands. The debate lasted 13 days, but "What appears to have tipped the decision in favor of the American missionaries was that they had brought with them two important bargaining chips; a printing press and a promise to teach the "*palapala*" [writing of any kind, literature, writing]²¹⁵ to the people" (Laimana, 2011, p. 16). In 1821, the first written Hawaiian alphabet would be established with the production of the *Pī-ā-Pā*²¹⁶ (Hawaiian spelling book) ('Aha Pūnana Leo, n.d.; Laimana, 2011). Laimana (2011) explains that the process for rolling out the education system in this early missionary time would focus first on ali'i, then on maka'āinana. This choice was made by the Hawaiian Government, much to the chagrin of the missionaries, as it followed the traditional structure of learning where those that had the highest form of training – the ali'i and kahuna – and the greatest kuleana for the welfare of the people would learn first in order to support the rapid and effective dissemination of knowledge to the many. Upon printing of the Pī-ā-Pā:

The King, Liholiho, or Kamehameha II., the Prince Kauikeaouli, Princess Nahienaena, and other chiefs immediately became pupils. Before the year closed they corresponded with each other by letter in the Hawaiian language. At the close of the year 1823, schools were extended to the immediate attendants of the chiefs, and at the end of 1824 the chiefs made vigorous exertions to have schools established throughout the Islands, but the object failed only for want of teachers. (Richards, 1846, p. 49)

King Liholiho would spearhead a literacy campaign that would see Hawai'i emerge as one of the most literate nations in the world achieving estimates of a 91% literacy rate in just over a decade ('Aha Pūnana Leo, n.d.; Asensio, 2019; Laimana, 2011). "Teachers such as Kaomimoe, establish schools based on the model of the traditional Hawaiian hālau hula (hula schools) and Hawaiian traditions of teaching reading and writing through chanted syllables (hakalama) develop even before Hawaiians convert to Christianity" ('Aha Pūnana Leo, n.d., para. 3). This would ignite a rapid process to incorporate Western styles of education in the Hawaiian Kingdom to enhance and build on traditional Hawaiian education systems. The explosion of literacy can be attributed to political and community will coupled with traditional Hawaiian teaching and learning approaches where "the inherent ability to memorize made the learning of a new language and the technology of literacy, *hikiwale* (easy thing to do), uncomplicated, straightforward and simple" (Laimana, 2011, pp. 30-31). It is noted that with the rapid decline

detail, see Menton (1992). *A Christian and "civilized" education: The Hawaiian Chiefs' Children's School, 1839–50*.

²¹⁵ Translation added for clarity.

²¹⁶ The Pukui-Elbert Hawaiian Dictionary says this word is derived from the method of teaching Hawaiians to begin the alphabet "b, a, ba." The Hawaiians pronounced "b" like "p" and said "pī 'ā pā."

of the population due to introduced diseases, the traditional practice of using oral traditions to pass on knowledge was in jeopardy as great amounts of knowledge were lost with the untimely and swift deaths of individuals (Goo, 2015; Swanson, 2019)²¹⁷. Kānaka Maoli would seem to embrace the opportunity to preserve and pass on knowledge in this new written format.

In 1824, Ka‘ahumanu would publish several laws including, “When schools are established, all the people shall learn the *palapala*” (American Board of Foreign Missions, 1826, August, p. 240). Efforts to establish schools exploded with over 1,100 schoolhouses built by 1831 with the permission and support of the Government (American Board of Commissioners for Foreign Missions, 1832). These schools were “loosely organized native schools for adults primarily taught by Native Hawaiian teachers” (Stueber, 1964, p. 45). The missionary schools would find success in their early years, followed by a decline in the 1830s due to the passing of Ka‘ahumanu, their largest advocate, poor school conditions, a lack of qualified teachers who were barely more educated than their pupils, and a curriculum rooted in Western cultural constructs that continually denigrated Hawaiians as “heathens” (Gordon, 1936; Menton, 1992). This would lead to the establishment of a teacher-training institute in Lahainaluna, Maui in 1831, and the Hilo Boarding School²¹⁸ also turning attention to teacher training in 1836.

Ali‘i appealed to the ABCFM to send a teacher for the ali‘i class but were refused due to their specific policy not to interfere with political affairs in the nations of their missions. William Richards²¹⁹ would then accept the request to support the teaching of ali‘i, thereby severing ties with ABCFM in 1838.

For more than a year Richards instructed the chiefs using Francis Wayland’s *Elements of Political Economy*, translated into Hawaiian, apparently by Richards himself. The chiefs met with their teacher every morning at ten for a lecture and discussion comparing Hawaiian government and practices with those of “enlightened nations”. (Menton, 1992, p. 221)

The ABCFM would later acquiesce and establish the Chiefs’ Children’s School in 1839, a boarding school for the children of ali‘i, with Amos Starr Cooke and his wife, Juliette Montague Cooke, as the first teachers²²⁰. The curriculum predominantly focused on reading, arithmetic, geography, spelling, handwriting, singing, drawing, English composition, and religion. The boarding school would be short lived, however, closing in 1850 mainly due to the “spiritual

²¹⁷ By Swanson’s estimates, 1-in-17 Native Hawaiians had died within two years of Cook’s arrival. By 1800, the population had declined by 48% since Cook set foot on Hawaii. By 1820, it had declined 71%; by 1840, it declined 84% (as cited in Goo, 2015, para. 7 & 8).

²¹⁸ The Hilo Boarding School was under the leadership Reverend David Lyman and his wife.

²¹⁹ William Richards (1793-1847) was a missionary and politician in the Kingdom of Hawai‘i who arrived in Hawai‘i in 1823 with the second company of ABCFM missionaries.

²²⁰ The last five rulers of the Hawaiian Kingdom would attend this school – Alexander Liholiho (King Kamehameha IV) and his future wife, Emma Rooke (Queen Emma); Lot Kapuāiwa (King Kamehameha V); William Lunalilo; David Kalākaua; and Lydia Kamaka‘aha (Queen Lili‘uokalani).

aggressiveness” of the Cooke’s and their inability to value Hawaiian culture and focus on curriculum that would support the children in their future roles of governing a nation accompanied by epidemics that decimated the population and fewer ali‘i children being born (Menton, 1992).

Kauikeaouli, or King Kamehameha III, would become Mō‘ī in 1825 at the age of 11 with Ka‘ahumanu as his regent and kuhina nui following the untimely passing of Liholiho at the age of 25 to measles while on a foreign tour in England. With the passing of Ka‘ahumanu in 1832 and Kauikeaouli coming of age, a new era defined by Hawaiian pride would ensue.

Kauikeaouli led Hawai‘i through multiple challenges to his nation’s sovereignty and to his people’s dignity. With his council of ali‘i nui, which included women, along with his haole advisors, he transformed Hawai‘i into a nation-state recognized by the would-be colonizing nations, and in doing so he preserved his nation’s independence. (Silva, 2004, p. 43)

Kauikeaouli would famously proclaim “*E nā ali‘i a me nā maka ‘āinana, he aupuni palapala ko ‘u, a ‘o ke kanaka pono a na ‘auao, ‘o ia ko ‘u kanaka* (To all ali‘i and commoners alike, mine is a literate country, and the just and intelligent man is my countryman)”. Menton (1992)²²¹ suggests that the deliberations of the ali‘i with William Richards led to the 1839 Declaration of Rights and the first constitution of Hawai‘i, *Ke Kumukānāwai a me nā Kānāwai o ko Hawai‘i Pae ‘Āina*, in 1840. Silva (2004) notes:

It was in response to foreign aggression, and also to missionary claims that Kanaka ‘Ōiwi were savage and uncivilized, that the mō‘ī and the ali‘i nui changed their ways of government by adopting a constitution on which European and American type of laws could be based and by adhering to international norms of nation-statehood. These moves were made to preserve sovereignty – that is, to avoid being taken over by one imperial power or another. (p. 37)²²²

The 1840 Constitution would include *A Statue for the Regulation for Schools* creating the first public education system and making education compulsory for children up to 14 (Asensio, 2019; *Translation of the constitution and laws of the Hawaiian Islands, established in the reign of Kamehameha III, 1842*)²²³. Common Schools were open to all and taught in ‘ōlelo Hawai‘i. In 1854, Select, or English Schools, would open and be taught in English²²⁴.

²²¹ Linda K. Menton is a professor of education. Her background could not be identified.

²²² For further details on the various threats to the Hawaiian Kingdom’s sovereignty by imperial powers, see Silva (2004) *Aloha betrayed: Native Hawaiian resistance to American colonialism*.

²²³ David Malo was appointed as the first Superintendent of Public Instruction from 1841-1845 as well as the school agent for the island of Maui. He was replaced by Rev. William Richards.

²²⁴ “Independent Schools were the third type of educational institution in the Islands. These were privately supported and taught in English” (Kittelson, 1981, p. 11). Family Schools for girls were also operating for the instruction of girls to become virtuous wives and mothers.

There was much debate in the period under the rule of Kamehameha IV (Alexander Liholiho) (1855-1863) and Kamehameha V (Lot Kapuāiwa) (1863-1872) around the structure of the school system, the language of instruction, and the curriculum demonstrating the competing interests of the Hawaiian Government, the general population, missionaries, and Haole business interests (Kuykendall, 1953). While the education system grew and evolved, so did various foreign economic and political influences, most notably sugar²²⁵. The early 1800s would see the development of plantations that would not only alter the political and economic structure of the islands, but also the ethnic make-up with laborers from Japan, China, Portugal, and the Philippines, among others, arriving (Cushing, 1985). Foreign pressures on the Hawaiian Kingdom²²⁶ would lead Kauikeaouli to:

...believe that a system of proprietary rights to land was a necessity. Not only would this system discourage would-be imperialists by showing Hawai‘i to be a “civilized state,” it would provide for fee-simple title to land for aboriginal Hawaiians “separate and distinct from each other.” In case of an overthrow, the maka‘ainana (native tenants) would have ownership of land under a land tenure system that the invading country would likely respect. (Perkins, 2006, pp. 98-99)

This led to the Great Māhele in 1848 under which “all land in the Hawaiian Kingdom was voluntarily divided among the king, the government, the chiefs and the tenants” (Spitz, 1966, p. 476). This would include the development of a system of land titles, title registration, and Western land tenure; all foreign concepts to Kānaka Maoli. With this change in land structure, there would also be a massive shift in the education system as foreign influences would incessantly pressure the Hawaiian Kingdom to promote English leading to the passing of the English School Act in 1854.

The new law laid the true foundations for the spread of English in Hawai‘i. It required the House of Representatives to biennially elect two persons for each electoral district and command them the following: “to impress upon the minds of the people the importance of a knowledge of the English language to their children, to induce them to provide [...] the means of supporting English Schools.” (Asensio, 2019, p. 18).

This would provide the framework for language shift from ‘ōlelo Hawai‘i to English in the monarchic period. It is clear, however, that there was resistance to the loss of language through schools, as evident in the 1864 *Biennial Report of the President of the Board of Education*.

²²⁵ It is noted that sugar was a “canoe plant” that came with early Hawaiians, but the first introduction of the processing of sugar was in 1802 on Lāna‘i by a Chinese native. For further detail, see Cushing (1985). *Beginnings of sugar production in Hawai‘i*.

²²⁶ “On February 25, 1843, the British Naval Captain Lord George Paulet responded to complaints of unfair treatment from a British resident, forcing Kauikeaouli (King Kamehameha III) to conditionally cede sovereignty to Britain. This takeover was later determined to be illegal. British Admiral Thomas restored Hawaiian sovereignty on July 31, 1843. July 31 was thereafter a Hawaiian Kingdom national holiday: La Ho‘iho‘i Ea -Restoration Day” (Perkins, 2006, p. 98).

Board President Mataiao Kekūanaō‘a²²⁷, the first Native Hawaiian president of the Board of Education, notes his vehement rejection of day schools, or English schools, for Hawaiian youth, stating:

History teaches us that the life of every nation depends on the preservation of its individuality among other nations. The theory of substituting the English language for the Hawaiian, in order to educate our children, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of people. The true policy of an independent Kingdom should be to encourage a patriotic spirit and loyal pride among the people for its language, its King, its laws, and its institutions to the public good. No better way could be devised to destroy those feelings, which underlie the stability of all nations, than to allow the people to acquire a contempt for their native language; and, no better way to teach them that contempt, than the establishment by Government of a few expensive and well appointed schools for the purpose of giving the common school education, exclusively in a foreign language, when, at the same time, the common schools for the education of twelve-thirteenths of the children, in its own tongue, are lingering out a miserable existence, in dilapidated school houses with ignorant teachers. (p. 7)

Kekuanaoa (1864) goes on to state:

...if we wish to preserve the Kingdom of Hawaii for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important *branch* of Hawaiian education. (p. 12)

In this period, a robust range of *nūpepa*²²⁸ (newspapers) and books printed from missionary and government sources would emerge seeing approximately 24 million pages of Hawaiian text printed between 1820 and 1832 (American Board of Commissioners for Foreign Missions, 1833).

These newspapers contributed to the post-school intellectual development of Hawaiians by offering current local news. They also, through a heavy emphasis on writing letters to the editor, elicited a wide range of opinion on often controversial topics, as well as serving as a means for perpetuating Hawaiian historical and literary traditions. (Kittelson, 1981, p. 14)

²²⁷ Mataiao Kekūanaō‘a (c. 1791-1868), formally referred to as His Honor or His Highness, was a Hawaiian politician who served as governor of the island of O‘ahu, father of two kings, Kamehameha IV and Kamehameha V, and held the office of Kuhina Nui as did his wife, Kīna‘u and their daughter, Victoria Kamāmalu. He served as the Board of Education president from 1860 until his passing in 1868. In reading reports by the Board of Education from his tenure as president, it is clear that he was a staunch supporter of Hawaiian, language, culture, and sovereignty with a much different approach to education than his missionary predecessors and Haole successors.

²²⁸ In 1834, the first Hawaiian newspaper, titled *Ka Lama Hawai‘i* (The Hawaiian Luminary), was established for Lahainaluna Seminary scholars. This was the first newspaper printed west of the Rocky Mountains. Over the next century, Hawaiian language newspapers would flourish, recording a massive amount of traditional Hawaiian literature, history, and culture. (‘Aha Pūnana Leo, n.d.)

Some nūpepa, such as *Ka Nonanona* (The Ant) and *Ka Elele Hawaii* (The Hawaiian Messenger), were “designed for school children, teachers, and parents. Issues were filled with articles on agriculture, house-building, hygiene, and public” (Kittelsohn, 1981, p. 14). Initially, newspapers were firmly under the control of the missionaries with the intent to evangelize Kānaka Maoli, but this would change in 1861 with *Ko Hoku o Ka Pakipika*, the first newspaper published by Native Hawaiians in ‘ōlelo Hawai‘i. Silva (2004) notes, “The print media thus acted as a major agent in the colonizing activities, especially of the Protestant mission, but also acted to cohere the “imagined community” that was the nation, which was coming into being at the same time” (p. 35).

Despite relentless attempts at colonization and the immense pressures brought by contact including catastrophic death rates, the Era of Wana‘ao demonstrates the deep and profound adaptability of Kānaka Maoli who would create a new nation with a comprehensive education system utilizing the best of their traditional practices and incorporating new knowledge and technology introduced by foreigners.

Era of Wana‘ao – Aotearoa (1769 - 1872)

Early contact days were characterized by trade between Māori and European whalers and sealers, missionary settlers, flax agents, and timber dealers, all which required the support and permission of Māori leaders and supported Māori to achieve economic and political goals (Ballara, 1976; O'Malley, 2017; Simon, 1990; Sinclair, 2013). “Even before settlers arrived in large numbers, a rapid and shattering transformation had come to the Maori tribes. The agents of early European influence were primarily three, which were not entirely separate: missionaries, trade, and disease” (Sinclair, 2013, p. 36)²²⁹. A. Durie (1998)²³⁰ explains that in early contact years:

There was not a uniform response to the growing European presence, and, at the iwi or tribal level, communities adopted levels of interaction and communication judged at the time to be in their own best interests. Characteristic of iwi Māori of the time was the degree to which each exercised self-determination. (p. 298)

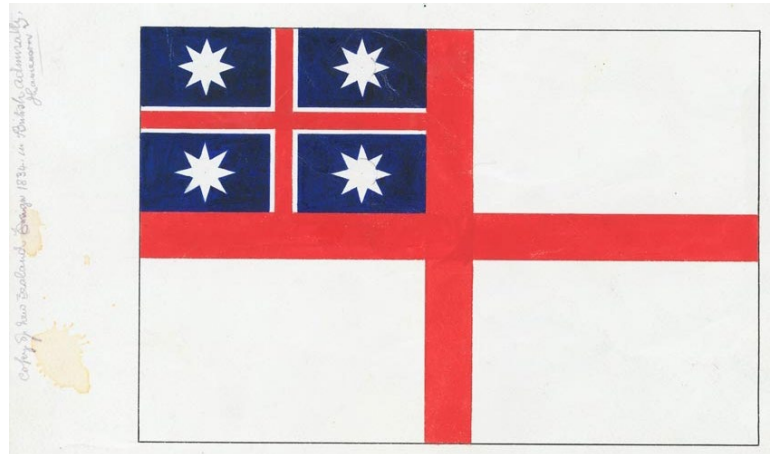
²²⁹ The first missionaries would arrive in 1814 under the leadership of Samuel Marsden. Missionaries in this era are characterized as both benevolent peace makers amongst tribes who help to spread education and literacy and as agents of colonialism who made Māori dependent on them as advisors and translators interpreting the Pākehā world in political negotiations and education leaders who dictated the knowledge to be distributed to Māori. While both are true, it cannot be denied that missionaries heavily influenced the rapidly changing environment.

²³⁰ Lady Arohia Durie Kōhere was a Māori (Ngāti Porou) professor and scholar and wife of Sir Mason Durie and daughter of Rēweti Tūhorouta Kōhere

As foreign pressures and lawlessness by European settlers increased, Māori organized in the North creating the assembly Te Wakaminenga²³¹ to regulate trade with Pākehā, protect Māori from land takeovers, select various representations of a new Māori nation such as a flag (see Figure 4.5), and draft the Māori Declaration of Independence, *He Wakaputanga o te Rangatiratanga o Nu Tireni 1835* (He Whakaputanga) (Walker & McIntosh, 2018)²³².

Figure 4.5

Official Flag of Nu Tīreni



Note. Nu Tīreni was the name selected by Te Wakaminenga for the new Māori nation. This flag was adopted in 1834 and known as the ensign of the United Tribes. Reproduced from *A Book of Flags*, 1845.

Mikaere (2007)²³³ explains:

The Declaration, signed initially by thirty-four northern rangatira at Waitangi on 28 October 1835 and eventually signed by a further eighteen over the ensuing four years, contained a declaration by the signatories of their rangatiratanga (translated as their independence) under the designation of the United Tribes of New Zealand. It declared that kingitanga and mana (all sovereign power and authority) resided in them collectively, and that they would meet annually at Waitangi in Congress to pass laws. They declared that they would not permit any legislative authority (whakarite ture) to exist apart from themselves, nor would they permit any function of government (kāwanatanga) to be exercised by anyone other than persons to whom they delegated such a task. (p. 54)

The second article of He Wakaputanga would state “*Ko te Kīngitanga ko te mana...* ‘All sovereign power and authority’ was said ‘to reside entirely and exclusively in the hereditary chiefs and heads of tribes in their collective capacity’” (McKenzie, 1985, p. 41). He

²³¹ He Wakaminenga is also referred to as He Whakaminenga, and He Wakaputanga is also referred to as He Whakaputanga. The Wakaminenga and Wakaputanga spelling has been selected to honor the original dialect and spelling of iwi from Te Taitokerau.

²³² Note that Kānaka ‘Ōiwi and Māori were traveling internationally at this time to gain valuable information on Western and other foreign constructs that would inform the development of their legal and political structures and actions.

²³³ Ani Mikaere is a Māori (Ngāti Raukawa, Ngāti Porou) barrister and solicitor and teaches Māori law and philosophy.

Wakaputanga would become the foundation for Te Tiriti o Waitangi, which reaffirmed tino rangatiratanga of the Māori signatories while delegating *kāwanatanga*, translated as governance, to the Crown²³⁴. Te Tiriti would become the foundational document of a co-governance model for Aotearoa.

It was a strategy of Maori political leaders and movements from the 1830s onward to foster separate institutions to give them control over their own affairs; it was also the strategy of Pakeha government (in the 19th century at least) to legitimate some of these institutions in order to draw Maori leaders and people into and under Pakeha administration and government. (McRae, 1984, p. 283)

In 1852, under the rule of Governor Grey, a settler government would be established that supported aggressive land buying practices and actively suppressed Māori tino rangatiratanga (Walker, 1990; Walker & McIntosh, 2018). Māori would unite under the ideology of *kotahitanga* (unification) and promote the establishment of *Te Kīngitanga*, (The Māori King Movement). Pōtatau Te Wherowhero (Ngāti Māhuta) was elected the first King of Te Kīngitanga on May 2, 1958²³⁵. “King Pōtatau declared Mangatāwhiri as the boundary between himself and the Governor. He envisaged a dual administration, sharing the land in peaceful coexistence with the Crown, and set about establishing his economic base and system of governance” (Walker & McIntosh, 2018, p. 209)²³⁶. “Under his guidance, policemen were appointed, laws were passed, and a series of *rūnanga* (policy meetings) were instituted to ensure internal law and order” (Salmond, 2004, p. 24). The settler government responded harshly to Te Kīngitanga refusing to honor its authority leading to the invasion of the Waikato, the seat of power of Te Kīngitanga, in 1863. The New Zealand Wars would last until 1872 and leave Māori significantly disempowered after suffering great casualties and the loss of much of their land, which had been their economic, cultural, and spiritual power base (Glynn & Berryman, 2015).

Education in this time would undergo a dramatic shift. The education system described in the Era of Pō would continue to function within most regions, but the Era of Wana‘ao would see the closing of many traditional whare wānanga due to the intense disruptions caused by the New Zealand Wars, detrimental education policies enacted by the settler government, and the opening of missionary schools and pressures from Christianity to convert from traditional ways

²³⁴ For further details on He Whakaputanga, see Walker, R., & McIntosh, T. (2018). *Kāwanatanga, tino rangatiratanga and the Constitution*. For further details on Te Tiriti, see Ross (1972). *Te Tiriti o Waitangi: Texts and translations*.

²³⁵ For further details on the life of Te Wherowhero and his selection as King, see Jones (1959) *King Potatau: An account of the life of Potatau Te Wherowhero, the first Maori king*.

²³⁶ Te Kīngitanga would be ruled through a *rūnanga*, a council of advisors. For details on the establishment of this new form of governance, see McRae (1984) *The function and style of ruunanga in Maori politics*.

(Best, 1974). Best (1974) notes “The year 1865 marked the last session of the School of Learning in the Wairarapa district, and 1868 saw the last teaching in the South Island” (p. 27).

Ka'ai-Mahuta (2011) states, “Eurocentric education started in New Zealand on 12 August 1816 with the opening of the first mission school by Thomas Kendall of the Church Missionary Society (Anglican) at Rangihoua, in the Bay of Islands” (p. 199). These schools utilized the Māori orthography²³⁷ created in 1815 and focused on reading, writing, arithmetic, and catechism as well as sewing and housekeeping for girls (Barrington & Beaglehole, 1974; Simon, 1990). “Missionary schools had held a monopoly on the provision of schooling for Māori. Missionary teachers dutifully learned to speak the Māori language and to prepare teaching materials and lessons in the medium of Māori in order to achieve their Christianising goal” (A. Durie, 1998, p. 300). However, Governor Grey found that more was needed to effectively assimilate Māori, leading to the passing of *The Education Ordinance 1847*, which provided subsidies to mission schools and helped to establish church boarding schools provided that instruction be in English and industrial training compulsory. This would see a proliferation of church boarding schools, but many would close along with mission schools due to the New Zealand Wars marking a breakdown in Māori/Pākehā relations (Ka'ai-Mahuta, 2011; Simon, 1990). Māori parents were interested in having their children learn English and access European knowledge that would be useful to the advancement of their communities, but they were frustrated with the inadequate and basic standards of the schools that pushed “industrial training,” essentially preparing students to be laborers in a Pākehā dominant society (Simon, 1990). Short fallings of the schools included insufficient food and clothing, overworking of the pupils, excessive punishment and over strict discipline, and substandard teaching. Despite these inadequacies and the criticism of missionary schools forcibly assimilating Māori, it is key to note that in this Era of Wana‘ao Māori continued to gain interest in schooling, and within a decade of the 1830s, would become highly literate, more so than the population of the United Kingdom (Ballantyne, 2011; Derby, 2021; Ka'ai-Mahuta, 2011; Simon, 1990).

What took Europe over two millennia to accomplish could be achieved – *had* been achieved – in New Zealand in a mere twenty-five years: the reduction of speech to alphabetic forms, an ability to read and write them, a readiness to shift from memory to written record, to accept a signature as a sign of full comprehension and legal commitment, to surrender the relativities of time,

²³⁷ Thomas Kendall was responsible for compiling “a rudimentary list of letter forms, which was then sent to Samuel Lee, Professor of Arabic at Cambridge University. Kendall, together with two Māori chiefs, Hongi Hika and Waikato, travelled to England in 1820 and produced ‘A grammar and vocabulary of the language of New Zealand’” (Derby, 2021, p. 2). For further detail on the development of a Māori orthography, see McKenzie (1985). *Oral culture, literacy & print in early New Zealand: The Treaty of Waitangi*.

place and person in an oral culture to the presumed fixities of the written or print word. (McKenzie, 1985, p. 10)

This demonstrates that the foundations laid by Māori traditional education systems allowed them to easily take on new knowledge and to pass it on throughout the wider society (Ballantyne, 2011; McKenzie, 1985; Moon, 2016). Bishop Pompallier²³⁸ once remarked about the Māori:

They easily learn to read and write without the necessity of constant teaching. It is only necessary to give them a few leaflets of easy reading, and to write some characters on bits of slate to enable them to read and write their own language within three months. (as cited in Parsonson, 1967, p. 49)

“Learning that occurred in schools flooded into communities; the more literate Māori readers became, the more their perceptions and knowledge expanded, and the more printed materials fostered the broadening of their horizons, the higher the demand for these materials became” (Derby, 2021, p. 4).

In a short period of time, Māori became highly adept at navigating Pākehā structures. The mid-1800s saw more than 40 Māori-language newspapers launched. While many of the earlier newspapers were published by the colonial government for colonizing purposes, “from 1862, Maori-owned newspapers flourished. The medium was used to apprise the government of Maori opinion, to unify Maori thought and action, particularly in regard to land, and to educate Maori about their own society and the world” (Curnow, 2002, p. 17). Simon (1990) provides the following analysis of shifts from this period:

Of particular significance in this early period was the development of a new institution – the native school – which involved discussion, study, reading and copying of scriptural material. This focus on literacy, the Bible and European values was to create a hiatus in Maori cultural continuity, with traditional lore and values being largely pushed to the margins. While by 1850 the attention of the schools was redirected towards traditional knowledge, it was never fully regained. A further radical effect of literacy was that it created new status positions within Maori society. ‘Slaves’, people displaced through intertribal wars, responded to the missionaries’ evangelizing, perceiving literacy as a means of regaining their lost prestige. Thus, notes Jackson, ex-slaves were in the vanguard of Christian teaching and instruction in the skills of literacy. This would lead to significant changes in the traditional status system. (p. 65)

It is important to note that in this Era of Wana‘ao, Māori were largely in control of changes taking place and excelled at interpreting and adapting to the Pākehā world (Salmond, 1985; Simon, 1990; Stevens, 2010). Salmond (1983) explains:

²³⁸ Jean Baptiste Pompallier (1801-1871) was from France. He arrived in New Zealand in 1838 after being consecrated a Bishop in 1836 with responsibility for Western Oceania.

As the European settlement of New Zealand got under way, many Maoris learned European technological skills and how to read and write; they read newspapers and the Bible, and questioned missionaries and other travellers intently about European beliefs and practices. At the same time Europeans (often the same missionaries and travellers) wrote accounts of Maori life which were published first in Europe and later in New Zealand, for enthusiastic audiences fascinated by “Savage Life and Scenes.” In all of this mutual scrutiny, however, there was one critical difference – while Maoris learned from Europeans and gradually adopted some European practices, Europeans were quick to condemn any of their fellows who returned the compliment. (pp. 312-313)

Māori demonstrated that they were able to function at a high level in both te reo Māori and English via oral and written forms and that their education systems provided a foundation to easily take on and adapt new knowledge to the changing environment. Had it not been for the inability of Pākehā to see beyond their pre-formed notions of racial and cultural superiority, dogmatic Christian worldviews, and self-centered political and economic interests, there might have been immense opportunity to develop an education system that supported cultural pluralism bringing out the best of both worlds.

Era of Kahikole (Rampant Assimilation)

As new societal structures emerged, settler colonizers would use strategies of forced assimilation to bring Indigenous peoples into Western ways (Jackson, 1992; Waziyatawin & Yellow Bird, 2012; Wilson-Hokowhitu & Goodyear-Ka‘ōpua, 2019). Kawai‘ae‘a et al. (2018) explain that the shift from Rising Colonialism to Rampant Assimilation saw settlers gain immense political and legal standing, steadily taking over control of the government, the economy, education, and society at large and further acquiring and settling Indigenous land, many times through nefarious means. Benham (2007)²³⁹ explains that the assimilation policies of schools in this era “replaced the mother tongue as the medium of learning and governance, introduced curriculum and teaching tools that devalued metaphor and spirituality as key elements of indigenous-medium knowledge, and disrupted the intergenerational transmission of knowledge” (p. 7).

In Hawai‘i, the US territorial government put in place after the illegal overthrow of the Hawaiian Kingdom would move quickly to Americanize the Native population as well as the growing non-White population of plantation laborers (Benham & Heck, 2013; Taira, 2018). An elite, White oligarchy would consolidate power and use the education system to ensure their domination over non-Anglo populations. “Underlying educational policy during this period was the belief that Americans (who dominated both government and business) should control the education and certification of teachers, the curriculum, and the finance and governance of schools” (Benham & Heck, 2013, pp. 127-128). There would be a heavy push to eradicate

²³⁹ Maenette K. P. Ah Nee-Benham is a Kanaka Maoli scholar, educator, and university administrator.

Indigenous language and associated cultural practices and beliefs by actively discouraging and outright banning their use through education policies and the promotion of Western modes of education.

Bishop and Glynn (2003)²⁴⁰ explain that the official New Zealand government policies from 1844 to 1960 were focused on forced assimilation of Māori utilizing myths of Māori inferiority and social pathology in order to uplift a Western nation-state model. Matthews and Jenkins (1999)²⁴¹ explain:

Education policies for Maori were to reflect settler views about what non-European populations should be taught in order to better bring them into line with accepted European societal norms. This goal was reflected as early as 1844 when the State made clear what schooling for Maori was to be all about. They were to assimilate as speedily as possible the habits and usages of the native to those of the European population [The Native Trust Ordinance, 1844]. (p. 340)

The Native Schools Act 1867 would mark the beginning of an English only policy in New Zealand schools. Section 21 states, “No school shall receive any grant unless it is shown...that the English language and the ordinary subjects of primary English education are taught by a competent teacher and that the instruction is carried out in the English language as far as practicable” (Native Schools Act 1867). By the turn of the century, te reo Māori had been banned from school grounds, a prohibition often enforced by corporal punishment²⁴² (Walker, 1990). Similarly, the Laws of the Republic of Hawai‘i issued June 8, 1896, would effectively ban ‘ōlelo Hawai‘i in schools leading to the next four generations of Hawaiians not hearing their mother tongue spoken in schools. Chapter 57, Section 30 stated “The English language shall be the medium and basis of instruction at all public and private schools...Any schools that shall not conform to the provisions of this Section shall not be recognized by the Department” (Laws of the Republic of Hawaii 1896).

Settler colonial education systems in this era worked to erase Indigenous identity while also aspiring to create social control through the establishment of racist, patriarchal, hierarchical structures where Indigenous and other non-European people would be relegated to lower social classes (Benham & Heck, 2013; Matthews & Jenkins, 1999; Walker, 1990). Assimilation policies would see a strong push to keep Indigenous students out of tertiary institutions by promoting industrial, agricultural, and vocational education, effectively preparing them for low-wage, manual jobs. Straton explains that “By combining policies of manual training, remedial

²⁴⁰ Ted Glynn is a Pākehā academic focused on education.

²⁴¹ Kay Morris Matthews is a Pākehā research professor focused on women’s issues. Kuni Kaa Jenkins is a Māori (Ngāti Porou) educational researcher and professor in education.

²⁴² It is a common story among Indigenous peoples of this era to be punished and humiliated for speaking their mother tongue.

education, and Americanization, they [Hawai'i Territory leaders]²⁴³ sought to produce a compliant workforce and docile citizenry that served the economic and political interests of Hawai'i's oligarchy" (Taira, 2018, p. 372). In 1900, the Manual and Technical Instruction Act was introduced in New Zealand offering schools money in exchange for the establishment of more "practical subjects."

The advocacy of a more practical curriculum was to prepare Māori for staying in their own communities rather than to equip them with professional skills whereby they could compete with Pakeha for white-collar jobs in the expanding bureaucratic, commercial and professional sectors in large towns. (Matthews & Jenkins, 1999, p. 343)

In Aotearoa, the 1960 Hunn Report²⁴⁴ highlighted "structural gaps that pushed Māori into an underclass of manual workers" (Hutchings & Lee-Morgan, 2016, p. 30). The education systems strategically and systemically worked to forcibly assimilate Indigenous peoples into Western society while at the same time ensuring they not gain access to positions of power (Hill, 2009; Hutchings & Lee-Morgan, 2016; Taira, 2018).

These strategies would chip away at Indigenous confidence over decades of racist rhetoric claiming Indigenous inferiority (Battiste, 2011; Nandy, 1983; Thiong'o, 1986). While the ideology and language would shift from defining Indigenous peoples as genetically and intellectually inferior (theories of Social Darwinism and polygenesis racism) to deficit theories promoting cultural insufficiencies, the continued psychological bombardment would see Indigenous communities lose faith in themselves and abandon their language and cultural practices (Bishop & Glynn, 2003; Taira, 2018). G. Kanahale (1986)²⁴⁵ explains the shift in Hawaiian consciousness:

Thus, in time, many Hawaiians began to believe the unthinkable...Hawaiians were inferior, stupid, irrational-indeed, heathen and savage. This process of betrayal was abetted by the gradual alienation from their myths, rituals, priests, and gods, and by their own demoralization as a result of relentless diminution in their numbers and their economic and political power. One of the greater tragedies in our history lies in the fact that many post contact Hawaiians believed in their racial and personal inferiority and therefore were ashamed of their ancestor's practices and ideas. (pp. 26-28)

Jackson (2016) states that "we [Māori] had to be taught to think that we did not possess 'real' knowledge or even a real intellectual tradition. Colonisation worked to change our minds to believe that knowledge and education only resided in the systems and pedagogy brought from

²⁴³ Brackets added for clarity.

²⁴⁴ The Hunn Report would become one of the most famous documents detailing Crown-Māori relations. For further details, see Hill (2009) *Māori and the State: Crown-Māori relations in New Zealand/Aotearoa, 1950-2000*.

²⁴⁵ George Hu'e'u Sanford Kanahale (1930-2000) was a Native Hawaiian activist, historian, and author.

elsewhere” (p. 39). The Disempowerment Era would see Indigenous identity and knowledge pushed to the brink of extinction.

4.1.3 Era of Kahikū: Regenerated Power

The Disempowerment Era leading up to the 1960s would see systematic and sustained efforts by Euro/American settler colonial powers to extinguish Indigenous identity and knowledge systems through processes that would intentionally separate Indigenous peoples from their land, language, culture, communities, and history by dispossessing them of their *ea/tino rangatiratanga* and promoting cognitive imperialism (Battiste, 2000; Kawai‘ae‘a et al., 2018; L. T. Smith, 2012). However, following World War II there would be a rise of global resistance to colonization and its oppressive and inequitable structures. This period would see a dramatic increase in scholarship and attention focused on re-evaluating the morality of the origins of colonial nations and the impacts of colonization through a critical lens (Burton, 2003).

On the international stage, the UN would adopt the *Declaration on Decolonization* in 1960 providing a framework for non-self-governing territories seeking independence to renegotiate political agreements with colonial powers²⁴⁶. The 1960s would become a powder keg of social and political activism around international liberation struggles. In the United States, anti-Vietnam War protests raged, and the Civil Rights and Feminist movements exploded onto the streets (Kanahele, 1979; McGregor, 2010). This would feed the Era of Kahikū, or Indigenous Regenerated Power, “marked by advocacy and protest by natives for control over systems that were once under the authority of their ancestors – education, land use, traditional knowledge, language revitalization” (Kawai‘ae‘a et al., 2018, p. 6) and a revival of Indigenous identity, spirituality, and associated socio-political systems and structures (Alfred, 2005). The Kahikū Era was supported in part by mass migration into urban centers providing greater access to information and education institutions, expanded social networks, and a critical mass for organizing. The urbanization process would bring people together and create a new generation of leaders, yet it would also further distance Native Hawaiians and Māori from their *kulāiwi/ipukarea* (ancestral homelands), *kūpuna/tīpuna*,²⁴⁷ and traditional practices and languages while increasing pressure to assimilate into Western culture (Stevens & Paterson, 2011; Te Rito, 2008; Walker, 1984).

Because of these pressures, along with the persistent eroding of Indigenous land rights due to rampant development, on-going racism, and unfair labor practices, Indigenous resurgence saw the discontent of younger generations turn to political and social activism, while simultaneously

²⁴⁶ Officially known as the *Declaration on the Granting of Independence to Colonial Countries and Peoples* [General Assembly Resolution 1514 (XV)] or as the *Declaration on Colonial Independence*.

²⁴⁷ This is not only in reference to living elders, but also spiritual elders not existing on the physical plane and ancestral relations found in the natural environment.

seeking out traditional practices, elders, and alternative historical resources for answers on how to re-claim Indigenous identity (Kanahele, 1979; McGregor, 2010; Walker, 1984)²⁴⁸. McGregor (1980) explains that in Hawai‘i:

...many aspects of the traditional Hawaiian lifestyle which had been organized around taro cultivation and fishing had been passed down and perpetuated from generation to generation in isolated areas. Given the historical roles that these rural communities played as a refuge for those continuing to live according to the traditional Hawaiian lifestyle, the destruction of these areas to make way for resort or subdivision developments was considered tantamount to the destruction of the last remnants of the Hawaiian culture and lifestyle. (McGregor, 1980, pp. 36-37)

Walker (1984) details the Aotearoa context stating:

The erosion of Maori land rights by a century of legislation under the Maori Land Court, the Public Works Act, the Rating Act and the Town and Country Planning Act fuelled Maori anger, as these laws continued to alienate what was deemed to be the “last three million acres” of Maori land. Although localised Maori land grievances were common enough, the seventies saw these grievances welded into a cohesive Maori land-rights movement under the name of Matakite o Aotearoa (the seers of prophetic vision). In 1975, Matakite led a Maori Land March of 30,000 people to Parliament under the slogan “Not One More Acre of Land” (to be alienated). (p. 277)

Indigenous resistance to colonialism has been persistent and long-standing. In 1897-98, the Hui Hawai‘i Aloha ‘Āina collected over 21,000 signatures representing over 95% of the adult Native Hawaiian population for the Kū‘ē Petitions protesting the illegal annexation of the Kingdom of Hawai‘i by the United States (Silva, 1998). The Kīngitanga Movement saw Māori tribes unite under the leadership of an elected monarch in 1858 and lead protests to increasing British settlement and land sale conflicts (Wirihana & Smith, 2019). These resistance movements were met with intense oppression including the threat of or use of violence by the respective settler colonial governments leading to the repression of Hawaiian and Māori language and culture. But the Era of Kahikū would see Indigenous identity re-emerge generating collective and sustained momentum to penetrate mainstream institutions and society at local, national, and international levels. It was deemed that armed struggle would be futile, so Indigenous activists and allies attacked the settler colonial system through all other avenues available. Corntassel (2012)²⁴⁹ explains:

²⁴⁸ George Kanahele (1979) said “I asked the librarians in the Hawaiian Room at the main branch of the State Library and in the Hawaiian Collection at Hamilton Library, University of Hawaii and the State Archivist whether they have noticed any increase by the public in the use of material relating to Hawaiians. “No question,” they said. The increase in recent years is anywhere from two to four times. Not only librarians, but kupuna are being sought out to tell what they know about events, people, songs, things--anything about the past. I’m not so sure how all the tutus feel about all this attention, but it is good to know that some are willing to share their secrets” (p. 7).

²⁴⁹ Jeff Corntassel is a Tsalagi (Cherokee Nation) professor and educator.

By focusing on “everyday” acts of resurgence, one disrupts the colonial physical, social and political boundaries designed to impede our actions to restore our nationhood. In order to live in a responsible way as self-determining nations, Indigenous peoples must confront existing colonial institutions, structures, and policies that attempt to displace us from our homelands and relationships, which impact the health and well-being of present generations of Indigenous youth and families. (pp. 88-89)

No modern institution was safe from pressures to decolonize, and the surge of Indigenous and decolonial research began offering counter-narratives to Eurocentric myths and powerful knowledge for resistance that bolstered Indigenous confidence and pride. Walker (1984) describes a new wave of Māori activism²⁵⁰ characterized by:

Demonstrations and acts of civil disobedience, which often lead to arrest, in order to dramatise their struggle. In court, they go on the offensive by defending themselves and challenging their accusers face to face rather than per medium of a third party. In their submissions, they take the opportunity to make political points, and generally challenge the fairness of the judicial system, by accusing police witnesses of lying, and judges of accepting their lies. (p. 278)

Indigenous people were adamant to regain control of their identities and destinies and, along with allies, would begin to penetrate political and social institutions in attempts to dismantle the house of the oppressor, brick by brick.

Indigenous resurgence movements rekindled interest in re-membering, re-connecting, and re-viving all aspects of Indigeneity (Ka'ai-Mahuta, 2010; Wilson, 2008). Williams et al. (2021) explain that the Hawaiian Cultural Renaissance focused on restoring pride in Hawaiian identity through reviving “The Hawaiian language, hula, traditional healing, creative arts, ocean voyages by celestial navigation and canoe building (e.g., Hōkūle‘a), history and genealogy...the resurgence of symbols (e.g., Hawaiian Kingdom flag) portraying Hawaiians as proud, strong, capable people” (pp. 6-7). It was a process of regenerating Indigenous nationhood not only focused on Western concepts of rights, but rooted in responsibility-based practices (Corntassel, 2008). While there was much needed attention on restoring political and legal sovereignty and returning land rights to natives (Tuck & Yang, 2012)²⁵¹, Duran (2006) speaks to the critical

²⁵⁰ “This new wave of Maori activists, known under various guises as the Waitangi Action Committee, He Taua, Maori People’s Liberation Movement of Aotearoa, and Black Women. These groups, domiciled in Auckland, claim to be discrete entities but have a considerable overlap in membership. Their political ethos is based on a liberation struggle against racism, sexism, capitalism and government oppression. While the rhetoric of these groups in their newsletters is couched in revolutionary terms, their activism embraces all tactics in the repertoire of activists the world over, but stops short of armed revolution. Their conception of revolution is social change now, as against the slow process of evolutionary change” (Walker, 1984, p. 277).

²⁵¹ Tuck & Yang (2012) are often cited for their influential article *Decolonization is not a metaphor* where they state “Decolonization brings about the repatriation of Indigenous land and life; it is not a metaphor for other things we want to do to improve our societies and schools. The easy adoption of decolonizing

component of healing the soul wound imposed through the multi-generational trauma of colonialism. In the Hawaiian context:

...there were issues common to all of the movements – protection of Kanaka ‘Ōiwi ancestral and national lands and the cultural and natural resources of these lands. *Aloha ‘āina*, love and respect the land, and *mālama ‘āina*, take care of the land, were central organizing themes uniting the various organizations. (McGregor, 2010, pp. 313-314)

While restoring legal rights and returning of land is critically important, the focus on re-viving spiritual connections to, responsibility for, and relationships with ‘āina/whenua and all associated cultural practices has supported efforts to heal soul wounds.

This healing is intrinsically linked with the restoration of the language. G. Kanahēle (1979) notes, “One of the most fundamental givens of a culture is its language, and no culture can long survive, let alone achieve a renaissance, without its language being spoken and understood” (p. 6). In Hawai‘i, the ‘ōlelo no‘eau, *I ka ‘ōlelo no ke ola, i ka ‘ōlelo no ka make* (Life is in speech, death is in speech), speaks to the importance of the language. In the Māori context there is the whakataukāki, *Ko taku reo taku ohooho, ko taku reo taku mapihi mauria* (My language is my awakening, my language is the window to my soul). Many Indigenous languages were on the verge of extinction in the 1970s due to Eurocentric education practices including “assimilation, cultural invasion, cultural subordination, language domination, hegemony, the curriculum, class structures, racism, meritocracy, intelligence testing, negative teacher expectations” (Ka'ai-Mahuta, 2010, p. 135). “In the early 1980s, the Hawaiian language had reached its low point with fewer than 50 native speakers of Hawaiian under the age of 18” (Kawai‘ae‘a, 2007, p. 183). “By 1979...the loss of *te reo Māori* was so great that it was believed that it would suffer language death” (Walker, 1990, pp. 147-148).

In 1953, only 26 percent of Māori children could speak their language. That figure was only 5 percent in 1970, when Ngā Tamatoa²⁵² was formed. Surveys conducted across the country about the use of language in Māori households found that in many areas, there were no children who could speak the language. (Tahana, 2022)

discourse by educational advocacy and scholarship, evidenced by the increasing number of calls to “decolonize our schools,” or use “decolonizing methods,” or, “decolonize student thinking”, turns decolonization into a metaphor. As important as their goals may be, social justice, critical methodologies, or approaches that decenter settler perspectives have objectives that may be incommensurable with decolonization” (p. 1).

²⁵² Ngā Tamatoa, or the Young Warriors, was a Māori activist group that emerged in the 1970s. Its main focus was restoring and upholding Māori rights under Te Tiriti and to restore Māori land, language, and culture by fighting racial discrimination and injustices perpetrated by the New Zealand Government.

This spurred Hawaiians and Māori to begin an active process of removing the shackles of cognitive imperialism and healing soul wounds by reconnecting to mo‘okū‘auhau/whakapapa through the reclamation of their Native tongues.

To confront impending language death, address systemic oppression in the education system, and provide a safe-haven for ‘ohana/whānau and their keiki/tamariki, Indigenous peoples would take radical steps to design Indigenous education pathways (Asensio, 2019; Smith, 1989). (Wilson & Kamanā, 2001) language primary and secondary schools (*ka papahana kaiapuni/Kura Kaupapa Māori*), Hawaiian and Māori-focused education programmes, and the development of tertiary level classes, departments, programs, and degrees (Asensio, 2019; Hutchings & Lee-Morgan, 2016; Office of Hawaiian Affairs, 2017; Smith, 1997)²⁵³. These movements were spearheaded by community-based activism and would lead to structural changes at all levels through hard fought battles in the settler colonial governance systems. While this era has seen an increase in access and opportunities, Hawaiian and Māori immersion schooling in 2023 still only made up approximately 2.2% of education in Hawai‘i and 3.1% in Aotearoa, and mainstream education still struggles to incorporate Indigenous education in meaningful and authentic ways not dictated or controlled by the settler colonial structure of education (Education Counts, 2023; Hawai‘i State Department of Education, 2023). This turns us to current-day issues and the role mainstream education is to play in an Era of Kaulolo, or Re-empowered Indigenous Identity.

4.1.4 Era of Kaulolo: Empowered State

Kawai‘ae‘a et al. (2018) define an Empowered Era as, “A future state where natives once again control the systems that sustain their well-being. During this era, native self-determination over government, economy, society, family life, and other systems ensure continued strengthening of their Indigeneity and overall well-being” (p. 6). It has been clearly articulated by Indigenous peoples through the intense and wide-spread collective resurgence of the past half century that there is a deep *‘i‘ini/matenui* (desire) to move into an Empowered State that sees Indigenous peoples back in control of their destinies and able to re-enact their comprehensive and holistic forms of education. Corntassel (2012) promotes using a lens that looks at decolonization and resurgence as interrelated actions and strategies so that as we tear down old systems, we build new ones that “reclaim and regenerate one’s relational, place-based existence” (p. 88). Tuck and Yang (2012) proclaim that decolonization cannot be a metaphor for social justice but must focus on repatriating Indigenous land while Corntassel (2012) argues that it should move beyond a sole focus on rights through the nation-state systems to embrace “sustainable self-determination” that is premised on a responsibility-based movement; “a daily existence

²⁵³ See chapter 1 for a description of how Hawai‘i and Aotearoa’s language revitalization movements grew together.

conditioned by place-based cultural practices” (p. 89). Both calls are valid and require one another for Indigenous resurgence to be successful, and neither can be successful without those in positions of power giving way and supporting an Indigenous futurity.

There are calls for an end to the settler colonial nation-state as we know it. It is clear that the cultural constructs and associated socio-political institutions of the settler colonial governments of Hawai‘i and Aotearoa are not equipped to allow for practices of *ea/tino rangatiratanga* to come to fruition because of their inability to unequivocally denounce cognitive imperialism and comprehend and enact an ecology of knowledges. There are no historical precedents from a European context to demonstrate this that I have been able to identify. The reliance on a DIE cultural construct does not know how to function in this way. To even begin a fruitful discussion on land restoration and sustainable self-determination there must be a collective societal agreement between settlers and Indigenous peoples to deconstruct the settler colonial state. As A. Smith (2005) writes, “when we do not presume that [settler colonial states] should or will always continue to exist, we create the space to reflect on what might be more just forms of governance, not only for Native peoples, but for the rest of the world” (p. 311). In this process of tearing down and rebuilding, or decolonizing and indigenizing society, my question is what is the role of non-Indigenous *kumu/kaiako* and TEPs?

4.2 Transformative Allyship

If I am not what I've been told I am, then it means that you're not what you thought you were either.

-James Baldwin

Why is it critical to explore the concept of allyship in the context of Indigenous resurgence in Hawai‘i and Aotearoa? Because Haole/Pākehā hold power by dictating the lives worth living, and the worldviews, values, and associated institutions they have created and uphold are the major barrier to an Indigenous futurity (Battiste, 2011; Bishop & Glynn, 2003; Cornassel, 2012; Freire, 1972; Goodyear-Ka‘ōpua & Kuwada, 2018; Mikaere, 2011; Tuck & Yang, 2012). Mainstream education continues to be defined and controlled by Eurocentric foundations setting the parameters for what is permissible and expected. The barriers that the Indigenous education movement encounters as tributaries to the mainstream are immense and detrimental to the context of education for everyone in the system, and it is only possible for transformative change to occur if the majority, or mainstream, can understand, value, embrace, and make space for an ecology of knowledges with a foundation in local, Indigenous contexts. In her conversation on the lives of American women, Lorde (1984)²⁵⁴ provided a profound analogy that is applicable in an Indigenous education space stating, “For the master’s tools will never

²⁵⁴ Audre Lorde (1934-1992) was an African American writer, professor, philosopher, intersectional feminist, poet and civil rights activist.

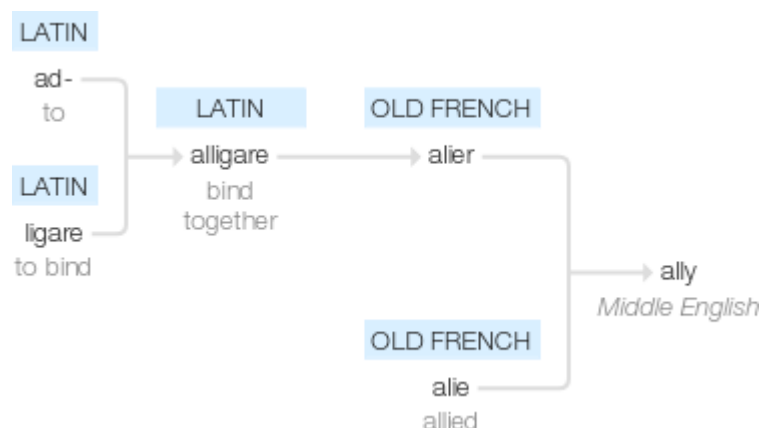
dismantle the master’s house. They may allow us temporarily to beat him at his own game, but they will never enable us to bring about genuine change” (p. 2). This approach was utilized by the leaders of the Kōhanga Reo and Pūnana Leo movements who took the education of their children into their own hands and ignited a movement to revitalize Indigenous language and culture through the development of an Indigenous-led education system.

Despite being in an Era of Regenerated Indigenous Power as defined by the IET, an empowered state is impeded by DIE cultural constructs, and it has been continually demonstrated that an empowered state cannot be achieved using Western constructs. Many of the problems experienced by Indigenous peoples are a “White” problem originating from deep-rooted cultural insecurity stemming from broken and forgotten identities and the faulty myths they rest on (Diangelo, 2018; Mikaere, 2011; Milne, 2009; Walker, 2004). Because of the distorted worldviews perpetuated by inaccurate and misleading historical cultural narratives accompanied by deep-seated insecurity and the desire to hold onto privilege begotten through illegitimate means as well as the inability to value and understand Indigenous concepts, many of us are fearful to relinquish power and control because we are unable to envision another way to live. This is why our education systems should invest in decolonizing and indigenizing, which requires collaboration by non-Indigenous kumu/kaiako who make up the majority of the workforce in schools, teacher training programs, and at the system level.

The blurry, fine line of allyship – of being a Haole/Pākehā supporting Indigenous aspirations – is not an easy one to walk. To assist this process, it is important to discuss the concept of allyship and its implications by unpacking the definition (see Figure 4.6).

Figure 4.6

Origin of the Word Ally



Note. Image reproduced from Oxford Languages, 2023.

Oxford Languages (2023a) defines ally as:

1. A person or organization that cooperates with or helps another in a particular activity.

2. A person or organization that actively supports the rights of a minority or marginalized group without being a member of it.
3. Combine or unite a resource or commodity with (another) for mutual benefit.
4. Side with or support. (n.p.)

The first recorded use of the word allyship came in 1849, although it was not regularly used until after 2000 when its usage exploded demonstrating a shift in consciousness by the mainstream (Merriam-Webster, N.d.; Oxford Languages, 2023b). There are varying definitions of allyship with similar meanings but also slight distinctions (see Table 4.8).

Table 4.8

Definitions of Allyship

Dictionary Source	Definition
Dictionary.com	the status or role of a person who advocates and actively works for the inclusion of a marginalized or politicized group in all areas of society, not as a member of that group but in solidarity with its struggle and point of view and under its leadership
Oxford English Dictionary	active support for the rights of a minority or marginalized group without being a member of it
Cambridge Dictionary	the quality or practice of helping or supporting other people who are part of a group that is treated badly or unfairly, although you are not yourself a member of this group
Merriam-Webster	the state or condition of being an ally: supportive association with another person or group; such association with the members of a marginalized or mistreated group to which one does not belong
Oxford Learner's Dictionary	the state of being an ally (= a person who helps and supports somebody) to a particular group of people that you yourself do not belong to, in order to help ensure their basic rights and ability to be happy and successful in society
Macmillan Dictionary	the condition of being actively supportive, especially to people and groups that suffer discrimination

Note. These definitions were taken from the online dictionaries in November 2023.

Brown and Ostrove (2013)²⁵⁵ express that:

Allies are people willing to take action, either interpersonally or in larger social settings, and move beyond self-regulation of prejudice. In this way, two characteristics appear to separate allies from low-prejudice individuals, namely allies' desires to promote social justice actively and their willingness to offer support to nondominant people. (p. 2212)

²⁵⁵ Kendrick Brown is an African American researcher and education administrator. Joan Ostrove is an American (ethnic identity unclear) professor.

In examining the etymology of the word ally, it is closely related to alloy, a substance intimately mixed by fusion, yet the definitions of ally do not explicitly state that the ally is fundamentally changed or transformed in the work of allyship. I would argue that for true allyship to occur, the ally, who by definition holds privilege, must be willing to go through a transformative process – to deprogram and reprogram their cultural constructs – in order to not simply include minority groups and support their rights in a Western dominated society, but to actively participate in the creation of an Indigenous futurity built on acts of reciprocity that allows for a dismantling of the Eurocentric systems of power and a rebuilding of models steeped in partnership, protection, and participation. It is not simply about making room at the table for disenfranchised people to eat what you serve, but allowing *ea/tino rangatiratanga*, for disenfranchised people to serve their food at a table they have built and set. The concept of allyship needs to move beyond simple inclusion to embody the aspects of decolonization and indigenization that are about transforming, healing, and restoring the diverse ways that people choose to live. It goes beyond a “savior” mentality to taking ownership and responsibility for the ways in which the ally is privileged and how society continues to enact colonial constructs rooted in modern times.

This is aptly described by Glynn (2013) as *me nohotahi, mahitahi, haeretahi tatou* translated as “live, work, and journey together as one people” (p. 35). Glynn, a Pākehā with over 20 years of collaborative research partnerships with Māori, explains that part of that journey is related to whakapapa and “to know who are the particular ancestors we have descended from and who stand before us, what lands and landscapes those ancestors are linked to, and how we represent ourselves in Māori cultural contexts” (Glynn, 2013, p. 36). This is transformative because whakapapa is not simply knowing your genealogy, which in a Western construct is associated with property and inheritance rights and has been used as a tool for power, control, and dispossession, but to understand it through an Indigenous lens.

Indigenous genealogies encompass complex layers of connection within and between human, environment, and spirit realms. The collective genealogies that underpin Indigenous identity thus reach far beyond ancestral lineage to include our creation stories, relationships with land, water, plants, animals and cycles of nature, protocols for ethical behaviour and imaginings of future descendants alongside memories of past ancestors. (Mahuika & Kukutai, 2021, p. 1)

A massive challenge for settlers is that much of their whakapapa has been lost, forgotten, burned, and buried over the successive generations that birthed the colonial constructs that they then traveled to the “New World” with, which explains where some of the deep seated insecurity comes from – many of us do not know who we are or what our culture is other than the colonial culture that we have been required to take on and uphold. Many times, we left because we were fleeing oppressive situations in our home country that were detrimental to our kinship relations including relationships to land. In her review of 14th century Europe, the

century preceding the creation of the Doctrine of Discovery²⁵⁶ that would set the foundations for European colonialism, Tuchman (2011)²⁵⁷ details “a violent, tormented, bewildered, suffering and disintegrating age, a time, as many thought, of Satan triumphant” (p. xiii), which included the Black Death (1346-1353)²⁵⁸. Leaving to become a colonist was not necessarily a choice to take a joy ride to a fun, new destination, but an act of survival and a quest for a better life. Kupperman (1979) notes:

Death was ever-present for early colonists in America. Mortality rates for Jamestown in its early years were catastrophic. At the end of its first year, 1607-1608, thirty-eight of the original 108 settlers were alive. The winter of 1609 was the notorious starving time in Virginia, when the population dropped from 500 to sixty in six months. During the period 1619 to 1622, when the Virginia Company poured colonists into Virginia at a massive rate, the mortality rate was once again high. The company sent 3,570 people to America during these three years, making a total population, with the 700 already there, of 4,270. Three thousand colonists died during these three years. At least 6,000 people went to Virginia between 1607 and 1624. In 1625, there were 1,200 people there. Virtually every letter from Virginia during this period speaks of the helplessness the colonists felt before the phenomenon of widespread deaths. (p. 24)

Additionally, it is noted that many of those that left their homelands in this time did not do so by choice. “One third to half of the European population in Colonial Era America came in as indentured servants, apprentices, or convicts” (Budge & Heckscher, 2022, p. 1). My own eponymous ancestor, Jeffrey Ferris, an Englishman from Leicestershire, came to North America in 1628 after being convicted as a political dissident and given the choice of being hung, drawn, and quartered or banished to the Massachusetts Bay Colony as an indentured servant (Ferris, 2020).

Upon arriving to new shores, many chose to recreate themselves and forget their pasts. In their book, *Settlers: New Zealand immigrants from England, Ireland & Scotland, 1800-1945*, Phillips and Hearn (2008) note, many Pākehā “remain surprisingly ignorant of their own particular immigrant ancestors” (p. 3). As Pākehā dig into their historical narratives, many find that their ancestors were fleeing dire situations such as starvation, stigma of illegitimacy, disownment by family, abusive relationships, financial crisis, political and religious persecution, and so on. Due to the high rates of illiteracy amongst immigrants and the logistical challenges of staying in communication, many would break ties with their home country and bury stories of their past.

²⁵⁶ Miller (2005) explains, “The Doctrine of Discovery is one of the earliest examples of the development of international law, that is, the accepted legal principles that apply to the conduct of nations vis-h-vis other nations. The Doctrine was developed by European, Christian countries to control their own actions and conflicts over exploration, trade, and colonization of non-European countries and was used as justification for the domination of non-Christian, non-European peoples” (p. 8). For further detail, see Miller (2005) *The Doctrine of Discovery in American Indian law*.

²⁵⁷ Barbara Tuchman (1912-1989) was an American historian and author. Ethnic background could not be identified.

²⁵⁸ The Black Death plague killed an estimated 25 million people, almost a third of Europe’s population.

This cut from the home country included something as permanent as changing your name to find greater acceptance and avoid persecution in the new country. My paternal grandfather was on the petition submitted by my great grandfather to the City Court of New York in 1930 which officially allowed for the change of our surname from Worschelevsky to Worchel. I did not realize the gravity of this change until hearing a talk on mana by Uncle Earl Kawa‘a²⁵⁹ in 2013 where he expressed that a person’s greatest possession, where their greatest mana derived, was in their *inoa*, their name. This became more apparent when looking at practices of Hawaiians and Māori to carefully memorize names of ancestors back to creation. While many individuals left behind much of their ancestry, sadly, they carried with them and enacted the cultural constructs that led to them fleeing in the first place (Menakem, 2017). Resting on the Doctrine of Discovery claiming European superiority, they embellished false narratives and created a complex set of cultural falsities and associated structures allowing for the inhumane acts of colonization and settler colonization to occur.

With a shift in global consciousness worldwide seeing a wave of movements supporting Indigenous rights, many White settlers are questioning our role in global constructs of domination and oppression. The faulty narratives we have been fed from birth are showing major cracks. In 1989, Peggy McIntosh²⁶⁰ published *White privilege: Unpacking the invisible knapsack* where she identified specific ways that her Whiteness afforded her privilege in her daily life. She continued to publish on the topic explaining:

I think whites are carefully taught not to recognize white privilege, as males are taught not to recognize male privilege. So I have begun in an untutored way to ask what it is like to have white privilege. I have come to see white privilege as an invisible package of unearned assets which I can count on cashing in each day, but about which I was ‘meant’ to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools and blank checks. (McIntosh, 1992, p. 30)

McIntosh’s analysis spawned immense debate and research on the area, including the coining of the term “Pākehā Paralysis” by Tolich (2002) in Aotearoa defined by Hotere-Barnes (2015) as:

Emotional and intellectual difficulties that Pākehā can experience when engaging in social, cultural, economic and political relations with Māori because of a fear of getting it wrong; concern about perpetuating Māori cultural tokenism; negative previous experiences with Māori; a confusion about what the ‘right’ course of action may be. (p. 41)

²⁵⁹ Earl Kawa‘a is a Kanaka Maoli from Moloka‘i and a Hawaiian cultural specialist at Kamehameha Schools.

²⁶⁰ Peggy McIntosh is a Caucasian American feminist, anti-racism activist, scholar, speaker, and senior research scientist of the Wellesley Centers for Women credited with coining the term “White privilege.”

This work dovetails with the decolonizing and Indigenous methodologies movement calling for researchers to seek out “knowledge that documents social injustice, that recovers subjugated knowledges, that helps create spaces for the voices of the silenced to be expressed and ‘listened to’, and that challenges racism and oppression” (L.T. Smith, 2012, p. 199) and for Haole/Pākehā researchers and educators to address Eurocentric supremacy by reflecting critically on their role in perpetuating unjust structures and focus on actively dismantling those structures, cultivating reciprocal relationships, and knowing when to step aside and when to step up (Anthony-Stevens, 2017; Bishop, 2015; Davis, 2010).

As discussions on allyship and White privilege have emerged, bolstered by the rise of Indigenous resurgence movements and decolonial studies, the back lash has been intense. To deal with the discomfort, ignorance, and guilt, Mikaere (2011) explains that White people have developed a range of strategies to resist change including:

- Selective amnesia regarding history
- The denial and distortion of truth such as focusing on the “positives” of colonization
- An obsession with looking forward
- Defensiveness and hostility when being confronted with truths counter to their narratives
- Assuming victimhood
- Self-justification of actions
- Lack of imagination in envisioning alternative future states

Conversations and research on this topic have been encapsulated in the term “White Fragility” coined by Diangelo (2018). “White Fragility” and “Pākehā Paralysis” work against the formation of effective and positive allyship as they can trigger trauma responses from Indigenous peoples and negate action from those with privilege. Additionally, the field of allied scholars is lacking. Stirling (2015) reviewed the field and found:

While a few non-indigenous scholars (see Judith Simon, 1990; Franke Wilmer 1993; Teresa McCarty, 2003; Michael King, 2003; Avril Bell, 2004; Deborah Rose, 2004; Paulette Regan, 2006b; Alison Jones, 2008) have worked closely with Indigenous communities and produced work that addresses Indigenous concerns, these allied scholars are small in number and thus far none have examined the role of allied scholars or the issues they face as they engage in Indigenous research. The lack of work by allied scholars and/or on allied scholarship is a theoretical abyss that effectively negates the issues raised by Indigenous scholars like [Linda Tuhiwai]²⁶¹ Smith. (p. 89)

Brown and Ostrove (2013) also noted in their paper, *What does it mean to be an ally? The perception of allies*, that “Allies are frequently studied from the viewpoint of dominant group

²⁶¹ Brackets added for clarity.

members” (p. 2211) but the perceptions of people of color on the role of an ally are rarely sought. They also note that the research encompasses a limited scope of contexts including education, work organizations, preservice teacher training, and mental health professional training with the majority of the literature focusing on heterosexual allies to the LGBT community, nondisabled allies to the disability community, men allying for women’s rights, and White people allying with people of color.

While there are overarching agreed approaches on the role of an ally, there is a lack of research and literature to directly guide and support those interested in committing themselves to the actions of allyship that is framed from the perspective of the groups who carry the burden of teaching White people how to not be “White” in the racist, oppressive, privileged meaning of the term. To be an ally is not an event, but a lifestyle choice that requires daily praxis rooted in the philosophy of social justice. While education systems bandy around terms of diversity, equity, and inclusion, there are few teacher education programs who have drawn a line in the sand to clearly state that a major part of their role is to support Indigenous resurgence and uplift the voices and rights of the dispossessed by dismantling harmful mainstream education practices and the faulty narratives they perpetuate while creating a cadre of teachers who can stand as allies.

Indigenous educators in Hawai‘i and Aotearoa have long called for partnership, protection, and participation in their local contexts and acknowledge that this work is beneficial to all involved. Silva (2004) explains, “It is not just Kanaka Maoli who can benefit from this knowledge: the untruths and half-truths of history have harmed the descendants of colonizers along with the colonized, although in different ways” (p. 4). Mikaere (2011) expresses:

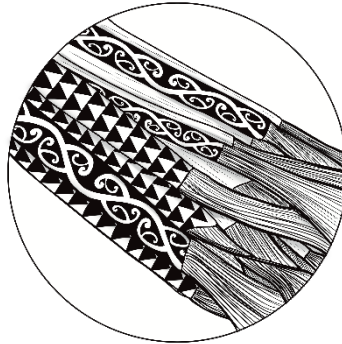
For Pākehā to gain legitimacy here, it is they who must place their trust in Māori, not the other way around. They must accept that it is for the tangata whenua to determine Pākehā status in this land, and to do so in accordance with tikanga Māori. This will involve sorting out a process of negotiation that is driven by the principles underpinning tikanga, a process that Pākehā do not control. There is no doubt that many Pākehā will find this challenging: their compulsion to control has been a powerful driver of the Māori-Pākehā relationship to date. Giving up control requires a leap of faith on the part of Pākehā. In my view, however, nothing less will suffice if they truly want to gain the feeling of belonging that they so crave, the sense of identity that until now has proven so elusive. This may seem rather intimidating to a people more used to ‘putting down new layers of hypocrisy’ than confronting their most deeply-held prejudices and fears. (p. 117)

Transformative allyship needs to be actively promoted and upheld in our education systems so that an Era of Kaulolo, an empowered state, may be achieved for society at large.

4.3 Summary

The IET provides a useful framework to recount the rise and decline of colonialism in Hawai‘i and Aotearoa providing invaluable ‘ike/mātauranga that can support an empowered future state for modern education systems. It clearly demonstrates that there is a deeply embedded DIE cultural construct at work in our settler colonial societies that has systemically separated Indigenous and non-Indigenous people from their mo‘okū‘auhau/whakapapa to the detriment of all. The literature review also demonstrates that Indigenous education in an Era of Kaulolo, an Empowered Era, must work to create systemic structural changes, while also providing guidance on daily processes that restore ea/tino rangatiratanga characterized by equitable, reciprocal relationships built on onto-epistemic and cultural pluralism and rooted in the local context of ‘āina/whenua. Both Hawai‘i and Aotearoa developed governance structures resting on the principles of OLA that can be turned to for guidance in this era. Allyship is critical to Indigenous resurgence movements, but that allyship must be rooted in transformation. Non-Indigenous kumu/kaiako in mainstream contexts are critical to challenging and dismantling the Eurocentric structures their ancestors built and taking a step back to allow for kanaka ‘ōiwi/tangata whenua – the people of the land – to lead the way forward in partnership and with the support of non-Indigenous kumu/kaiako. This requires a deep dive into their mo‘okū‘auhau/whakapapa to reconstruct a more accurate historical narrative while also confronting the urge to respond to the issue through fragility or paralysis. This literature review sets the context for the research in exploring what role Indigenous leaders believe non-Indigenous kumu/kaiako should play in Indigenous resurgence, and how TEPs can support that process. The following chapter provides first-hand mo‘olelo/pūrākau from Indigenous education leaders on the IET to further strengthen our understanding of the historical context in Hawai‘i and Aotearoa.

Chapter 5 Mo‘olelo/Pūrākau of Indigenous Education Leaders: A Collective Story of Indigenous Strength



Each interview began with a sharing of the interviewee’s *mo‘okū‘auhau/whakapapa* (ancestral connections) and *mo‘olelo/pūrākau* (stories, narratives) on how they came to be involved in their respective Indigenous education movements. It is in these individual *mo‘olelo/pūrākau* that the voice of the collective emerges; that we can see how the individual struggles and journeys knit together to form a collective resistance to domination, individualization, and exclusion. These lived experiences were so *waiwai* (rich, abundant) that my advisors and I determined that they should have their own chapter²⁶². They clearly demonstrate an Indigenous Empowerment trajectory from colonization to decolonization and indigenization and provide inspiration for the continued resurgence of Indigenous knowledge and Indigeneity as a cultural construct. These *mo‘olelo/pūrākau* serve as the *whenu* (strands) to be woven into the *whiri* (foundational braids) providing the foundation of the *wahakura*.

The next section will provide a narrative of each interview, in no particular order, to provide context for the larger story of Indigenous education resurgence. I do, however, start with the *mo‘olelo/pūrākau* of Dr. Keiki Kawai‘ae‘a and her daughter, Kananinohea Māka‘imoku, and Dr. Tania Ka‘ai and her daughter, Dr. Rachael Ka‘ai-Mahuta, and son-in-law, Dr. Dean Mahuta, as the intergenerational nature of these narratives provides a broad view of the Indigenous resurgence movement and its evolution from the beginning of the Hawaiian and Māori Renaissance period starting around the 1970s to now. Their *mo‘olelo/pūrākau* are a clear demonstration of *whakapapa* as a “process of laying one thing upon another. If you visualise the foundation ancestors as the first generation, the next and succeeding ancestors are placed on them in ordered layers” (A. Ngata as cited in Te Rito, 2007, p. 1). The story of Indigenous resurgence is that of reconnecting *mo‘okū‘auhau/whakapapa*.

²⁶² Note that 22 interviews were conducted. One individual chose to remain anonymous. To respect their wishes, they are not included in this chapter, but their ideas are shared in chapters 6-8. One interview recording was not captured due to a technical malfunction and one interview was not Native Hawaiian, so their data was not included in the review and findings. This left 19 interviews included in Chapter 5 and 20 interviews analyzed for the findings and conclusion in Chapters 6, 7, 8, and 9.

1. Dr. Keiki Kawai‘ae‘a

Dr. Keiki Kawai‘ae‘a is the eldest of 18 grandchildren with roots in Maui and Moloka‘i through her father and Okinawa through her mother. Dr. Kawai‘ae‘a joined the University of Hawai‘i, Hilo (UHH) in 1992 as an educational specialist and has been instrumental in developing a system of structures to support a Hawaiian-medium education pipeline. She was the founding director of the Kahuawaiola Indigenous Teacher Education Program (Kahuawaiola) and Director of Hale Kuamo‘o Hawaiian Language and Culture Center²⁶³. She is also a founding partner of Ulukau, Hawai‘i’s Digital Electronic Library. Since 2013, she served as the Director of Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language, and in 2023 she became Interim Vice Chancellor for Academic Affairs at UHH. She has been, and continues to be, the tip of the spear to establish a foundation for a modern-day Indigenous education system in Hawai‘i.

Dr. Kawai‘ae‘a shared that while her parents had relocated to California after graduating from university for economic opportunities, and that is where she was born and spent her early years, they ensured that their kids had a Hawaiian cultural grounding by sending them back to the grandparents on Maui for summers. Growing up as the eldest *mo‘opuna* (grandchild)²⁶⁴, she would receive special attention from her kūpuna. Her *kuleana* (responsibility, duty) as the *hiapo* (first-born child or grandchild) was to ensure the continuation of knowledge for the ‘ohana (family). She also made a conscious effort to spend time with her kūpuna. She recalls that while her other cousins were out partying, she would be “hanging with the old folks” (personal communication, May 23, 2022). She says:

Hawaiian was still a language that you could hear amongst the senior members of our family, and they were very comfortable with Hawaiian. That’s not usual for a lot of those in my generation. The one thing I really loved about ‘ōlelo Hawai‘i in my family was the joy and comfort that they had speaking Hawaiian. There was a lifted, spiritual feeling when they spoke Hawaiian together. It was very different in my observation of them in English. That joy they had was what I wanted to have someday when I had my children. As a young teenager around 13-years-old, I had already made up my mind that I was going to learn Hawaiian one day, and I was going to raise my children in Hawaiian. (personal communication, May 23, 2022)

Dr. Kawai‘ae‘a’s grandmother, the matriarch of the ‘ohana, was a one-room schoolhouse teacher on Maui, and formal education was promoted as a defining factor for the ‘ohana. She also notes that her grandparents were very active in the community, and her grandfather was

²⁶³ For further detail, see Wilson & Kawai‘ae‘a (2007). I kumu; I lālā: “Let there be sources; Let there be branches”: Teacher education in the College of Hawaiian Language. *Journal of American Indian Education*, 46(3), 37-53.

²⁶⁴ Traditionally, the *hiapo* would be given to the grandparents to raise to ensure the continuation of knowledge. Pukui (1972) refers to the *hiapo* as the “living history book.”

part of the founding elders of the Kaho‘olawe Movement²⁶⁵. These values would be instilled in and motivate Dr. Kawai‘ae‘a from a young age.

She would enter the University of Hawai‘i, Mānoa (UHM) in the mid-1970s as the Hawaiian Renaissance movement was taking off. She says this was the time when Kānaka Maoli were becoming aware of the dire situation of ‘ōlelo Hawai‘i, so they began to gather with kūpuna and record their ‘ōlelo while pressuring various institutions to dismantle the settler colonial systems that had led to the near death of the language and culture and, instead, to teach and promote ‘ōlelo Hawai‘i. This inspired group of people would pioneer the Hawaiian language revitalization movement. Through sheer determination, Dr. Kawai‘ae‘a would learn ‘ōlelo Hawai‘i through the university and from her kūpuna, ‘ohana, and the ‘ōlelo Hawai‘i community that was emerging. She recalls her kūpuna seeing her commitment to the language and culture, and:

Because of that, they were very open to speaking Hawaiian once they realized that Hawaiian was what I really wanted to do. I went to college²⁶⁶, and my grandfather said, “Check out of college. Come home. We’ll speak Hawaiian to you, and you will learn Hawaiian that way because you are learning university Hawaiian, and that’s not real Hawaiian.” But really, what he meant to say is, “That’s not the kind of Hawaiian we spoke.” (personal communication, May 23, 2022)

Dr. Kawai‘ae‘a would have a rare opportunity to learn the standardized Hawaiian being taught at university, but also dialectical Hawaiian from the few remaining *mānaleo* (Native speakers). In addition to her kūpuna, her housemate after university was a Native speaker from Ni‘ihau. “The Ni‘ihau community was instrumental in the early years of revitalizing Hawaiian because that was the largest of the communities that still spoke Hawaiian” (Kawai‘ae‘a, personal communication, May 23, 2022). This would put her at the forefront of the Pūnana Leo movement. When Auntie Lolena Nicholas, a mānaleo from Ni‘ihau, was asked to help establish the first Pūnana Leo on O‘ahu, she was caregiver to Dr. Kawai‘ae‘a’s children, so the keiki would be part of the inaugural class.

Dr. Kawai‘ae‘a would then move to Maui to help establish an immersion classroom at Pā‘ia Elementary School²⁶⁷. She saw a dire need for trained ‘ōlelo Hawai‘i teachers, so she moved into the university space to establish programs to support Hawaiian language immersion teacher training. She shares:

²⁶⁵ During World War II, the US Navy would acquire rights to use the island of Kaho‘olawe for bombing practice. The Protect Kaho‘olawe ‘Ohana would form in the 1970s to protest the bombing and advocate for the return of the island to Kānaka Maoli stewardship, which finally occurred in the early 1990s.

²⁶⁶ Note that college in a US context means university versus in Aotearoa it refers to high school.

²⁶⁷ An elementary school in the US is equivalent to a primary school in Aotearoa generally serving students from 5-years to 10 or 11 years of age.

In 1997, Pūnana Leo would pay for a small delegation of three of us – Makalapua Alencastre, Kalani Akana, and myself – to go to Aotearoa because they were several years ahead of us. They had already established Kura Kaupapa and associated teacher education programs. (personal communication, May 23, 2022)

The delegation had been invited to Aotearoa by Tuakana Nepe²⁶⁸ to explore how Te Aho Matua²⁶⁹, the philosophical base and framework for Kura Kaupapa Māori education, was developed and implemented. Dr. Kawai‘ae‘a shares:

We went to see her program. She is the one that told me about Te Aho Matua and what they were doing with teacher education. We were in the early years of opening schools and thinking about curriculum, and we needed to be thinking about our teacher education because having them trained in the mainstream wasn't working for us. It wasn't about sending someone who speaks Hawaiian to look at their student teaching. They were fundamentally and philosophically different.

We went down and came back. Following that, we wrote Kumu Honua Maui Ola. The reason why I wanted to know about Te Aho Matua is because if you want to create a teacher education program that is Indigenous, there has to be a solid foundation in what you are grounding that in. My thinking was that Western education has a way, but there is not a philosophy that grounds it. There are multiple philosophies that ground American education. What would that be for Hawaiian because it had not been done for almost 100 years. How do we approach that? Before we developed our coursework for Kahuawaiola, it was really important to have a philosophical foundation. That is where Kumu Honua Maui Ola came from. Then we built Kahuawaiola on that foundation. It was really important to do that, and the reason is that if you don't have a foundation that you can collectively agree on that guides your work, you end up having individual's work guide your work.

My belief is that Indigenous education is grounded in the philosophical underpinnings of that particular culture and seen in the universal understandings of that culture. I can say Māori culture, for instance, has differences from one tribe to another, but there are some things that are basically Māori that they can agree are foundationally Māori. If I use that as an example, I can say there are things in our culture that are foundationally Hawaiian. And if you want to create a teacher education program that is Hawaiian, it must be grounded in those underpinnings. What holds the context

²⁶⁸ Tuakana Mate (Tuki) Nepe (1945-1997) (Ngāti Porou, Ngā Puhi, Ngāti Rongomaiwahine, Rongowhakaata) was an expert in Te Aho Matua. She had been a Senior Lecturer in the Kura Kaupapa Māori Teacher Training Course, Coordinator of Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa, the national collective body of Kura Kaupapa Māori, and Director of Te Kura Takiura o Ngā Kura Kaupapa Māori o Tāmaki Makaurau.

²⁶⁹ Te Aho Matua is described as the foundational philosophy and guiding framework for Kura Kaupapa Māori and is part of what distinguishes Kura Kaupapa from mainstream schools. The framework was developed by Te Aho Matua Working Party, which was established around 1987 and chaired by Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa. It included Māori education leaders such as Kāterina Mataira, Pita Sharples, Tuki Nepe, Graham and Linda Smith, Cathy Dewes, Rahera Shortland, Pem Bird, and Toni Waho. Te Aho Matua was formally recognized in law with the passage of The Education (Te Aho Matua) Amendment Act 1999 providing legal recognition of Kura Kaupapa Māori as “special character” schools (section 155).

of those underpinnings together is the language because the language is the code of that culture, so that is what holds it intact and gives it shape and form.

If you are going to prepare teachers for Hawaiian immersion, for a program that delivers education through Hawaiian, what philosophy and cultural underpinnings are holding that foundation together? Hence, Kumu Honua Maui Ola. Hence, the development of that program is based on that. We developed Kumu Honua Maui Ola on very old, traditional underpinnings. It's taking those pieces of our understanding of old, traditional things and putting it in a philosophical statement that starts to guide those decisions on how we develop our program. That is the foundation for the Kahuawaiola program. (personal communication, May 23, 2022)

Over the years, Dr. Kawai'ae'a and those involved in the Hawaiian education movement have continued to build on these foundations. *Nā Honua Maui Ola and the Nine Cultural Pathways* and *Nā Hopena A'o* are a few of the evolutions that have emerged from this work²⁷⁰. Dr. Kawai'ae'a shares how the movement progressed into the 21st century and some of the key thinking that emerged:

From our discussions, we started talking about, "Where do we see that broader mission for education for Hawai'i?" The idea of '*O Hawai'i ke kahua o ka ho'ona'auao*, that Hawai'i is the foundation of education that brings honor to all those that have immigrated into Hawai'i and have become the quote, unquote, 'melting pot' culture of Hawai'i. All that came to Hawai'i, into the fold of what was already here, came into a Hawaiian culture that still sits at the foundation of what Hawai'i is.

At that time, things were happening in the [US] continent, and we had to aspire to meet those. Part of that change was about our own colonized ways of thinking that well-prepared students are those that are prepared to live in the continent; they have good English literacy skills; they can meet the standards of the continent. That thinking really sets us in a sub-standard space. Part of our desire was to lift that sub-standard space to our own space and our own standards. That whole idea of '*O Hawai'i ke kahua o ka ho'ona'auao* becomes that place that we raise it to.

Even our mindset was around preparing students to be able to compete in the world of the continent when in fact there are more students that end up staying here in Hawai'i. Why are we comparing to a ruler that, the truth is, most people in Hawai'i don't even understand? And what is that ruler? Is it a California ruler? Is it a Texas ruler? A Pennsylvania ruler? There are multiple rulers even amongst the continent. We are trying to re-ground our work in education to be much more Hawai'i-centric. That means that the language and the culture can benefit all people in Hawai'i and still honor all the cultures that have come into what is currently Hawai'i. That was part of our thinking, to re-center Hawai'i education. I'm not going to call it Hawaiian education because I really think Hawaiian education is grounded strongly in Hawaiian language and culture, but I'd agree to call it Hawai'i education. (personal communication, May 23, 2022)

²⁷⁰ For further detail, see Qina'au (2016). BOE Policy E-3: Nā Hopena A'o (HĀ). McRel International.

What began as a personal dream to raise her children immersed in ‘ōlelo Hawai‘i has extended far beyond her ‘ohana and enriched the lives of many. Dr. Kawai‘ae‘a has helped pave the way for transformation in education, for decolonizing and indigenizing education while establishing a Hawaiian foundation for her mo‘opuna.

2. Kananinohea (Kanani) Māka‘imoku

Kanani Māka‘imoku is Dr. Kawai‘ae‘a’s daughter and part of a new generation of Native Hawaiian speakers. Her parents were committed to raising her and her siblings in ‘ōlelo Hawai‘i, and they were fortunate enough that Aunty Tuti Kanahale and Aunty Lolena Nicholas, mānaleo from Ni‘ihau, were her caregivers and kumu in her first years of life. Kanani shares, “With them caring for me during the day, and my mom and dad speaking to me in Hawaiian in the home, Hawaiian became my first language. I didn’t learn English until I was 8. I could speak a little bit of English, but it was very foreign” (personal communication, May 24, 2022). Aunty Lolena Nicholas would become a kumu at the first Hawaiian language pre-school to be opened in O‘ahu in 1985, ‘Aha Pūnana Leo ‘O Honolulu, and Kanani and her brother would join the first class.

Like many *haumāna* (students) from the early days of Hawaiian immersion, Kanani would move in and out of English- and Hawaiian-medium schools as there was not yet a pipeline from pre-school to high school. Due to Act 57, an English only law passed by the illegal Republic of Hawai‘i in 1896 that existed until 1986, and a lack of teachers, funding, and resources, Hawaiian-medium schools were sparsely located across the islands making it inaccessible to many. Kanani notes that when she first went to an English-medium elementary school, she was placed in the Second Language English Proficiency (SLEP) program because she was not proficient in English. SLEP was meant to provide students with a teaching assistant who spoke their Native tongue, but the school did not have an ‘ōlelo Hawai‘i speaker, so Kanani was placed with an Ilocano speaker. She would attend a few schools across the *pae ‘āina* (Hawaiian Islands) until her ‘ohana moved to Hilo where she attended Ke Kula ‘o Nāwahīokalani‘ōpu‘u Iki Lab Public Charter School (Nāwahī) for intermediate and high school. She was one of 11 *haumāna* to be part of the first graduating class of Kula Kaiapuni – five from Nāwahī and six from Kula Kaiapuni ‘o Ānuenuē on O‘ahu. Kanani explains, “Really, we were like one class because we spent summers together, we lobbied together, they had special trips for us, we went to Aotearoa together” (personal communication, May 24, 2022).

Upon graduating high school, Kanani became a kumu at Nāwahī at the age of 19 as they were desperate for ‘ōlelo Hawai‘i speakers. She would teach there for 16 years while pursuing her university degrees. She is now following in her mother’s footsteps as an Assistant Professor for Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UHH and is coordinator for

Kahuawaiola. She says that the decision to leave the classroom came from a *moe‘uhane* (dream). It was a difficult decision because she loved working with keiki and their ‘ohana, but this *moe‘uhane* showed her the importance of taking on greater *kuleana* (responsibility). In her dream, the *po‘o kumu* (principal) of Nāwahī, Kauanoē Kamanā²⁷¹, is with Kanani.

She quietly said, “Come and walk with me.” We walk to an open grass area, and she told me to look up to the mountains. I look up to the mountains, and all of a sudden, I could see all of these *kauhale* [traditional Hawaiian settlements] of classrooms with kids laughing and playing all in Hawaiian all the way to the top of the mountain. Then Kauanoē said, “*Nānā ma kai.*” I look towards the ocean, and I saw *kauhale* all the way down to the horizon. I looked around and realized there were children all around me laughing and playing in Hawaiian in *lumi papa* [classrooms]. I stopped and said, “Oh.” She looks at me and says, “Do you understand now?” I told her, “I understand.”

Her point was that if I continued to teach in the classroom I will only help the kids in my own class. But, if I help to train *kumu* then I help all of these *lumi papa* that extended around us. I woke up from that dream, and it is why I went into the teaching program because I understand that teachers are a huge resource for Kula Kaiapuni, and they need special attention, support, and nurturing as well. By working with teachers, it will impact the global movement of immersion. (personal communication, May 24, 2022)

I commented that her ability to have a *moe‘uhane* that was so clearly a message was profoundly spiritual and demonstrated the power of being raised in a Hawaiian context. Kanani responded:

If we are looking at education as developing our students, we are developing their minds, their hearts, their attitudes, their behavior, all of that – the holistic student. That is how education should be. It shouldn’t just be content heavy. It has to be that we are growing their spirit, everything, the whole student. I think that is what I like about *Kumu Honua Maui Ola* because it focuses on developing the whole student through ‘ōlelo, through spiritual knowledge. Spiritual knowledge, the *pili ‘uhane* piece, people often get that one confused because they think it is related to religion, or that spirituality is only breathing exercises or centering yourself. But spirituality is also your connection to other people, your connection to your environment, the way that you interact with other people and your environment – that is all spiritual knowledge. Your connection to your ancestors, to where your ancestors come from, *mo‘okū‘auhau* of others in the school, the founders of the school – that is all spiritual knowledge. (personal communication, May 24, 2022)

Kanani is passing this belief and way of being on to her two children who have been raised as Native Hawaiian speakers and have attended Hawaiian medium schools their entire life. Dr. Kawai‘ae‘a’s dream of restoring ‘ōlelo Hawai‘i to her ‘ohana and to see that joy of speaking in their Native tongue in their homeland, to have that lifted spirit, is being achieved and rippling throughout her ‘ohana and the *Lāhui* (Hawaiian nation).

²⁷¹ Kauanoē Kamanā is a lifelong Hawaiian language educator and advocate and one of the founders and current president of ‘Aha Pūnana Leo.

3. Dr. Tania Ka'ai

Across Te Moana-nui-a-Kiwa, Dr. Tania Ka'ai would be born into a multi-ethnic family, her mother being of Māori (Ngāi Tahu, Ngāti Porou) and Pākehā descent and her father being of Hawaiian, Cook Island Māori, Sāmoan, and Pākehā descent. Dr. Ka'ai comes from a family of teachers – her great grandfather, her grandmother, her mother, and her uncle were all educators. There was never a question of whether she would attend university, but of how she could deepen her relationship and understanding of herself as a Māori and Pacific woman, something that was quite taboo at the time. Dr. Ka'ai shares that her parents and grandparents were part of the “lost generation”:

Many of my mother's generation had become disenfranchised and dispossessed from their communities because of our histories and our generations of saying, “No, you can't learn the language. You can't participate in that because it's going to be harmful to you or lead you down a path of trouble.” Trouble could mean physical harm, a lack of educational opportunities, all of those things that parents are fearful of for their children moving into that domain. Protecting them was to keep them on the fringes of culture and language, but to practice enough culture within the home to know that they were Māori and Pacific. (personal communication, January 20, 2022)

This deep sense of loss drove Dr. Ka'ai to reconnect to the cultures and identities that had been suppressed. She would enter university in the 1970s when the Māori Renaissance was igniting. She began actively protesting, and her mentors encouraged her to use her academic skills to support the movement by writing letters to the government that expressed their collective desires and demands. The movement to reclaim Māori identity through revitalizing the language and culture influenced her to heal from the trauma caused through the loss of language and culture. She credits her mother for paving the way within her whānau to make it okay to bring te reo Māori back into the open; to no longer fear for the safety of their *mokopuna* (grandchildren) for being Māori.

I made a personal decision to ensure that my whānau changed this trajectory by increasing access to reo through Kōhanga. It was my decision to send my daughter to Kōhanga Reo, and my family got behind it. We saw that through. We were part of the mobilization of a generation of people like myself who were educated and got behind Kōhanga, which became a national movement. (personal communication, January 20, 2022)

In addition to raising her daughter in te reo Māori education, she also wanted to help make changes on a larger scale.

I knew that by getting into education, and particularly Māori education, I could make a real difference, and this was really important to me. It was where I felt I could have major impact as a Māori teacher within the education system; to have high impact with kids in classrooms, but also to challenge and help change and shift attitudes of other teachers, and contribute to policy change,

curriculum change, and the way in which education is delivered to our children. (personal communication, January 20, 2022)

Dr. Ka'ai became heavily involved in establishing education pathways for Māori-medium education both on the frontlines protesting and agitating and through the university system. She took the knowledge she gained back to her *hapū* (sub-tribe) of her *iwi* (tribe), Ngāti Porou, and helped her people establish a Kura Kaupapa in the region, which is still operating today. Dr. Ka'ai is now a professor at Auckland University of Technology (AUT) where she serves as the Director of Te Ipukarea Research Institute which houses Te Whare o Rongomaurikura, the Centre for Language Revitalisation, and is Te Pou Māori (Associate Dean Māori) for the Design and Creative Technologies Faculty. She is a fierce advocate for her multi-heritage post-graduate students and fights tirelessly to see ancestral knowledge and practices of Te Moana-nui-a-Kiwa honored and normalized in the academic environment.

Identity has been very important to me, especially coming from Ngāi Tahu and from Ngāti Porou, understanding the stories and the histories and the players, it's like a stage really. The theatre of identity is realised through these stories over generations and generations from land to waterways to ancestors to language, all of those things come into play. Part of that is around ensuring that customs and tikanga are embedded in you because it's through understanding these customs that you understand yourself and your responsibilities. With the sharing of knowledge comes responsibility. You can't ever just take knowledge. With it comes a sense of responsibility to embrace the knowledge, to look after the knowledge, but also to share knowledge. It's not about owning knowledge for yourself and your own self gain. It's around ensuring that others benefit from that knowledge. (personal communication, January 20, 2022)

Dr Ka'ai attributes her success to the wrap-around mentoring she received from a young age and into her adult years. Her service to others is a way of giving back to these mentors.

4. Dr. Rachael Ka'ai-Mahuta

Dr. Ka'ai's daughter, Dr. Rachael Ka'ai-Mahuta (Māori (Ngāti Porou, Ngāi Tahu) Pākehā, Hawaiian, Sāmoan, Cook Island Māori), says she grew up in a very Māori/Pacific way. That is, in a multi-generational household with her grandparents serving as her primary caregivers while her mom was supporting the Māori education movement and working on her graduate degrees. Dr. Ka'ai-Mahuta was enrolled in Kōhanga Reo at 6 months of age and attended Māori immersion until she moved with her mother to Dunedin when she was 11. This was a huge culture shock as she had to attend an English-medium school for the first time because, at the time, there was no Māori-medium education for her age group in the region. She describes her experience of an English-medium school as a "cultural desert."

I've had these massive contrasts in my education journey. One was between immersion schooling in these small, Māori led, Māori designed, Māori

worldview schools, and then going into a mainstream school in a very Pākehā part of the country at that time. I'm not dismissing the Māori communities that were there, but the general community that I was thrust into was very Pākehā. I encountered racism for the first time in my life. It was a huge school; there were a thousand students on the role. I had come from a school of 70. It was such a big contrast in every single way, good and bad. One of the good things was that it was so well-resourced that I was able to use science labs for the first time ever, and there was a theatre room with costumes. The resourcing blew my mind and showed me at a very young age where New Zealand's priorities were in terms of providing educational resources at that time. (personal communication, January 18, 2022)

Dr. Ka'ai-Mahuta would move quickly through secondary school and enter university at the age of 15. She says this was another big contrast, and she thrived in the university environment as a highly self-motivated student who was keen to further pursue *mātauranga Māori* (Māori knowledge). She immersed herself in Indigenous politics and history, particularly the politics of Te Tiriti o Waitangi. She credits this interest not only to her Māori and Pacific heritage, but also to her Pākehā grandfather, Koro Ted.

My grandfather on my dad's side, who is Pākehā, loved having a Māori granddaughter. He went to night classes to try and learn some reo. I called him Koro Ted. All the grandparents got to choose their names, and he wanted to be Koro. He was very politically minded, very left-wing, very community-minded, a big believer in unions. He volunteered a lot. He eventually became the head of the MS Society in Tauranga after his son, my uncle, was diagnosed with MS. He was the type of person to get involved. He was an athletics coach for kids.

As an adult, I realize the impact he had on my political beliefs from a young age. We would sit and look at his encyclopaedias. This is pre-Internet times, and the types of things we would look up were quite political, for instance, the French Revolution. By the time I got to university I was very interested in politics, and now I realize that I trace that back to him and growing up with him being very involved in community issues, going to meetings, having this grassroots, political grandfather. (personal communication, January 18, 2022)

After receiving her undergraduate degree, Dr. Ka'ai-Mahuta continued with her Masters' and PhD. When she became part of the professoriate, she designed various courses on te reo Māori and Indigenous politics. She is currently an associate professor at AUT in Te Ipukarea Research Institute.

It was during her undergraduate studies that she met Dean Mahuta who would become her husband and partner in advancing te reo and mātauranga Māori through the academy and in their home. As part of her desire to further connect to her Hawaiian whakapapa, Rachael and Dean would do their third year of undergraduate studies at UHM where they took courses on Hawaiian language, history, genealogy, hula, and Indigenous and Hawaiian politics. They feel very fortunate to have been taught by legends of the Hawaiian resurgence movement such as Dr.

Jon Osorio and Dr. Noenoe Silva. Back in Aotearoa, they also shared a mentor in Dr. John Moorfield, a Pākehā academic who grew up in a Māori context and dedicated his life to the revitalization of te reo Māori including creating Te Aka Māori Dictionary. They would serve as his research assistants on projects, and he encouraged them to write their theses in te reo Māori.

5. Dr. Dean Mahuta

That brings us to Dr. Dean Mahuta (Ngāti Mahuta, Waikato) who was born into a Ngāruawāhia whānau that has been a part of the Kīngitanga movement from its inception. His whānau was one of the original 12 that helped establish Tūrangawaewae Marae where he grew up on the *papakāinga* (marae complex). Dr. Mahuta shares a *kōrero* (story) of the founding of Tūrangawaewae Marae.

That's where I grew up. All of that used to be the local rubbish dump in Ngāruawāhia. Te Puia²⁷² and her crew arrived there after sending performing troupes around the country to fundraise money to purchase that land off the farmer that owned it. It was initially 50 pounds, but another farmer found out that a bunch of Māori were going to buy the land, so he bought it first and upped the price to 200 pounds. They continued to work hard to earn more money and bought it for 200 pounds. It was all gorse and rubbish. They cleaned the whole thing, set up homes, fixed the land. That's also where a natural freshwater spring was found that they named after King Tāwhiao²⁷³. It still flows today. That is the history over the years. They continued to perform and fundraise and went from a dirt floor shack, a little compound of huts, to slowly building the buildings that stand there today. They did that off the collective strength and sweat of that community.

I descend from that history. My great grandparents on my mum's side were part of that crew that moved. My family is still working at the marae with responsibilities there. Growing up at that time on the marae was when kids ran around the complex and played in the river. You saw your parents work in the marae hosting events with the sole duty of supporting the Kīngitanga. That's what that place was built for; that's what the people continue to work for there; to support the Kīngitanga, the King, his family, and his events, to host his guests from near and far.

²⁷² Princess Te Puea Hērangi (1883-1952) was a granddaughter of Tāwhiao Te Wherowhero, the second Māori King. Her uncle Mahuta became King after Tāwhiao, and singled her out in childhood as having special abilities. He spent many hours with her, passing on his knowledge. She was to become a crucial figure in reviving the Kīngitanga (King Movement) among Tainui people in the 20th century (Ministry for Culture and Heritage, 2020, Te Puea Hērangi).

²⁷³ King Tāwhiao (c. 1822-26-1894) was the son of the first King of the Kīngitanga, Pōtatau Te Wherowhero, and a highly respected political, war, and religious leader schooled in the Bible and the Tainui priesthood. King Tāwhiao would assume leadership of the Kīngitanga in 1860 until his death in 1894 during the turbulent times of the New Zealand Land Wars when British colonial forces worked to crush the influence of the Kīngitanga through brutal force, and illegally confiscated thousands of acres of Māori land. (Mahuta, 2011, Te Ara - the Encyclopedia of New Zealand.)

I grew up during the reign of King Tūheitia's²⁷⁴ mother, Queen Te Atairangikaahu²⁷⁵, who is well known throughout the Pacific. She made lots of connections with the royal houses from across the Pacific. She has a strong connection to Hawai'i. She made that reconnection with people and leaders over there and around the world. I grew up during her time when the Coronation was two, sometimes three weeks long. The marae was our playground. We knew every single nook and cranny where you could play hide and seek, got growlings from our numerous aunties and *kuia* [grandmothers] and *koroua* [grandfathers]. Many of my cousins and friends are now parents themselves with kids who are doing the same things. (personal communication, January 25, 2022)

Although his parents did not speak te reo Māori to him as a child, he grew up immersed in the language and culture of the marae and in the community. Similarly to Kanani and Rachael, his education experiences mixed Māori-medium and English-medium as he grew up in the era when the first Māori immersion schools were being established across the country, but he does credit his time in Māori immersion and his upbringing on the marae with being the foundation of his reo Māori. He notes that even though his primary school may not have been full immersion, it was deeply entrenched in the Māori community and with the events of Tūrangawaewae Marae. “Our world was our marae, our school, our family, our tribe, and the events that bind everybody together” (Mahuta, personal communication, January 25, 2022). While he grew up deeply immersed in *te ao Māori* (the Māori world), he shares that the movement has grown exponentially.

Looking at it now and the students coming out of Māori schools, there is a change in the things that we were taught. They have developed so much. They know more at younger ages, things we didn't get taught until closer to our senior year. I'm still learning things that they are being taught while they are in primary school because the systems and the knowledge have developed. Half the teachers at Te Wharekura o Rakaumanga are former students from my generation or the generation above and below. They have gone through that system, and they are developing and building on top of it. They are teaching at a time when there is a huge renaissance of mātauranga Māori – things around our lunar calendar, having a *waka ama* [outrigger canoe] team that competes internationally, different ancient sports are being revived with inter-school teams to play these sports, songs and skills of oratory that we didn't learn until our senior year or in university. Their knowledge of metaphor, of being able to stand on the marae and do a *whaikōrero* [make a formal speech] with all the metaphor and nuances of someone my age. There are kids that have that ability when they are in primary school. By the time they turn 18, they are way beyond anything I was at that age and am now.

So much is done now. The teachers are ahead of the game. They are incorporating digital skills and language. If anything, they are doubling down on connection to tribe and community, of knowing the history of the King

²⁷⁴ Tūheitia Pōtatau Te Wherowhero VII (1995-2024) succeeded Queen Te Atairangikaahu. His daughter, Ngā Wai Hono i te Pō (born 1997), was elected Māori Queen in 2024 and became Te Arikinui Kuīni on 5 September 2024.

²⁷⁵ Te Arikinui Dame Te Atairangikaahu (1931-2006) led the Kīngitanga from 1966 until her death in 2006.

movement. The stuff they learn now in school about the battles, the songs about that battle, they go deeper into that battle and its history, who the people are on both sides, what sayings come out of that, what proverbs we use now that come from that battle. We never learnt any of that. We learned the general history of the battles, but now the kids at a younger age are learning this. When they go out into the world, they look a lot more solid in their foundation in terms of their Māori identity. Even someone who might think they are not the orator of their generation can confidently stand and speak with metaphor and bring out the connection to history to address themselves when they introduce themselves in their *mihi* [speech of greeting]²⁷⁶. (personal communication, January 25, 2022)

Following his time at secondary school, Dean would go on to pursue his undergraduate degree where he met Rachael, and they would continue their academic journey together. His was the first PhD written in te reo Māori at AUT. Dr. Mahuta is now an associate professor at AUT and was appointed in 2019 as one of two Vision Mātauranga Advisors at the University. Dean and Rachael have two children, Dr. Ka'ai's mokopuna, who are being raised as Native speakers of te reo Māori and are deeply connected to their multi-heritage identities. Dr. Ka'ai and her mother, the woman who initially provided the support for Dr. Ka'ai to reconnect to her Māori and Pacific identities, are heavily involved in raising their mokopuna and continue to pass on the Indigenous knowledge and values of Te Moana-nui-a-Kiwa.

6. Kari Moana Te Rongopatahi

The following two narratives are joined through the marriage of Kari Moana (Kukurangi) Te Rongopatahi (Ngāi Tahu, Kāti Māmoe, Waitaha) and Tiana (Henderson) Te Rongopatahi Moiha (Kanaka Maoli, Tongan) who currently reside in *Ōtautahi* (Christchurch) where they are raising their keiki/tamariki and actively re-indigenizing all spaces they inhabit while uplifting and connecting the peoples of Moananuiākea/Moana-nui-a-Kiwa. Kari Moana was brought up 5 minutes from her marae in Temuka on *Te Waipounamu* (The South Island). She says it was luck that the *atua* (gods) chose her to be born at the beginning of the Kōhanga Reo movement.

When I was born in 1984, that was when the first Kōhanga Reo opened in Te Tihi-o-Maru, and that was through my mum, my grandmother, and a bunch of amazing aunties and nannies of the time who wanted to establish something for our babies. I say it is luck because I have two older brothers, 2 and 4 years older than me, and their journeys have been completely different to mine merely down to the year that they were born. They weren't born into the Kōhanga Reo movement and missed that wave. Although they know they are Māori, I'm sure they are proud to be Māori, it didn't seem to have seeped into the core of their being like it did for me, and I attribute that completely to Kōhanga Reo. (personal communication, January 23, 2022)

Similarly to others born at the dawn of the immersion language movement, the pipeline was not set, so Kari Moana had to transfer to English-medium mainstream schools after her time at

²⁷⁶ This generation is referred to as the “Kōhanga Reo Generation.”

Kōhanga. She says she realized early on that, “the education system is not designed for me and people like me. It’s actually designed to silence us and brush over any of our history that is uncomfortable for people in the room” (personal communication, January 23, 2022). She credits her mother and her *tāua* (grandmother) for exposing her to Māori language and culture as much as possible – actively engaging in marae life and the establishment of the first Kōhanga Reo in her region and bringing her along to courses her mother taught on Te Tiriti o Waitangi and Māori history. She also credits her stubbornness for always pushing back when she was told by education staff that she could not pursue avenues to deepen her mātauranga Māori. “There were many experiences where I butted heads with my teachers in my school community because I was unwilling to sit quietly when I could see so many injustices, instances of racism, and unfair treatment in my schooling system” (Te Rongopatahi, personal communication, January 23, 2022).

After secondary school, she attended the University of Canterbury to pursue a law degree, because that was what was needed for her iwi, and a Bachelor of Arts in te reo Māori and Te Tiriti, because that was her passion.

For me, the history of my iwi has shaped everything about my upbringing from the resurgence of my language to the reason I went into law. The Ngāi Tahu Treaty Settlement in 1996 was around the time when I was in 5th form²⁷⁷ heading into high school. That’s when Ngāi Tahu had their Treaty settlement after 150 years of fighting for it. At that time, the iwi was thinking, “We need people who are qualified in business, we need lawyers, we need professionals because we are getting this settlement, and we need to know how to do that business stuff.” From my community they wanted lawyers, they wanted businesspeople, they wanted accountants, they wanted those classic professions because, all of a sudden, Ngāi Tahu was becoming a corporation. (personal communication, January 23, 2022).

The next years would be dedicated to fulfilling, as she says, “her kuleana to her iwi” who had been investing in her by sending her to various international leadership programmes such as the First Nations Futures Programme, a collaboration between Kamehameha Schools and Stanford University.

Upon graduating with her law degree, she was offered a job at a big law firm, but a coffee date with the CEO of Ngāi Tahu, also her mentor, changed her direction. She declined the law job to take on a position with her iwi working on strategy and influence where she engaged with government policy and provided legal advice on establishing “Ngāi Tahu as an entity to protect the rights of our iwi and our ‘āina and our rights to cultural existence” (Te Rongopatahi, personal communication, January 23, 2022). She then moved into capacity building, helping to

²⁷⁷ 5th form is now called Year 11 and is equivalent to the 10th grade in the US.

design the leadership strategy for the iwi, a role she loved as it allowed her to work directly with her people. She shares that this was a transformational time for her.

As an iwi, we focused on setting up our corporation and financial prowess. We grew from \$170 million to over a billion now. We did really well, but what I realised is where our people needed the most help was in rediscovering their identity as Māori because we were so colonised that we could grow an empire, but if our people could not remember what it was to be Ngāi Tahu, what purpose or benefit would all this money be for? If we got back our ‘āina [land], but forgot how to mālama [take care of, protect] it, what benefit would there be in having the ‘āina?

I started to go through an internal transformation around where my purpose was while trying for pēpē [children] of my own. I started to think about what kind of world I wanted my child to grow up in. The Kōhanga at that time were getting a bad rap around the state and quality of the buildings, all this insidious institutional racism trying to make Māori believe that Kōhanga wasn't the best for their babies because they wouldn't get the flash playground or the state-of-the-art reading programmes. I was looking at the Kōhanga and some of the issues they were having, looking at the schooling and thinking, “Holy heck! If I have a child, I don't think anywhere is good enough for my baby. We have to do better.” (personal communication, January 23, 2022)

This led to a particular evening where she and a group of friends:

...stayed up until 3 or 4 in the morning talking about and designing our ideal dream as if there were no barriers, no policies or roadblocks stopping us. We went home, and the next day we got a message saying, “Is everyone feeling what I am feeling? We have to do this!” This started a 5-year journey of setting up our own school, and we purposefully decided early that it wouldn't be a school, it would be a pā, a village. That was the next fork in my road. (Te Rongopatahi, personal communication, January 23, 2022)

This night would lead to the creation of Te Pā o Rākaihautū, described as “a unique 21st century pā wānanga (learning village) committed to educational success for the whole whānau, from early childhood, primary and secondary schooling to tertiary education, on the one site” (Te Pā o Rākaihautū, 2023, para. 2). They designed the school as if they had full autonomy, and Kari Moana would be responsible for developing the dual-language model. Te Pā would open in 2018 after years of battling the bureaucracy compounded by the Christchurch earthquakes. Kari Moana shares:

Three or four years before the opening we had recognised that staffing would be our biggest challenge. We wanted teachers that were matatau i te reo [fluent in Māori] but also had their teaching qualifications and were connected to place and space, and we knew there weren't enough of them. If we wanted to recruit locally, we would steal from other units that may not be able to replace them, and we could potentially kill off those units. We thought, “OK, we need to start training our own now.”

Because I was on the Board and was hapū [pregnant] with Mārima, they were like, “Kari, you’re not doing anything.” Because having a baby is not doing anything! “Why don’t you go and get your teaching degree?” I thought, “Why not!” When I had baby, I went and did my immersion teaching degree through Te Wānanga o Raukawa. I chose to do the 3-year degree because you got a scholarship each year, and I didn’t want to put her into childcare until we had time to set up our own. So, I did my teaching degree while Waimārima was growing and took her with me. We set up the school, I graduated in December, and our school opened in January. (personal communication, January 23, 2022)

Kari Moana has since left Te Pā as a kaiako to pursue her PhD focused on expanding *tino rangatiratanga* (sovereignty, autonomy, authority) for Māori immersion and lecturing at the University of Canterbury, but she still sits on the Board. Her research focus stems from her experience at Te Pā.

The biggest fight is the ability to be you in a world that is constantly trying to change you. I learnt, not with my teacher’s hat but my board member hat, how hard it was to maintain our unique character. The biggest one trying to “Whiten us down” and make us fit back in their boxes was the Ministry [of Education] and still is the Ministry. Ten years later, we are still fighting for a permanent site.

How do we continue to decolonise those spaces because there is so much effort that goes into mainstream and how we make them more culturally responsive and safe, but you take for granted that Māori-medium spaces are magically very Māori and are driven by Māori values centred on mātauranga Māori. But there are so many elements of our Māori medium spaces that are still solidly buildings built by the coloniser, and we are trying to inhabit them with Māori people, decorate them with Māori things, but the house is still built by the coloniser. I set out to read Audre Lourde, *The Master’s tools will never dismantle the Master’s house*. For me, sitting in a beautiful school that was the school of my dreams but realising that we are still sitting in the ‘Master’s house’ and thinking, “I want to push to build our own houses. I want to push to identify what in our Māori medium spaces is continuing to colonise us. How can we create spaces where we can free ourselves from that?” (Te Rongopatahi, personal communication, January 23, 2022)

Her life’s work has been strengthened through meeting Tiana. She shares that she feels very much at home in Hawai‘i, and that Tiana and Hawai‘i have taught her a great deal about connecting the cultural practitioner to education instead of trying to train teachers to be culturally educated. Her incorporation of ‘ōlelo Hawai‘i in her kōrero demonstrates the deep influence of Hawai‘i and the ability to weave together Māori and Hawaiian context. Kari Moana and Tiana use this superpower of connecting Pacific people and cultures to run Indi-genius Minds, a non-profit Tiana helped co-found in Hawai‘i that creates Indigenous educational tools and opportunities that promote intergenerational learning through (re)connection to nature, culture, and identity.

7. Tiana Te Rongopatahi Moiha

Tiana (Henderson) Te Rongopatahi Moiha would be born as part of the Hawaiian/Pacific diaspora on Turtle Island (North America), but she and her siblings would spend summers back in Hawai‘i in Kīpahulu, Maui with their *tūtū* (grandmother). Her mother was a professional hula dancer, and her parents would do their best to raise their children connected to their Pacific heritage. In 7th grade, her parents would move the ‘ohana back to Hana, Maui. Tiana shares:

That is where my paradigm started to shift if you are looking at why I am what I am now. We grew up dancing hula and practicing other Pacific things. We grew up understanding hard work, and our house was always full of people, with aloha, taking care of people. That was able to come to its full extent when we were finally able to live at home in Hana and be a child from Hana after always having been so far away. I start being exposed to *hale* [traditional Hawaiian house] building, to *wa‘a* [outrigger canoe], to ‘ōlelo, to our history, to being a Kanaka from Hana and what that means, to not having running water and it coming from the waterfall and switching on the solar panels. I was so excited. I remembered when I was little and how much I loved it when I got to come home and weave *lauhala* [pandanus] with *tūtū* and her sister. (personal communication, January 23, 2022)

Growing up in a Mormon family, it was a natural progression for Tiana to attend Brigham Young University in Lā‘ie, O‘ahu. She immediately gravitated to Pacific Island and Hawaiian Studies and would continue her hale building journey with various hale masters such as her uncle, Francis Palani Sinenci, and Uncle Bumpy²⁷⁸. She shares that her dedication to hale building:

Is where I have been able to find a huge part of my purpose with avenues that genetically make sense to me. Hale is only one of the end products in having a culturally safe space that you’ve built together as a community and really tried to put mana, aloha, and intention into a space and make that widespread amongst all who come to feel safe, emotionally and spiritually – that is the purpose. The by-product is better fortified community because now they feel that sense of belonging in building that space and want to *mālama* [care for] forever and look at the ‘ike [ancestral knowledge] as sacred. These different approaches, that’s what I’ve really loved. (personal communication, January 23, 2022)

After graduating from university, Tiana spent time on various international Mormon missions. She would return to Hawai‘i and take on professional roles to uplift the Lāhui. She says:

My main guiding principles continue to be pono [correct], aloha [love, compassion], ho‘oulu [to grow], kūkulu [to build], laulima [cooperation] and ho‘omanawanui [to have patience]. All of these values that I try to put kapu on myself, discipline myself, to be, which is a difficult path. I know I mess up

²⁷⁸ Francis Palani Sinenci (a.k.a. as Uncle Francis or Kumu Palani) is a master hale builder from Hana. Dennis “Bumpy” Pu‘uhonua Kanahale is a Hawaiian sovereignty leader, titular head of the Principality Nation of Hawai‘i, and cultural educator.

all the time at it, but I really do try my best. (personal communication, January 23, 2022)

On this journey, she met Kari Moana who would radically change her life. She would walk away from the Mormon Church to pursue this relationship and move to Aotearoa so that the ‘ohana could be together. In Aotearoa, Tiana has expanded Indi-genius Minds to be more reflective of a Pan-Pacific approach. She has become deeply connected to and supportive of various Indigenous communities learning and sharing the ‘ike kupuna she has gathered as a musician, a traditional Hawaiian massage therapist, a hale builder, and more. She has also taken her craft into the virtual world as a teacher with Purple Mai‘a²⁷⁹ where she runs workshops on building traditional Hawaiian architecture in Minecraft. Tiana is a connector of people across the Pacific and a true embodiment of aloha. She and Kari Moana are raising children of the Pacific who are imbued with ‘ike kupuna/taonga tuku iho and are fluent in te reo Māori and Pākehā. They are also fluent in their kuleana as tangata whenua and ally.

8. Dr. Wally Penetito

Dr. Wally Penetito (Ngāti Haua, Ngāti Tamaterā, Ngāti Raukawa, Scottish, French) is from Waikato, Tainui. He is the second oldest of 11 children growing up on his parents’ farm as well as his grandmother’s and aunty and uncle’s farms down the road. When asked about his upbringing he shares:

Living the farm life gives you a sort of freedom about the world that you live in and a whole lot of challenging things that you get yourself involved in, and I was fortunate to be a part of that. I don’t know that I could say that we lived a Pākehā life, we just lived a non-Māori life really. We lived a farm life. Other kids that lived on farms, didn’t matter if they were Pākehā or Māori, shared a lot of things in common. We knew about horses, cows, haymaking, digging drains, and all that sort of stuff. (personal communication, February 1, 2022)

Dr. Penetito says that the family occasionally attended marae for *tangi* (funerals), but he would not say he grew up in a Māori context.

As far as I know, my parents didn’t speak Māori. I never heard my mum or dad speak Māori. When I lived with my grandmother, I never heard her speak Māori except on rare occasions, which were freaky to me. Her brother used to live in Wellington and would visit us. They would sit together in front of the fireplace and talk all night speaking in Māori. It blew my brains when I first heard them. I thought, “Wow! I didn’t know the old girl could do that!” She never spoke Māori to us as kids.

It was always a mystery to me why my grandparents didn’t speak Māori to us, why my parents didn’t speak Māori. I assume my grandmother’s generation were Native speakers of te reo Māori. My parent’s generation was when the

²⁷⁹ Purple Mai‘a is a Hawai‘i-based organization working to educate and empower the next generation of culturally grounded, community serving technology makers and problem solvers.

effects of schooling and being punished for speaking Māori played a prominent role, so I understood that. But I couldn't understand why they didn't speak to us in Māori at home. I didn't grow up with any real strength in te reo Māori. We knew a few words and that was about it. Apart from that, I identified as Māori through looks. (Penetito, personal communication, February 1, 2022)

From his early years in school, which he says he thoroughly enjoyed partly due to his love of reading that helped him to be successful in a Pākehā system, he became keenly aware of the “hidden curriculum” rooted in racism stemming from colonialism and a “White is right” mentality where very little reflected te ao Māori. He says for Māori in school at that time:

You were there, but you're not. The rest of the school carried on as though you weren't Māori. You were just like everybody else. That was the intention – to make everyone the same, real good New Zealanders. We're all Kiwis. We're all New Zealanders. Yeah, right. What does that mean? It didn't mean to most of them much to do with Māori.

That seed was sown for me in my primary school years. I knew it wasn't right. I knew we [Māori] didn't get a fair deal. The fact that I only had one Māori teacher through all my schooling, that we didn't do anything Māori in terms of te reo, that the pictures on the walls, if there were Māori pictures at all, were there just as decoration, they weren't talked about. There were no celebrations about things Māori. Waitangi Day was just a holiday. That was the beginning for me. It started to burn a little hole in my chest and in my head, and I was sensitive to it from ever since I can remember.

Once I got out into the big world, I was challenging the way things are as being my modus operandi. It's been my inspiration; it's been my life blood; it's been my everything really, getting right into the middle of this and saying, “This is not right! Māori being invisible in their own land is ridiculous. It is wrong no matter what people say about it, no matter what arguments they put up. It's wrong! No Māori should feel inferior in their own lands.” (personal communication, February 1, 2022)

The seed that was sown in his early years turned into a lifelong journey focused on decolonization and indigenization of the education system. Dr. Penetito has dedicated his career to unpacking the colonial impacts on the education system in Aotearoa and on Māori in particular. His experiences as a primary schoolteacher, a Māori advisor for countless education and social initiatives, a teacher's college and university lecturer, and a public servant have given him great insight at all levels of the education system. He currently serves as Emeritus Professor of Education at Victoria University and is part of the New Zealand's Curriculum Refresh Committee to embed Te Tiriti o Waitangi across all curriculum areas. Dr. Penetito has published influential books and scholarly articles stemming from his PhD thesis that was turned into the book, *What's Māori about Māori Education?* His writings have greatly influenced the conversations on colonization, decolonization, and indigenization of the education system.

Dr. Penetito is a philosopher able to take highly complex, complicated, and contested issues and provide useful framings to guide tangible actions on decolonization and indigenization. He credits his ability to shape these ideas to his many mentors including John Te Rangianiwaniwa Rangihau²⁸⁰, Rangimārie Te Turuki Arikirangi Rose Pere²⁸¹, and Sir Patrick (Tā Patu) Wahanga Hohepa²⁸². He is proud of the work that has been done in education to date, particularly the establishment of Māori immersion schooling saying, “the emergence of Kōhanga Reo would absolutely with no doubt be the catalyst for opening up the Māori world and supporting Māori to engage on the wider perspective in society and the world at large. I’m only glad I’ve been alive to see it happen” (personal communication, February 1, 2022). He says his only regret is:

I wish I was a bit younger where I could have been involved in the Kōhanga Reo movement as a kid on my mother’s knee, my father’s knee, with kuia [elders] on the marae. Even though I couldn’t participate in it as a baby, now my moko [grandchildren] can. What’s more, not only my moko can, they do, and they are magnificent. They are fluent speakers of Māori and English. Nobody taught them English, and they learned Māori through the movement, through Kōhanga and Kura. But you live in the world where English is the main language, the dominant language, you are going to learn it anyway. That generation of mokopuna are now becoming matua. They are becoming the parents making the next generation, and that is how it gets embedded. It’s wonderful to see. I envy them on the one hand. On the other hand, there’s no point in envying it because it wasn’t going to happen with me in my lifetime. (personal communication, February 1, 2022)

It is for his lifetime’s work that Dr. Penetito received the Te Whare Pūkenga Award in 2023 at the age of 83 and has been recognized as a living *taonga* (treasure).

9. Dr. Kalehua Krug

Dr. Kalehua Krug is a Kanaka Maoli born and raised in the Nānākuli Hawaiian Homestead on the West side of O‘ahu. His mother’s lineage stems from Moloka‘i, and her ‘ohana was one of the original homesteaders in Nānākuli. While he holds profound respect for his lineage, he is also keenly aware of the trauma faced in Native Hawaiian communities. He shares:

They walked through a process of violence and trauma, all the things that come with being part of a disconnected community in that timeframe when there were no roads, and the railroad was just being constructed to Nānākuli.

²⁸⁰ John (Hoani) Te Rangianiwaniwa Rangihau (1919-1987), known to his hapū and iwi as Te Nika and in the wider Māori world as Te Rangihau, was born at Kūhā, south of Waikaremoana. He made a lasting contribution to the cultural and spiritual renaissance of the Māori people, and his ability to promote understanding between Māori and Pākehā, and to incorporate Māori values into modern life, was felt in various government departments.

²⁸¹ Rangimārie Te Turuki Arikirangi Rose Pere (1937-2020) was a Māori (Ngāi Tūhoe, Ngāti Ruapani, Ngāti Kahungunu) educationalist, spiritual leader, language advocate, academic, and conservationist who had great influence in the academic world and was world renowned as an expert in Indigenous education.

²⁸² Sir Patrick Wahanga Hohepa (1936-2023) was of Ngāpuhi descent and a revered Māori language, culture, and education expert. He lectured at universities in New Zealand, the Pacific and the US, and was a kaumātua for prominent arts organizations.

My great grandfather camped out in Nānākuli in the Hawaiian Homestead. I say all of this because I think that shapes the way trauma manifests itself in a family. I'm not trying to put trauma where trauma isn't due, but I know my mother adamantly avoids conversations about culture or conversations of any form of depth. Depth is something she avoids, and I think it is about the trauma that comes with, one, not knowing who she is, but two, also facing the gravity of what she lost or hasn't acknowledged in the entirety of her life's existence. There is a deep space there that she is not acknowledging. I recognize it, and I respond. (Krug, personal communication, March 16, 2022)

Much of his life, Dr. Krug has worked to unpack the collective trauma faced by the Lāhui from the loss of language, culture, and spirituality. He credits his tūtū for laying a foundation for his passion for 'ōlelo Hawai'i by attending a Hawaiian speaking church that held tight to Hawaiian spirituality while intertwining facets of Western Christianity. He also credits his father, a German immigrant to the continental United States who followed his mother back to the Hawaiian Homestead. Dr. Krug shares that his father was the one to always encourage him to pursue his desire to know his Hawaiian culture and explore his Hawaiian identity. "I find it blessed that even though my Hawaiian mother had a hard time guiding me towards Hawaiian things, my German father was telling me, "Seems like you are interested in language and culture. Go that way." He was open to that" (personal communication, March 16, 2022). Dr. Krug would share the pain he was feeling, and his father would encourage him to explore it further to better understand the trauma and the struggles of Kanaka 'Ōiwi at an individual and collective level.

He wasn't Hawaiian, but he understood the concept of justice. That idea of justice is what I framed most of my journey on because I think it began with the justice for language and culture. Right now, it is more about the justice of process or procedure that, collectively, we have all walked through. We've all been disassociated from any form of Indigenous worldview. All of us – European, Asian, whatever – there's an Indigenous worldview that actually lives in congruence with natural processes. (personal communication, March 16, 2022)

Dr. Krug would pursue justice and healing through gaining fluency in 'ōlelo Hawai'i by taking courses at UHM, where he would also receive his PhD writing a dissertation in 'ōlelo Hawai'i expounding a mo'olelo-based Hawaiian theory of curriculum development centered on structures of Hawaiian genealogy, *He ha'awina ka mo'olelo: No ka ho'okahua 'ana i nā ha'awina kaiapuni ma luna o ka 'ike kū'auhau o nā mo'olelo kupuna*. This led him to a faculty position where he helped establish teacher education programs at UHM. Dr. Krug has been on the frontlines of Hawaiian education as a Hawaiian immersion teacher, an education officer for Ka Papahana Kaiapuni (Hawaiian language immersion schools), chair of the 'Aha Kauleo Statewide Council for Kaiapuni, and a commissioner for the Hawai'i State Public Charter School Commission. He is currently the *po'o kumu* (principal) at Ka Waihona o Ka Na'auao

Public Charter School. He is also a traditional Hawaiian tattoo artist, a composer and musician, and noted leader in the Hawaiian sovereignty movement.

This interview was particularly special as we were joined by his two eldest children, Kamalei Krug and Ka‘ula Krug, who were both raised as Native Hawaiian speakers despite intense opposition from Dr. Krug’s ‘ohana and community. Kamalei and Ka‘ula are now educators in Hawai‘i schools and have followed in their father’s footsteps composing, singing, protesting, and tattooing the Lāhui back to life. Kamalei shares her why for teaching saying, “Through teaching the language comes a perspective of caring about land and water. That is the foundation of, not just Hawaiian language, but Indigenous worldview – care for the land. Everything that we come from. It is the foundation of our culture” (personal communication, March 16, 2022). Ka‘ula shares:

For me, it is getting after those that have a chance to bring a halt to whatever behaviors we are enacting, whatever story we are enacting, to stop sooner rather than later. The longer it takes, the bigger the crash will be for the whole world. For me, I am always going to go to education and give some years to school and elementary because that is what I chose to do. But I think eventually we will have to go after the adults. (personal communication, March 16, 2022)

It was an incredibly emotional and intense interview because the night before there had been a violent altercation on their street leading to a man being shot and killed and another injured. The Krug ‘ohana sprang into action to protect themselves and to support the grieving family who came to the scene, but it was a stark reminder of the trauma faced in our communities and led to a very real discussion on the role of education.

Dr. Krug approaches education from a philosophical level and speaks to the underlying meanings of why we do what we do and teach what we teach. He is intently focused on how we confront and dismantle “Mother Culture,” a reference to Daniel Quinn’s book, *Ishmael*, which speaks to Leaver (Indigenous) and Taker (Western) cultures. Dr. Krug states that if we are to see transformation, we must openly discuss:

That Mother Culture has flaws. We need to be ready to embrace the flaws and collectively engage in conversations about the flaws of Mother Culture, to see that our educational systems should be dismantling greed. If you step back from greed, it is mindfulness and awareness; it’s about love of fellow man; it’s about love of ‘āina; it’s about love of ecology. If we cannot talk about that then...(personal communication, March 16, 2022)

The Krug ‘ohana holds a firm belief that “Indigenous language education exists so that our children can access the wisdom embedded in the wise sayings and the orthographic construction of the language. It’s a worldview issue. Worldview is actually what we are talking about”

(personal communication, March 16, 2022). They continue to walk down multiple paths to support their ‘ohana and the Lāhui to heal and return to the ways of kūpuna.

10. Alapaki Nahale-a III

Alapaki Nahale-a III is a Kanaka Maoli from Moku o Keawe. “If I can see Mauna Kea, I am home. I have kūpuna from that space” (personal communication, June 24, 2022). He describes his Hawaiian father as an “embodiment of aloha.” Albert Senior, his grandfather, was a well-known composer, athlete, and community leader in Hawaiian Homes. He describes his Haole mother saying:

She was from the East Coast from a pretty racist family, which she courageously rebelled from. She survived a lot of traumatic experiences and got out of it. She came to Hawai‘i, and not only fell in love with my dad but fell in love with this place – the aloha spirit. I count that ancestry as well as my Hawaiian ancestry, and a lot of the tools in my toolbox have come from that genealogy. (personal communication, June 24, 2022)

He describes his upbringing as red, white, and blue, the Hardy Boys, where he believed in the US rhetoric, was indoctrinated by Christianity, and wanted to be White. Interestingly, his brother was the opposite.

Where I said, “Yay, I’m going to be an awesome American!” He said, “Fuck you!” with two double fingers. He was drunk at the back of the bus; he was the problem child. Now we talk about that, and the truth is we just took different paths to deal with the oppression and colonization. We reacted in two different ways to the attempts to remove our identity from us, and they were both valid reactions to a hostile act. What happened is that we have come back around to each other and have so much love and respect for each other, for the paths we had to take, and we realize how much we have to offer each other now that we are united in the right for us to be Indigenous Hawaiian men. The stuff I bring to the table helps the stuff he brings to the table. (Nahale-a, personal communication, June 24, 2022).

Because of his earlier belief in being a good American, Alapaki was successful in navigating the Western education system at Kamehameha Schools and at university. He says his awakening was in 1990 when he was at university on the East Coast of the US.

This is a big moment and still embarrassing for me to admit. I was a political science major and hear about this independence movement in Hawai‘i – Ka Lāhui was emerging. I was like, “Oh my God, this is so ridiculous, feeling sorry for themselves. They just don’t want to do the work.” So, I set out to do my senior thesis to debunk Hawaiian independence. I gathered all the information, all the videos, everything they were putting out. I got it back when they had to mail it to you. It’s not online. There’s no internet. You have to send me the damn stuff. I started watching and reading, thinking, “This can’t be true.” I’m in Philadelphia learning Hawaiian history. To this day, my 4th grade Hawaiian history book, the two things I remember – if the shadow fell on you, they would kill you, and that we [Hawaiians] killed babies. There

is a graphic of this scary, evil looking guy with a club over this poor, innocent child, that was the chapter photo. That is what I was taught it meant to be Hawaiian.

I am in Philadelphia reading about the overthrow, and I was like, “Oh my God!” So, I flipped. Instead, I wrote my thesis on the Hawaiian right to independence. This is when the Soviet Union is breaking apart and everyone was saying, “The Soviet Union is evil.” Lithuania was one of the leading countries trying to become independent. They had an athlete at the Olympics. I’m in these poli-sci classes and everyone is so pro-Lithuania and independence, and the USSR is evil. When I say, “That is the same thing as Native Hawaiians. Hawai‘i wants to be independent.” I get death stares, attacks, and ridiculed. My professor said, “It’s not the same thing.” No facts, no argument; he just discounted it. That is part of the journey too. That is the kind of foundational stuff that you got to find out when you are away from Hawai‘i or out of the mainstream and you get deeper and deeper and find those connections. (personal communication, June 24, 2022)

When Alapaki returned home, he would marry a Hawaiian woman, and they would commit to raising their children in ‘ōlelo Hawai‘i through school and at home despite intense pushback from their ‘ohana. They would send their children to Ka ‘Umeke Kā‘eo Public Charter School, and Alapaki would join the Board. The Director resigned shortly thereafter, and Alapaki would quit his state job to run the school. He helped turn the school around and grow the student base. He credits this to their insistence on honoring Hawaiian core values and Hawaiian culture-based education in an era of intense pressure from the No Child Left Behind Act. This also corresponded with the opening of the Big Island campus of Kamehameha Schools down the road where many ‘ohana chose to send their keiki believing it a “better” education than public school. He says that even with these pressures:

We didn’t pivot. We stayed true to our practices, and we believed that that was going to get us the test score results they were asking for, and it did. It’s a long-winded way of saying that it was a personal journey of healing and self-discovery, and then wanting that for my kids, wanting to do better for them than I got, getting them connected to those values, and wanting to be part of the education system that offered that to more communities and families. (personal communication, June 24, 2022)

Alapaki has served in many roles to uplift the Lāhui including director and chairman of the Department of Hawaiian Homelands and the East Hawai‘i commissioner, the CEO of the Global Resiliency Hub at ‘Iole in Kohala on Hawai‘i Island, various roles at Kamehameha Schools including senior director of community engagement and resources for Hawai‘i Island, president and executive director of the Hawai‘i Charter School Network, and director of Laupāhoehoe Community Public Charter School. He has also served on many commissions and boards including the University of Hawai‘i Board of Regents, the County of Hawai‘i Cultural Resources Commission, and the Native Hawaiian Legal Corporation. This work has informed his beliefs.

My position is that I am a Hawaiian National...period. It doesn't matter that a government doesn't exist. If you look at what nationality means, everybody wants to question if a Hawaiian Nation exists. We can go back and revisit Mauna Kea, all the expressions and the convenings and the shows of support across the State of Hawai'i, the shutdown of H-1, those were expressions of national pride. I'm a Hawaiian National. I am also a US citizen by their choice. I have that right because they imposed it on me and my ancestors. I don't have to choose. To me, that is one of the big lies is that if you talk about Hawaiian independence and Hawaiian's right to self-governance that somehow you are anti-US. No, I am pro-Hawaiian, and that doesn't mean I don't get to enjoy the citizenship they imposed on me.

This concept of dual citizenship is not new. It is practiced all over the place. So why have Hawaiians been denied the ability to say, "I am both." That is interesting to me. I have been surprised at the folks I have talked to that have been in this movement a long time that say, "Wait a minute, how come we haven't talked about that before?" What you see in the Indigenous education or the political movement is that those two bodies are opposing each other. "No, we can't be independent. We have to be this...a nation within a nation or just be good American citizens." Folks in that camp say, "You guys are being so radical. You are undermining our efforts." I wonder when we came to believe that we are on opposite sides.

Here is why I am saying this. For me, as a Hawaiian National and all the Hawaiian Nationals I know, whatever term you want to use for that, what do they want? They want to take care of our 'āina and our natural resources. They want to make sure our kūpuna and keiki are cared for. They want to make sure that our communities are healthy. Basically, everything they want is captured in those things, and that is the crazy, radical position? (personal communication, June 24, 2022)

Alapaki continues to seek avenues to hold the State of Hawai'i accountable to the fallacy it is built upon and uplifting Indigenous education and building the capacity of the Lāhui to live as their kūpuna intended.

11. Hēmi Dale

Hēmi Dale is of Māori (Te Rarawa, Te Aupōuri) and Pākehā descent. He grew up in Tāmaki Makaurau (Auckland) and describes his history as similar to:

...many of our people in terms of urban migration from the tribal homeland through to Auckland in the 50s and 60s. My generation within our family, and many other families too, are those who have grown up in an urban setting in Auckland. It's been an issue for Māori in terms of being disconnected from the tribal homeland, which has been one of the consequences of urbanisation. We see that played out in different ways where our people are not familiar with, are not living a Māori life in a sense, and that's about opportunities that do or don't present themselves in terms of the connection to te ao Māori, the Māori worldview. (personal communication, November 12, 2021)

He did not grow up with te reo Māori although he does have memories of his grandmother, with whom he grew up with, speaking te reo Māori to him until he was six years old. He was, however, able to learn the language at high school in the 1970s.

To put that into some sort of context, in 2022 we celebrate 50 years of what has become Māori Language Week. The back story for that is a group called the Te Reo Māori Society at Victoria University and Ngā Tamatoa who were a protest activist group in the late 60s, early 70s took the petition [Te Petihana Reo Māori – The Māori Language Petition] down to Parliament to get the Māori language recognised and to have Māori language available to be learnt at secondary schools. I was a benefactor of their struggle when I arrived in 1975. That was the opportunity. Things all sort of coalesced.

I wasn't a proficient speaker by any means, but I did five years of te reo Māori in secondary school when it was taught as a foreign language, which all the research says you'll never become a proficient speaker that way, but I had a lot of motivation. And I did te reo Māori at university, and, again, that didn't make me a proficient speaker, but I became a teacher, and working with other teachers put me into positions mixing with speakers. I worked at it and proficiency happened for me. My language is growing and will continue to grow throughout my life. I've been lucky to be part of the resurgence of te reo Māori over the last 20 to 30 years, and the demand for te reo Māori in our education space is never-ending. I've been a contributor as part of that. (personal communication, November 12, 2021)

After secondary school, Hēmi pursued his teaching certificate and began teaching in 1987 with the hopes of being placed in a bilingual or immersion class. He says at that time:

...you chose an area to teach in, but someone else made the choice as to which school you went to. At that point in the mid-80s, bilingual and immersion classes were just getting underway here in New Zealand. That was when I entered the teaching profession. From teaching mainly in an English-medium classroom, I made the transition to working with teachers teaching in immersion classrooms, and it escalated from there. (personal communication, November 12, 2021)

He has since served in various roles to help create the infrastructure and support the growth of the Māori-medium education pipeline. He is the Director of Māori Medium Education at the University of Auckland and a principal lecturer in Te Puna Wānanga Faculty of Education and Social Work. He was a member of the Tikanga ā-iwi (Social Sciences) expert group who collated the corpus of 3,000 Māori-medium social science vocabulary terms that have been added to Paekupu, an online dictionary that focuses on the specialized educational and curriculum terms for the learning areas of Te Marautanga o Aotearoa, the Māori medium curriculum document. Since the 1990s, he has been a principal writer of Tikanga-ā-Iwi, the Māori-medium national curriculum for Māori-medium schools. This work led him to being involved in the development of Te Takanga o Te Wā, the Aotearoa New Zealand Histories curriculum and the current New Zealand Curriculum Refresh. He is excited about this current

push on New Zealand's curriculum and reflects on the journey. He says the 1990s was the first time when an opportunity arose to make real changes at a national level with the development of the Māori-medium curricula. He describes this time using the Māori creation story of the separation of Rangi and Papa as a metaphor.

One telling of that story is that Rangi and Papa are locked in eternal embrace and their children are living in different kokoru; the word we use in Māori is skin folds. For a moment, they slightly alter position and there's a little bit of light that enters into the darkness they're living in. One of the children, Tāne, saw that light. He talks to his other siblings and tries to tell them about what he has seen, this thing called light. Because they have lived in darkness only, they can't conceptualise what light is. They just don't get it.

According to this retelling, there are generations of siblings. One Tāne passes this notion of light down to the next Tāne and successive generations until the time when the other siblings are prepared to accept that there might be something called light. They will test the hypothesis by trying to move their parents. We had that opportunity in the early 90s where, just for a moment, there was a bit of light shown on the educational curriculum in New Zealand, which up until that point had been completely in English. And so, we started the development of the Māori-medium curriculum. (personal communication, November 12, 2021)

Hēmi is hopeful as he sees many positive signs that we are continuing to let the light in and create a country where Māori-medium education is fully empowered and continues to grow and thrive.

12. Dr. Makalapua Alencastre

Dr. Makalapua Alencastre retired in 2020 from UHH where she served as Associate Professor at Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language. The 40 years prior to that, Dr. Alencastre worked at every level of education in Hawai'i with the vision of having 'ōlelo Hawai'i as the primary language of the home and education driving her. She, alongside Dr. Kawai'ae'a and other courageous members of the Lāhui, was one of the mamas who helped birth 'Aha Pūnana Leo. She shares that this came from growing up in a generation who was quickly becoming aware of what had been lost due to colonization and the overthrow of the Hawaiian Kingdom. Her grandparents had been Native speakers who chose not to pass on 'ōlelo Hawai'i to their children as part of the rapid and forceful push of Americanization that had infiltrated Hawaiian society. Dr. Alencastre shares that American assimilation had been so successful that:

Nothing in my education up until college showed that there was any awareness of being Hawaiian or that there was a Hawaiian language that was living. We were lucky enough to have our kūpuna, hula dancers, and musicians, but as a living community of language, it wasn't until the realization that our language was at the brink of death, that it was so close to dying, that it really impacted many of us, and we had to start to learn and seriously become haumāna of

‘ōlelo. Taking classes at the university was important, but more so having children in a home where our language could live.

We were part of the first Pūnana Leo. My three children were blessed to be part of the pioneering generation of children who were educated at school through Pūnana Leo and Kaiapuni as well as at home. We all worked really hard to become models. We were learning our language and culture as practitioners so that our children would have something to emanate. They went with us to the rallies, Board of Education meetings, and endless nights of cutting and pasting so we could have a curriculum, a pedagogy that we felt was important. Really, we were able to put things in place for our children’s generation, and that inspired our own learning as well. We didn’t take for granted that anyone else was going to do it for us. We showed up and were activists. We wanted to see the hua [fruit] of our hana [work], so that meant showing up and being there. Whatever it takes. (personal communication, May 18, 2022)

Her path led her into curriculum development, teacher education, supporting graduate level programs, and education administration, all with the aim of creating pathways for Hawaiian language and culture to live. She notes that the work of transformation is hard.

It’s not just an overnight mindset of decolonizing and tomorrow we wake up and see the light. It really takes time to become cognizant and aware of the past and how that informs our future. Being not so much patient, but focused and assertive of what is important to make those changes. And yet, I really believe that for the families that are part of the Hawaiian language revitalization movement, it is home and it is school in this community, helping each other as a community of Native Hawaiians. It is an inclusive community about revaluing who we are and ensuring that our children have that strong identity that was missing from the past generations.

Our education was so Westernized. The assimilation efforts that continue today with standardized curriculum and standards, we haven’t been able to get away from that. To me, one of the major issues we continue to face is having to conform to external forces that are often in conflict with what we know are best practices, what we know is pono [right] as far as what our knowledge and our pedagogy and our practices dictate that we do. The integrity of who we are is often compromised when becoming part of institutions. (personal communication, May 18, 2022)

She has been a tireless advocate in spaces such as the Hawai‘i Teacher Education Coordinating Committee where, oftentimes, she was the only voice pushing back against mainstream thinking promoting a deficit narrative of “those poor, brown kids who aren’t achieving” instead of looking at how the system was the problem, not the kids. She has consistently pushed on various entities responsible for the delivery of education in Hawai‘i to demonstrate accountability in achieving State mandates requiring that children in Hawai‘i learn Hawaiian language, culture, and history. At the same time, she has been part of the movement to develop the resources – curriculum, frameworks, models, programs – to support Hawai‘i in meeting these mandates.

After 40 years on the front line of the fight for Hawaiian education, she now focuses on her 15 grandchildren and growing brood of great grandchildren while also supporting PhD students on their journey. She says,

I retired last year knowing that there is so much to do, but lots to do at home too, to have the time and space for my little ones. As a parent, I think I was always too busy. They went with us, but there wasn't time to teach them as much as we could of. So, those are the kind of life lessons to instill in these later years in our life to make sure our families are intact and still support the on-going education efforts. (personal communication, May 18, 2022)

The hana never ends, but the hua are apparent in her thriving 'ohana and the countless haumāna she has mentored.

13. Mahinapoepoe Paishon

Mahinapoepoe Paishon is a true Kanaka Maoli renaissance woman who has helped lead transformational change for the Lāhui through her many endeavors. She has been a highly successful educator and administrator as the po'ō kumu of Hālau Kū Māna and Kanu o ka 'Āina Public Charter Schools. Her role as founding executive director of Paepae o He'eia, a *loko i'a* (Hawaiian fishpond) restoration site and center where she helped create ground-breaking 'āina-based education programming has laid a framework for other 'āina-based organizations. She now focuses her attention on transforming tourism and business in Hawai'i and creating economic opportunities grounded in the values of aloha 'āina. She is co-founder and CEO of Waiwai Collective, a regenerative urban oasis for Hawaiian culture. She serves as the Vice Chair of the State of Hawai'i Tourism Authority Board and as a Commissioner on the Leeward Planning Commission for the County of Hawai'i. She is also part of a group of who drafted *'Āina Aloha Economic Future*, a values statement that aims to guide economic recovery post Covid-19. All of that, and she is a traditional voyager, an *'olapa hula* (hula dancer), and talented composer and singer of Hawaiian music, all of which she says informs her "professional" practice.

Mahinapoepoe shares that education is her heritage and her kuleana.

My great great great grandfather, G. W. Poepoe, was one of the first school principals of the Hawaiian education system founded by Kamehameha III in the Kingdom of Hawai'i. His son, Benjamin Kaimina'auao Poepoe, and his other son, a famous historian, Joseph Moku'ōhai Poepoe, became principals and assistant principals as well. (personal communication, May 3, 2022)

Mahinapoepoe became aware of social injustice from an early age. At four-years-old, she remembers sitting in the bleachers of Nānākuli Highschool watching her mother graduate with honors after a challenging high school journey of being a young, unwed mama. As an

elementary student, Mahina says she began to notice issues of classism and difference in ethnic groups.

I think I was in 1st grade when I noticed that the Asian kids always had the nicest and most trendy clothes. They had the best snacks, the nicest backpacks, the coolest pencil boxes with Hello Kitty, and all this stuff. The few brown kids that looked like me wore more tattered clothes. None of us brought snacks or money to buy school snacks. (personal communication, May 3, 2022)

Mahinapoeoe would grow up immersed in the Hawaiian Renaissance. Her uncle, who she saw as a *hanai* (adopted) father, would receive Pwo²⁸³ from Mau Pailug, and she would grow up around the voyaging canoes Hōkūle‘a and Hawai‘iloa.

I was fortunate that early on in my late teens and all of my twenties I was always surrounded by folks who had the courage to try. They didn’t have to know everything to try something. They just saw that there was a need, and whatever wisdom was passed down from kūpuna, they would apply it. (personal communication, May 3, 2022)

This upbringing would lead her to university.

I was lucky enough when I was at the University of Hawai‘i at Mānoa doing my undergrad in Hawaiian studies that I hung out with the kūpuna in the Hawaiian language program. They asked me to apply for a teacher assistant position because these teachers were starting a new school, and they wanted it to be ‘āina-based. They were going to make sure it was very hands-on, very experiential. I had just returned from my first long voyage on Makali‘i, sailing 2,700 miles on the open ocean. I was forever changed because of that. That’s when the ancestral intellect in me really awoke and activated. That is where I could contextualize the academic learning and draw connections to my purpose – to serve Lāhui. (personal communication, May 3, 2022)

This led her to help establish Ke Kula ‘o Samuel M. Kamakau, one of the first Hawaiian language charter schools, under the guidance of Po‘o Kumu Makalapua Alencastre. This allowed her to not only teach but pursue her passion of “restoring ‘āina and restoring people and communities and the relationship between them” (Paishon-Duarte, personal communication, May 3, 2022). She was doing this through volunteering at He‘eia Fishpond.

Because I was still in college earning my teacher’s certificate and teaching at Ke Kula ‘o Kamakau, I was able to convince my university teachers and school principals to start bringing their students down to the loko i‘a. That is how Paepae o He‘eia was established. At the time, there were less than three organizations that were operating a fishpond for educational use – ourselves, Mōli‘i Fishpond at Kualoa, and ‘Ualapu‘e in Moloka‘i. Through our work, we were able to establish Hui Mālama Loko I‘a²⁸⁴. We helped folks see, “Yes, we want to cultivate fish and seaweed and other goods from the loko i‘a, but

²⁸³ Pwo is a Micronesian word referring to the sacred initiation ritual where students of traditional navigation become master navigators.

²⁸⁴ Hui Mālama Loko I‘a is a consortium of loko i‘a practitioners and organizations.

it is really about cultivating people and the maui ola [life force] within all of us so that we can care for these places, for ourselves, and for communities.” (personal communication, May 3, 2022)

These foundations have shaped Mahinapoepoe and her drive to want to create “real” learning environments. Although she was highly successful as an educator and administrator, she became frustrated with the slow pace of change and the constant barriers. She felt she could be nimbler and more effective for the Lāhui if she shifted into the entrepreneurial space. The heart of Mahinapoepoe’s work is to create spaces where the Lāhui can thrive; where the *waiwai* (richness) of the community is continually enriched and passed on to the next generation. She is a wahine who transcends borders and pushes in all directions to lay foundations for healing and growth of her people. She is an expert at creating models that allow people to see beyond their current confines. While she targets tourism and business now, she is also looking forward to building a model of support for “Native Hawaiian and Pacific Island women to own and operate their own Ka Waiwai spaces” (Paishon-Duarte, personal communication, May 3, 2022). She is also interested in pursuing a PhD focused on creating a methodology that allows education institutions to measure what matters from an aloha ‘āina perspective. She says:

I feel like the larger institutions like Kamehameha Schools get stuck in Western definitions of success and metrics. What is there? People always use KPIs, success factors; they use Western models to try and measure Hawaiian concepts. They don’t work. I want to create new ways for measuring what matters. (personal communication, May 3, 2022)

14. Tina Olsen-Ratana

Tina Olsen-Ratana has lived on the front lines of the battle to restore Māori culture and identity in Aotearoa her entire life. She hails from Tokomaru Bay and Tolaga Bay on the East Coast of *Te Ika-a-Māui* (the North Island).

From my head to my toe, I’m from there, born into a family of seven where my parents were fluent, particularly my father. He served in the 28th Māori Battalion. In the late 50s they moved down from the coast to Wellington with the promise of being relocated for better housing, better education, better jobs. They left their tribal area to come into the city, and with that they left our language behind. My father was not keen on us learning the language, so I grew up in a household where te reo was not spoken. I am the youngest of seven, and none of us have the reo. (personal communication, December 12, 2021)

Although they did not speak te reo Māori in the house, her parents became instrumental in establishing Kōkiri Marae and Wainuiōmata Marae in the Wellington area. Tina says that her parents realized:

In being displaced from your tribal area, they found there was no place to breathe and practice traditional things because it wasn’t their land. They were

in foreign land. There was no place to gather. So, they set about supporting Māori, no matter where they were from, and oversaw the building of these two houses and bringing together Māori communities. They spent a lot of their life committed to doing that because in the 80s here in the cities there was a displacement of our people from their tribal lands. It meant that, besides the obvious language loss for my generation, there were the traditional practices that were lost as well. There was an increase in gangs and our people joining gangs and all that goes with that. There was no mentoring happening in terms of the role of kaumātua and elders.

All of that is a consequence of a people who have been displaced, and the effects of that in the 70s and 80s was obvious. There was a need for a lot of work to be done, and that's why they started those marae. They started with activities like kapa haka[Māori cultural dancing, singing, performing] as a means of bringing Māori together and being able to provide support practices for them outside of their traditional homelands, their tūrangawaewae [place to stand]. That was the environment I was raised in. (personal communication, December 12, 2021)

Tina's father would pass at an early age, but her mother would continue to dedicate her life to the revitalization of Māori communities. She was heavily involved in the establishment of Kōhanga Reo. Tina's mother would insist that her mokopuna attend the first ever Kōhanga Reo opened in 1982, Kōkiri Pukeatua Kōhanga Reo, while her mother worked to open another Kōhanga Reo and whānau center at Kōkiri Marae.

My daughter was at the very first Kōhanga, and I was a parent in that first Kōhanga. I understood my role as a parent and giving my child to that movement. I was involved at the very beginning in 1982 with the Kōhanga Reo movement, and my oldest daughter is a by-product. She's fluent in te reo, and the other child that went there is fluent in te reo. Now, some years on, four children later, all are fluent in te reo as well as all of my grandchildren. (personal communication, December 12, 2021)

Her mother then asked Tina to come help her at Kōkiri Marae where Tina is managing the marae to this day. Through that work, she would be part of a group of parents who doggedly pressed on the Government to expand the Māori language education pipeline. She says that when her oldest daughter left Kōhanga Reo and transferred to mainstream, "within a few months we noticed her language was decreasing. Everything about te reo Māori was starting to die. This was when she was five. There was no such thing as Kura Kaupapa back then. They hadn't started" (personal communication, December 12, 2021). This led the parents to move their tamariki from one school to the next in search of a place for te reo and mātauranga Māori to thrive. The first principal offered a few more hours in te reo, but that was not enough, so they left the school. The next school offered a Māori unit, which also was not enough. The next school offered a whānau unit, but that too was not enough to see the language and culture truly thrive, to ensure that the right resources were in place.

We needed to be more at the table in the decision making about the type of resourcing that was needed and where it could be got because there were no Māori reading books; there were no Māori exercise books. We were sitting there with parents and kaumātua who were fluent taking English books and translating them and handwriting them for our kids to study from. We were having to make our own resources up because there was nothing.

Then this Kura Kaupapa thing reared its head, and we said, “We need to be more in charge of what happens. We need to be at the table. We need to have our voice heard. Not standing there at the door asking for help all the time, holding out our hands asking for more porridge,” which is what was happening. By that time, this particular school had given us half the school for our kids, and they had half the school for the other kids. We thought that’s a great position to be in to do a Kura Kaupapa. So, we turned up at the meeting and said, “Look, we want a Kura Kaupapa here because we want to have a dual board. We want to be able to have a say in the governance and the operation and management of this unit and how it runs.” The principal turned around and said to me, “If that’s what you Māori want, then you need to go down the road because you ain’t going to get it here.”

After some years at that school to be talked to like that was like, “Yeah, fine. OK, right. We’re outta here.” So, we pulled our kids that had come through our Kōhanga that had been on this journey with us out. That was about 30 kids. That night we pulled them out. I come back here to Kōkiri, and my mother said, “Right, what are we gonna do?” And I said, “Oh, it’s alright. We’ll just have them here at the marae and do a private school, and we’ll put in an application for Kura Kaupapa.” (personal communication, December 12, 2021)

From there, they continued functioning as a private school thanks to a couple of teachers who agreed to work for next to nothing and families who mortgaged their homes to help finance the school because they lost all government funding. The group then pulled together a submission to Kura Kaupapa Rūnanga, the national collective body of Kura Kaupapa Māori responsible for discussions and negotiations with the government and Ministry of Education and approving the opening of new Kura, to officially open a Kura Kaupapa. There would be back and forth between the Ministry and the Marae, but it was not until a newspaper article ran in the Herald saying, as Tina put it, “all these kids were running around being Natives on the marae” (personal communication, December 12, 2021) that the Minister of Education, Lockwood Smith, rang saying:

“I need to meet with you people.”

“Ah, you’ve seen the newspaper then, right?”

To make a long story short, at that time the Kura Kaupapa Rūnanga had positioned themselves with the Ministry, with the Minister, and they were given a limit of how many Kura they could establish a year. I think it was five a year at that time. When we went and saw the Minister and the Kura Kaupapa Rūnanga representative, they said, “We’ll give you your Kura, but you got to only be for 10 or 15 kids.”

We said, “We’ve got more than that. No, no, we don’t want that. We’ll carry on as we are.”

And they said, “Ok, we’ll give you 20.”

We said, “No.”

We didn’t want to come under them. By this time, we had a taste of what it meant to be in control of ourselves and our own destiny. We got a taste of that, and we liked it. We liked to determine what we did, how we did it, and when we did it. We liked that we had our tino rangatiratanga. Why would we want to give that up to be dictated to by...it didn’t matter who.

He said, “There is no other way for you to be a Kura.”

I said, “Well, we’re not going to be a Kura then. We’ll just stay as we are, and we’ll call ourselves Kura.”

However, he couldn’t, we knew he couldn’t. Our numbers were starting to grow. About a month later he came back, and he said, “We’ve got a problem. We need you to be inside the regulations that we have inside the system.”

“We’re not going to be one of them. We are OK how we are.”

So, he said, “I’m going to pass legislation especially for you making you a Kura outside of Kura Kaupapa.”

We said, “Great, let’s do that!” I think it’s section 32 special character.

And he said, “But you can only have 20 kids.”

There’s always something! By that time, the iwi here had come across, and we were combining with them because they had had enough of the mainstream behaviour towards them. They were after the same thing, so we had combined.

I said, “You come down to a hui [meeting] with us. We now have 100 kids. You pick. You choose the kids.”

He said, “What do you mean you have 100?”

I said, “We’ve got 100 kids! You come down and choose them.”

To make a long story short, we now have a Kura Kaupapa in Alicetown that’s been purpose built called Te Ara Whanui Kura Kaupapa Māori o Ngā Kōhanga Reo o Te Awa Kairangi, and that now has a role of over 350 from new entrance to Wharekura. (personal communication, December 12, 2021)

Tina has continued her work to uplift Māori education throughout the years. She has been on several boards, the NZ Qualifications Authority, the Tertiary Education Commission, and the

Kōhanga Reo National Trust. She has been part of designing degrees to support the pathway for higher qualifications, and she has worked in the policy space developing frameworks “to make it more suitable and more approachable for Māori to participate” (Olsen-Ratana, personal communication, December 12, 2021). She is still on the front lines of fighting to create space for Māori to thrive and feel safe.

15. Kamuela Yim

Kamuela Yim is a Kanaka Maoli raised in Mililani on O‘ahu after his ‘ohana relocated from the West side of O‘ahu. Although accepted to Kamehameha Schools where most of his family had attended, he was kicked out in 7th grade and finished his secondary education at Mililani High School. Initially thinking he would pursue performing arts at university, it was his kumu ‘ōlelo Hawai‘i, ‘*Anakē* (Auntie) Ekela Kaniaupio-Crozier, one of the leading figures to support the revitalization of ‘ōlelo Hawai‘i, who would be the first of many mentors including ‘*Anakala* (Uncle) Eddie Ka‘anana, ‘*Anakē* Keiki Kawai‘ae‘a, Dr. Puakea Nogelmeier, and the Bertelmann ‘ohana who would bring Kamuela into the fold of the Hawaiian resurgence movement and support him to gain a deep fluency in ‘ōlelo Hawai‘i and Hawaiian cultural practices.

Ekela’s view on language is really interesting. You write in the last 5 minutes of class. The rest of the time you don’t write anything. You have to figure it out in your brain, and it is on the fly. Her thing is, “I want to create speakers. I don’t want to create writers. If you can speak, you can speak AND you can write because you write what you say. Maybe your spelling is bad, but you can fix that. If you learn by writing, that doesn’t mean you can speak.” (personal communication, June 8, 2022)

From this foundation, Kamuela has spent his professional life advancing Hawaiian culture as a Hawaiian immersion teacher at Hālau Kū Māna Public Charter School, Ke Kula ‘o Samuel M. Kamakau, and Kula Kaiapuni ‘o Ānuenuē, an education officer for Ka Papahana Kaiapuni, and a Hawaiian culture teacher at Punahou School. He shares a mo‘olelo on how his Hawaiian style approach to teaching began at Hālau Kū Māna.

I had a teaching partner at the time. He²⁸⁵ grew up out in the country on the West side out on the land. He’ll tell you, “My family is poor, so we had to hunt and fish. That’s the only way we could eat. We were homeless for some points.” He’s like, “Brah, I don’t want to stay inside and do science. We go outside.”

“Shoots, we go outside den.”

We were rogue; 100% rogue. That first class that we did, we took them on both of the ridges all the way to the back of Wa‘ahila. If you ever look, there’s

²⁸⁵ Name of teaching partner removed for his privacy.

this big tree up on the ridge. When you drive out, look back at the [Mānoa] valley. There is one massive tree all the way in the back. We would run them on this ridge all the way to the back. We'd go on every single pu'u [hill] over there. We took them to every single waterfall in this valley. We were learning about water at the time, invasives, all kine stuff. We were making shit up as we went, 100%. I was totally not a teacher at the time, but I was like, "I am just going to teach you guys everything I can do." We took them on the pu'u, and I was like, "I want these kids to be able to stand in one place in this valley and look around and say they went everywhere. Not just tell you the name but be able to say I went everywhere and know what it looks like. When I say the name, I know what it looks like because I went." That's the difference. I was in the bush all the time. That was my very ho'okano [haughty] thing to do. When people say, "Oh yeah, O'ahu is only buildings and urban and concrete." I just laugh and smile, "Brah, I went to the top of that mountain and that mountain and all of those waterfalls. I've been up there." It was my thing. I was like, "Fuck it. I'm going to make a whole class full of those kids."

Kamuella went on to get certified as a Hawaiian immersion teacher at UHH. It would be 'Anakē Keiki Kawai'ae'a who would provide more structure, nuance, and depth to his teaching. He would also meet other haumāna who have become dear friends and continue to be a driving force in advancing Hawaiian education. He has continued an in-depth study of 'ōlelo Hawai'i under the guidance of Dr. Puakea Nogelmeier and actively supports the Lāhui to go deeper into Hawaiian culture thanks to the cultural fluency he has gained through his mentors and lived experiences. Although a talented kumu, he is also a farmer who has learned from and worked with many well respected kūpuna and peers who are revitalizing traditional 'āina-based practices, which has greatly enhanced his teaching practices and ability to connect his haumāna to 'āina. This included time working at Kāko'o 'Ōiwi, a 405-acre parcel of 'āina in Kane'ohe, O'ahu dedicated to restoring traditional agricultural, land-use, cultural, and education practices. Kamuella has a deep commitment to the keiki of Hawai'i and does not mince words. He reminds us "It's not about you cuz. It's about the keiki! So shut the fuck up and get to work" (personal communication, June 8, 2022).

16. Ku'ulei Makua

Ku'ulei Makua is currently an Education Specialist in the Office of Hawaiian Education (OHE) at HODOE for Hawaiian Studies, a K-12 program that provides curriculum support and resources in the instruction and learning of Hawaiian culture, history, and language to all HODOE schools. She is the third oldest of seven siblings and says she grew up in a family that held the value of 'ohana as the first teacher. Although her parents separated when she was young, her 'ohana stayed very tight knit and supportive.

I didn't get a lot of labeled culture from home, but a lot of the values were certainly in my home. A lot of the cultural content I got through being in hula at a young age and at school later. I became really interested in 'ōlelo Hawai'i as a middle schooler and high schooler. (personal communication, May 9, 2022)

She was inspired early on by her ‘ōlelo Hawai‘i teacher. “He taught us, and then he empowered us to teach. That was one of his things – unpack the learning and put it back together. I really resonated with that kind of learning environment, and I was like, “I want to do what he does. I want to be an ‘ōlelo Hawai‘i teacher”” (personal communication, May 9, 2022). She was also exposed to the Hawaiian immersion environment as her youngest two siblings attended Ke Kula Kaiapuni o Ānuenue. These experiences inspired her to attend UHM and pursue a Hawaiian language degree and a master’s degree in teaching.

Her first teaching job was at Hālau Lōkahi Hawaiian Public Charter School, which she says at the time did not have adequate learning space in the mainstream sense, so much of the teaching was done outside.

The values there resonated, the way ‘ohana was part of the learning environment, the way the outside was our context for learning because we didn’t have learning space, so we were literally outside. Those were our conditions. You just went with it. I didn’t know at the time how fortunate I was to be in that position, for that to be my first official teacher position. I think if I was in the DOE I would have reverted to the way that I was taught, which was within the four walls, because it was my default, it was the way I was taught. But being in those conditions, I needed to shift, I needed to pivot, I needed to be different in that space. (personal communication, May 9, 2022)

After nine years at Hālau Lōkahi she moved into a state-level position at HIDOE funded by Kamehameha Schools to help develop the Kahua Induction Program, which eventually led to a full-time position at Kamehameha Schools to help run the Kahua and Ho‘okele Programs. Kahua was designed to address the significant issue of HIDOE teacher attrition, particularly by new teachers who were being imported from the continent and had no context for teaching and living in Hawai‘i. The idea was to provide new teachers with mentors and Hawaiian culture-based academic, social-emotional, and place-based supports. The Ho‘okele leadership program was designed to introduce education administrators (principals, vice principals, complex-area staff) to Hawaiian culture-based leadership practices that are grounded in a sense of place and ways to build relationships with those places and people. Similar to new teachers, many administrators in HIDOE do not come from the communities they are leading.

Some of my best times were probably when I was doing Ho‘okele and Kahua. We had Teaching with Aloha as a framework where it was about ‘ike pilina and relationships, it was about ‘ike honua, a sense of place, and ‘ike piko‘u, reflection and personal wellbeing. We had that, and you could see this transformation over time in leaders in the way that they were thinking about the work that they were doing. I think they felt transformed in some ways but didn’t quite know how to label the experience or what had happened. They just knew that they came out different. (personal communication, May 9, 2022)

Unfortunately, these programs were sunset at Kamehameha Schools around the time OHE was stood up within HODOE. Ku‘ulei would get the call to apply for the Hawaiian Studies position, which she still oversees.

In this time, she and her husband, who is also a Hawaiian immersion teacher, have been raising their three daughters in Waimānalo where they live in a multi-generational home. Interestingly, each daughter attends a different school – one at Ke Kula Kaiapuni o Ānuenue, one at Kamehameha Schools, and one at Punahou School. She is seeing firsthand the impacts of very different styles of education all while trying to keep her daughters rooted in their home community.

For me, it is “I maika‘i ke kalo i ka ‘ohā [The goodness of the taro is judged by the young plant it produces].” I always go back to my ‘ohana as my first community, to my kuleana as a parent to raise good humans, kind humans, humans who can contribute back in a meaningful way. When we think about that ‘ōlelo no‘eau, it is honoring the fact that every one of our students, every one of our teachers, every one of our colleagues, everyone in our system has a story, has a connection to someone, some place, somewhere.

A lot of people have told me that I have a huge amount of empathy, and I think that comes from being in a big family. But it also comes from being one of the middle children in a big family where I was a little bit too young for the old people and too old for the young people. I found myself navigating these spaces where I got to be the youngest and other people could take care of me, but I also found myself in spaces where I needed to be the oldest and needed to know how to take care of others. I think with that, if we can just look at everybody and think about their experiences, think about who is their ‘ohā [offspring] in order to find that sense of connection first instead of correction.

That is what Uncle Pono Shim would always say, “Seek to connect and not to correct.” I think in education, because I presume that people want the best for kids, but we were always taught to correct; correct the behavior, correct the wrong answer. I think we need to seek first to connect. That idea of the ‘ohā and the ‘ohana and the community who are raising the children who have raised these adults and their experiences allow us to connect, and then we can build from there. (personal communication, May 9, 2022)

17. Nicki Spring

Nicki is one of six siblings born to a Māori mother from Taranaki and a Pākehā father. She comes from a military family sharing:

My mother was the first Māori woman officer in the Air Force, but in doing that, she was born at a time where the patriarchy was thriving. Her best years were in the 1960s Madmen era. She chose that career and was in the Air Force for seven years before meeting my father, but it was illegal for officers to marry, so she was the one that gave up her career to be a mum. She was always so staunch, always worked. But it also meant we moved everywhere; we lived in a lot of places. (personal communication, December 19, 2021)

Even though they moved throughout Aotearoa and spent time living abroad, she can remember going to the marae with her grandfather, a great orator in the Taranaki dialect, and hearing the te reo Māori his generation spoke.

When I was 11 on my marae, I was at the age when the mums were working in the kitchen and we would have to look after the younger ones, which I always felt real hōhā [annoyed] about, but that's what you did. Everything was hōhā at that age. There was a group of five of us, my sisters and cousins, and I was given the task to run the kids' discos. Our parents had brought a record player to the marae, and then we had to play the different records. We put streamers up and decorated the dining hall. We did that so that our parents could be freed up; my mum and grandfather were freed up to talk about how they were going to approach their Treaty claim. I've witnessed the movement on a micro and a macro level because my great grandfather was the first chairperson of the Taranaki Māori Trust Board. (Spring, personal communication, December 19, 2021)

Of the six siblings, she was the only that attended a Māori boarding school, Hato Hōhepa (St Joseph's Māori Girls' College).

That's because I knew in my soul that's where I had to go. Mum said all my life I've been her Māori baby. She used to give me every opportunity to show that part of my spirit. In that way, she fed me from birth in more ways than one because she allowed me to follow my soul's purpose. By nature of my own whakapapa, there has been a collision there, a shadowland in between that I have walked my whole life. I was this radical one that would always be dropping comments left, right, and center, or challenging what my own whānau thought and said. (personal communication, December 19, 2021)

She was inspired by the Māori protest movements that sparked the Māori immersion education movement in the 1980s. When she had her three sons in the 1990s, she and her husband agreed to send them through Māori immersion. They were living in her husband's tribal lands in Ngāruawāhia, and their sons would attend Te Kōhanga Reo o Tūrangawaewae and Kura Kaupapa Māori o Bernard Fergusson. This decision also came after a *kōrero* (conversation) with her brother who said he felt something missing in his life, a gaping hole. He told her, "You just don't know what it feels like, Nick. To know you are a Māori man, and I can't even get myself onto a marae. I can't do the protocols" (personal communication, December 19, 2021). Nicki would send her tamariki to Māori immersion and join the Board to support the development of the Kōhanga Reo and Kura Kaupapa. She says it was an exciting and challenging time:

In my time on the Board, one of the governments wanted to bring in national standards. For Kura Kaupapa Māori, we were like, "You are comparing apples and oranges because what you see as an achievement, looking at our kids as an economic resource, you are only focused on numeracy and literacy. We have different outcome measures we are seeking, and we are not interested in your literacy and numeracy." The power imbalance between the Crown and community is such. (personal communication, December 19, 2021)

She is incredibly grateful for Māori-medium education, for although she is not fluent in te reo Māori and some of her other siblings feel an even more intense disconnection:

My children can walk in two worlds; they honestly can walk in two worlds. They are clever as wits in a Western world, but they can also walk onto a marae and be on a marae and know exactly what they have to do and what protocol they have to follow. (personal communication, December 19, 2021)

Her boys are grown now and starting families of their own raised in te reo Māori while Nicki continues to work in the Māori health field to uplift her people and look after her mother and mokopuna.

18. Dr. Manuwai Peters

Dr. Peters' mo'okū'auhau extends across the pae 'āina. His mother's matrilineal side comes from Moloka'i while his mother's father was from Kalapana on Moku o Keawe. His father grew up on Maui but had roots in O'ahu from Hamohamo, a location in Waikiki where the present-day Marriott Hotel and Banyan Waikiki Condos now sit. His grandmother was raised in one of Queen Lili'uokalani's homes in that area. He comes from a long line of educators. His mother was a career primary school teacher at Blanche Pope Elementary in Waimānalo, and his great grandmother was a teacher in Kalapana and Ka'u on Moku o Keawe at the turn of the century during the tumultuous times of the Hawaiian Kingdom overthrow and the transition to a US territory/illegally occupied Nation. He says his own decision to teach:

...wasn't a targeted career goal of mine, but it started because of my passion for Hawaiian language. My parents asked me, "Why are you taking Hawaiian language? What's that going to lead to? Can you get a job with that?" I said, "I don't know, but it's fun and I like it. (personal communication, May 2, 2022)

He says his passion for 'ōlelo Hawai'i did not come until he went to university.

We knew that we were Hawaiian growing up, but we grew up in a real suburban community and not really connected to Hawaiian culture. We had multi-ethnic classmates and teachers and were removed from the sense of what it meant to be Native Hawaiian. We weren't really sure what that meant because we had Western lifestyles. (personal communication, May 2, 2022)

He learned to play the ukulele while growing up, but it was not until university when he says he developed a crush for Hawaiian music, and hula came along with that. An inspirational professor encouraged him to take Hawaiian language at UHM, and he was hooked. He became inspired by his peers who were speaking Hawaiian and welcomed him into the burgeoning 'ōlelo Hawai'i community.

I don't know what it was about taking Hawaiian language classes, but you felt like you belonged. Maybe it felt like I was connecting back to my identity as a Hawaiian through language. It made me hungrier. And there was a movement happening with land rights, Hawaiian identity, and politics. I was exposed to that with the land issues and Protect Kaho'olawe 'Ohana and the venerable Haunani Kay Trask was coming into her own voice as the Director for the Center of Hawaiian Studies. All of these things were happening, and it was these experiences with Hawaiian music that really caused me to want to know more about Hawaiian language, and then Hawaiian genealogy research and history in general and those stories about the overthrow that we weren't taught growing up. My parents certainly didn't know the whole story having been so Americanized. All of these factors played into shaping that passion in me to keep studying Hawaiian language. (personal communication, May 2, 2022).

In 1989, he entered the Pacific Island Studies graduate program at UHM because Hawaiian Studies was not offering graduate degrees at the time.

I landed myself there, but my hidden agenda was to keep learning Hawaiian and stay part of this amazing group of peers and faculty. We had this 'ohana on campus, and it was the nucleus of the Hawaiian Studies Department. You felt there was a pu'uhonua [refuge] there where they sheltered you. (personal communication, May 2, 2022)

Upon graduating, he received a call from the Moloka'i community who had established a Pūnana Leo and were now pushing for Hawaiian immersion at elementary and secondary. They asked if he would come to Moloka'i to teach Hawaiian immersion. The community sought him out because he had spent summers with his grandparents there and was now caretaking the family home. Dr. Peters would spend the next few years teaching Hawaiian immersion on Moloka'i, not only to the keiki, but also to their parents and future Hawaiian immersion teachers as a lecturer through Maui Community College.

It really drew me into the community in ways I never anticipated. And because I had that familial connection with Moloka'i – my mother being from there, my grandmother having a home there, and people remembering my grandparents – I did feel a certain level of acceptance into that community. Whereas, at that time in the DOE schools on Moloka'i, it was really hard to attract teachers that would stay. They were oftentimes coming in and out from the [US] continent. That is one of the changes I have seen over my time at DOE. We now have more Native-born Moloka'i people getting their teaching degrees and teaching in the DOE, whereas in the past, most of your teachers would have come from some teacher training college in California or from O'ahu. Now you see a lot of people from Moloka'i getting their degrees and going back and teaching. (personal communication, May 2, 2022)

From the beginning, Dr. Peters was committed to seeing this transformation. At the first meeting with the mākuā who asked him to move to Moloka'i and teach their keiki, he said:

I want to do that, but at the same time, I'm not from here. You guys know that. I have family from here, but when Moloka'i people are ready to take this

kuleana over, I'm happy to give it back. I'm only here as a placeholder until such time where Moloka'i people born and bred can come in and mālama [take care of] this kuleana [responsibility]. (personal communication, May 2, 2022)

After a few years teaching in Moloka'i, Dr. Peters would return to university in O'ahu to complete his Pacific Island studies degree writing a thesis about how Hawaiian immersion teachers need to stay politically active, a huge departure from his initial thesis topic on Saipan water rights. He would also pursue his teaching degree and return to teach in Moloka'i for another nine years before transitioning from the classroom to a resource teacher working to support Hawaiian Studies at the state level of HODOE. He is currently a Senior Project Manager at Kealaiwikuamo'o at Kamehameha Schools and recently completed his EdD. Dr. Peters explains his trajectory through the spaces of Indigenous education and belief that education is a political act:

That came from my background during those days at Hawaiian Studies at UH Mānoa going to protests, protesting the development of H3 and other development issues, and holding signs. I realized that I don't want to be holding signs and screaming at the Capital. It doesn't get you anywhere. I want to work through education to move the needle. A bunch of us in those days put down the protest signs and went and picked up the books and became teachers or picked up the ukulele to teach music and mele [songs] and hula as one of those aspects of Hawaiian education. But today, we're picking the signs back up again. You come full circle. We have to keep activating and speaking out against injustice and things that are not right. (personal communication, May 2, 2022)

19. Dr. Hazel Abraham

Dr. Hazel Abraham is of Māori (Ngāti Awa, Ngāti Tūwharetoa, Ngāti Rangitihi, Te Whakatōhea, Ngāi Tūhoe, Ngāti Tūwharetoa Ki Kawerau) and Pākehā descent. She was born in Lower Hutt and grew up in Wainuiomata. Her path led her to Massey University Teacher's College doing a 4-year conjoint programme. She says the first time she learned anything about Māori was when she was in a Treaty of Waitangi paper led by Professor Mason Durie in 1996. At the time, she says she did not know anything about the Treaty, and "That's when the lightbulb went off in my head. That why the Māori are being activists! That's the most enjoyable paper I had because it touched me. That's where I started thinking along Māori ideas" (personal communication, November 26, 2021). She continues:

In terms of what was going on behind the scenes and what I now know, back in the 2000s, my own iwi set up the Hui Taumata²⁸⁶. There was a discussion led by Professor Mason Durie around, "How are we going to help Māori into the 21st century?" At that time, I didn't know what was going on. I was going through the system. They got all the Māori together at Hirangi, which is one

²⁸⁶ Hui Taumata (Māori Economic Summit Conference) was held at parliament in 1984 and gave rise to the call for a Māori-focused economy that returned authority to the tribal base by strengthening the iwi, hāpu, and whānau structure.

of my main marae, and they started talking about, “What are we going to do?” That is where the philosophy of ‘for Māori, by Māori, with Māori’ came from. We wanted the same benefits for Māori.

There’s been a genesis behind that. We can go back to the 1840s with the Treaty of Waitangi and move through history to see the different landmarks. From the 2000s, the Hui Taumata has been progressed by Māori academics and scholars and people working with Māori. Mainstream are a bit slow. Our Ministry of Education was like, “We better get onto this.” So, in 2007/08 we saw Ka Hikitia and now the new one, Ka Hikitia - Ka Hāpaitia. (personal communication, November 26, 2021)

After graduating, she became a teacher at Hukarere Māori Girls’ College. She says while the school lacked resources, what was great about it was the comradery and that it was rooted in the philosophy of *Māoritanga* (Māori way of life). Dr. Abraham ended up moving from job to job as she was unable to find a full-time teaching position. She worked at various schools both rural and urban at the primary, secondary, and tertiary levels, including at Te Wānanga o Aotearoa. She says these experiences showed her the inequities perpetuated by the school system and Māori tokenism, but also things that she says were not good for Māori being perpetuated by Māori including undercover practices, nepotism, and Māori being hard on other Māori (personal communication, November 26, 2021).

After years of moving from school to school in a kaiako role, she became the principal of a small rural school up North. She faced huge challenges with the politics of school leadership, dealing with the Board, the Ministry of Education. She describes the relations as skullduggery. This led her to pursue her Masters degree, shifting her from the frontline of schools to academia. She says her experiences and thinking along this journey have always been influenced by Hui Taumata, which for decades had been calling for greater Māori autonomy and self-determination. In response to longtime pressure, the Ministry of Education released Ka Hikitia, meaning to step up, to lift up, or to lengthen one’s stride, in 2008 and began more intensive focus on uplifting Māori student success. Her PhD studies focused on the impact of intergenerational cultural trauma on the educational success of tamariki Māori and whānau from her iwi, Ngāti Awa and Ngāti Tūwharetoa. She is now lecturing at Auckland University of Technology on issues of *pae ora* (healthy futures) where her research is an intersection of education and health that lead to healthy Māori communities.

5.1 Summary

These mo‘olelo/pūrākau are modern demonstrations of the layering of generations – of mending and reconstructing the fibers that are weaving back the tattered fabric that is a result of Western colonization. These mo‘olelo/pūrākau represent a revitalized kahua/kaupapa that is the modern Indigenous resurgence movement and provide great insight into how other groups may begin to

restore their identity and purpose in the world that is not harmful to their environment and others that depend on that environment for survival. These mo‘olelo/pūrākau tell first-hand of the people and events that have shaped the education space in Hawai‘i and Aotearoa.

Chapter 6 Findings and Analysis: Role of the System



The breadth and depth of the information shared in the interviews was staggering and detailed a complex and interconnected web of ideas and approaches. Each individual has dedicated their life to the Indigenous resurgence movement not only in the education space but through their personal commitment to live the culture and pass it on to future generations. There was a deep commitment and dedication to breathing life back into the memories, stories, and practices of their *kūpuna/tūpuna* (ancestors) and to stripping away cognitive imperialism promoting beliefs that there is little to no value in Indigenous knowledge systems and practices. While each narrative interview provided a particular perspective and insight into the Indigenous resurgence movement, they were highly connected and supportive of one another like a *he'e/wheke* (octopus) with the head representing the collective vision and goals of restoring Indigenous identity and sovereignty and each arm representing unique actions to achieve the collective goal moving together to propel Indigenous education forward.

The findings and analysis section has been challenging to write as it is incredibly difficult to express the ideas of 20 brilliant Indigenous minds in a linear format or to extrapolate tidy themes. The theming process was reflective of a spiderweb of intricately connected threads woven together where each element offers a portal to tap deeper into the interconnected, holistic nature of Indigenous education. The following is a humble attempt to provide a narrative flow of the interviews. Chapters 6, 7, and 8 represent the three *whiri* (foundational braid) of the *wahakura*. Chapter 6 focuses on the system that connects and dictates the direction of TEPs and *kumu/kaiako*. Chapter 7 focuses on the *kumu/kaiako*, and Chapter 8 on TEPs. Through these chapters, we look to answer the following questions:

- What do you believe is the role of non-Indigenous *kumu/kaiako* in decolonization and indigenization processes?
- What experiences and supports do you believe are needed for non-Indigenous *kumu/kaiako* in these processes?
- If incrementalism were not the policy process and you could completely revamp the mainstream teacher education system, what would it look like?
 - Do you have a metaphor/proverb that represents this vision?

- Describe a process a mainstream TEP could go through to decolonize and create an Indigenous kahua/kaupapa that is respectful and authentic?
 - Do you have a metaphor for this process?
- What do you hope to see in the mainstream teacher education space in the next 5-10 years?

6.1 Focus on Decolonization and Indigenization – Two Arms of the Same Body

Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke.
Burn off the undergrowth so that the flax shoots may sprout.

As mainstream education continues to struggle with issues of student and staff success; student, family, and community engagement; social, emotional, and physical safety; and resourcing, Indigenous education offers an opportunity for a transformative and restorative shift. No one better sums up the collective vision for Indigenous education than Dr. Penetito by framing the complex landscape and detailing the terms that are critical to this research – decolonization and indigenization (see Figure 6.1). These terms are bandied around, but when we dig into their nature and what they require of us and the education system, we can identify tangible and tactical strategies and approaches to achieve them. The interviewees collectively agreed that non-Indigenous kumu/kaiako and mainstream TEPs in Hawai‘i and Aotearoa need to actively and intentionally engage in praxis on a regular and sustained basis that advances the two-fold process of decolonizing and indigenizing. Dr. Penetito provides a long-range view of the education system that spans eight decades. He is unapologetic in stating the challenges:

It’s racism. It’s that whole business; the view that ‘White is right.’ From that racist view come the pressures around colonialism, and these are rarely talked about in school. Not at any part of my schooling did we ever talk about these things. Colonialism is only what other people did in other places like in America with the American Indians, but colonialism is a very powerful instrument. I know that part of the definition of colonialism has to do with forced entry of one country into another community based on the ideas of race. In other words, that the world can be divided up into races and some are more important than others, the hierarchical argument. Challenging that idea has been my life’s work, and it’s been really tough. There’s been no let up. It’s happening with Indigenous peoples everywhere. You know this as well with Hawai‘i, the way in which the local people were disenfranchised. Knowing that and doing something about it are two different things.

When you get to a certain point in the New Zealand education system you learn some things about New Zealand’s history. It might include something about the Treaty of Waitangi, the Tribal Wars, the wars between settlers and Māori trying to protect their lands from confiscation and theft. That’s a heavy agenda that is extremely difficult to fight against. There is no letup in it. I have spent at least 30+ years of my professional life involved in that work. I’ve actually tried to educate Pākehā about themselves.

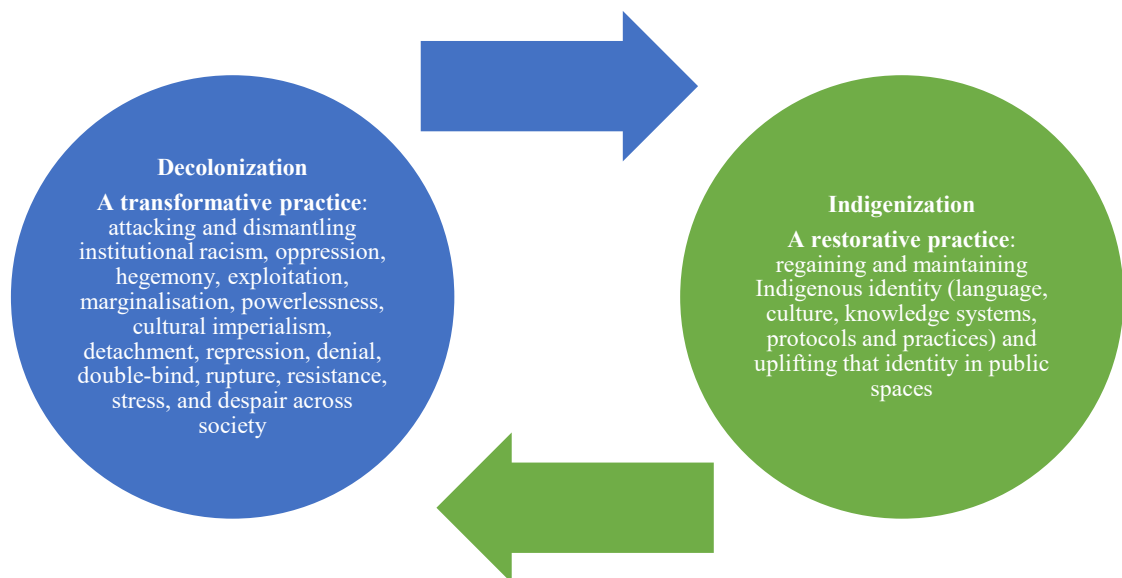
The two sides to that story – one is about maintaining Māori Indigenous identity because that has been diminished over time with confiscation of the reo [language]. There’s a mountain of things that happened that made it difficult to maintain your Māori identity. These things were not accidental. They were planned. This was part of a giant conspiracy to delete Māori from New Zealand, from Aotearoa. Either that or make us all one people. That still meant the same thing – dominated by Europeans.

As far as I can tell, one of the agendas for addressing this is decolonisation. The decolonisation agenda is about attacking racism, institutional racism in particular, and the oppression and hegemony associated with that; the need to transform society. Pākehā New Zealanders don’t like the idea of decolonisation. They have difficulty accepting that the colonisation of New Zealand disadvantaged Māori. As far as they are concerned, the colonisation of Aotearoa New Zealand helped Māori; brought them into the modern world under their terms.

The second side from this agenda is the indigenisation process, and that is Māori regaining and retaining their reo, their tikanga [customary system of values and practices], their mātauranga [knowledge systems], and making that more public. Those two agendas are heavy ones. The indigenisation theory or process is a restorative idea whereas the decolonisation one is more about transformation. (personal email communication, February 1, 2022)

Figure 6.1

Dr. Wally Penetito’s Framing of Decolonization and Indigenization



Note. Graphic created by Jessica Worchel reflecting Dr. Penetito’s personal communication, February 1, 2022.

This description of education in Aotearoa finds relevance in a Hawai‘i context as demonstrated in Chapters 4 and 5. While each context holds unique characteristics, Hawai‘i and Aotearoa share many commonalities allowing for a shared narrative to emerge that strengthens and informs one another. It is also a call for the nations within *Ka Moananuiākea/Te Moana-Nui-a-*

Kiwa (The Pacific Ocean) to shift their gaze away from Western Eurocentric constructs of education and focus intently on transforming and restoring education systems that are reflective of shared ancestral constructs suited for an Indigenous Pacific context. Decolonization and indigenization constitute two arms of the same body in that they work together to transform and restore, to deconstruct and rebuild. It is imperative that the settler colonial education systems of Hawai‘i and Aotearoa activate these two arms and, brick by brick, dismantle the current Western Eurocentric models of education to rebuild an Indigenous foundation that is reflective of the people and places where the education is occurring. While Western aspects may be woven into a transformed education system, the foundation should be reflective of the lands on which these systems are built and not be primarily representations of a foreign model.

An overarching narrative that emerged is that education is a complex and interconnected process that involves an all-encompassing system of control dictating the parameters, which despite long-standing efforts, still squarely reside in a Western Eurocentric construct situated in universal application and control. Various TEPs sit within that system to train and certify individual educators who, in turn, uphold the parameters set by the system. Even in the most “radical” or Indigenous contexts, it is still a Western construct of education and Eurocentric knowledge systems that dictate the overarching why and how of mainstream education in Hawai‘i and Aotearoa. Kari Moana Te Rongopatahi shares, “there are so many elements of our Māori-medium spaces that are still very solidly buildings built by the coloniser, and we are trying to inhabit them with Māori people, decorate them with Māori things, but the house is still built by the coloniser” (personal communication, January 23, 2022). Alapaki Nahale-a shares a similar narrative saying that individual Native Hawaiians can and have been “successful” in the system, but it does not seem possible for the community of Native Hawaiians as a whole to succeed. As the system currently functions, it is advocating for Native Hawaiians to:

Use your Hawaiian-ness and the gifts of your kūpuna [ancestors and elders] to be successful in this system that took away those gifts from us. This system is bad; it’s corrupt. It’s also proven to be corrupt for the planet. So, why do we keep wanting to be successful in it? We should be raising change agents to create a system where the values of ‘āina [land], kūpuna [ancestors and elders], keiki [children], and community are what govern the system. (Nahale-a, personal communication, June 24, 2022).

While the system is all-encompassing and can seem omnipotent, systems and programs are made up of individuals who drive them. It is individuals at all levels of the system that create and uphold the mandates, policies, programs, curriculum, etc. As such, individuals have power to make change through challenging the system and designing and implementing environments that meet the needs of students, their families, elders, the community, and land. This has been demonstrated over the past 50 years through the Indigenous resurgence movement where a relatively small population of individuals have been able to carve out tributaries for Indigenous

education to flow. These tributaries have influenced the mainstream, but the overall flow of the system is still predominantly a Western construct. Therefore, more intentional efforts need be taken at all three levels – individual (micro), programmatic (meso), systemic (macro) – for true change to occur as each component feeds and informs one another. It is a lockstep of individual and collective action.

6.2 Huli/Huri the System

Inā e lepo ke kumu wai, e hō‘ea ana ka lepo i kai.

If the source of the water is dirty, the muddy water will travel on.

Huli/huri means to turn around or upside down; to convert or change. The last 50+ years of Indigenous resurgence has laid a strong foundation to build upon. There has been painstaking work to develop a collective vision that has focused on restoring, reclaiming, and uplifting Indigenous knowledge systems, but there is a tremendous amount of work to be done and more people from across the spectrum needed to normalize, support, enact, and preserve lasting change. We have entered an era where the efforts to shed light on the truths of the colonial past accompanied by the revitalization of Indigenous ways of knowing and being clearly indicate the need for mainstream education to huli/huri and rectify the injustices of 200+ years of colonization in Ka Moananuiākea/Te Moana-Nui-a-Kiwa by allowing the tributaries of Indigenous education to flow openly and freely and reinvigorate the mainstream by becoming the mainstream. Huli/Huri can also mean to spill over, overwhelm, or curl over. This is the vision for the future of mainstream education where the tributaries of Indigenous education overflow and overwhelm the system.

Schools are a critical component to society’s governing system, and there was overwhelming agreement by interviewees that the current system continues to enact harmful practices rooted in settler colonial constructs that disempower Indigenous peoples to the detriment of society at large. Dr. Penetito shared:

Schools are the public face for the education of a society’s young people. The compulsory school years are equivalent to about 2,000 hours. The compulsory schooling sector is, in my opinion, undeniably racist not so much on the individual level but institutionally. Racism is a principle of social domination. In Aotearoa, Māori are seen as inferior and are therefore exploited, controlled and oppressed psychologically. The racism originates from colonialism, and that plays a central role in how colonialism operates. That is that there is a forced entry, and the colonising power carries out policies which constrain, transform and even destroy Indigenous values orientations and ways of life. Historically and presently schools are playing an important role in the system of domination and are an important part of the complex of colonisation. (personal email communication, February 1, 2022)

The Indigenous resurgence movement in Hawai‘i and Aotearoa is a daily battle in the long war to restore legal and political sovereignty and governance as defined by the founding Treaties and other legal and political documents signed between Indigenous peoples, global powers, and settlers. Education has been at the forefront of these movements, and over the years various mandates and policies have been enacted requiring education in Hawai‘i and Aotearoa to teach all students the Indigenous language, culture, and history (see Table 9.3). But, as Dr. Alencastre points out, there are standing mandates, policies, and frameworks, but the actioning and accountability to enact and uphold these are severely lacking.

The Teacher Standards Board in Hawai‘i²⁸⁷ has a lot of power to dictate and require what teachers that are licensed in Hawai‘i need to be able to teach. We worked really hard on the administrative rules to put in some language to ensure that there was some accountability, that teachers in Hawai‘i would be required to have a foundation of ‘ike [knowledge] for language, culture, and history, which ties back to the State Constitution where it says, “Children in Hawai‘i will learn language, culture, and history,” and where the Board of Education says, “Children in Hawai‘i schools will have all of this.” Well, where is it? (personal communication, May 18, 2022).

All interviewees felt that there was groundwork laid for mainstream education to decolonize and indigenize, but the will and ability to do so in a transformative and restorative way is lacking.

If the system’s frameworks call for Indigenous education to be pervasive within the education system, why then is it still dominated by a Western Eurocentric construct? One of the issues was the ability for many to acknowledge the deep faults within the current system and the accompanying will to do the challenging work to deconstruct the vestiges of settler colonial systems beginning with re-establishing the core values and philosophical underpinnings of the education system. A theme echoed throughout many of the interviews was that the current model of education in Hawai‘i and Aotearoa needed to be deconstructed and reconstructed from the base up. Dr. Ka‘ai shared, “for me, it [the education system] should be taken down brick by brick and rebuilt based on partnership and a Tiriti model” (personal communication, January 20, 2022). Dr. Ka‘ai-Mahuta reiterated this view:

The problem is that with any system that has been around for a long time, real change is hard. What is the system built on? What is the foundation of that system? It’s a Western worldview. It needs a complete overhaul. It needs to be dug up at the roots and the soil to be turned before you can plant new things. I don’t think there’s that will in our society, our general New Zealand population, to do that work. It’s like trying to plant tiny little seedlings of ideas that have come from an Indigenous point of view into soil that hasn’t been

²⁸⁷ The Hawai‘i Teacher Standards Board is responsible for setting and reviewing teacher licensing standards, issuing, and renewing teacher licenses, approving teacher education programs, and other related duties.

turned, fertilized, and nourished. It's old soil. (personal communication, January 18, 2022)

Dr. Krug expressed a similar view from Hawai'i saying:

I would dismantle the system as it currently exists by changing the way that we silo our instruction. I would urge the Department of Education and the Board of Education to reshape the organizational structure by which we confer degrees. Education is not currently addressing the ethical undergirding of knowledge learning and the moral responsibility we have to our knowledge. We can talk about STEM, we can talk about robotics, we can talk about engineering, but what everyone is talking about is building robots to win a competition. It's not build robots that save ourselves; that save the planet. (personal communication, March 16, 2022)

Why does the system need to be deconstructed and rebuilt? Because this a fight for survival; a fight to restore *ea/tino rangatiratanga* (sovereignty, autonomy) allowing for individuals and communities to live their cultures fully so that it can permeate throughout their daily existence without continually being forced to abide and adapt to a Western Eurocentric construct to the detriment of their own cultural survival. Dr. Peters explains a scenario that demonstrates this:

It is so easy to default to this mindset that they [students] need Western skills and a Western mindset to succeed in the Western world. But that's questionable today. I can't speak for everybody, but I think most people default to this mainstream thought that they need English, they need to know the Presidents of the US from George Washington to now and so on; that idea that you have to know these things or else you're not going to be successful in this world. I think that it takes a whole reimagining of education and what we're trying to do, and I don't think we're there yet because these vestiges of mainstream Western thought and White supremacy are so pervasive.

Recently we were at a meeting about measuring education success for Native Hawaiian students and the first thing we pulled out were English language arts and math scores. We are still having that conversation that Native Hawaiians success measures are English language scores. Oh gosh, I thought we left that behind. But we are still insecure about moving beyond that measure. I think this is settler colonialism at work. (personal communication, May 2, 2022)

There was general agreement that this fight to move beyond Western success measures is not just for our kids, but also for the *'āina/whenua* (land), to allow *Papahānaumoku/Papatūānuku* (Earth-Mother) and all her children to exist as they were designed, not controlled by human interference, but enhanced by human stewardship. Nikki Spring used the metaphor of damming waterways.

My analogy would be the Whanganui River because that river was a thriving, healthy economy of my people. Then, in the 1940s when the need for power was growing, Government passed a law to dam this beautiful, vibrant, cutting gorges river. They dam it because they needed the power. And in doing that they killed thousands of Indigenous species of water life, or tamariki o Tangaroa, the children of Tangaroa, and instead created new tributaries and

streams that, every now and then, when the rains fell and the dam had to do a release, would flood entire marae, and wipe them out. By blocking up this end of a thriving community it meant that what was downstream couldn't cope with giant gushes and rushes. Those gushes and rushes, for me, are consecutive legislative changes that further colonise an already dammed people.

What Māori-medium education would look to do is remove the dam and let things go back. They won't ever be how they were before, but it gives you the base for everything to flow and for the land and species to regenerate. To find some species that have died in our river, we may have to look at a cousin's river and transport that species back into our land so that we have it again flowing all the way out to the sea. From the mountains to the sea, I am the awa [river] and the awa is me. (personal communication, December 19, 2021)

We continue to see the basic rights of cultural survival, which are inextricably linked to *te taiao* (the environment), challenged and oppressed or simply ignored or glossed over through the education system. While there is talk of a post-colonial context in which we now live, there is nowhere in Hawai'i and Aotearoa where the education provided to young people is truly reflective of the Indigenous values and context which these leaders espouse. As Dr. Ka'ai shared:

Every day I wake up as a minority in my own country. Every day. And every day, my daughter and my mokopuna [grandchildren] and my son-in-law and my mother and my sister and my brother wake up as a minority in our own country. (personal communication, January 20, 2022)

This was echoed by Alapaki Nahale-a who stated:

When I wake up every day, there is nowhere that I can live in a Native Hawaiian governed, value-based structure. It doesn't exist. My own household can be that way, but my land use policies and the tax structure, all these other things... (personal communication, June 24, 2022)

Dr. Penetito details three problems that he views as pertinent to all societies, cultures, and communities. "They are the problem of diversity, which is about acknowledging the 'dignity of difference;' survival which is interpreted as the 'continuity of one's society, culture, community,' etc.; and unity perceived as 'mutuality' or learning to get on with each other" (personal email communication, February 1, 2022). When Indigenous people and their allies speak of continued cultural genocide, we are referring to the issue of survival and continuity of one's culture in all aspects of life. For a culture to survive, there must be diversity and unity working in harmony.

Dr. Penetito describes diversity as honoring the "dignity of difference." "We're not trying to make you all the same. We want to accept that you are all different, and that is what's important. It's important for you and your own personhood" (personal communication,

February 1, 2022). The challenge is that the current mainstream education systems do not systemically and inherently uphold the dignity of difference but are designed to dictate a particular way of being that aligns with a Western Eurocentric construct of society. Education in Hawai‘i and Aotearoa has begrudgingly come to make space for various surface aspects of culture, but deep culture is still oppressed and compartmentalized. As Dr. Krug explains, “We systemically apply silos of education, silos of what we need to know. When we silo, it is wrong. When we focus on the what of education, it is wrong” (personal communication, March 16, 2022).

Regarding unity, Dr. Penetito discusses the French philosopher Lévinas’ concept of mutuality.

It’s about proximity. Proximity brings about responsibility. It’s an ethical relationship. You know how Māori, when they greet each other, traditionally, they hongi; they touch nose to nose. That is a cute idea for some people, but the whole idea of touching noses is the connection with my whakapapa and your whakapapa. All the people that you are derived from and all the people that I am derived from, at that moment of touching noses, there is a mutual respect. That’s what makes the idea of the hongi so important. That’s its intention. I don’t think Lévinas knows about the hongi, but it’s the idea of proximity, of ethical relations where we are recognising our own depth of backgrounds when we touch noses.

Even in the words when Māori greet each other, it’s “Tēnā koe.” “Tēnā koe” means “That’s you.” “That’s you” refers to you and all those people in your inheritance that line up behind you. You are just at the front of the queue at that moment, but that’s who you are. It’s not just a matter of saying “Good aye.” That’s the depth of the idea of hongi. It’s a wonderful idea really. (personal communication, February 1, 2022)

The challenge that is faced in this current construct is, as Dr. Krug shared:

The system itself needs to self-reflect and consider, authentically, that everything the system has built is wrong. The educational system and teacher education has to embrace the ideology that we are disconnected from life and evolution itself. So, education has to be about reconnecting. (personal communication, March 16, 2022).

While some of the interviewees were more comfortable with continuing to battle in the current system, they all felt that the system is not designed to support Indigenous resurgence, and if teacher education were to truly support a decolonial/indigenized agenda, there would need to be a new educational contract for the philosophical underpinning of education that was rooted in Indigenous cultural constructs. Dr. Mahuta expressed that he would like to see:

Mātauranga Māori is not just part of the classes but actually informs the overarching system that mainstream is part of. It is at that level of influence. Within that, there’s this idea of it’s not token. If you really want a bit of inclusion of te ao Māori [Māori worldview], mātauranga Māori [Māori knowledge systems], we are not going to just translate our signposts around

the school or give our school a Māori name. You want to change it; you have got to do it properly. Māori like to say that the way we teach can also work for non-Māori kids. (personal communication, January 25, 2022).

What is good for Hawaiian and Māori children is good for everyone because it is inherently built on relationships and connections and the health of the land which feeds us. These leaders are dedicated to their people, but their thinking is highly inclusive in respecting the cultures of those that have come to make Hawai‘i and Aotearoa their home. If we can be brave enough to huli/huri the system, we have an opportunity to create an education system that enhances *mauli ola/mauri ora* (life force and essence) for all.

6.3 Intentional Leadership – E Ola Koa

Each of the interviewees spoke about the on-going fight to reclaim their rights for cultural survival. They also offered hopeful and pragmatic insights stemming from their cultural worldviews and constructs to allow for diversity and unity to flourish between Indigenous peoples and settlers. One of the missing components in these solutions that Indigenous people have no direct control over is the ability for those rooted in a Western Eurocentric cultural construct to understand, value, and enact practices that uplift diversity, unity, and survival. It requires leaders with the knowledge, capacity, courage, and respect to direct the huli/huri and acts of leadership that inspire and ignite action. Dr. Alencastre provides the ‘*ōlelo no‘eau* (Hawaiian proverb), *E ola Koa* (Live like a Koa tree), to describe the type of leadership needed.

The ‘*ōlelo no‘eau* [proverb] that I aspire to is *E ola Koa*. That to me signifies many things because the Koa tree, being a native tree in our forest, stands tall and is visible and is useful both in its own ecosystem, but even when taken out of it, there is value to it. Reflecting on that ‘*ōlelo no‘eau* keeps me inspired. Are my words reflective of a Koa tree? Is there value in it? Does it mean anything? Not that it has to always mean something fabulous, it just helps to keep focused.

The other kaona [hidden meaning] of koa is as a warrior. It is important to never be complacent. You have to be creative and pono [honest, sincere, upright] and fight for what is right. You have to be a warrior in the sense that there is a lot of injustice, and you are either a part of that problem or you are helping to find solutions. Not violent war, but war in the sense of social justice and making life as good as we can, as good as I can; the little parts that I can do. *E ola Koa*. (personal communication, May 18, 2022)

This is a powerful message to current leaders in the system, which are still predominantly non-Indigenous. Are you committed to social justice? Do you have the heart of a warrior to make change, which might mean giving up control and stepping into a learning space? As Tina Olsen-Ratana explains:

Even with the best heart in the world by Pākehā, and some of them have really wanted things, you always come across the opposition. There’s just something

they don't get. They won't give up the power to allow things to happen. For it to be meaningful in any way at all you must sit at the table together. You can't have one powerhouse giving you the food, cooking it, and eating it all at once. You got to be in it together. That's what the Treaty is all about. But they go so far then they want to pull back control. Even now with our Kura, they still feel they know better. We could be more successful, but we are under a mainstream set of legislation that we had little input into designing the education curriculum for. You are still trapped no matter how you go about it. (personal communication, December 12, 2021)

Many of the interviews pointed to the lack of leaders grounded in Indigenous knowledge and practice and a faulty pipeline in terms of identifying and growing the appropriate leaders. These aspects are critical to driving system change and supporting a school climate that is rooted in Indigenous knowledge and community-based and driven. Dr. Abraham proposed that the "right" leader is dependent on the community where teaching and learning is occurring, and that it is imperative that the community be part of the process in selecting the leader of the school (personal communication, November 26, 2021). Alapaki Nahale-a shared:

I haven't been a big advocate in prioritizing teacher education programs outside of addressing the principalship issues or school leader issues. I think that a really good teacher will have a hard time being a good teacher with a bad principal. A good principal cannot only support good teachers but can elevate bad teachers. The way it is tied to the question specifically is that it is about a community of practice. I really wish we would strengthen and empower teachers to have the tools to have more say over school environment and principal selection. Right now, every time a principal comes in, everything the school was working on changes.

I would say it this way, school leadership needs to be a more intentional piece of teacher education. It doesn't mean they are going to be a school leader, but they could certainly have an influence over it, and it would be one of the ways to get a pipeline from teaching to school leadership sooner. You would find those folks in teaching who actually have the chops to be principal. One of my own personal biases is that the best teachers are rarely the best principals. (personal communication, June 24, 2022)

Alapaki Nahale-a continues explaining that, "Being a school principal is a really challenging position that teaching doesn't prepare you for" so it is critical to look at the recruitment, training, and connection that a principal has to their community and experiences that prepare them for a leadership role (personal communication, June 24, 2022).

Part of the deal is to change the way we think about leadership. I know this is taking us away from the teacher education part, but truth be told, no teacher can survive the onslaught of a principal who sees teaching a certain way and a way that does not include Indigenous approaches to teaching. No teacher can no matter how Union supported that teacher is because that principal can make it miserable. (anonymous interview, personal communication, June 3, 2022)

Many interviewees spoke to how leadership was the lynchpin that would allow for the system to open to Indigenous models of education that breakdown silos and removes barriers, rigid structures, and environments that hinder community- and place-based practices. Kari Moana Te Rongopatahi shares:

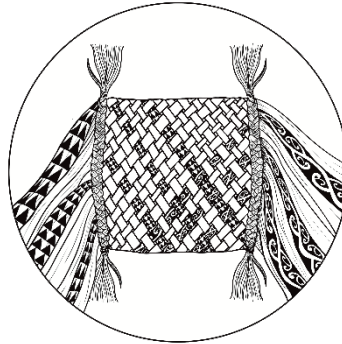
Initially we were thinking we need to teach the teachers. I am now moving my thinking. We need to do that, but we can never expect teachers to be practitioners. It's harder to teach a teacher to be a practitioner than to teach a practitioner or give them the ability and space to be educators because they are educators. Certification from the Ministry doesn't determine whether a practitioner can teach. They can. We just need to get out of their way. My thinking around the mātauranga Māori [Māori knowledge] space is less around trying to stuff centuries old 'ike [knowledge] into our student teachers but giving them the tools to identify knowledge holders in their community and to bring them into their space and to make those connections and to give our practitioners the skills to be able to share that with the next generations. (personal communication, January 23, 2022)

If kumu/kaiako are to be trained differently in TEPs and commit to going on a personal journey to *a'o/ako* (teach and learn) using Indigenous knowledge systems, the leadership in the system must adapt to support and drive these changes that decolonize and indigenize the learning environment. E ola Koa!

6.4 Summary

While giving up control is frightening for many in the system and acknowledging that the construct that we currently function under is wrong and harmful can seem daunting, the reality is that the design of an Indigenous system uplifts diversity, unity, and survival for all participating due to its inherent nature grounded in OLA and the care for people and land as part of a holistic network of relationships that is interwoven and dependent on one another. However, for Indigenous cultures to survive, there must be aspects of the Western Eurocentric cultural construct that die; the aspects that are rooted in domination, individualization, and exclusion; the aspects that silo and compartmentalize. This requires us to huli/huri the system by transforming and reconstructing an Indigenous kahua/kaupapa and invest in a leadership pipeline that uplifts and prioritizes Indigenous knowledge systems. That then turns our focus to the kumu/kaiako that make up the system and the role they can play in this process.

Chapter 7 Findings and Analysis: Role of Non-Indigenous Kumu/Kaiako in Supporting Indigenous Resurgence



This section turns our attention to the *whiri* (foundation braid of the wahakura) focused on individual praxis. It is a call to non-Indigenous *kumu/kaiako* (educators) teaching in Hawai‘i and Aotearoa to take up the banner of supporting their host culture in their respective Indigenous resurgence movements. It is asking us to recognize our role as a *malihini/manuhiri* (guest, one unfamiliar with a place or custom) on these lands and move through and beyond responses associated with “White Fragility” or “Pākehā Paralysis.” It asks us to work from within and without the system to decolonize (transform/deconstruct) and indigenize (restore/reconstruct) our education systems.

To provide some context on who we are speaking about, Table 7.1 and Table 7.2 shows the demographics of *kumu/kaiako* in Hawai‘i and Aotearoa using ethnic breakdowns as defined by their education systems²⁸⁸. It shows that Native Hawaiian and Māori only make up about 10% of *kumu/kaiako* demonstrating the importance of creating an allied workforce of educators by engaging the other 90% to support Indigenous resurgence for real and meaningful change to occur.

²⁸⁸ The analysis of demographics of teachers, administrators, and education staff, the student population, and the general population is an important topic and discussion, but not one for this thesis. The ethnic demographics by which each system defines itself provides interesting insight into how racial/ethnic categories have been constructed.

Table 7.1*Ethnicity of Hawai‘i State Teachers, School Year 2021-2022*

Ethnicity	Count	Percent
Caucasian	2,833	24.6%
Other ²⁸⁹	2,817	24.5%
Japanese	2,436	21.2%
Hawaiian/Part-Hawaiian	1,217	10.6%
Filipino	947	8.2%
Hispanic	494	4.3%
Chinese	363	3.1%
Korean	146	1.2%
African American	126	1.0%
Samoan	69	0.6%
Native American	22	0.1%
Total	11,470	

Note. Source of statistics is the Hawai‘i State Department of Education.

Table 7.2*Ethnicity of Teachers in State and State-Integrated Schools in New Zealand, School Year 2022*

Ethnicity	Count	Percent
European/Pākehā	52,547	72%
Māori	9,004	12%
Asian	4,008	5%
Pacific	3,218	4%
Middle Eastern/Latin American/African (MELAA)	928	1%
Total	69,705	

Note. Source of statistics is the Ministry of Education.

7.1 The Role of an Ally – Kāko‘o/Tautoko

While many Western style educators can be very dedicated to their teaching career, they can also choose to leave their work at the school doors and separate it from their personal lives. For the Indigenous educators interviewed, it is not just a profession. They eat, sleep, and breathe the work, and their efforts constitute a daily struggle that is a core part of their identity. The *kuleana* (responsibility, duty, privilege) carried is unrelenting, and there are landmines of trauma placed throughout the education system that can make the work incredibly painful and taxing. As Kari Moana Te Rongopatahi explains:

²⁸⁹ The Other category represents teachers reporting multiple ethnicities.

It is exhausting to be an Indigenous person and have to put non-Indigenous people in their place. It is a really uncomfortable position to be in. My “Oh God, thank God for you” moments are when I have an ally. For Māori, we’re fighters. We have learned how to be very outspoken and how to be fierce, but you also run the risk of being labelled as the angry black or brown woman in the room. It’s an exhausting space to be in. We don’t always want to be the angry brown woman in the room, so it is amazing when we have allies that don’t put us in the position where we have to be. (personal communication, January 23, 2022)

The Western settler colonial construct so pervasively dominates society with its mantras of universality and individuality that many of us raised within it find it difficult to realize the trauma we continue to perpetuate. It is also difficult to envision any other way of living because many of us have not had deep and sustained experience living and working in Indigenous space – an occasional *‘āina/whenua*-based (land-based) community workday or *noho marae* (one or more night stay at a marae) are good entry points, but not effective unless sustained and integrated into a way of living. Tina Olsen-Ratana explains:

One of the practices that I’ve seen over the years is that they [kumu/kaiako] would do noho marae and stay on the marae for a weekend. Tongue in cheek I’d go, “Here’s another one. They’ve come to learn all about us. We’re thousands of years old and they want to spend two days doing it.” When they leave, they’re all happy saying, “Kia ora.” And I’m sitting there going, “Oh, mate. Ah well, tick that box.”

The ones I’ve seen done meaningfully are those where they’ve spent just as much time with the people out in the communities as they have learning about them inside a classroom. They turn up every day being a nuisance in the back of the kitchen at the marae offering their time. They’re walking in and saying, “I’m here to scrub the toilet.” Then they are let into that world. Then they get to know it. Then they’ll get to feel it.

Doing a placement for three weeks or going for a noho for a weekend; yeah, nah. Doing a 4-hour Treaty of Waitangi workshop over a cup of tea and a sausage roll might give a little bit of a glimmer, but if you want real value then you work alongside the people that you’re trying to get to. If you really want to know, then walk inside, work inside their world, and that’s not just for a three-week placement like most teacher education programs. You need to do more than that, but people won’t because it requires too much commitment and resourcing. (personal communication, December 12, 2021)

Being an ally is not an activity, but a lifestyle choice that is rooted in a commitment to social justice. If one chooses, they can begin to walk down a path to build a deeper connection to the people and places where they live and exponentially strengthen their ability to *a’o/ako* (teach and learn).

The interviewees expressed an openness and willingness for non-Indigenous kumu/kaiako to support Indigenous resurgence in Hawai‘i and Aotearoa if done with respect, humility, and on-

going commitment to deepening their knowledge and practice of Indigenous worldview. Dr. Mahuta shares, “there is room for not only Indigenous people to educate, but also others who have gone through that process of becoming aware of different ways of being and knowing and interacting with Indigenous peoples to help others to go through their own process” (personal communication, January 25, 2022). Dr. Kawai‘ae‘a shares that this inclusive view extends back to the Hawaiian Kingdom:

There is a word they are using now – ally. I think that is a really good role. When I think about Hawai‘i during its monarchy days when Hawaiians were in control of their own government, it brought in a lot of allies that were good minded and not good minded. I think non-Indigenous cannot be Indigenous because we should all be honoring the history and genealogy of where we come from. There is beauty in that, and we should all respect that.

But, in terms of humanity and social justice, we don’t live in a bottle. We need people that see the social justice issues and work to improve that. We can’t do it by ourselves. We still have lots of Hawaiians that are part of that older thinking. Not everyone has understood how colonization has impacted us. We just go on day-to-day with the things that we are used to and the attitudes that were passed down to us that we experienced. Most people don’t think about how we all fit into that. Consequently, there are Hawaiians that still think learning Hawaiian is a damn waste of time, and that is the history that they come from. Allies are important to us. There are people that understand that consciousness, and it is important for us to have that. (personal communication, May 23, 2022)

Dr. Ka‘ai also points out how Māori envisioned an inclusive society as dictated in Te Tiriti o Waitangi²⁹⁰:

Here is a possible scenario for the future. I think of it like the pikorua, the double or triple twist of the pounamu. The twist represents two shoots growing together, the joining of cultures, the bonding of friendship for life. It’s such a powerful image made from beautiful stone with a beautiful meaning.

It also reflects a helix, which is around DNA. More and more of our families have mixed origins with children who have multiple identities, like myself. The outcome is it that there will be more people fighting the fights and being the voice for a just and equitable society, not just Māori, not just Indigenous people. We will have all these teachers alongside us. (personal communication, January 20, 2022)

A valuable message in these narratives is that Native Hawaiian and Māori societies when met with foreign influences created space and roles for non-Indigenous people to participate in full and meaningful ways. They had the ability to acculturate through a democratic process and to invite outsiders in. They practiced cultural pluralism seeking out the best of both worlds to

²⁹⁰ Note that there is The Treaty of Waitangi written in English and Te Tiriti o Waitangi written in te reo Māori, and they are not an exact translation of one another. Dr. Ka‘ai explicitly refers to Te Tiriti o Waitangi.

enhance the lives of all people. If allies want to better understand a positive role they can play, they can look back to the establishment of the Hawaiian Kingdom and Aotearoa New Zealand to gain insight. To this day, there is openness and willingness for collaborative engagement in the governance of society. When asked how she felt about non-Indigenous people engaging in Indigenous space, Kanani Māka‘imoku expressed:

Definitely! Anybody that wants to dedicate their life’s work to Hawaiian language and culture – definitely. Some of our most influential trailblazers like Pila Wilson and Iota Cabral aren’t kanaka [Native Hawaiian]. They are some of our language and education experts for Hawaiian-medium education. They are not kanaka, but they have committed and dedicated their life’s work to this. We have so many. We have ‘ohana [family] that are coming into Kaiapuni [Hawaiian immersion education] that are not kanaka, but they feel a responsibility because they live in Hawai‘i. They are some of our strongest language and culture advocates. Bringing in whoever feels that pull of kuleana to ‘ōlelo Hawai‘i [Hawaiian language] or practice the culture, definitely. Yes, bring them in. (personal communication, May 24, 2022)

Dr. Alencastre reiterates these thoughts but acknowledges that Indigenous people should be leading the way.

If you are residing in Hawai‘i or Aotearoa, you have a kuleana to the host culture. At the very least that means to be aware and build an understanding of what the culture means to Native Hawaiians and Māori. I don’t espouse to say that non-Indigenous should be leading the way. I think each community’s leadership needs to have supporters, but you need to have your core of Natives doing the work and others supporting that work. Your question being, what is the role? I would think, minimally, it is being supportive, to learn, to be a learner, and to respect the culture that you are living within. (personal communication, May 18, 2022)

These expressions require the cultivating of a *kāko‘o/tautoko* mindset and attitude. *Kāko‘o* in ‘ōlelo Hawai‘i translates as to uphold, support, favor, assist, prop up; to bind, as with a sash or belt; support, aid, recommendation, girdle. *Tautoko* translates as to support, prop up, verify, advocate, accept (an invitation), agree²⁹¹. To *kāko‘o/tautoko* is a pivotally vital role in both Hawaiian and Māori spaces due its collective nature and acknowledgement that everyone has a role to play in supporting the collective. Those who have been on the frontlines recognize the importance of allyship as a supportive role and offer guidance on how to enter that space. It is not simply waking up one day and self-proclaiming your ally status. It is a lifelong journey of continually deepening relationships, connections, knowledge, and practices to deconstruct a DIE cultural framework and rebuild a cultural construct rooted in respectful, reciprocal relationships

²⁹¹ Some associated phrases for *tautoko* include *reo tautoko* or backing vocalist; *kupu tautoko* or testimonial; *reta tautoko* or reference/letter of support; *piro tautoko* or conversion of a try in rugby.

promoting inclusion, diversity, and unity – a cultural construct rooted in OLA²⁹². It is understanding the concepts of *kāko‘o* and *tautoko*. So, where to begin?

7.2 Who am I in this Place?

I ka wā ma mua, i ka wā ma hope.
We look to the past as a guide to the future.

Kia whakatōmuri te haere whakamua.
I walk backwards into the future with my eyes fixed on my past.

How we enter a space and introduce ourselves is a critical component of allyship. It requires one to go on a journey of answering the question:

Who am I in this place?

This is not simply saying where you grew up or what job you have but about walking down a road that explores the concepts of *mo‘okū‘auhau* and *whakapapa* (genealogy, ancestry) – the interconnectedness of past, present, and future. It is exploring the historical trajectory of your ancestors to understand personal and global connections of people and places. For many of us who come from backgrounds that encouraged, perhaps required, a disconnection from the past, remembering and reconstructing your personal genealogical path to people and places is paramount. It is about building a conceptual and practical understanding of *mo‘okū‘auhau/whakapapa* different from a Western construct of genealogy and ancestry that includes an in-depth dive into how you came to be in the place you are now living and how that has shaped who you are, how you see and behave in the world, and how those movements of people have impacted the place you now live.

Nikki Spring stated that you need to unpack the questions “Where were you born? Where did you grow up? What’s your own *whakapapa*? What’s your *pepeha* [device for introducing oneself]?”²⁹³ That starts the journey of individual self-discovery” (personal communication, December 19, 2021). As the *‘ōlelo no‘eau/whakataukī* (proverbs) express, that journey of self-discovery is not about becoming something you are not but about expanding your understanding of who you are and where you come from to better inform where you are and where you are going. This idea of a *pepeha* may seem foreign to some, but Tina Olsen-Ratana shares that those who say:

²⁹² See Chapter 2.1.3 for details on OLA and DIE cultural constructs.

²⁹³ A *pepeha* is a way of introducing yourself in *te reo Māori* that points out your relationships to people and places allowing others to identify possible connections. It is a condensed version of your *whakapapa* that also expresses your connection to *whenua* by including landmarks such as *maunga*, *awa*, and *moana* as well as your *whānau*, *hapū*, *iwi*, and ancestral *waka*. There is on-going discussion on how a non-Māori might construct a *pepeha* in regard to including landmarks and using the term *tōku*, or my, but there is general agreement that identifying your *whakapapa* and connections to place are important.

“We don’t have a pepeha.” I say, “Of course you do! You wouldn’t be on this earth if you didn’t. Your people came from somewhere; your roots are somewhere; that’s your pepeha. Find them. You don’t have to adopt ours. You have your own. That’s your genesis.” (personal communication, December 12, 2021)

Dr. Penetito builds on this saying:

There is no doubt that Pākehā [New Zealander of European descent] have to learn more about themselves and how they do things than what they currently know if they are going to be better Pākehā. I don’t want them not to be Pākehā. I certainly don’t want Pākehā to try and be Māori. I just want them to be better Pākehā the same way I want Māori to be better Māori. (personal communication, February 1, 2022)

The key component of answering who am I in this place is the ability to understand that the question means different things when viewed from a Hawaiian or Māori perspective. Non-Indigenous kumu/kaiako need to build a breadth and depth of knowledge and reflective practices to grow and expand that understanding using different lenses.

What is mo‘okū‘auhau/whakapapa?

Why is it important?

How does it differ from Western concepts of genealogy and ancestry?

How is this place viewed by the Indigenous people whose language and culture has evolved with the environment?

How does my mo‘okū‘auhau/whakapapa determine my role in this place and guide my actions?

A key aspect is that when you traverse to different places, your mo‘okū‘auhau/whakapapa goes with you, but the role you play in that place shifts based on the context. Tiana Te Rongopatahi Moiha beautifully explains this sharing:

Here in Aotearoa, as Kanaka Maoli [Native Hawaiian] and Pasifika diaspora, as a partner of and a parent of tangata whenua [Indigenous people] to this ‘āina [land], I’m doing my best to stay conscious of my kuleana and how I hold space for them and be an ally to them as well as other people here. I’m figuring out how to continue to be a contributor at home for whatever they need and also be a contributor here. It has given me more of a Pacific worldview. That’s the two places, well three. Tonga is a place that is always in my heart because I am also Tongan and have been raised with those kūpuna as well, luckily, my great grandparents and my grandma. That’s where I’ve really been able to find out how, in this next step, how to be a world citizen in this journey of going between spaces, but continuing to help do what I can, as often as I can, and keep the importance of the transference of ‘ike kupuna [ancestral knowledge] and staying on the path of maui a honua [places where the life force of Hawai‘i can be freely expressed], of having the ones that are intergenerationally born into being able to just know. (personal communication, January 23, 2022)

This requires a depth of knowledge of self that is connected to a historical perspective. The process of colonization was an intentional dismembering of past not only for Indigenous peoples, but all peoples accompanied by intentional and systematic amnesia, whitewashing, and stripping away of mo‘okū‘auhau/whakapapa so that the ties to their environment were severed and land could be managed through individual property rights versus communal, collective, familial rights and responsibilities. The colonial processes and practices experienced in Hawai‘i and Aotearoa began in Europe through the dispossession of Europeans from their connections to people and places. Those that fled unlivable situations in their homelands carried those constructs with them through the colonial conquests of the “New World.”

‘O wai kou inoa?/Ko wai tō ingoa? (What is your name?). The wai of this question translates to English as what, but it is meant to reveal the who of your name. Who do you come from? This question is inextricably linked to the where when using a mo‘okū‘auhau/whakapapa lens. This helps set the relational context for the interaction. This is why an inoa/ingoa is viewed as a precious personal possession²⁹⁴. Tina Olsen-Ratana shares a powerful story of the name of her *mokopuna* (grandchild):

There are a lot of teachers in mainstream now that are trying hard to pronounce Māori names properly. Now that sounds like a simple thing, but it isn’t. A lot of our names were changed because they were mispronounced by teachers. My mokopuna now goes to a mainstream school because she was offered a scholarship. I was hesitant, but she wanted to go, so we decided to give it a chance. Her name is Te Rau Aroha²⁹⁵. Her name was given to her by one of her nannies who was one of the few women who served in the Second World War; a Māori woman from the [East] coast. It was the name given to her while she was serving. (personal communication, December 12, 2021)

She goes on to explain that during WWII, some Māori service members would carve small trinkets called *waka huia* (treasure boxes) that would include a piece of clothing, hair, or other item that represented their *wairua* (spirit of a person which exists beyond death). If they fell in battle, Te Rau Aroha took it upon herself to collect their waka huia and bring them home so that the soldiers wairua could return with their body.

Te Rau Aroha means the most cherished gift, so that’s what held these things when they traveled back with them. My mokopuna’s name has that history and whakapapa. Māori names have a whakapapa, and her name is Te Rau Aroha, and it was the last name given by this kuia [nanny] before she passed. She foresaw a granddaughter coming and said, “This will be her name.”

²⁹⁴ For further detail, see Pukui, M. K., Haertig, E. W., & Lee, C. A. (1972). *Nānā i ke kumu* (Look to the source) (Vol. II). Hui Hānai.

²⁹⁵ “During World War II the name Te Rau Aroha was given to a mobile canteen truck, which was sent from New Zealand to Māori Battalion soldiers who served on the battlefields overseas. The mobile canteen was a place for soldiers, far from home, to gather to hear the latest news broadcasts, while having home comforts such as tea and biscuits, chocolate, and other supplies dished out (Waitangi Treaty Grounds, 2023, para. 1).”

Some years on the name was given. My mokopuna then goes to a mainstream school, and they are now calling her Bubba. I say, “That’s not OK. That’s not OK with me. Her name is Te Rau Aroha, and her surname is Adams. If you can’t say Te Rau Aroha, you are quite welcome to call her Miss Adams.” That sort of thing. Even though they’re lovely people and they try hard to engage, they get to a point where they can’t help themselves. One of them overheard her mother yelling out to her one day at the basketball court, “Bubba, come here.” That teacher then grabbed hold of that, and it’s now become her nickname and what she’s known as at school. I told them, “That’s not OK. You see, it’s not OK. You’ve bastardised not only her name but her history.” (personal communication, December 12, 2021)

The story of your name becomes one of your most defining possessions, and the journey you take to learn that story is a history lesson no class or book can teach you. It is about finding Home. Kamuela Yim beautifully explains this saying:

Where’s home? That’s another question we all have got to figure out. I think that is the biggest guiding thing for everything I teach the kids is always about that – finding your home. People get all butt hurt, “But you’re not from here.” I say, “Fuck you. What? Are you the home police?” There are things outside of that because you may feel entitled to make decisions about this place, but that’s not why you are here. You are here because you are finding your feet.

Part of finding your feet is knowing your place and knowing your role. Everybody has a role. Everybody doesn’t have to be in charge. Everybody doesn’t have to have a say. You don’t have to have a say. But everybody has a role because it is for the better of everything. When everything is better, you can still come home. That’s the point. Keep home going so that not just you can come home, but everybody else that has to come home can still come home. Don’t change it so it is better for you. If this isn’t home for you, then go find home. If this is home, then home is home. Do your best to allow home to continue so that other people can find home. Home is where it is at.

I think this real transient, not connected to a place, trying to be a global citizen approach alienates people from the dirt that feeds them. Once you alienate them from that then everything that is important becomes a commodity because there is no value to it except for its monetary value. Everybody gets to the point in life where your whole world is rocked. I grew up thinking, “Play soccer, play drums,” and now I do the exact opposite. You have to get to the point where you have a lens that doesn’t crack, and you have a perspective that doesn’t falter. If that is the case, you have got to build it on something that is not going to fail you. Knowing where you are from and being able to go back there is the thing. (personal communication, June 8, 2022)

Answering the question “Who am I in this place?” helps us find our feet, know our role, and belong to a collective community that is laying the foundation for the next generation to build upon. Each person will have a unique, life-long process for answering that question based on their context, but an ally must find their grounding so they can show up to *kāko’o/tautoko*. And the act of sharing the story of your name with others and having them share their stories is a profound experience of building *pilina/whanaungatanga* (relationships, connection).

7.3 See History through an Indigenous Lens

Learning the Indigenous history and language of the place where you live stand as foundational components of discovery for any kumu/kaiako journeying down the road of remembering and reconstructing their mo‘okū‘auhau/whakapapa and setting a foundation to be able to teach and learn in the place they now live. Tina Olsen-Ratana makes the connection between knowing oneself, knowing history, and knowing the language of the place you live saying:

If I look at mainstream, if we connect people to their pepeha then they will have more respect of others and be supported, and they will go out and learn the reo, they will learn more about us and our way of working because they know who they are to start with. How can they learn about us if they don't even know themselves? (personal communication, December 12, 2021)

This is reiterated by Mahinapoepoe Paishon who shares:

First, they need to know and understand the place that they live in. Not just Hawai‘i as pae ‘āina [Hawaiian Islands], but the actual place that they live and the actual place they work. For example, if they are a teacher at McKinley High School then they need to know the ahupua‘a [land division usually extending from the uplands to the sea] and the ‘ili ‘āina [a subdivision or a smaller area of land within an ahupua‘a]. I think it is also incumbent upon our allies to dedicate themselves to learning our language, at least the basics, and to know the basics of Hawaiian history. I would hope that people who want to teach here desire to learn Hawai‘i’s social, political, economic history as told by Native Hawaiians. There are so many resources out there now covering Hawai‘i’s history. They need to know that Hawai‘i is an occupied country. (personal communication, May 3, 2022)

Dr. Abraham reiterates this point, referring to it as knowing the cultural community where you live and work.

The cultural community includes the landmarks, so knowing the historical landmarks, the cultural landmarks, the spiritual stories behind them, knowing the significance of the bigger picture and bigger movements. You should know who the people of the land are wherever that is. It is holding on to the pūrākau [stories] of the people of the land for that community wherever that Indigenous land is. (personal communication, November 26, 2021)

Learning about the Indigenous cultural community requires one to build a conceptual construct of history that is informed by the processes of colonization, decolonization, and indigenization and to understand the impacts that these processes have had on Indigenous and non-Indigenous peoples including the persistent and on-going effects of trauma stemming from settler colonialism. Western Eurocentric history is generally taught in a way that externalizes the process of history-making while Indigenous education centers mo‘okū‘auhau/whakapapa – the person, their family, their tribe, and their ancestors, including ‘āina/whenua – in the process. It is alive and connected to day-to-day actions, not just some events that occurred on some date in

the past that happened to those people over there and the impact of it is over and done with. It is a living, breathing reality that is displayed through my thoughts and actions as I stand here as a representative of my ancestors. Western Eurocentric culture has a history of trying to dismember and disconnect from the painful past and to deny that the actions of the past play out in real ways today. Ever heard someone say, “That happened a long time ago. Get over it!” Dr. Penetito shares:

It is about educating Pākehā to better understand who they are, what they are, and I don't think they like that idea very much. My comment to Pākehā is, “You need to know your own history and then you'll know why it is you're screwing things up here.” They don't want to know it. They think history started when they arrived in Aotearoa. It wasn't Aotearoa when you came here; it was Māori. That's replicated all throughout the Pacific, throughout America, Scandinavia, and so on. (personal communication, February 1, 2022)

This demonstrates another Western approach to history, one where history is defined from a Eurocentric worldview that places a Western narrative at the center and dismisses the narratives of history from other perspectives. By coming to know the history and lived experiences of *kānaka 'ōiwi/tangata whenua* (Indigenous people), kumu/kaiako can gain perspective and, hopefully empathy, which deepens the ability to understand and connect with their *haumāna/tauirā* (students) and to tap into narratives of strength and resilience instead of deprivation and disadvantage. This expanded conceptual framework also requires non-Indigenous kumu/kaiako to be able to hold the value of multiple truths and move away from the practice of a universally agreed upon history. Nicki Spring explains:

There isn't one agreed history on the growth of a marae. Every family has its own history in relation to that marae. Every family had its own role to play in the hapū [sub-tribe, extended whānau unit] in the formation of that marae. You're not going to get one generic, accepted, this is THE history. You have to acknowledge that many families have their history. That's a mindset shift. Ok, this is the official history because this is in the books, but the one story that made it to print is not the true story. The true story is a puzzle, and you can see a clear picture of it if you have every piece of the puzzle. (personal communication, December 19, 2021)

Dr. Ka'ai-Mahuta reiterates this and connects it to being able to understand different worldviews:

Every teacher should have an understanding of how every person here got here, an understanding of our [Māori] history, and an understanding of the differences in worldview [te ao Māori and te ao Pākehā]. And you only get that by having a deeper understanding of a Māori worldview. Once you have that deeper understanding, then you can identify the differences because that's so important. (personal communication, January 18, 2022)

The ability to see with many eyes, to hear many truths, to honor many stories, and to stand firm in your own story is not something that sits well in a Western construct. Onto-epistemic pluralism is not the West's forte as demonstrated through our obsession with a dogmatic approach to education, i.e., common standards, national assessments, monolingualism, reading and writing as the only determinant of literacy, the list goes on and on, which stems from a perspective of history being built on a single, irrefutable truth. This allows us to dismiss the lived experiences of the many and bend to a universalistic approach to teaching and learning. The challenge to kumu/kaiako is to become open to the many stories that are represented in the lives of the keiki/tamariki they serve, and this starts with learning about the place where they live from an Indigenous perspective and understanding how that perspective can differ from their own and still be true. Hēmi Dale shares:

How we shape Aotearoa moving forward, at the very least, we want it to be on the basis of some deeper knowledge around our history, and that hasn't always been the case. Treaty settlements are sometimes held up as, "Awe, Māori wanting to put their hand out again to get on the gravy train." When you understand the deeper history that's involved there and the impact of some of those events, you begin to realise that is not the case. Nobody wants to be in the negative percentiles in terms of health, imprisonment, and education. These are some of the parts of the bigger jigsaw puzzle.

A guy a few years ago wrote a book about why the Treaty is important for Pākehā, and he referred to the kids of today and tomorrow as the truth telling generation. That might be a bit of an exaggeration in a sense, but the point he was trying to make was that with the benefit of understanding some of this history will put our future generations in a much better position to make good decisions around how we shape Aotearoa into the future. (personal communication, November 12, 2021)

The critical importance of onto-epistemic pluralism that can come through an expanded view of history cannot be understated because it allows us to see the failings of the system based on a historical context versus seeing our students as failing based on their personal inadequacies. By better knowing one's self and one's history, we can better see how history unfolds from many different perspectives, which in turn expands our thinking in our teaching and learning practice. It allows old, damaging narratives to lose their power and new, constructive narratives to take shape. Kari Moana Te Rongopatahi brilliantly expresses this stating:

The deficit thinking needs to go. Well intentioned allies that are like, "We want to save these kids. We want to be their solution. We want to save them from this horribleness that is being Māori in Aotearoa." I want them to know that it's the most beautiful thing in the world to be Māori in Aotearoa. It is the most beautiful, the most powerful thing in the world to be Indigenous in your Indigenous space. We don't need to be saved. Sometimes we just need recognition that you made this mess. Actually, we are going to knock your house down and ask that you kindly pick up the rubble and take it back so that we don't have to clear it all on our own. It would be amazing if you could do that. Thank you. Allow Māori the space to design our own solutions without

being threatened by it or feeling excluded. It's not about exclusion; it's not about rejection; it's about empowerment. (personal communication, January 23, 2022)

She goes on to raise a key point around how Haole/Pākehā need to become comfortable and open to exploring these concepts in a way that does not lead to defensive and harmful responses that shut down the conversation and dismiss action – the “White Fragility” or “Pākehā Paralysis” response. Alapaki Nahale-a explains:

It's not enough to recognize that Indigenous communities have their own voice and in their home community they have rights. It is also important to understand the ways in which the existing system has undermined those rights; that the historical traumas are still impactful. (personal communication, June 24, 2022)

Dr. Alencastre shares that this work of providing the context and helping others to understand the socio-historical influences on Hawai'i's education allows people:

...to become more aware of why things aren't working and what kind of changes need to happen so that things start to be transformed, and it is not always, “Oh, those poor things. Brown kids are not achieving.” That they [the education system and teachers] are the problem. (personal communication, May 18, 2022).”

This shift in mentality away from focusing on student failure to seeing the failure of the system and coming to value the richness of an Indigenous way of knowing and learning can only come through the process of learning about history and its on-going impacts and becoming familiar with Indigenous knowledge systems to have an expanded and compassionate understanding of history that is alive, connected, and evolving. Dr. Peters shares:

Education is a big tent that has all kinds of diverse people that become teachers, and a lot of them resist having to acknowledge the place and what we want to call the primacy of things Indigenous. This is something that has to come in at the front and not as an afterthought in terms of your approach and relating to your community in general, relating to the land. Take a moment to understand what Indigenous means. It can be very threatening and intimidating knowing that, especially this whole thing of “White supremacy.” But this thought that “This way, the White way, the US mainland way, is the only way, and it is the right way,” it's having to break people's [US] continental mindset and see through an island mindset, an Indigenous mindset. (personal communication, May 2, 2022)

He goes on to reiterate the idea that non-Indigenous kumu/kaiako must go deep into a process of exploring who they are, where they are from, what is home. It is a process of breaking these questions down to understand the values that have been deeply rooted within us based on our histories and how they interplay with the histories of where we are. “Knowing who you are, what kind of baggage you bring, the good and the bad, I think those kinds of aspects of

decolonizing us as teachers, that's so important" (Peters, personal communication, May 2, 2022).

So how does one come to gain foundational knowledge of themselves, their place, and the peoples of that place? It is through lived experience; through the cultural practices that breathe life into the stories; through the regeneration of 'āina/whenua and the languages that speak the stories and names of that 'āina/whenua. But the cautionary tale here is that while Indigenous people may be open and willing to share, this is not something that can be gained through Western currency. It must be gained through Indigenous relational practices, which are rooted in language.

7.4 Uplift Indigenous Language

I ka 'ōlelo ke ola, i ka 'ōlelo ka make.
In the language is life, in the language is death.

Ko tōku reo tōku ohooho, ko tōku reo tōku māpihi maurea.
My language is my awakening, my language is the window to my soul.

-Sir Tīmoti Kāretu

While the State of Hawai'i/occupied Hawaiian Kingdom and the Nation of Aotearoa both recognize their Indigenous languages as official languages, English monolingualism is still generally viewed as an acceptable practice as demonstrated by the fact that the majority of schools are predominantly English, perhaps with classes in 'ōlelo Hawai'i and te reo Māori, but by no means truly bilingual. Additionally, there is not a requirement that all kumu/kaiako must be bilingual or working towards bilingualism and speak both English and 'ōlelo Hawai'i/te reo Māori. Even though all interviewees identified learning 'ōlelo Hawai'i and te reo Māori as critically important in supporting Indigenous resurgence, much debate exists in the general population on this. While some welcome this shift, attempts to push bilingualism or multilingualism in mainstream education have been met with everything from fierce resistance and denigration to skepticism around practicality to general apathy. Dr. Kawai'ae'a shared her thoughts on the official status of 'ōlelo Hawai'i as one of the two official languages of the State of Hawai'i:

The first thing is saying we have it. But implementing it and creating spaces where that truth exists, that idea is transformational. It takes many stages to get us back to that balance. Ok, we have two official languages. We should. This is the homeland of Hawaiian. But what does that really mean in terms of our daily experience? (personal communication, May 23, 2022)

And why is this important? There is nowhere else that these languages live and one of the most salient ways to gain access to a worldview is by coming to learn the language. As Kamuela Yim shares:

The only common denominator we have is Hawai‘i. Whether you speak Hawaiian or don’t speak Hawaiian, Hawaiian is the language of nature here, and so it is adapting to best represent the things that surround you. That’s what I think Hawaiian language does best here. If I speak Hawaiian in China, awesome, but I’m fumbling because I don’t have words to explain that. But here, I have every single word I need to explain this place. Speaking Hawaiian helps you get in touch here at a different level, which I think solidifies that foundation here. (personal communication, June 8, 2022)

As previous interviewees noted, it is not enough to learn content, but it is about accessing content through an Indigenous worldview, and language is a critical component in that. Dr. Krug explains, “Indigenous language education exists so that our children can access the wisdom embedded in the wise sayings and the orthographic construction of the language. It’s a worldview issue. Worldview is actually what we are talking about” (personal communication, March 16, 2022). Those that are monolingual tend to think you can simply translate English words into the Indigenous language and that will suffice, hence the tokenistic practice of asking your Native speaking colleague to provide you with a Hawaiian or Māori word to add to your content. This does not mean that you should not ask, but do not expect that this is a simple exercise that only takes a response with a word. It requires thought and discussion about intention and meaning and coming to see stories behind the word/s chosen. Through learning the language, you come to see that the entire orthographic construction of the language reveals a different way of seeing and engaging in the world.

This is no easy feat as even those that are raised in the Indigenous culture have difficulty gaining fluency due to multiple factors including the pervasive influence of English and lack of resources and opportunities to engage in the language on a day-to-day basis. But as allies, we can support Indigenous people in asserting pressure on the systems to provide the needed resources and infrastructure; in normalizing ‘ōlelo Hawai‘i/te reo Māori in day-to-day experiences; in quashing rhetoric that devalues Indigenous languages; in placing the language front and center in education; in lifting up our Native language speakers to positions of leadership. This can start by spending dedicated time learning pronunciation, especially of the names of people and places. As shared earlier, inoa/ingoa are of critical importance, so pronouncing them correctly is of critical importance.

As allies, there must be a commitment to engage with the language, but also being mindful of the resources available, who is getting access to them, and the stress that is being placed on those that have the language and are being asked to support others in gaining it. As allies step into these spaces of language revitalization, we must be mindful of the trauma that is still very much at the surface for those that were forced to abandon their language and the generations after who believed it was safer for their children not to learn their Mother Tongue and the generations after who were never taught their Mother Tongue. Tread lightly in these spaces for

the wounds are deep. Yet taking up the banner to put pressures on the systems that have worked for 200 years to stomp the language out to invest heavily in revitalization efforts is critical. It comes back to building that reflective practice grounded in *kāko*‘o/tautoko – to understanding the nuances, the grey spaces, the many truths.

Again, the connection of language, history, and *mo*‘okū‘auhau/whakapapa to the worldview that is held within the language and the stories that accompany them becomes apparent. As *kumu/kaiako* we must recognize the critical importance of the interwoven nature of these things and every day put forth our best efforts to honor this through praxis that decolonizes (transform/deconstruct) and indigenizes (restore/reconstruct) our teaching and learning practice.

7.5 Humble One’s Self

Ku‘ia kahele aka na‘au ha‘aha‘a.

A humble person walks carefully so as not to hurt others.

Kāore te kūmara e kōrero ana mo tōna ake reka.

It is not for the sweet potato to speak of its own sweetness, after all.

As we approach this transformative and restorative practice, what are some guiding principles to uphold? We will inevitably make mistakes, and that is part of the learning journey. Those mistakes can be our greatest teacher. But how do we move into this space with respect and humility as to not continually traumatize others? The interviewees provided some guidance on how to approach our journey. Kari Moana Te Rongopatahi shared:

For me, one of the biggest things in terms of allyship is humility from those that aren’t of this place to understand that regardless of how long you’ve been here, of how competent or skilled you are, or how much you have to contribute that you need to do that in a way that is going to be conscious of those people that have always been here and are from here and ensure that you aren’t taking up space that could be filled by someone from that place. I teach my students, absolutely, you can and should teach in kaupapa Māori places. Absolutely, you can and should be speaking *te reo*. Absolutely, you can and should be working with Māori communities. But I try to teach our students how to do that with a real sense of humility and an ability to leave ego at the gate.

I am generalising terribly here, and I know it is not true for all, but what tends to happen is that Pākehā come into spaces and their general internal inclination is to dominate that space, to be the best in that space, to have the most senior positions, to have the most authority, to have the loudest voice in the room, and that is absolutely not what we need. When I have Pākehā educators ask me what they can do, quite often my answer to them is to give up your seat at the table. They don’t often like that answer because, for them, it’s the ego, “But I have a lot to contribute. I have this experience.” “I appreciate that, and the best thing you can do is grow people to fill your seat and recognise that if you are in a position of power, you are a *kaitiaki* [custodian, guardian] of that position whilst we bring our people up to fill those spots. And once we do, it’s about having the graciousness to abdicate and to give up that seat to somebody who should be in that position.”

Do not speak for Māori or as Māori is my biggest thing. I've told my students that it should be very clear in your first engagement that you are not Māori. You need to make that very clear because if people you are engaging with are not sure, then later they find out that you are not Māori, that trust that you are wanting to build is all of a sudden gone, and it's going to be very hard for you to get it back. (personal communication, January 23, 2022)

There is an abundance of wisdom in this statement asking an ally to cultivate the ability to sit back and observe, to be in the space and listen and not speak, which in turn gives other people the confidence to share without fear, to feel empowered without the added burden of having to concern themselves over whether an ally might feel rejected, excluded, or angered. As an ally, as a settler, you are *kaikaina/teina* (younger sibling, one being mentored). This role of younger sibling is one that requires you to become a humble learner – to watch, listen, and learn; to wait to be invited.

A few of the interviewees provided examples of those they felt embodied an ideal ally. Dr. Ka'ai-Mahuta speaks about her mentor, Dr. John Moorfield²⁹⁶:

He was a huge advocate for the Māori language, but also, I think, an example of how to be Pākehā in a Māori space and do it really well. I've never met anyone else like him in terms of that aspect. I think maybe it's because he was part of that world so young, but also because of his character and the traits that he had. He was quite humble and self-effacing and was not in the space to make a name for himself.

A combination of his personality and his character as well as being part of te ao Māori [Māori worldview] from such a young age meant that the way that he moved in that space was the pinnacle of what's achievable as someone who's not Indigenous in an Indigenous space. He would always try and push me and Dean to the front because his whole philosophy was that if there was someone Māori there who was capable of being at the front, then that was his position to step back. (personal communication, January 18, 2022)

Dr. Mahuta reiterates the importance of humility and checking of ego while stressing the importance of learning how to consult and engage with Indigenous peoples. He shares what Dr. Moorfield meant to him and how he moved with respect in Māori spaces:

There was a sense of humility about the way he approached his work. He was a White man who was right in there in the movement in a time, even today, when that can ruffle feathers. He worked closely consulting with Māori to be able to continue to work in the space. If we take that as an example for non-Māori working in education, it's leaving ego at the door and to take lead from your Māori colleagues. It's not about demeaning yourself but knowing that when it comes to Māori things, you are not the expert.

²⁹⁶ Dr. John Moorfield was a Pākehā academic with expertise in teaching and learning te reo Māori. He published extensive resources for learners of the language that contributed to the language's revitalization including Te Aka Māori Language Dictionary.

I think this is an example that John gives. I bow down to him. I would go to him with questions around language even though he was Pākehā. But even at the level he got to, he continuously sought the consultation and friendship of his Māori colleagues, of his peers at his level, of the elders that were his teachers. Until his death he continued to consult and take their lead and advice when moving into Māori spaces. And this is someone who at his stage had enough renowned and reputation working with Māori that he probably didn't need to. But he still did, and that's the lesson in the way that you approach Māori things.

Non-Māori can definitely be active. He was an active participant in Māori things. He single-handedly passed the language on to generations of Māori above me. My parents, my uncle's generation, and my older cousins, his books were responsible for giving them their language. He taught my aunties and uncles when they went to high school and my older cousins in university. He taught them their language, this Pākehā guy, but it was always in collaboration with his Māori peers about how to approach teaching and learning for Māori. He continued to do that. That is an example of not being afraid, not bowing out, but to take a step back to allow your Māori colleagues or someone you know to be that sounding board whenever you want to approach something in te ao Māori.

As much as non-Māori can learn about cultural protocol and how to approach and interact with spaces, because essentially that's what it is about, being culturally aware to interact with each other, between cultures, and that's where we lose or misunderstand something. It's mistranslated the way we understand something and how interactions work. If in doubt, ask a colleague and take their advice even if you think, "Oh, that's not going to work." If they have given it in good faith with their experience, then follow it and see where it leads.

I think that is a huge learning for our non-Māori. We get this with Pākehā that have learnt to speak Māori to a high degree that when talking to Māori they can give off an air or openly are like "I know how to speak Māori, so I know more than you." Getting rid of whatever causes that. It's not everybody. It's always a minority that ruins it for a majority, but it's those interactions that everybody remembers. So, now Māori who are learning the language, and I use the language as the example because it is the easiest, assume that all Pākehā who know how to speak Māori are like that.

If it is about our teachers, our educators, it's about leaning into that humility and being able to take a step back. If there are a bunch of you in the room, even though you might know the answer to something, just wait to see what others do and take your lead from that. I think what happens is that a lot of our Pākehā friends get eager; they really want to participate and engage. They learn the language, they go full core into it, they go to marae and events, and people get to know them, and they're like, "I really want to help." And instead of passively seeing what needs to be done, it's like, "I'm just going to do this."

You needed that energy to get through your learning. Great, be gung-ho. But there's a point where you want to make that transition into actively helping or supporting. It's about taking a breath, slowing down, and leaning into that humility. Maybe it takes research to talk to people to get an air of what's being done, what needs to be done, and slowly sliding yourself in behind that person

to say, “I’m here. I’m ready to help.” (personal communication, January 25, 2022)

Kari Moana Te Rongopatahi reiterates this point sharing:

A lot of it is about values, about humility, about the ability to check ego and not having to come into the room and spout off our PhDs and our list of publications. It is the ability to sit back and observe, the ability to be in the space and listen and not speak, the ability to give other people the confidence to share. If you are filling that space, the people in the room that have so much to contribute won’t. (personal communication, January 23, 2022)

Dr. Kawai‘ae‘a shares:

What guides me, and I tell people all the time, is to be respectful. Just because you know doesn’t mean you are less respectful, even if you are Hawaiian. I wouldn’t go up to an elder and start flaunting my knowledge about elder knowledge. You are still respectful in that context. “Oh, I learned about this so now I know it.” That is insulting to an elder. Whether you are Hawaiian or not, respect is always important. It is a Hawaiian concept, but it is also a universal concept. Maybe we look at respect in certain ways of behavior that are culturally appropriate, but respect is not a Hawaiian invention. It is a universal, human understanding. There are things that hold hands around the world, but how we may look at it and operationalize that can be very culturally guided. (personal communication, May 23, 2022)

Another example provided of a non-Indigenous person moving in Indigenous space in a highly respectful manner is Dr. Puakea Nogelmeier,²⁹⁷ Kamuela Yim’s mentor.

I’ll tell you about Puakea. Not once in my life has Puakea ever told me how to be Hawaiian, and he has been with the Hawaiians. He would say, “I remember so and so, and they would do it like this. Just leaving that there because it is for you to pick up.” He’s not going to tell you. He doesn’t know how to be a Hawaiian. He has no idea. But he knows Hawaiians, and he knows what they did, what they look like, how they act, and what they sound like, and what you are doing is not that. “I’m just going to put this over here. It’s up to you whether you want to pick it up or not.” To me that has always been his grace.

The guy is so fucking smart, genius level smart. He works like an animal, like a fucking machine. While everybody is bitching and moaning, he just keeps working. He doesn’t have kids. His family is from Minnesota. Everything he has will be left for Hawaiians. Everything he has in him will be for Hawaiians. Nothing will be for his family, for his genealogy. Nothing will be for his kids; he has none. He gives everything to Hawaiians.

We’re not some poor scrubs sitting on the side of the road looking for handouts, and he won’t give handouts. He’ll make you work for it, all of it.

²⁹⁷ Dr. Puakea Nogelmeier moved from the continental US to Hawai‘i just after high school. He is a renowned Hawaiian linguist, scholar, researcher, and writer as well as a kumu hula and award-winning composer of Hawaiian music and *oli* (chant). He is Professor Emeritus of Hawaiian Language at the University of Hawai‘i at Mānoa and Executive Director of Awaiaulu.

He never lowers his standards, never. He doesn't care if you like him. It is so important to him that Hawaiians get back to where they came from that he will not lower his standards. He does not give a fuck if you bitch, moan, and cry. At the end of the day, if you come back, he'll do it again. He'll spend the time, take the energy, and put in the effort as long as you are doing it. He always outworks us. The guy is fucking amazing. You can give yourself a thousand excuses as to why, or you can just get on the fucking horse and start working. It's simple. (personal communication, June 8, 2022)

While Dr. Moorfield and Dr. Nogelmeier became highly respected in the Native Hawaiian and Māori communities they served, they always did it with humility and respect, never presuming to know more than others. They have developed foundational resources to support language and cultural revitalization and given it right back to the community with grace.

What their stories point to is that there are very different rules of engagement in Western and Indigenous contexts, and it is critical to learn and understand how to operate in these environments differently from how you would act in a Western context. This is no easy task as our cultural codes are so deeply embedded in us that, many times, we do not even realize that it might differ or cause offense. We simply assume that is the norm because that is how the mainstream operates, the assumption of universality of Western practice. That is what is meant by the term "White privilege;" the privilege of not having to adapt and code switch regularly, of not having to step out your front door and put on a different identity to "fit in." Dr. Kawai'ae'a shares a powerful reflection on the difference between a Western and Hawaiian approach to humility, respect, and learning based on a well-known 'ōlelo no'ēau that an ally should consider and seek out environments where this is enacted in practice.

What does it mean to say, "Nānā ka maka; ho'olohe ka pepeiao; pa'a ka waha; hana ka lima"? Your eyes look; your ears listen; your mouth is closed; your hands are moving." That is not considered good pedagogy in Western education because it believes that asking questions helps students think. But in Hawaiian thinking, it is not a good process because there is nothing worse than a stupid question. In Western thinking, it is part of your process to think aloud to come to the good questions asking all the silly questions along the way. But for Hawaiians, you need to do a lot of thinking internally.

A person that has good observation skills is also developing good thinking skills. While your brain is thinking and formulating these questions, the question that is then asked comes after a lot of formulation that was happening through hands-on physical experience, through watching others, through listening to others. All of that is creating space in your head to formulate a good question. So, when you get to the question, the question has gone through multiple layers of processing. It's not just that I ask a question because it is off the top of my head. All this other processing has happened.

That is fundamentally a different pedagogy than Western pedagogy. I learned that when I was training to be a teacher. The Western approach never sat well with me, and my family hated it. For them, you don't ask stupid questions. Their response would be, "Ahhh, nīele!" which means you are being too

inquisitive. Although they liked that you asked questions, they didn't appreciate a question that didn't have some thinking first. (personal communication, May 23, 2022)

Humility and respect were noted by all interviewees as important for those engaging in Indigenous space, but Dr. Kawai'ae'a points out key differences in how humility and respect are perceived. To kāko'o/tautoko and be a learner in this space is to nānā ka maka; ho'olohe ka pepeiao; pa'a ka waha; hana ka lima. Tina Olsen-Ratana shares her experience from a Māori context saying:

I remember often the old people saying, "You're never listening." And I would say, "You never say anything." Their response "Yeah, but you weren't watching." This is indicative of the Māori saying, Titiro ki o taringa; whakarongo ki o whatu – Look with your ears; listen with your eyes. (personal communication, December 12, 2021)

To accomplish what is asked in these 'ōlelo no'eau/whakataukī takes serious dedication, reflection, and commitment from someone raised in a fundamentally different approach. It is a process that can cause much discomfort and uncertainty because you do not know the rules of engagement, so you constantly second-guess yourself. You have been trained and encouraged for most of your life to ask questions and told repeatedly that there are no stupid questions, so this approach feels foreign. But the reality for Indigenous people living in their homeland is that they practice this discomfort all the time, and for much of their history getting it wrong could lead to ridicule, punishment, and sometimes worse. The ability to enter education spaces and adjust to the expectations should not be approached with fear, but with the thought that these can expand our ability to adapt and to apply different tools and strategies to different contexts and there is value to different approaches; there is value in being uncomfortable as discomfort can be a breeding ground for humility, respect, and empathy if nurtured as such.

7.6 Embrace the Role of Kaikaina/Teina

Another thread to pull from these stories is the invaluable role of finding and cultivating relationships with mentors; those that can serve as cultural guides and help you walk that fine line of respect and disrespect, appreciation and appropriation. Mahinapoepe Paishon shares:

Another thing I would say about a malihini [foreigner, one not familiar with local customs] teacher wanting to be a part of Native communities is to try and find a mentor who will teach you the order and hierarchy within the community. Once the person understands where they land in that setting, we have to ask ourselves these very reflective questions – what is my purpose, what is my place, and how might I lift up and shine a light on the cultural knowledge bearers and traditional knowledge holders? Be very mindful about one's influence on a particular setting. (personal communication, May 3, 2022)

Tiana Te Rongopatahi Moiha reiterates this and how this has played out for her as a Kanaka Maoli living in Aotearoa:

There are some awesome, amazing malihini [foreigner, one not familiar with local customs] that are in Hawai‘i that are very supportive and conscious. The thing about Hawai‘i, as a Kanaka [Native Hawaiian], if I bring you, that means that my kuleana [responsibility] is to express to you how you need to be within our community spaces and what your role is. That’s an important part of entering this community. For me in Aotearoa, if there’s anything ‘āina [land] or culture related, I ask Kari. Whatever Kari says or thinks, then I’ll be able to navigate my actions to the next possibility. (personal communication, January 23, 2022)

Kanani Māka‘imoku refers to this as the hula sister approach.

I think the hula sister approach is always good. You have somebody who is already in the hālau [hula school of dance] to prepare you before you go into the hālau. It’s just like bringing your kane [male partner] to meet the family; you prepare them before. That way they are ready when they meet the ‘ohana. I think that is always helpful. And organically, our non-Indigenous folks that have come into the field were brought in because they were hānai [fostered, adopted²⁹⁸] by someone or they have a close relationship with somebody that they grew up with. Without even knowing it, they had that hula sister approach. That is what inspired them to come into this type of education. I can’t think of anybody that I have worked with that is not Kanaka [Native Hawaiian] that has been disrespectful because they already have a hula sister that brought them in. It has organically happened, but the hula sister approach is a real thing. (personal communication, May 24, 2022)

If one becomes committed to an ally role, guides tend to emerge to support them on that journey. It is not something that can be forced or directly requested per se, but opportunities present themselves when one is open to them and invitations are extended, sometimes formally and sometimes informally, as you enter spaces that are advancing Indigenous education and those in that space sense that your intentions are *pono* (honest, genuine, sincere) and *tika* (correct, upright, true)²⁹⁹.

However, it is a massive lift and can be quite taxing to take on the kuleana of a mentor or cultural guide, so allies must be mindful to be respectful in this space and look for invitations but not intrude. Once invited in, deep learning can begin if an ally is open to taking on the role of *kaikaina/teina*, the younger sibling or one being mentored, following the lead of the *kaikua‘ana/tuakana*, older sibling or one mentoring. This dynamic of mentorship emerges from traditional Indigenous practices of knowledge transmission where the *kaikua‘ana/tuakana* is responsible for passing on their expertise, skill, or knowledge to guide, nurture, protect, and support the *kaikaina/teina*. What is required of the ally is to humble themselves and actively

²⁹⁸ This reference does not necessarily have to be in a legal sense, but that person has taken on the kuleana of bringing you into the shared space of the community and agreed to take you under the wings.

²⁹⁹ Note that the Hawaiian definition of *pono* encompasses *tika*, but both were added for clarity.

step into the role of *kaikaina/teina*. It is not a subservient role as the *kaikaina/teina* is valued for their commitment and their insight and for being able to see situations through a different lens, but it is a role requiring humility, patience, and observation.

This connects to the ‘ōlelo no‘eau, *Ma ka hana ka ‘ike, ma ka ‘imi ka loa‘a* translated as “In working or doing one learns, through initiative one acquires.” ‘Imi translates as to search or seek. As one begins to seek answers to the questions posed, mentors will emerge to support them in acquiring knowledge and experience to support them. Dr. Penetito describes how this played out on his journey.

In my early years of teaching, I ran into people like John Rangihau. He was massive, and I followed him around for a few years in his work as he was talking on marae and at schools. He woke me up to a bigger understanding of the Māori world and how it plays a prominent role in our society. He is just one of them. It’s people like that who helped to shape my views. It provided more substance to what I was feeling. When you feel like things are wrong and you want to change them, but you need more detail about what things are wrong and how you change them, there’s people like that.

There’s a whole stream of Māori who, to me, were people who provided that background, that thought, that inspiration, that drive, and that energy to keep going. John Rangihau was one of the first ones for me, but there are a whole lot of others that came like Patu Hohepa and Rose Pere. I’ve been fortunate to have had the company of a lot of these people who were powerful in their Māori world, knowledgeable about the Pākehā world, and understood how they needed to be together in the land that we are a part of. (personal email communication, February 1, 2022)

In seeking out and following the guidance of mentors, one will gain learning that helps them as an individual as well as supports the collective movement.

As knowledge and experience are gained, an ally must learn to distinguish what can be shared in public spaces versus what is meant to be kept for themselves or more intimate spaces. There are no hard and fast rules to this; context is critical. It comes with the practice of humbling oneself and not letting ego step in front; of watching, listening, and observing to determine proper protocol; of relying on your mentors and internalizing their feedback; of tapping into your intuition. Not all knowledge is meant to be shared, and you should never claim ownership of something that is not yours to own. This comes into direct confrontation with our Western system of knowledge acquisition and demonstration that wants to stamp ownership labels on everything. We memorialize the act of sticking our flag in the ground to claim and profess ownership, and then write copywritten books about our accomplishments and expect royalties. But ancestral knowledge cannot and should not be owned. Kamuela Yim shares:

When people ask about the role of haole, the role of non-Indigenous, there are two sides to that. If a kupuna picked them to do it, then they are fucking doing

it. They are there. Be happy that they are holding it. But they should have the understanding that they got to teach it. Don't hold onto it. Don't sell what somebody gave to you for free. It becomes a thing that when you get knowledge that you also have kuleana. The passing on of that is a huge thing. The monetization of that is not a thing. Don't be that person, and that is for both Indigenous and non-Indigenous people. (personal communication, June 8, 2022)

Ku'ulei Makua explains:

They [educators] want to be sensitive and careful in that they are sharing the right information. I see that as a barrier sometimes. Sometimes they don't know how to find their place. "Can I share this story if it is not my story to share?" Giving people permission that if you are of this place, "Yeah, share that story. It's ok." There is a place for everybody. I think it is more about your 'ano, your disposition. It is more about how you connect with people, how you design for teaching and learning in a way that balances what you know, bringing people in for things that you don't know or feel comfortable teaching, and really centering place as teacher. (personal communication, May 9, 2022)

These statements demonstrate the fine line between receiving and sharing as well as the pressure that this can place on mentors who take on the kuleana of offering guidance in these spaces.

Tiana Te Rongopatahi Moiha has graciously mentored many non-Kanaka, myself included, and welcomed us into Hawaiian cultural practices. With that, she has had to *'auamo kuleana* (carry that responsibility, that burden).

When it has come to me working with people who are not Kanaka [Native Hawaiian] but are interested in learning, I believe 'ike kupuna [ancestral knowledge] is meant to be passed down. That said, the ones that I hope that it reaches the most and inspires them to become future practitioners, knowledge holders, and lovers of the culture, of course I am going to say Kānaka first. Everyone else is welcome, but the majority of my time is spent on building up those futures because maui o honua [places where life force of Hawai'i can be freely expressed] is the focus. When an educator from outside is coming in, I have to ask if maui o honua is their focus for our keiki.

This is a start to identifying things that are sacred and not sacred. If we do share what is sacred to us, how then do we hold that and mālama [take care of, nurture] and live it. It is person by person. Everybody is different. I have had people who I feel want to exploit something in me. That is a red light. That is my own discernment because it is sacred to me. For me, it is person by person, and so far, I've been alright. To me, it is more about understanding 'ano [disposition] and their intentions and going from there. (personal communication, January 23, 2022)

As an ally you must recognize what a huge weight it is on an Indigenous person to take on the role of kaikua'ana/tuakana. After 200 years of loss due to the systematic, extractive, and oppressive practices of colonialism and settler colonialism, we as allies cannot expect to be welcomed with open arms into spaces that are just now coming back from the brink of cultural

extinction. It is incredibly taxing for Indigenous educators to not only be working to restore and revive their culture and language while empowering and uplifting their own people but then have to show *aloha/aroaha* (compassion) for allies that can unintentionally trigger traumatic responses and perpetuate extractive practices. While mentors are critical, an ally must go deep on their own journey and be mindful and reflective on the ways they enter and behave in Indigenous spaces.

Both Ku‘ulei Makua and Tiana Te Rongopatahi Moiha mention the term ‘ano. This term has many translations including nature, character, disposition, bearing, likeness, manner, tendency, and moral quality, amongst others. It is a reflection of the way you move in spaces and the “vibe” you give off. The challenge of a Western Eurocentric way of being is that it can hinder people from realizing the impact they have on others, many times out of sheer ignorance, but also out of arrogance that is promoted in our Western culture. We come with the baggage of forced entry and entitlement. When moving and working in Indigenous space, we should become reflective on how Western Eurocentric cultural practices can re-traumatize and suck the *mana* (sense of authority, pride, purpose) out of others, something colloquially known as a “mana sucker.”

7.7 Summary

How does one cultivate characteristics that embody mana-enhancing allyship? As Tiana Te Rongopatahi Moiha shares, it is not about being something you are not but being the best of who you are and cultivating relationships of reciprocity and support.

For me, as a Kanaka Maoli in Aotearoa, I never want to look like I am trying to be Māori or have the same amount of connection as tangata whenua [Indigenous Māori]. That would never be the case. I know my connection; I know where my feet are. I also know when I am out of my space how to support that space. To be conscious and to follow your na‘au [gut instincts] and keep in line with your spiritual practices of connecting and belonging so that wherever you go you are able to give to the community and raise up the people of that space. (personal communication, January 23, 2022)

The harsh reality for many of us who are non-Indigenous living in Indigenous lands is that we may not have a *tūrangawaewae*, a place to stand that provides us with strength and a deep sense of belonging, in the same way that a Kanaka Maoli or Māori person does. For Haole/Pākehā, our ancestors have been part of an on-going diaspora from European homelands for hundreds of years, many times fleeing situations of oppression, persecution, warfare, famine, and other unlivable situations. This disconnection has left many of us without an understanding of how to be connected to a place on a deeper level, and our creation stories tend to not promote a familial relationship to land and the environment.

But by living in Hawai‘i and Aotearoa, we have an opportunity to reconnect. An Indigenous worldview that centers place and the people of that place as teachers can be transformative and restorative. Coming to view yourself as kaikaina/teina is powerful, and it outlines important roles we can all play to belong. Seeing the Indigenous people of a place as kua‘ana/tuakana and kūpuna/tūpuna (elders) as valuable cultural knowledge holders shifts the dynamics tremendously. We all have important roles to play as demonstrated through the mo‘olelo/pūrākau and ‘ōlelo no‘eau/whakataukī, but we do not have the same role to play, and it is not a competition to see who can play it best. As Tiana Te Rongopatahi Moiha shares:

In Hawai‘i space, we have our Kānaka Maoli or Kānaka ‘Ōiwi, and we have kama‘āina [one born in a place], and we also have people who are looking to come and live here. As a Kingdom, it was very open, but you knew if you were of Hawaiian nationality or descent. The difference for me in that connection is that this is our beginning; Hawai‘i is our mom, it is us. It’s a different relationship. Not saying that it is a different relationship to this whole earth; we are all a part of it. But for me as a Kanaka Maoli, there’s a difference in the sense of kuleana and how to mālama and to be the older sibling in guiding. (personal communication, January 23, 2022)

The reciprocity of teaching and learning is expressed in the words a‘o/ako. This reciprocal process is expressed in the roles that we take as kumu/kaiako and in the roles of those who choose to be a part of our learning journey.

Yet, this process of decolonization and indigenization does not come without surrendering aspects of control. It requires an approach that is grounded in understanding ea/tino rangatiratanga, and that brings us back to humility and the ability to shift the way we see and move in the world. Alapaki Nahale-a shares:

I will point back to what I said earlier. One of the reasons I say up front that I am a Hawaiian National is that if they [educators] have to deny that, then, I’m not trying to use a triggering word, but the reality is that they are my enemy. They want to deny my right to exist. I don’t care how nice they are or how sweet they say it; they want to erase what is rightfully mine. We’ve had a long history of doing that on the planet. I feel the same way if any profession is going to deny Hawaiian Nationals their right to exist as a Hawaiian National; it is genocide.

I would like teachers to understand that if you are going to educate Indigenous people on their land, the least you can do is acknowledge their right to exist and their fundamental right to live in a system governed by their values. It is such a basic human right. Once you acknowledge it, the rest takes care of itself because then you have to humble yourself to the fact that we have a right to decide how we want things to run. (personal communication, June 24, 2022)

As kumu/kaiako teaching in the Indigenous lands of Hawai‘i and Aotearoa, it comes back to:

Who am I in this place?

Dr. Peters summarizes this saying:

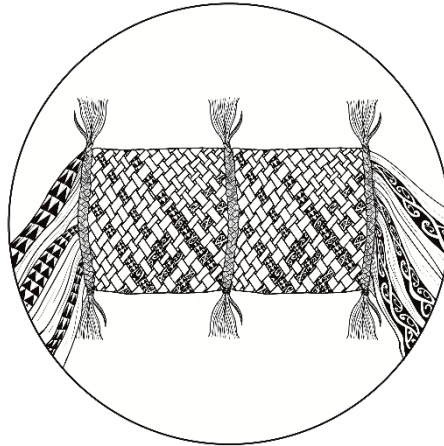
I think that having them [non-Indigenous kumu/kaiako] acknowledge who they are and their place, that is so important. It can be a very humbling and emotional experience. We've been in sessions before where we see teachers break down and cry having to say things that they never thought they would have to say in a group about who they are, where they're from, what's home. I think of the aloha circle. That's one example of a process we go through to breakdown who we are because it really comes down to who we are and our values – knowing who you are, what kind of baggage you bring, the good and the bad. I think those kinds of aspects of decolonizing us as teachers, that's so important. It's a great way to start your career. It's never too late. (personal communication, May 2, 2022).

Dr. Ka'ai expresses the importance of having kumu/kaiako committed to allyship.

The outcome is it that there will be more people fighting the fights and being the voice for a just and equitable society, not just Māori, not just Indigenous people. We will have all these allied, all these other teachers alongside us. Here is a possible scenario for the future. If I was in a context where I felt compelled to challenge an issue, I would hope that our allies would say, "I got this," and they would be the first voice that challenges the issue. That's the real strength of a Tiriti partnership. I long for that day when Māori have a voice, but they don't need to express that voice because so many others who believe and model the Tiriti partnership will be right there ahead of them making their views heard. (personal communication, January 20, 2022)

Each aspect of this section is directing kumu/kaiako towards shifting their view of themselves from a professional educator to a core belief of education as a process for supporting cultural awakening and connection in all our students and ourselves. Each individual must come to their own reasons for walking down an allyship path. It cannot be forced or mandated. It is not an easy path, and it is guaranteed to shake the very foundations on which you stand because it requires a deprogramming and reprogramming of worldview, cultural constructs, and how you move in the world, an in-depth reflection and questioning of your center of grounding, an exploration into the ick and the slime of the past. How do we come to understand and cultivate our roles as malihini/manuhiri/guests, as kāko'o/tautoko/supporters, as kaikaina/teina/younger siblings? It is our responsibility in these places to explore and discover ourselves through our own eyes and the eyes of others, to continually reflect on our intentions, practices, and approaches, to rediscover our stories and heal our wounds so that we can enter into reciprocal relationships with the people and places we have chosen to now call home.

Chapter 8 Role of Teacher Education Programs



The final whiri of our wahakura is the teacher education program (TEP). If the system is transforming to root itself in Indigenous values and philosophical underpinnings and individuals are on the journey to discovering who they are in the place they have come to live, then TEPs need to provide a safe and dedicated space for learning to support these efforts. As such, this section brings in the themes discussed in Chapters 6 and 7 and is an effort to not be repetitive, but to identify further praxis. For example, TEPs should embark on a huli/huri to embed decolonization and indigenization theory and practice and bring in leadership that can guide this process, which includes offering integrated learning opportunities for kumu/kaiako to see history through an Indigenous lens and uplift Indigenous language, not as a specific course, but as a way of functioning.

TEPs are guided and bound by system requirements and expectations but, at the same time, hold a great deal of autonomy in how they design their programs. Many are housed in institutions of higher education or as private organizations providing them with a level of freedom and resources to be innovative and bold – E ola Koa. Yet, Dr. Penetito expresses:

The university talks about a critically conscious society. That’s their motto, isn’t it? To be the critical conscious of society. I often have thought, “Well, I’ve been at the university, and I wish they would do more of it!” It seemed to me they weren’t the critical conscious of society at all. If anything, they are there to substantiate what was going on, the way things are. They were there to continue that whole idea about, “We’re the ones in charge. We’re the ones making the decisions. We’re the ones that make the rules.” (personal communication, February 1, 2022)

The interviewees agreed that TEPs had a vital role to play in decolonizing and indigenizing mainstream education, and that role was dual in nature. They must actively pressure the education system to deconstruct and rebuild and create the necessary environment for change to occur while supporting kumu/kaiako to teach and learn in ways that uplift Indigenous knowledge systems and support Indigenous resurgence efforts. Dr. Alencastre highlights that TEPs have already been tasked to provide a culturally sustaining program that supports

kumu/kaiako to integrate Indigenous language, culture, and history but few have taken up the call in meaningful and transformative ways. TEPs are generally not held accountable by the system to achieve these goals, and instead of being courageous to do it themselves, they generally push back or respond with excuses, continue with business as usual, or tinker around the edges. Dr. Alencastre asks:

Where is the accountability to say, “You are going to be licensed to teach XYZ. How are you going to address language, culture, and history as a professional?” A lot of the pushback by teacher education programs has been, “We don’t have the capacity. We don’t have the knowledge to do that.” So, what does that mean? Does it mean that nothing is there? Somehow you start to transform your own practices, your own requirements, your own prerequisites. What can you do to ensure that new teachers have something? Those are the kind of questions and thinking needed to grow TEPs capacity.

It is not to make people feel less than. The point is to leverage where you are and to see that this is a requirement that you need to step up to if you are going to be held accountable for it. If there are no consequences, then we just go on our merry way as we always have. That is a disservice from all ends because it means teachers are coming out without this foundation. Not to say that it is the teacher’s fault. They could have or should have. But if they are not required to, they question, “Why should I bother? This is additional coursework, additional efforts on my part that is not part of a mainstream education anyway.” The valuing of any of this really needs to start from pre-school. But by the time you get to a teacher education program it should be part of their foundation, and we see that it hasn’t been. (personal communication, May 18, 2022)

Hēmi Dale reiterates this response from TEPs in Aotearoa saying:

Having te reo Māori [Māori language], tikanga Māori [Māori customary practices], mātauranga Māori [Māori knowledge] available for Māori children, for all of our children, is important because there’s benefit for all of our children having access to these things. With that, there is heaps that needs to happen in terms of training more teachers with the requisite skills and competencies to be able to make it happen. But that has always been the argument that’s held us back, “There aren’t enough teachers to make it happen. We can’t do it. Our hands are tied.” The other way of looking at it, which is the approach I favour, is that we’re all potentially teachers of te reo Māori, and with a bit of upskilling we can put a stake in the ground, and we can start today and make it happen. (personal communication, November 12, 2021)

This is not about adding additional coursework or tokenized components of Indigenous education such as selected readings from Indigenous authors, but about building programs from the ground up that take on an agenda of decolonization and indigenization – dismantling programs brick by brick and starting with a new foundation. Dr. Krug explains that TEPS “need to self-reflect and consider, authentically, that everything the system has built is wrong,” and incorporate practices that are built on a philosophy of mindfulness, awareness, reflection,

forgiveness, and compassion that uplifts Indigenous knowledge systems and worldviews (personal communication, March 16, 2022).

8.1 An Indigenous Foundation – Ancient is Modern

The wahakura is an excellent example of how to take a traditional Indigenous practice and bring it into a modern context to address current challenges. It is constructed from Indigenous materials using Indigenous techniques but adapted to modern times to solve a modern problem. TEPs have an opportunity to follow a similar practice of deconstructing Western Eurocentric foundations, worldviews, and practices and rebuild from an Indigenous foundation that weaves in other complementary approaches, as relevant, based on the communities being served. Instead of charging forward with the current Western Eurocentric construct that continues to fail our students, their families, and educators, can we have the audacity to open ourselves up to the transformative and restorative power of a decolonial, Indigenous-based model? Dr. Kawai‘ae‘a shares:

Our cultures have living pedagogies that go from generation to generation and are constantly being honed to bring forth best practices. We can utilize those for training teachers. Our job is to go back and better understand that because nobody trained teachers as a livelihood. It was not a livelihood; it was a part of living. We learned and taught. Everybody did that as part of our daily life practice. It wasn't a profession as it is in our current day. We really are not looking at individual theorists. We are looking at generations, hundreds of thousands of years of lived practice that we are now trying to articulate for the necessity of training teachers in the current day. So really, ancient is modern and has great value these days. (personal communication, May 23, 2022)

Mahinapoe Paishon provides an ‘ōlelo no‘eau demonstrating this worldview.

Ka li‘u o kūpa‘a kai is this idea that our foods were preserved with salt – fish, kalo [taro], anything that we needed to save to eat later. This idea is relevant now in that everything that we need to survive has been preserved for us. For example, what do you do once you have salted fish? You salt the fish and pack it away. Then, two years later you take it out, remove the excess salt, and it's ready. It is the same idea that knowing that these sources of knowledge, wisdom, and intellect have been preserved for us. There are volumes and volumes of Hawaiian language newspapers that have been codified for this reason, so that whenever we need to reference primary source material, we could do so. We don't have to make it up. We are so fortunate that when the printing press was introduced our ancestors used that innovation and took it to the tenth.

Ka li‘u o kūpa‘a kai. Everything that we need for us to thrive has been codified, has been left for us, has been well preserved. We need to know that it is there, and we have to believe in it. That is important for folks going through their own process of decolonization. This idea is a self-acceptance process. “I am worthy. I am worthy of my ancestor’s knowledge. I am worthy of their legacy. I am worthy to receive these gifts so that I can then be a conduit and transfer it over.” Because if we don't, then the next generation will forget.

I think that it is even more important that we are purposeful in creating new knowledge, expanding upon the knowledge that has been left for us, learning to partake of it and interpret it for today's use, and then to preserve it in the way our ancestors did and make sure that the next generations know how to access that. If we don't, we will be lost. We won't remember how to come home, so to speak. To me, that is the heart of education – teaching someone how to learn and the value of learning. (personal communication, May 3, 2022)

This metaphor holds up a belief that must become ingrained in our psyche – Indigenous knowledge systems and their associated education practices are of immense value and should be treated as such. There is a wealth of knowledge preserved in these systems that needs to be collectively re-stored and re-enacted, and mainstream TEPs should be actively tapping into and promoting the resurgence of Indigenous knowledge. The tributaries should become mainstream. The value of an Indigenous education system is not just for Indigenous students. It is a system that upholds the *mana* (person's sense of authority, influence, self-efficacy, purpose, pride, belonging) of all participating. Dr. Ka'ai-Mahuta shares:

I think that the mainstream education system is starting to take note of things that Indigenous people have known forever, and what alternative education spaces such as Montessori and Steiner have known for a long time – that idea of experiential education, learning through play and exploration, hands-on learning. All of those things are so natural in an Indigenous space because we learn through observing, listening, and then doing. Those are the three stages of learning when we look at it from a Māori point of view, and I'm sure many other Indigenous cultures share that point of view or approach to learning. (personal communication, January 18, 2022)

But why is the default to see Indigenous education as secondary or periphery? Dr. Penitito points us back to the heavy agenda of colonialism and racism and the cultural constructs and associated practices that promote the dismemberment and oppression of Indigenous knowledge systems that diminish their value in the mainstream.

I lectured on these topics every year at the university, and they were always challenging lectures. Some students who I never heard make a noise were suddenly making noises. In many cases, Pākehā students were offended by this idea, this negative connotation to the way they are. I would say, "Well, it's not you who did it. You are the ones who could rectify it. It's the generations you come from that did this thing." To me, that's the beauty of education. It is the role to get people to think about these things. (personal communication, February 1, 2022)

TEPs need to take it upon themselves to make space for these hard conversations, to go deep into these concepts, and be the critical consciousness that we desperately need. Dr. Krug explains:

My entry point would be developing multiple points of access. Right now, multiple points of access means language and culture because it is a deep

analysis of what colonization and oppression has done to us as a people. This morning, we witnessed death, and I think that we are the accumulation of the conglomeration of multiple aspects of oppression, an oppression of how we see ourselves in a capitalistic world. In education, how are we going to walk through life and develop and acknowledge who we actually are? I think that is where everything is going to point to. Not just as a teacher, but as a system that is shaping the worldview of those that are coming into the system to uphold system rule because I think that is what the conversation is going to be about – what is system expecting of teachers and how is teacher education responding to that?

If we continue to train educators to insert Common Core Standards³⁰⁰ into everything, we disassociate ourselves from the ideology that constructed the Common Core Standards. We know that the Common Core Standards were constructed as a monolingual based standard for monolingual students, and that's not even the entirety of the extent by which we could deconstruct the standards creation. But if you look at our standards, it is a monolingually-based construct developed by monolinguals for monolingual students. If you are a bilingual student participating in a process by which you re-enact cultural integration, cultural worldview, if you are a speaker of another language, you are no longer tied to the processes by which we have derived our monolingual Common Core Standards.

Everything falls apart once we acknowledge that. So, we are not going to acknowledge that because we've attached Common Core, we've attached the Smarter Balance Assessment, we've attached all our federal compliance assessments to funding, to politics, to system, to the systems that organize how we prepare ourselves. In the end, we have no data, none, to purport that what we are doing is right. (personal communication, March 16, 2022)

While this is a heavy agenda, is it any heavier than the impacts that we are seeing day-to-day based on the current model? A reimagining provides an opportunity to address these challenges head on and builds a collective purpose focused on deconstructing and rebuilding a system that is not sweeping the reality under the rug but taking action in an intentional way to provide a space for healing and restoration. Prior to intensive colonization and assimilation practices, both Hawai'i and Aotearoa laid out frameworks for inclusive and collective education systems rooted in the context of place. There are blueprints that we can rely on that are relevant to place and uplift the people of that place while providing roles for everyone to *kāko 'o/tautoko* (support). The next two sections provide context on where to start based on the place.

³⁰⁰ The Common Core State Standards Initiative adopted by the majority of US states that began in 2010 and was led by the US National Governors Association. It is described as “a state-led effort that established a single set of clear educational standards for kindergarten through 12th grade in English language arts and mathematics that states voluntarily adopt. The standards are designed to ensure that students graduating from high school are prepared to enter credit bearing entry courses in two or four year college programs or enter the workforce. The standards are clear and concise to ensure that parents, teachers, and students have a clear understanding of the expectations in reading, writing, speaking and listening, language and mathematics in school” (Common Core State Standards Initiative. (2021) Frequently asked questions).

8.1.1 ‘O Hawai‘i ke Kahua o ka Ho‘ona‘auao

This *‘ōlelo no‘eau* (Hawaiian proverb) has been translated as “Hawai‘i is the foundation of learning, knowledge, and wisdom.” It calls for an education system that centers our shared place and the Indigenous knowledge of that place as the foundation for all learning to radiate out from. Kamuela Yim explains:

One of my biggest guiding things for education is that the best thing that kids from Hawai‘i can offer the world is Hawai‘i. There is nothing else. Otherwise, they are always chasing the rabbit. I think the goal for education is to show kids that the best thing you can offer the world, the best thing you can offer yourself and your family, the concentric circles of your ripples in the world, the best thing you can offer is us – is Hawai‘i. We have a totally different way of doing things, and the world is starting to find out that this might be the best way to do things. How does Hawai‘i affect whatever it is we are talking about – science, carving, lashing – whatever it is. These are the things that make this Hawaiian whether you are Hawaiian or not. These are the things that make this Hawaiian so that you can understand the perspective of those people. Now you can apply it.

Last night I was talking to my friend’s 7-year-old daughter. She has no clue where Tennessee or Bangladesh are. She doesn’t even know that Australia exists. For a lot of people, that is a tragedy. But she knows exactly where her lo‘i [taro field] is; she knows exactly where her family comes from. When she is here, she knows where to go. If there is one thing to push in teacher education is to have kids know their home.

If you do a whole bunch of STEM then we lose this. Ok then, we are going to call it STEAM now so we can have art. But the confidence of a child knowing where they are from gives them a lens to view the world. If your lens is superimposed on you, once you get a crack in that lens you can’t trust it, and you don’t have anything to fall back on. That’s why you need the lens, so if everything goes to shit in the world you have a perspective that you can fall back on. It might not be the thing that leads you through life, but you got to have something that when your lens cracks, when your morals and your beliefs are challenged, you have something to fall back on that you can trust. (personal communication, June 8, 2022)

This statement counteracts much of the current construct of TEPs in Hawai‘i that focus on a standardized, globalized context for learning and ignores the fact that learning takes place in unique contexts, in people’s communities and homes. This embeds a strengthened sense of belonging in learning, a key outcome that is proven to support student success. The current construct reaffirms a Western Eurocentric construct of universality that focuses more on assimilation and “fitting in” rather than grounding in place and belonging. While cultural competency and multiculturalism are values that are promoted, it rarely questions the foreign, pervasive, and ubiquitous culture that is driving the system. Ku‘ulei Makua explains:

I will always advocate for our host culture. Given our history, we have so many cultures, so many languages. When you can make space for Hawaiian

language, you can make space for other types of language and cultures to also be present in your classroom and to acknowledge and honor those perspectives as well. I simply say, “Let’s start with our host culture, and then we can open up.”” (personal communication, May 9, 2022)

How might TEPs in Hawai‘i shift to ground in place, and then allow for the uniqueness of the place and its people to guide the teaching and learning experience? Dr. Kawai‘ae‘a explains, “That if you want to create a teacher education program that is Indigenous, there has to be a solid foundation in what you are grounding that in” (personal communication, May 23, 2022). To do that, Hawai‘i must move away from a *kahua* (foundation) that is grounded in and aspires to meet standards of an education system that comes from the US continent. This requires a change to a colonized way of thinking that well-prepared students are those that meet US continental-based education standards rooted in the primacy of written English literacy skills. She explains:

That thinking really sets us in a sub-standard space. Part of our desire was to lift that sub-standard space to our own space and our own standards. That whole idea of “‘O Hawai‘i ke kahua o ka ho‘ona‘auao” becomes that place that we raise it to. I think that is important for the work in decolonization. Even our mindset was around preparing students to be able to compete in the world of the continent when in fact there are more students that end up staying here in Hawai‘i. Why are we comparing to a ruler that, the truth is, most people in Hawai‘i don’t even understand?

Before we developed our coursework for Kahuawaiola³⁰¹ it was really important to have a philosophical foundation for that. That is where Kumu Honua Maui Ola³⁰² came from. Then we built Kahuawaiola on that foundation. It was really important to do that, and the reason is that if you don’t have a foundation that you can collectively agree on that guides your work, you end up having individual’s work guide your work. (personal communication, May 23, 2022)

The process followed to create Kahuawaiola is one that can be mined for answers on how to deconstruct and rebuild the mainstream system. Mainstream education in Hawai‘i does not have

³⁰¹ Kahuawaiola Hawaiian and Indigenous Teacher Education Program housed at the University of Hawai‘i, Hilo, prepares teacher candidates for professional licensure as maui ola educators who focus on maui ola Hawaiian language medium contexts. This program also prepares students for other Hawaiian language and culture educational settings. An option is available for Indigenous languages other than Hawaiian contingent upon demand and resources.

³⁰² The Kumu Honua Maui Ola Educational Philosophy Statement was prepared in 1998 by a group of Hawaiian-speaking educators to document and to clarify the basis of schooling through Hawaiian. It provides a philosophical template for the present and future direction of Hawaiian language medium education and contains universal elements that may be useful in other cultural and educational contexts. The Kumu Honua Maui Ola is presently used to conduct educational programs, to prepare new teachers, to develop cultural curricula, and as a framework for institutional operations and family life. It further serves educational professionals in a publication entitled Nā Honua Maui Ola – Hawai‘i Guidelines for Culturally Healthy and Responsive Learning Environments (NHMO). NHMO is an educational framework that fosters culturally healthy and responsive places of learning and living and includes Nā ala ‘ike or 9 cultural pathways. Nā ala ‘ike is a framework for developing a comprehensive support system which promotes community and student-centered learning environments.

to start from nothing, but it does need to put a stake in the ground and not waver on ‘O Hawai‘i ke kahua o ka ho‘ona‘auao. The work in the Hawaiian education space has spawned tremendous resources that allow for mainstream to shift to a Hawai‘i-based education system, a system rooted in the place of Hawai‘i with strong connections to the host culture. Dr. Alencastre shares:

Nā Hopena A‘o, Kumu Honua Mauli Ola, Nā Honua Mauli Ola, those are specific vehicles or wa‘a that can help us reflect on what foundational ideologies and philosophies are needed to drive change. I think that is really important. You have to start with a core of what is important, and those are what we live. They are not just words. They need to come alive in practice. Those tools that folks have worked really hard to articulate, that’s the leverage. People can become on fire when they see something that they can relate to that is simple but profound enough to make us say, “What does this mean? How can we take these concepts and create and make the changes that bridge and connect and provide these opportunities?” For me, you have to have that core identity and focus explicitly on what you are going to put forward.

When you are talking about teacher training, you really want teachers coming with that reflective practice and realizing that our children need to have that kind of counsel within their lives – the morality of being a human and what is important. It is not content driven by any means. We lose our children because they don’t see themselves in anything. Without that foundation, that core that drives all the practices, it is all spinning wheels for naught.

I think there are lots of things already in place. I am always reminded about Walter Kahumoku folks who had the Kahua program³⁰³ working in different complexes. Even for programs that do not have the capacity or the desire to indigenize or have that decolonizing practice, they could still have community-based programs that use community expertise and partnerships because I know not everyone can do it all. We all have our place and our expertise or lack of it, but whatever you lack, that’s where you find things to fill in. I can’t assume that many of these teacher education programs in Hawai‘i give a rip. They may, but I don’t see it. To me, it’s in practice. Not what you say or what you put on your pamphlet, but it’s what you do – Ma ka hana ka ‘ike [In doing one learns; experiences bring knowledge and expertise]. (personal communication, May 18, 2022)

Dr. Kawai‘ae‘a provides an overview of the process for the development of Nā Hopena A‘o (HĀ) that shows how the kahua set for Indigenous education in Hawai‘i has helped develop various wa‘a that can inform TEPs.

HĀ was built on Kumu Honua Mauli Ola. We looked at a whole bunch of standards including national culture-based education, but when it came to the end of the day we said, “The thing that is really important for Hawai‘i is children being raised in Hawai‘i.” What should be grounding education in

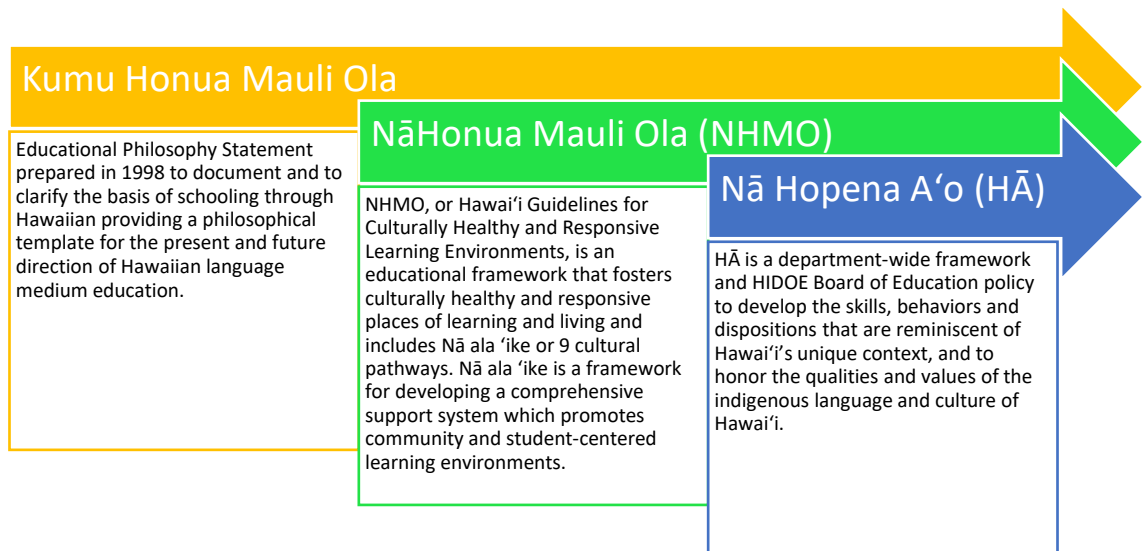
³⁰³ The Kahua Induction Program led by Kamehameha Schools provided new teachers with a year-long support process—an orientation to people, places, and school; seminars to improve instruction, curriculum, classroom management, and assessment; community mentorship; and a culminating event that showcases participant growth. At the heart of this program is its mission: To cultivate an awareness of and sensitivity to Hawai‘i’s cultural approach to learning in the hope that it will bridge one’s own educational framework with that of the host culture and its values of ‘ohana (family), community, and place (Kahua Program Year 1 Report, 2008).

Hawai‘i should really be a Hawai‘i-based education, and there is no way you can go away from that without having a connection to the host culture of Hawai‘i. Even a lot of our pidgin is housed in Hawaiian. The intonation is in pidgin. The structure of pidgin is actually the structure of Hawaiian. Many of our local beliefs are grounded in a Hawai‘i way of being.

Kumu Honua Maui Ola informed Nā Honua Maui Ola, and it is from Nā Honua Maui Ola that these pathways came from because we developed Nā Honua Maui Ola on Kumu Honua Maui Ola. Then we used Nā Honua Maui Ola to support the development of HĀ. Do you see the genealogy connection? Kumu Honua Maui Ola to Nā Honua Maui Ola and HĀ was built on Nā Honua. We had long discussions around Nā Honua Maui Ola to create HĀ. All those statements and discussions that formulated those 6 pieces of HĀ came out of our discussion from Nā Honua Maui Ola. (personal communication, May 23, 2022)

Figure 8.1

Genealogy of Hawaiian Education Frameworks



Note. Figure created by Jessica Worchel to depict the genesis of Hawaiian education frameworks.

Kanani Māka‘imoku builds on this genealogy sharing:

I think Nā Hopena A‘o is definitely a pivot towards indigenizing education in Hawai‘i because before we were in this separate silo. There were the culture-based education people and then the mainstream. Hawaiian immersion teachers had to be in both worlds and know both. Now Nā Hopena A‘o is directing mainstream into an indigenizing space and people are becoming aware of what Indigenous education is and what kind of positive successful outcomes it can bring for our children. I do think there is a kahua there. I don’t think everyone understands the kahua yet, but I think it is there. The fact that it has changed from General Learner Outcomes to Nā Hopena A‘o, which is Hawai‘i centric, that is a big shift. (personal communication, May 24, 2022)

The process to decolonize and indigenize our mainstream education system in Hawai‘i starts with the foundational underpinning of ‘O Hawai‘i ke kahua o ka ho‘ona‘auao. This has been the pathway that Hawaiian immersion education has graciously laid out for all of us to walk down.

8.1.2 Te Tiriti o Waitangi

Mō tātou, ā, mō ngā uri ā muri ake nei.
For us and the generations after us to follow.

-Ngāi Tahu

Te Tiriti o Waitangi provides a rich breeding ground to spawn a decolonized and indigenized education system in Aotearoa that is built on the principles of partnership, protection, and participation as espoused in the Treaty principles. As Dr. Ka‘ai explains, “If we start with Indigenous and then move to diversity, then we can model being good Tiriti partners in our classrooms” (personal communication, January 20, 2022). Dr. Ka‘ai-Mahuta elaborates this saying:

Another big part of that is making sure that anyone who comes to this country is informed of the importance of Te Tiriti o Waitangi, of the Treaty principles of partnership, protection, and participation, and that they are supported to learn more about te ao Māori [Māori worldview] and te reo Māori [Māori language]. If teachers get that message when they come here that our partnership, our bicultural, bilingual society is something that we value and it’s important that you need to be open to these things, then that is a step in the right direction. The message that there are Māori students that might end up in your classroom, nurturing them and nurturing that relationship is important. If that’s what they’re told when they arrive, they’re going to say, “OK, cool. This is what I have to do as part of my job here.” That is also part of being a member of the community, and that message needs to be clear as well. (personal communication, January 18, 2022)

Dr. Penetito explains that while the Treaty was not an Indigenous invention, it does provide an agenda for our modern construction of education.

One, there is the restorative agenda which is about Māori maintaining their culture – the reo, the tikanga, the history, everything to do with Māori. This is about restoring their history, their background. The other side is the transformative one that is changing the education system, changing the society we live in to better reflect Te Tiriti o Waitangi. Te Tiriti o Waitangi plays a really important role because, to start, it is a Pākehā invention. Whether they knew what they were doing or not, we’ve come to accept certain things about the role of tangata whenua as different than manuhiri [foreign] and put it into law. In the Western world, that gave it status. Ok, if that’s what the status is. Let’s get on with it!

I asked the question in my book, *What’s Māori about Māori Education?* Whatarangi Winiata³⁰⁴ read that book and said to me after, “Ok, what’s the

³⁰⁴ Whatarangi Winiata (Ngāti Raukawa) is a Māori leader and academic who served as Chief Executive of Te Wānanga o Raukawa (1994-2007) and was the founding President of the Māori Party (2004-2009).

answer?” And I said, “Not much. That’s the problem. There isn’t much Māori in the whole education system.” What’s Māori about Māori education? Even Māori education was not very Māori. What’s made it Māori is the indigenisation process, the way in which Kōhanga Reo, Kura Kaupapa Māori, and Whare Wānanga have changed the way things are. It is now part of our education system; it is now part of our society. Yet, it is still very much struggling at the fringes because it is still dependent on resourcing from the state. (personal communication, February 1, 2022)

Again, the idea emerges that Indigenous education provides a foundation for mainstream education in Aotearoa to build a foundation on. Dr. Mahuta expresses that he would like to see that “mātauranga Māori is not just part of the classes but informs the overarching system that mainstream is part of. It is at that level of influence” (personal communication, January 25, 2022). Hēmi Dale speaks about the current efforts to mandate the teaching of Aotearoa New Zealand’s history³⁰⁵ saying it is exciting but could also be a recipe for disaster. What he is sure of is that the big ideas that are part of the mandate and a curriculum refresh are critical.

One of them being the notion that Māori history is the foundational and continuous history of Aotearoa New Zealand. We’ve lived through social amnesia, and many times Māori history hasn’t been told. The big foundational idea is that colonization and its consequences have been central to our history for the past 200 years and continue to influence all aspects of New Zealand society. The other notion is that Aotearoa New Zealand’s history has been shaped by the exercise and effects of power. Those will be the springboard for some of the learning that will happen as part of that, which is exciting.

There is also talk of having the opportunity for a dedicated focus on Aotearoa New Zealand history at the senior secondary level. I think it may well get the nod, especially in the Māori medium field there is a big interest to have school’s tribal and local histories and stories as part of the local curriculum. For that to happen in a more systematic way is important so there isn’t a chance to miss massive parts of our history. (personal communication, November 12, 2021)

The foundational ideas that root the education system start here in a local context through the history of *tangata whenua* (Indigenous Māori people), their *whānau* (family), *hapū* (sub-tribe), *iwi* (tribe), and rippling out where each successive group that arrived can see their place in the history of the development of Aotearoa New Zealand.

Dr. Abraham builds on this sharing that the education system should ground learning in the Māori values of *tika* (to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid), *pono* (be true, valid, honest, genuine, sincere), and *aroha* (to love, feel pity, feel concern for, feel compassion, empathize), and be centered around whānau. She continues, “We need to look at some of the Māori pedagogy models already in practice like Te Wānanga o

³⁰⁵ For more details on Aotearoa New Zealand’s histories, see <https://www.education.govt.nz/our-work/changes-in-education/aotearoa-new-zealands-histories-and-te-takanga-o-te-wa/>

Aotearoa. That's a really good place to go. More embedding of traditional Māori models of learning that go back to the community" (personal communication, November 26, 2021). Dr. Mahuta explains:

It would make it uniquely Aotearoa; something built from this immersion way of teaching and becomes the foundation for mainstream schools. The Māori way of looking at things and teaching has foundations that are similar across all immersion schools. But every immersion school is different, so there is still room for unique ways of teaching, for teachers themselves to individually come in and contribute their own knowledge to the way of teaching that is still underpinned by mātauranga Māori. It doesn't mean, "This is how you are going to teach this thing. This subject must be delivered this way broken up into 13 modules." It gives you guidance in the cultural way of how you want your students to be as people, but the teaching, the nitty-gritty of curriculum development can still be informed by the expertise that you bring into the school. You are not telling people how to teach; you are giving them a platform to teach from. As long as these values are maintained, how you present the information and get the students to engage with the topic or with what you are trying to learn is informative, is real, is engaging. (personal communication, January 25, 2022)

An Indigenous kahua/kaupapa of teaching and learning in mainstream teacher education has transformational potential. While Hawai'i and Aotearoa will differ, the interviews highlight shared elements fundamental to this shift.

8.2 Interrogate Western Practices

Each interviewee shared the idea that, same as 'ōlelo Hawai'i and te reo Māori immersion teachers, any kumu/kaiako teaching in Hawai'i or Aotearoa should have a foundation in both Western and Indigenous worldviews and pedagogies. Dr. Ka'ai-Mahuta expresses:

Every teacher should have an understanding of how every person here got here, an understanding of our [Māori] history, and an understanding of the differences in worldview [te ao Māori and te ao Pākehā]. And you only get that by having a deeper understanding of a Māori worldview. Once you have that deeper understanding, then you can identify the differences because I think that's so important. (personal communication, January 18, 2022)

Dr. Peters shares:

I think it's critical that teachers have some background to Hawaiian Indigenous pedagogy that works for Hawai'i learners because even though a student might not be Native Hawaiian, ethnically Hawaiian by blood, they might display certain characteristics in their learning that lends itself to these methods because they're absorbed and grew up in Hawai'i and, therefore, some of their behaviors are in line with Indigenous behavior and thinking. Not always, but sometimes. I think that should be a foundational course or some kind of practice that our Hawai'i teacher prep programs provide for all candidates. (personal communication, May 2, 2022)

This ability to see through multiple lenses requires grounding in who you are. Kanani Māka‘imoku shares:

Mainstream Western education is about shedding who you are, your identity. But what we are saying is, “No, bring your identity with you. Be true to who you are and share it with others because that is part of the whole group’s learning. Even if you are not Hawaiian, if you live in Hawai‘i, you are Hawai‘i, so bring your identity with you.” We are not shedding; we are bringing it. Even if they are not from Hawai‘i, there is always a pilina, or a connection, to Indigenous education because it comes from one’s identity. They do have a sense of place and culture, but directing them to reflect on, “What is your sense of place? Where is your grounding, your ‘āina, where you come from, where you call your piko [literally navel but in reference to a center or grounding place]³⁰⁶?” that gives them guidance towards and how to move from their piko and center the education of their students in that lens. (personal communication, May 24, 2022)

Having a grasp of who you are allows you to go deeper both into your own worldview and associated pedagogical approaches, but also other worldviews and pedagogical approaches. Kumu/kaiako can then begin to better discern models, approaches, and strategies that work best for their students in their context, and TEPs can enable these conversations and practices to support teachers in this learning journey. Mahinapoepoe Paishon explains that TEPs can support kumu/kaiako to “begin to interrogate and unpack Western behaviors that have been harmful and extractive to Indigenous peoples” (personal communication, May 3, 2022).

I’ll give you an example. This whole design thinking approach is not necessarily the “new thing” but is thought of as a good practice in a lot of educational institutions. There are elements of design learning that are very maha‘oi [rude, presumptuous]. These things have to be taught within context, and the long-term effects or implications of these types of curricula or approaches on a Native mind, on Indigenous behaviors, needs to be thought about. They need to be grounded, challenged, and interrogated to see if that curriculum is going to accelerate harmful, extractive, Western behaviors, or is it going to help fortify indigenous behaviors that are more collective than individual, more abundance focused rather than focused on scarcity, more generative rather than extractive. (personal communication, May 3, 2022)

Dr. Kawai‘ae‘a provides us with another example of Western thinking that may be detrimental.

School usually starts with acculturating students to school. My 88-year-old aunt was telling me, “You know, I was a really good kindergarten teacher. We spent the first 3 or 4 months getting the students to learn to stand in line, ask questions, and to be able to work independently.” I am thinking, that is just acculturating them to school so that school management is easier to handle with big numbers. What are the good skills that are important in that? Maybe socialization skills, learning to take turns, those kinds of things. I think school

³⁰⁶ See Dr. Kekuni Blaisdell explaining the Hawaiian concept of piko for more details <https://www.youtube.com/watch?v=i2FmbdusZko>. Relates to Nā Ala ‘Ike (Native Hawaiian Cultural Pathways in Nā Honua Mauli Ola – ‘Ike Piko‘u (Personal Connection Pathway) that envisions generations whose actions reflect personal identity that is kūpono (upright, honest appropriate, etc.).

is really different now. That is very much a part of the old American schooling. They come to us, and we shape them, but we don't necessarily elevate what they came with.

I want to say that Māori get that, and that Hawaiian culture gets that. Not all children can be all things. That's why children went into certain schools of knowledge in traditional culture. Not all children can go into all schools of knowledge. They recognize that. There are certain kinds of natural talents and gifts that lend themselves to certain kinds of trades easier than others, and that is philosophically very different than how we look at Western education where you can be anything you want to be.

The truth is, maybe that's not true. It is a good ideal to aspire to be anything you want, but really, we come into this world bringing our gifts and our strengths. You then utilize your gifts and strengths that work well in your adult life. Through school you hone in on something that you brought into this world with you. Then there are things that you are not strong in, and school is good for helping to teach that. We hope to strengthen the things that we already come into this world with, our gifts, and learn to strengthen those things that are not our natural affinities. (personal communication, May 23, 2022)

Dr. Kawai'ae'a provides another powerful insight about the differences between Indigenous and Western approaches:

You may know about it in your head, but you don't understand it in practice. For example, I am going to say that one of the understandings about Hawaiian pedagogy is to look with the eyes, listen with the ears. That is connected to Hawaiian 'ōlelo no'eau. That's what Hawaiians do. But how do you come to really understand what that means? It is about what we teach, how we develop that independent spirit for learning, the processes we use, and the skills that come in to help us be independent learners and develop our sense of independence. Of course, that is Keiki Kawai'ae'a's take on it. You just can't take it verbatim in a Western mindset and teach that pedagogy. You really have to understand where that comes from.

Hawaiians would say to shut the mouth, but in Western understanding you don't do that. You encourage as many questions as possible. It's not that we want total silence. We want the eyes to be thinking and informing the brain at the same time as the ears are informing the brain and your hands and that experience. All this is going on in the head. You can't do that and process that while talking at the same time. There is something that happens in a quiet space...and then the waha [mouth] comes in. But when the waha comes in, it comes in more informed so now I can ask, "What does this mean? Why did that happen?" (personal communication, May 23, 2022)

The move towards a strengths-based, gifts-based model is trending in mainstream education, but it is a foundational concept in Indigenous education. Dr. Alencastre talks about culturally sustaining pedagogies and 'āina-based teaching and learning practices she is seeing in the schools that can support this process of interrogation.

Some of the work that I have been doing with our graduate students is looking at pedagogy and work by Dr. Teresa McCarty on cultural sustaining

pedagogy, critical race theory, and Kānaka methodologies and seeing how that translates to critical pedagogy, culturally revitalizing and sustaining pedagogy. As we work with young folks coming through preservice teacher education and in ho‘onui ‘ike [to enrich, to increase knowledge] in-service professional development opportunities, we support them to be critical of what the curriculum that we have in place is teaching our young people.

Some of our schools are really ‘āina-based. These kids are out there learning on the land, in the lo‘i [irrigated terraces for growing taro], doing limu [plants living underwater] projects, in the ocean counting fish, taking water samples of our rivers. They are doing things that are real. Their education is what I consider to be so important and relevant because our environment is in need of that attention, the sustainability and stewardship of what has been neglected. (personal communication, May 18, 2022)

It is this view of a culturally sustaining pedagogical foundation that enhances the ability of kumu/kaiako to critically analyze what and how they are creating enriching environments for teaching and learning. Dr. Ka‘ai-Mahuta provides another example from the university level where she was involved in designing Mahitahi, a course grounded in te ao Māori:

Originally, that paper³⁰⁷ was meant to be about collaboration. It wasn’t intended to be a Māori paper, but we were brought in to be on a panel of people who were contributing ideas around what the paper would look like. Because it was brand new, there wasn’t really anything set in stone in terms of what the students had to learn other than how to work effectively in a group. So, of course, when we were sitting at the table we approached it from a Māori point of view. We were like, “OK, there’s a lot that we can dive into from te ao Māori that is around collaboration because we had to collaborate, or we would die.”

What ended up happening is that now we have all of this content woven throughout the whole paper. We had a few comments from students in the first couple of weeks who have come in and they’re like, “This has nothing to do with my degree.” And by the end of the course, it’s those students that are often saying, “Wow, I’ve learnt so much and I didn’t realize how much of what we were learning in those first few weeks would apply to things that we were learning in the last few weeks.” You only get that through weaving it through.

We decided on using pūrākau, storytelling, as a way to show conflict resolution and effective decision making and all of those things that lead to great collaboration. Then we added in the whakataukī, the proverbs, as insight into the way that Māori think about working in a group. All of the whakataukī are about group work, but they also provide insight into a worldview in general. These students are there to learn about collaboration, but they come away from it with a deeper understanding of te ao Māori than what may have been initially intended, which I think is amazing because it makes them more well-rounded as learners and as citizens of this country. That sounds so intense, but it’s true. (personal communication, January 18, 2022)

³⁰⁷ Note that paper refers to a course or class in an American English context.

A huge component in all of this is the view of who is deemed a worthy kumu/kaiako. Part of interrogating Western practices means exploring the current construct of who is deemed a “teacher.” Dr. Mahuta explains:

I noticed a lot of Western institutions can't seem to understand the idea that a teacher can be a teacher and an aunty and an uncle at the same time, and that's very Indigenous. It is easy to understand when a teacher is a teacher when they are at school and when they are an aunty and an uncle. At the same time, for Indigenous peoples, an aunty and uncle have the same power, or mana, when they are a teacher. You might not be at school, but if that person sees you out and about and you are doing something they don't like, they have a right to come up and tell you off because that's what community living does. They are respected as adults, as pakeke, as mātua, as teachers; that's the role of an Indigenous teacher. It's not just in the classroom, but it's in the community.

I think it's because Westerners have compartmentalised aunty and uncle in that familial sense, at that very nuclear level, not in a wider sense because the word for an aunty and uncle is the same for mum and dad. We use the same terms in our language which means you've got to think aunty/uncle has the same power as mama/papa, as our parents. What does that tell you about the way you need to look at your authority figures? (personal communication, January 25, 2022)

Dr. Kawai'ae'a expands on this separation.

The fact that school and home have been separated for so many generations where, yes, parents go to parent meetings, but really, home being a part of school has not been the mentality of American education for generations. But it is part of the mentality of Hawaiian education. You can't separate the fact that your children are going to show up connected to their own genealogy, and you are going to see certain kinds of affinities and traits in your children that you see in their parents, grandparents, and their extended family. Some come to you much more oral or more musical or with the need to learn through their hands. It has nothing to do with their lack of intelligence. It has to do with their intelligence. Those are things that we are understanding a little bit more because we have allowed ourselves to reconnect to them more and think about how that may inform how we prepare teachers. (personal communication, May 23, 2022)

This requires a shift in the way we view and engage with 'ohana/whanau and the community.

We have got to do a darn better job in including our parents and community in what we do. Instead of telling children how to behave and how to act and how to think, we have to instill the whole notion about critical thinking. We also have to stop acting like families are screwed up. Not every family has criminals lurking around the school waiting to steal the table, yet our teachers treat parents like they are delinquents – there to be seen and not heard. They need to be reported to, but not much of it – minimal report, minimal interactions. They only talk to the parent when things are going bad.

It is an old adage, but I think we apply it too many times, “no word is good word.” I've always pushed teachers to send both good, positive messages about children as well as messages for the few who need to be adjusted in

some way, shape, or form. And when you make that that statement, it should be a question, “How can I help your child be better at...fill in the blank?” (anonymous interview, personal communication, May 3, 2022)

These are just a few ways in which Indigenous and Western approaches differ, but the key message is how do TEPs support kumu/kaiako in building a foundation in both approaches to then be able to apply what works best for their students, their families, and their communities in their context? The Western education system is a colonial construct that was not built on the philosophy of a strengths-based, community-based, gifts-based, experiential-based approach, yet we continually try to apply these approaches to a system not designed with those outcomes as their foundation. Indigenous education is built on these philosophical underpinnings which allows for these approaches and associated outcomes to be more readily achieved. Western education requires an adapter to translate these concepts where Indigenous education does not, but this can only be seen and understood through praxis that interrogates the approaches to understand how they work. TEPs have an opportunity to provide a space for the interrogation of long-standing Western Eurocentric approaches to expand the worldview of kumu/kaiako so that they are better able to identify harmful practices and uplift effective, empowering practices.

8.3 Understanding and Addressing the Trauma of Colonization

The ability to understand both Western and Indigenous worldview and pedagogy brings us back to many of the interviewee’s responses that kumu/kaiako need to be trained to understand how colonization and settler colonization have and continues to perpetuate trauma. This dovetails with the interrogation of Western practices and requires TEPs to specifically teach about colonization, decolonization, and indigenization as critical historical constructs that inform our current context. Without addressing the oppression and trauma inherently rooted in a Western system, there is little opportunity for transformation and restoration. Mahinapoepe Paishon explains:

We are a people that are still trying to heal from trauma that is just a couple generations back. That is not that long ago. I’ll tell you straight up that I felt like I was getting to a place where, as a school principal, I was exasperating the trauma; I wasn’t lessening it. Honestly, I think that for Native Hawaiians in Hawai‘i learning needs to be about the pursuit of their excellence through their gifts, and it also has to be about addressing and healing their trauma by helping each individual to find their purpose to serve the collective. (personal communication, May 3, 2022)

Dr. Krug goes further saying:

When you walk into our communities you should understand that our communities are dealing with trauma and our teacher education programs do not acknowledge the trauma; the system does not acknowledge the trauma. The system itself does not implicate itself in the problematic nature of the system’s implementation of trauma meaning, “I lost my spirituality. I lost my

culture. I lost my language.” Loss, loss, it’s heavy loss that Mother Culture³⁰⁸ is not allowing us to speak about in a public, transparent way.

There is loss, and then there is lost. In an Indigenous framework I am lost in trying to address not just intergenerational trauma, but trauma that is a construct in and of itself. What the system does is avoid pain and trauma; it separates itself from the ways it perpetuates pain and trauma. In essence, it is compliant. We systemically apply silos of education, silos of what we need to know. There is no silo dedicated to addressing the Indigenous need for addressing the trauma and pain of the loss. (personal communication, March 16, 2022)

Kari Moana Te Rongopatahi explains:

For me, the starting point is, if they don’t have it, they need to acquire the knowledge and understanding of the history of that place, of the lived experiences of the tangata whenua, and the intergenerational trauma that those people have lived through and survived. Unless you are aware of that and can understand that you are going to have difficulties. My opinion has always been that Māori are a people of manaakitanga [hospitality, kindness, generosity, support]. He aha te mea nui; he tangata, he tangata, he tangata [What is the most important thing; the people, the people, the people]. We are very much people that are hosts, that welcome anybody in, but we also need to recognise colonisation and the trauma we’ve experienced.

You need to be able to understand when you are engaging with a people who have almost lost everything why they would fight so fiercely for the few remaining things they have left. I believe there is space and roles for everybody, and we cannot ever achieve the tomorrow we want if we act in isolation. We need it to be laulima [joint action, working together], an effort where everybody plays their role. (personal communication, January 23, 2022)

Alapaki Nahale-a shares:

It’s not enough to recognize that Indigenous communities have their own voice, and they have rights in their home community. It is also important to understand the ways in which the existing system has undermined those rights, that the historical traumas are still impactful, that we have to pay for the sins of our ancestors and not take it out on the kids. (personal communication, June 24, 2022)

If TEPs begin to acknowledge that the way they are currently constructed is exacerbating trauma in our communities, they can then begin to unpack and explore ways to provide a teaching and learning environment that is focused on transformation and healing, decolonizing and indigenizing. And this requires a deep reflective practice that focuses on understanding Indigenous knowledge constructs, interrogating Western constructs, and shifting towards an

³⁰⁸ This is a reference to the book *Ishmael* by Daniel Quinn where he speaks about Mother Culture as the pervasive influence of a particular culture that many times is unrecognized and unquestioned because it is so pervasive and influential that it is taken for granted and people simply think that is just how it is.

Indigenous foundation strengthened by aspects of Western constructs that uplift Indigenous resurgence, not undermine it. Dr. Peters explains that this includes exposing kumu/kaiako to:

...the history of education and public education and how that came to be in the United States. I feel like I didn't get the bigger picture in my program because it wasn't supposed to provide that for me. But as I look at Indigenous education more and the impacts of Western public education on Hawaiian education, I hope that teachers today go through training programs and learn about the ugly history of the United States, how public education has evolved, and why it's there. I think that the history of Indigenous people in public education in the US is an important story to tell because it still has implications for Indigenous people in the system today, and it explains why we must have alternative models of education models within the US and Hawai'i that are Indigenous. (personal communication, May 2, 2022)

If there are not alternative models, narratives, approaches, and ways of being to turn to, how can our kumu/kaiako begin dismantling harmful practices that perpetuate trauma for our students, their families, and our communities? An in-depth exploration into colonization, decolonization, and indigenization and the associated impacts it has had on us and the communities we serve provides an opportunity to incorporate practices of healing into our teaching and learning.

8.4 Holistic, Experiential, Spiritual

Part of the continuation of trauma stems from the siloing of the education experience and the disconnection from a holistic way of knowing and being. Dr. Krug shares, "I'm just going to say that when we silo, it is wrong" (personal communication, March 16, 2022). So, what is the alternative? It is to tap into a holistic model of practice, which is the bedrock of Indigenous worldview, knowledges systems, and pedagogy. Ku'ulei Makua details the interconnection of all areas of education that moves us into a teaching and learning space where content and context are inextricably linked.

It has to look like, sound like, feel like Hawai'i. That is the work of HĀ in having teachers understand the relationship between content and context. Understanding the history of Hawai'i and Hawai'i's educational system, being aware of the trauma and hurt and of the changes over time to our educational system, but also being introduced to content that allows teachers to design for curriculum differently.

I feel like 'ōlelo Hawai'i has to be a part. I'm not saying fluency, I'm just saying, "Do you know the pī 'ā pā [Hawaiian alphabet]? Can you pronounce words correctly? Do you understand where you can go to find the meaning of words? Do you understand a worldview that is attached with a language?" Those kinds of things should be a part of teacher education. Then you can introduce curriculum pieces that are connected to the community so that teaching doesn't feel so isolated. We don't have to be the experts of everything, but we can be connected and bring in a different context for learning. That is a skillset to design in that way.

This [Hawai‘i] is your context for learning. Look at your science, math, social studies, and language arts content through this context. That is what we [OHE] are trying to help teachers do, especially now, with ESSER [Elementary and Secondary School Emergency Relief Fund] funding that addresses things that happened during the pandemic like learning loss and SEL [social and emotional learning] for staff and students. There are lots of federal monies available to complex areas and schools. Money is not a barrier so much as it has been in past years because of ESSER funds, but we are trying to show our system, “Don’t go buy a tutoring program to address the learning loss and then go invest in an SEL program and end up purchasing all these separate programs. ‘Āina heals; ‘āina is our kupuna; ‘āina is our teacher. Go find a place and explore the ‘āina in your community. That is holistic, and you are going to get the rigor, the relationships, and the relevance there. Spend your money here in a circular economy. (personal communication, May 9, 2022)

Kanani Māka‘imoku talks about the power of Indigenous education in connecting people to place and providing a holistic framework for education and the role TEPs can play in supporting that connection:

If we are looking at education that is developing our students, we are developing their minds, their hearts, their attitudes, their behavior, all of that – the holistic student. That is how education should be. It shouldn’t just be content heavy. It has to be that we are growing their spirit, everything, the whole student. I think that is what I like about Kumu Honua Maui Ola because it focuses on developing the whole student through ‘ōlelo, through spiritual knowledge.

Spiritual knowledge, the pili ‘uhane piece, people often get that one confused because they think it is related to religion or that spirituality is only breathing exercises or centering yourself. But spirituality is also your connection to other people, your connection to your environment, the way that you interact with other people and your environment – that is all spiritual knowledge. Your connection to your ancestors, to where your ancestors come from, mo‘okū‘auhau of others in the school, the founders of the school – that is all spiritual knowledge. One of my students in this other class that I am teaching, she asked me, “Is it like the vibes?” I said, “Yeah, it is like the vibes because it is your intuition as well. Wherever you go and you have an intuition about a place or a people, that is spiritual knowledge as well.”

I think it has to start on the very first day of a teacher prep program around centering and nurturing the identity, the piko‘u, the maui [life, heart] of the teacher; I think it has to begin from there. I never thought about it before because of my upbringing and my educational background. I thought you always start with who you are, and you introduce yourself; you ho‘olauna. When you ho‘olauna you always say your name, where you are from. Then the response is, “Who are your parents? What’s your family name? Where do they come from?” Because people are looking for connections. And that is always where you begin. Every ho‘olauna begins like that; every mele [song] begins with an introduction like that. I think the very first day of any teacher prep program has to be centered around la ho‘olauna. And then give the breathing space before you start the programming and the curriculum part because it can be heavy.

The first day we ask students to bring some kind of mea kanu [plant] or lau [leaf, green] from their place. They have to talk about it and ho‘olauna their lau and how it is connected to their honua [land] and their place. They also have to bring a photograph of a kupuna or a makua. Sometimes it is a kumu, which is considered a makua, that inspired them and encouraged them on this pathway of education, of Hawaiian culture and language education. They introduce that person, their honua, and their kanaka. After everybody introduces, then we intertwine all of that into a lei, and we work on that together.

Mentoring starts from that very first lei making. We start to mentor them on how to make this lei. The actual action of intertwining lau and pua [flowers] from everyone – kumu and haumāna of their honua – helps refine that lens of how to look at connections and honua and identity as grounding education. (personal communication, May 24, 2022)

Mahinapoepe Paishon explains that this way of teaching and learning creates “real” learning environments that are gifts- and strengths-based.

I was profoundly impacted by my experiences in the deep ocean, in the pō, where I literally saw the mana of our ancestors being transferred over from Master Navigator Mau Piailug to his student, Shorty Bertelmann, to his next student, and then to me. I saw that lineage of transference of mana from person to person to person. It moved all of us in a way that there was no denying that the focus, the purpose, the papahana [project, foundation] that we were all about was to serve the collective good of the Lāhui [collective Hawaiian nation].

It wasn't about the individual ego or individual gain. We were there in service of a collective higher power. These were places and spaces where we are using modern instruments and applying ancestral knowledge and wisdom in real ways. We are being mentored by our mākua and kūpuna, and then we apply the learning and teach the next person. This makes so much sense. All the words that are on the paper in pedagogy when it comes to instruction, curriculum, and assessments come to life. It is real. I have seen it.

I wanted to create real learning environments. I've seen too often in myself, my own family members, my friends, in students I have been with, where they shut down. If we aren't able to recognize their gifts and their talents, and if we don't expect greatness in them and model excellence for them along the way, they shut down. We have to show them. We demonstrate, model, and coach them along the way. If I made mistakes, I was corrected. Essentially, I was taught to learn. They didn't teach me facts and figures. They taught me how to learn. They taught me how to kilo, how to observe. They taught me how to understand my place in a particular community. They taught me how to be quiet and listen and watch intentfully and to problem solve. They taught me that leadership is about serving. Very simply, I wanted to create that for kids, adults, and families that yearn for those kinds of environments. I think standardized testing and rigid schedules and environments can dim the light within a person's soul. (personal communication, May 3, 2022)

Dr. Kawai‘ae‘a further details the learning that takes place in a holistic, experiential environment that is rooted in *Nānā ka maka; ho‘olohe ka pepeiao; pa‘a ka waha; hana ka lima* (Your eyes look; your ears listen; your mouth is closed; your hands are moving).

... you are doing things with your whole emotion, and your spirit is part of the process of that learning as you are physically doing something. That is something I didn’t learn in teacher education. The old folks used to say, “Never make a lei when your na‘au is not pono.” That is because the beauty is not created when other things are deterring that from happening, that are becoming *ālaina* [obstacles, obstructions]. When your spirit is open and in a place of aloha, things flourish better than when they are frustrated and angry; the creative juices don’t happen. What happens then is your academic and skill knowledge comes into place, but that whole creativity has to do with your spirit and your emotion. That part of it comes into the contribution of the whole doing, and they all work together. When any of that is stunted, if you are angry and your spirit isn’t in a good place, you can never perform as well as when that is not a barrier. (personal communication, May 23, 2022)

The stripping away of silos to allow for holistic and experiential teaching and learning allows for the full self to come forward, both of the *kumu/kaiako* and *haumana/taura*. It allows for the body, mind, emotion, and spirit of a person to align, and this alignment is strengthened through connection to *‘āina/whenua*.

8.5 ‘Āina/Whenua-Based

The above sections demonstrate that the focus of teacher education should be place-based, context driven, and deeply connected to *‘āina/whenua*. It should be providing opportunities for deep and sustained experiences that allow *kumu/kaiako* to grasp the holistic nature and transformative and healing potential of Indigenous education that disrupts intergenerational trauma and allows *kumu/kaiako* and *haumāna/taura* to see themselves as part of the environment, not separate from it. As Dr. Penetito shares, “Whenua is a critical cultural component. It’s *Papatūānuku* [Earth-mother]. It’s your lifeblood” (personal communication, February 1, 2022). Kamuela Yim explains:

It is about how you interact with the world. The world is alive. It is being able to say, “I know the name of that and that, and I’ve been there and looked at it. I’ve pulled *‘uala* [sweet potato] from *‘Ualaka‘a*³⁰⁹.” It’s fucking cool. I’ve been to all those places. I’m pretty sure I should have had *lepto* [leptospirosis] more than once in my life, but I drank from every single waterfall. Fuck it. If I see the water coming out of the ground, I’m going to drink it. Why not?

There is a different kind of connection for different people, but it doesn’t have to be like that. More people can do that. It’s when you alienate people from the soil that feeds them and the water that they drink, then it becomes a

³⁰⁹ *‘Ualaka‘a* is on the ridge line of Mānoa Valley and is connected to the *mo‘olelo* of Pu‘u *‘Ualaka‘a*. Most versions of this story are concerned with two *mahi ‘ai ‘uala* [sweet potato farmers], Kupihei and Kapanaiia. <https://manoa.hawaii.edu/nhpol/ao/manoa-valley-resources/>

commodity. Once it becomes a commodity, you are fucked. They have to look at it as the same way you value your mother, the same way you value your parents, the way a baby looks at their mother as literally the source of their life. You have to look at ‘āina like that; you have to. And if you don’t, you’re fucked. It might not be you, which is even worse, you are fucking it for people who can’t protect themselves, which is your kids and grandkids. (personal communication, June 8, 2022)

Dr. Peters describes these experiences as “malo moments”³¹⁰ that inspire individuals and triggers something in them that allows them to shift, to see different perspectives, to open themselves up to a lāhui, or collective mindset. He explains:

Oftentimes, when a person, usually Kanaka Maoli, puts on the malo [loincloth worn by men] for the first time there is this sense, “I feel Hawaiian. I feel empowered.” It’s having that malo moment. It could be a pā‘ū hula [skirt worn by woman dancing hula] for a woman, for the dancer having that feeling of being Hawaiian. The question is how to create that for non-Indigenous people? What turns them on to want to teach this way?

Thinking about my friends who teach who are not Hawaiian, I need to ask them that question because I think it is that they have a sense of social justice. I think that it comes from that place of righting wrongs. Something really bad happened here, and they see a need to right that, and so they dedicate themselves. These teachers I work with, they’re so on to it with coming from Indigenous perspective. It blows me away. But what’s their malo moment for them as non-Hawaiians?

It could be a malo moment for them participating in a Hawaiian cultural practice like lo‘i or hula, going to Kaho‘olawe³¹¹, or going to ho‘okupu [Hawaiian ceremonial presentation of] at Kilauea³¹². It’s these moments that are fleeting moments, but they can have high impact on your life in terms of a career and give you that drive to want to give back. This thing about having these pivotal experiences in your younger life, how do we recreate that to get more people into these lāhui mindset careers of teaching? (personal communication, May 2, 2022)

Kanani Māka‘imoku refers to the HĀ Summit organized by OHE where participants went on *huaka‘i* (trips, visits) to ‘āina-based sites in a particular region and were guided by the *kia‘i* (caretakers) and/or the *alaka‘i* (leaders) of those places, many times the lineal descendants of the place, and participate in hands-on learning experiences such as working in the lo‘i and

³¹⁰ A malo is a loincloth worn by males in Hawai‘i.

³¹¹ Kaho‘olawe is one of the islands in the Hawaiian chain that is currently uninhabited. It was traditionally a *wahi pana* (place of significance) and *pu‘uhonua* (place of refuge) for Native Hawaiians, but in the 1800s it was used as a penal colony and for ranching. After World War II, the US military began using Kaho‘olawe as a bombing range until the Protect Kaho‘olawe ‘Ohana led major protests and occupations to have it returned to the Hawaiian people. There are now major efforts to heal the ‘āina of Kaho‘olawe and have the island returned to Native Hawaiian management. See <https://kahoolawe.hawaii.gov/history.shtml> for more details.

³¹² Kilauea is the active volcano on Moku o Keawe deemed as the home of Pele, the Hawaiian goddess of volcanoes and fire.

preparing traditional *mea 'ai* (food), restoring *loko i'a* (fishponds), building *wa'a* (canoe) or *hale* (houses), and so forth. She shares the transformational power of these experiences:

I think that some of the professional development that the HODOE is providing, like the HĀ Summit, helps to develop that awareness for other teachers and other teacher prep programs. I work a little bit with the [UHH] School of Ed, and in talking with them they shared a little bit about what they felt their insights were from the HĀ Summit – that it was transformational for them. I don't think they have had PD like that before.

They still feel like it is foreign to them, but they also feel like now there is a bridge because they have been introduced to it because it is centered around place-based *huaka'i* and experiences for teachers and students. It is not in the classroom. I think providing more of that and prioritizing it from the State will strengthen our teacher ed programs and education in Hawai'i. But, when finances get short and resources get short, then usually those types of summits and PD get put to the bottom of the list. But there is a foundation there, and that makes it easier for this generation to push it, build it, grow it, and refer back to it. (personal communication, May 24, 2022)

It is these types of experiences that should be embedded throughout a TEP programme allowing for *kumu/kaiako* to grasp the depth of an Indigenous worldview and the depth of connection that Indigenous education can offer. It is a call for TEPs to design programmes that allow *kumu/kaiako* to make these connections so that they can then teach and learn in these ways. *Ku'ulei Makua* explains:

Any time we are on 'āina with teachers or leaders, like at the HĀ Summits where they had those all-day experiences, something spiritual is happening here. There is a transformation that is happening in people's spirits that is allowing them to shift the way that they think about teaching and learning or designing for teaching and learning or establishing conditions for teaching and learning. (personal communication, May 9, 2022)

Alapaki Nahale-a connects these 'āina-based experiences to the political landscape in Hawai'i explaining that their power allows people to open to different political constructs that allow for Indigenous resurgence to influence wider system-level change:

What it means to be a Hawaiian National is that 'āina is 'ohana [family]. Experiences that help people understand that are important in breaking the manufactured construct that you have to choose between being a Hawaiian National or not. If you are teaching Hawaiians and you don't believe that, then you need to not just read about it, you need to have experiences with people that treat 'āina that way, with that sense of reverence.

Right now, we give teachers 'āina-based education opportunities, but we miss the whole point. It is about the relationship not about, "Oh, Hawaiian kids learn better with hands-on learning." The point is to show you how to treat 'āina like 'ohana, to honor your *keiki*, your *kūpuna*, and your community. If teachers can really understand that that is not only a belief but the essence of what it means to be Hawaiian, then I think they can at least relate to those

learners better. I happen to believe they would probably be transformed. (personal communication, June 24, 2022)

Ku‘ulei Makua explains:

It has to look like, sound like, feel like Hawai‘i. That is the work of HĀ in having teachers understand the relationship between content and context. I think understanding the history of Hawai‘i and Hawai‘i’s educational system, being aware of the trauma and the hurt, of the changes over time to our educational system, but also being introduced to content that allows teachers to design for curriculum differently. To have people think that teaching is much more than just teaching content, but it is about establishing those conditions that lead to the outcomes. I think that is pivotal. From there we can pair ‘Āina Aloha³¹³ and our competencies to support the integration of Hawaiian language, worldview, and place into curricular content. It’s about identifying ways you might use a local based story or ‘ōlelo Hawai‘i to help you or practices of this place or the community that you teach. (personal communication, June 9, 2022)

If TEPs model this practice and support kumu/kaiako in building the knowledge, skills, and relationships needed to a‘o/ako in this way, then kumu/kaiako can design their learning environments in this way. Mahinapoepoe Paishon shares her experience as *po‘o kumu* (principal) at Hālau Kū Māna Public Charter School where she encouraged this kind of teaching and learning.

I tried to create pathways where teachers could create their own hālau [traditional school usually in reference to hula] setting to learn the practice and then find ways in which science, math, English language arts, and social studies could then be integrated within the discipline of kapa [bark cloth], within the discipline of Native Forest ecosystems, within the context of traditional agricultural. (personal communication, May 3, 2022)

Nicki Spring shares that her sons’ experience in Kura Kaupapa Māori was focused on the connection to place, to *te taiao* (the environment), and caring for that place, which provided them with the ability to walk in both worlds – te ao Māori and te ao Pākehā.

We would take kids to clean, monitor, and look after Waimanu Stream. The kids learned to measure the quality of the water, but first they learned by picking up the rubbish, cutting back the overgrown grass, and planting trees.

³¹³ ‘Āina Aloha has been designed by the Office of Hawaiian Education. ‘Āina Aloha can be translated to mean “beloved place” and emphasizes the importance of one’s relationship with their place. The ‘Āina Aloha competencies support educators in strengthening their pilina to ‘āina and designing for Hawai‘i content through the use of ‘ōlelo Hawai‘i, Kuana‘ike, and Honua. The acronym for ‘Āina Aloha is A‘A, or roots, a metaphor for the intention of this document to provide educators with a tool that “roots” their content to Hawai‘i. Just as roots anchor plants and feed nutrients to other parts of the plant, implementation of A‘A connects our haumāna to their ‘āina aloha, supports them to find their identity and HĀ (BREATH) rooted in their place, ‘ohana, and larger communities and thus empowering them to contribute back in meaningful ways. Roots also communicate with each other through mycorrhiza, which is akua. Within the context of ‘Āina Aloha, akua refers to natural phenomena and forces of nature and does not refer to deities or God. For more detail, see https://drive.google.com/file/d/1q2RaN7E6GdHAuEi0_tM9CSaFeP7PwadR/view

They would go back year over year. That was generational learning. That was how we learned taiao. Even the learning of kapa haka was connected. The maths teacher would incorporate maths into kapa haka. When we come on for our whakaeke [when the performing group takes the stage] you're going to count 6 times 3. How many times are you going to count? 18. You can incorporate lessons in the doing. That was how our learning was done.

The kids would go down to the marae for social studies. We would always send a group down for tangihanga [funeral] because life skills are also learning to cope with death and grief and the tikanga [customary protocols] for that. The kids also went down for happy occasions. They would do kapa haka and perform for the guests down there. Being that we were a ceremonial marae and our Kura came under that, our kids had lots of opportunity there.

One of the roles was the best maths student would be chosen to count the groups coming in and then pass that to the messenger to feed back to the kitchen so they would know how many to cater for. We are not learning so you can rote learn times tables. The teaching would always be based around how you can apply it within our own cultural context. Kura Kaupapa Māori is not delivering the Western curriculum in te reo Māori; it's delivering a Māori educational system.

By the time my kids got to Te Kura Kaupapa Māori o Bernard Fergusson, they wanted to develop a Tainui³¹⁴ specific curriculum, which included kōrero around the Kiingitanga and how each iwi that agreed to support the Kiingitanga at Pukawa linked in. In high school, the kids did a prophet trail because in the 1860s at the time when the Kiingitanga started and when the Treaty was signed there were Māori prophets coming out to counter the colonizers; to start decolonizing what the religions had done, the evangelical White people, the missionaries. We had our own prophets who were our tohunga matakite. We had well-known prophets like Ratana, Tohu Kakahi, Te Whiti o Rongomai, Te Peehi Turoa and his son Topia Turoa, Pootatau Te Wherowhero. The kids at the high school went on a prophet trail so they could see the linkages and the movement. They're not just learning the curriculum, they're learning our history, and they're learning our history as told by our people. (personal communication, December 19, 2021)

Kamuella Yim shares his teaching experience at Hālau Kū Māna Public Charter School:

We did a water project starting at Iolani School at the mouth of Mānoa Stream where it joins the Ala Wai. We went from there and progressively over a month we walked the river from Iolani all the way to the back of the valley. I did a whole bunch of collabs with people and was able to get cameras. I made some long-lasting friends. The guys at Patagonia helped us out. We walked and we took pictures of all the invasives and all the natives. Anywhere water was coming into the stream we would do water testing. It was simple water testing, but we had all of these results. We made a book with all of their stuff. Some of it was low-level, but for them it was huge. Nobody ever got them to believe in themselves, and they were stoked to learn.

³¹⁴ Tainui is a tribal waka confederation of New Zealand Māori iwi. The Tainui confederation comprises four principal related Māori iwi of the central North Island of New Zealand: Hauraki, Ngāti Maniapoto, Ngāti Raukawa and Waikato.

Right after that was the massive flood, the one that knocked out the library at University of Hawai‘i in 2004. Massive. If you ever walk to the river where Mānoa Marketplace is, they channelized the river above it and it comes down hard and it takes this hard left and takes a hard right and then goes on its way. When you channelize a river, it is like making a racetrack for the water. There are no rocks, there is nothing that starts to give it turbulence and break up that full pace. Pretty much they make this racetrack leading into Mānoa Marketplace, then they make that water take a hard left. The water says, “Fuck you,” jumped the bank and was plowing everything.

The kids went to the Mānoa Community Board meeting and gave them the report and said, “We did this before the flood. There are pictures of the river from Iolani School all the way up to the waterfalls. There are pictures of all the waterfalls. There is all of our water data testing, all of the invasive plants, all of the native plants, and where we see them. We have GPS coordinates for all of them. We mapped out the whole river.” The Board was like, “What the fuck. Are you guys serious?” The kids were shame because they were all adults. They’re saying, “Here’s our project.” The Board is like, “Oh, some kids’ project,” but then they open it up and are like, “Holy shit, this is cool shit!” (personal communication, June 8, 2022)

The transformative power of ‘āina/whenua-based learning, or whatever term you choose to use to express an experience that is rooted in demonstrating the connection of people to land, is inherently connected and tied to engaging with the community, in particular the lineal descendants of the land who serve as caretakers and knowledge holders. A message connected with this approach is that it must be consistent, sustained, integrated, and resourced so that deep relationships are built with the community. What was clear from the interviews was that it cannot be a standalone, compartmentalized class, module, reading, or experience. It has to be built on an Indigenous foundation and woven throughout the TEP experience punctuated by opportunities to go deep into cultural practices through ‘āina-based/whenua-based experiences. Dr. Ka‘ai-Mahuta stresses:

Weaving something through is way more valuable than having a module on it because whenever you compartmentalise something, you are othering it, and you are centering everything else that happens in the rest of the programme. You end up having this one week that is compartmentalised. I think that’s where we were coming from with the noho marae example. That is, you get this one weekend and then it’s over and it doesn’t apply. There’s no application to everything else that you’re learning. You can’t have the experience be standalone. It has to be something that you constantly come back to and there’s a scaffolding that supports that. I love those experiential education things. I definitely think noho marae would have much more impact if they were scaffolded by all of this stuff woven throughout. (personal communication, January 18, 2022)

This is echoed by Ku‘ulei Makua sharing some of her work supporting schools and teachers to connect through experiences:

Oh good, you went to Kauluakalana³¹⁵. Fantastic! Now, how do you create a meaningful relationship? If you are in Kualoa [on the Windward coast of O‘ahu] and you are going all the way to Pālehua [on the Leeward side of O‘ahu], that is fantastic. But are there other things, places, people, or experiences where you can have continued touches over time to deepen that relationship? For example, Honouliuli Middle School formed a relationship with Kalaeloa Heritage Park³¹⁶, which is just down the road from the school. Kalaeloa Heritage Park gave them a plot of land, and said, “This is going to be your space. You are going to come here.” Things like that where it is not just a, “Been there. Check. That was a nice experience. I will never go back there again until I am an adult, and I have a choice.” It is about the students having a sense of stewardship over that place.

It is such a pedagogical shift. There is a lot of red tape. Are you a vendor? Can I spend this much money with you? Liability, transportation, my schedule. We are trying to get our schools to realize that when you do that, you do it all. Then, as a user it doesn’t feel so separated and compartmentalized; everything is connected and there is continuity. Bella and the work that they do with Luluku Farms³¹⁷, that is another excellent example. (personal communication, May 9, 2022)

And this work cannot happen without a community-based approach and an expanded definition of who are considered educators that moves beyond the rigid construct of a teacher with an education degree and license. This strongly links back to *ho‘ohuli/whakahuri* (converting, changing) the system to remove the barriers that keep kumu/kaiako from easily engaging and immersing with ‘āina/whenua and the people who care for it.

8.6 Laulima/Mahitahi - Working Together as One

The word laulima is a combination of the words *lau* (leaves) and *lima* (hands) and translated as many hands working together. Similarly, the word mahitahi is the combination of the words *mahi* (work) and *tahi* (one) and translated as to work together as one. Both refer to the actions of many people collaborating and cooperating for mutual benefit. This approach requires that our education system stop defining a kumu/kaiako as solely someone with a degree and begin to revive the Indigenous practice of viewing the community as an integral part of the education process and seeing cultural practitioners and *kūpuna/tupuna* (elders) as expert knowledge holders who should not only be teaching haumāna/tauirā but also mentoring and teaching kumu/kaiako. Kari Moana Te Rongopatahi shares:

³¹⁵ A community-based organization in Kailua that stewards Ulupō heiau and Kawainui fishpond and offers ‘āina-based education.

³¹⁶ The Kalaeloa Heritage Park site is a relatively undisturbed, 11-acre parcel with over 177 recorded cultural sites that consist of a heiau and other habitation sites. These cultural structures are unique and cannot be found anywhere else. They are constructed of coral and hint of a Tahitian origin by the integration of many upright stones into their construction. <https://kalaeloaheritagepark.org/>

³¹⁷ Led by Mark Paikuli-Stride and his ‘ohana, Luluku Farms is working to restore the historic agricultural lands of Luluku that traditionally were a thriving lo‘i ecosystem that provided a vital water source for Kaneohe on the Windward side of O‘ahu.

I am loving what Tiana [Kari Moana's wife from Hawai'i] is teaching me about the importance of connecting the practitioner to education. I'm trying to apply a lot of that into my practice around how can we incorporate revived mātauranga Māori. Initially, we were thinking we need to teach the teachers. I am now moving my thinking to, "Well, we need to do that, but we can never expect teachers to be practitioners." It's harder to teach a teacher to be a practitioner than to teach a practitioner or give them the ability and space to be educators because they are educators. Certification from the Ministry or not doesn't determine whether a practitioner can teach. They can. We just need to get out of their way. (personal communication, January 23, 2022)

What this points to is that TEPs should commit to creating pathways allowing cultural practitioners and community leaders to serve as educators and guides, which means putting pressure on the systems that currently block these opportunities while also teaching kumu/kaiako practices to incorporate them into their teaching in meaningful and sustained ways. Ku'ulei Makua shares the immense benefit of breaking down these school/family/community barriers explaining that, "Community as a part of teacher education program makes it so that teaching doesn't have to feel so isolated, and we don't have to be the experts of everything" (personal communication, May 9, 2022). Dr. Abraham details approaches for building a mahitahi context for a'o/ako:

You have to have partnership; you have to have the people from your community. For example, I'm a feeder school, and I decide I want to partner with Waikato University. I then need to get the people from that area to be sitting on the design programme, not just academics. You need academics, you need a range of people, you need the right people. And to find the right people, only the people living in that area will know. You need key people. If you are a feeder school and you want to help mainstream, you've got to start looking outward.

If I had my white canvas, I would be getting the people from the iwi, from the community. If I take Point England School, I would be getting the people who live there to participate; those who are recognized by their own people as being of status. I would be recognizing them as equivalent to a certified teacher. You just can't get anyone going into a school. You've got to have people with the right values; they've got to be on their journey.

You can't teach that to a Pākehā teacher who hasn't had those experiences, and you shouldn't. But I think the most important thing for you to learn is how to build rapport. It's like you need some type of relationship building component as part of your teacher education programme. It's very easy to say, "Culturally responsive teaching!" But what does that look like? You have to take baby steps with people. How to make a friend and understand how to communicate with staff; how to communicate with parents. I take this tip from my friend, "You have to remember you have the mother behind you or the parent, and what you say, they are behind you. Remember that."

Every person is different, but I guess we need to revolutionize the way we do things. You do need to be trained, but it is who trains you. What is the knowledge? Who are the people? Why are they important to that community?

Sometimes you need to be more localized instead of a one-size-fits-all model, some of the uniqueness we see with Māori medium. Looking at things like Te Wānanga o Awanuiārangi and our Māori providers, we can get some ideas on how we can embed practice better. (personal communication, November 26, 2021)

Dr. Mahuta builds on this saying:

At the secondary and primary level, you get more of those laulima type chances. At least from a Māori perspective, you are engaged with a community from the outset. If something is on at school, the community engages. If there's something on in the community, the school engages with the community, always, no matter what it is. There are instances outside of the classroom, outside of the playground, that both teachers and students get to engage in.

That is part of that “cultural way” of teaching. The way you respect people is not based on status or perceived wealth. You just respect people flat; that's it. I saw that growing up when kids used to get smart to the uncle on his lawnmower. If you were caught by a teacher, you were made to apologise. Then you see him outside of school, and he's a speaker, and you realise, “Wow, he's speaking on the marae.” “Yeah, he's mowing your lawns because he has come to help the school because the school needed their lawns mowed.” He's there in terms of that community wrap-around. If a job needs to be done, it is done. So, you respect people because that is what you do.

Those learnings come within that cultural framework. One time, we went to the lawnmower's marae, and the teacher said, “Matua [Uncle] is going to take our class for today to learn about this place.” He talked about the history of that mountain, that lake, that marae, and a special place in the forest. And you thank him as a teacher in that context because that is what he is. Not like, “The janitor knows something?!” Well of course he does. This is where he is from. He is an expert in this place. (personal communication, January 25, 2022)

Alapaki Nahale-a reiterates this saying that kumu/kaiako need to be part of the community, not simply plopped in from somewhere else. “We need to fast-track connections to community and building pilina [relationship, connection] with place. That being a part of the mainstream practice would be huge” (personal communication, June 24, 2022). Dr. Alencastre says that TEPs will be at various levels of ability and expertise, but:

There is a strong movement for sustainability, food sovereignty, and other community-based efforts that work well with our schools and with our universities and colleges as well. It is about bridging in what is happening in the community. I see real hope there, but that means that the teachers that are leading these initiatives do so with that intent, and they are learning too. They don't come in with all of this ‘ike [knowledge], but they see these as great opportunities. We are continuously learning and making connections to the loea [expertise, skills] of the community. We bring that into our schools, and we go to them. That is the synergy that our schools really need. Going back to mainstream, if it is not happening there, but they get into a school that allows for that, then there is still hope to make some connections and make some changes to the curriculum. (personal communication, May 18, 2022)

Nicki Spring states:

You are not going to have good education in the classroom without also having the support of the neighbourhoods and community, or we would say the hapū and the hapori, wrapped around the school. They're not just learning the curriculum; they're learning our history as told by our people. In mainstream, culture counts. If you can have culture in the education system, then make that really important. Look for similarities not differences. Be creative in how you interpret the education because, I'm not sure what the curriculum is like overseas, but whatever the learning intention is that you as a teacher must meet, be creative about how you make your lesson planning. What can you do to take it back to nature?

As a teacher, do you know the school that you teach in? Do you even know who the Indigenous people of that land are? And as you learn you take your own personal lessons and you put them in your lesson plans. Because if you really want a new Doctrine of Discovery, an authentic one, one that's going to enrich, add value, and give you a lot of satisfaction as a teacher, but also fulfil holistically your students' needs, then actually learn the history of the place you are teaching and include the kids in it. Without neighbourhoods and communities, you're just not going to get the outcomes we expect of kids. (personal communication, December 19, 2021)

Dr. Abraham builds on how this laulima/mahitahi approach looks through practical application in a TEP:

If you are teaching in a community, you should know who the people of the land are, wherever that is. How do you make that happen now because time is changing? It is holding on to the pūrākau of the people of the land, wherever that Indigenous land is, for that community. Maybe your project at university is to learn about the community and do mini, action-based research projects related to your role as a teacher. You need some kind of pathway as a teacher like a trade, a builder. Why can't we have a model like that? Go and be an internee. Then people would walk away with knowledge and relationships. It needs to be more integrated, and they can see that they are making a difference. Everyone needs a community to learn from. If you're in Auckland, then you're going to do a community project, a collective project with other student teachers there. What can we do for this school community? A mahitahi approach. Why can't they do that? (personal communication, November 26, 2021)

While this seems simple, it requires a massive shift in the human resource systems, which in Hawai'i includes the unions, that still view teachers and leaders as cogs that can be placed anywhere in the larger system. There are no bonus points or requirements for being from or of the community, or even having to make a commitment to that community by going into a community learning context. We do not identify kumu/kaiako for a school community and then have them go train to serve that community. Instead, we train them in a content area and plop them somewhere regardless of whether they have a connection to or knowledge of that place. This colonial approach of bringing in "outside experts" is damaging to communities and does not support rich and sustained learning. It also does not allow for relationships and mentoring to

take root. TEPs also need to organize themselves to demonstrate laulima/mahitahi and provide the opportunities for kumu/kaiako to experience these practices and build the knowledge, skills, and relationships to collaborate with the community and cultural knowledge holders.

8.7 Kaikaina/Teina and Kaikua‘ana/Tuakana - Mentoring

Inevitably, this leads back to the conversation of mentoring and guidance. An Indigenous, community-based model is inherently collaborative and rooted in a kaikua‘ana/tuakana, kaikaina/teina construct. Not only do individuals need to seek out mentors and take on a kaikaina/teina mindset, but, as Dr. Abraham states, “We have to flourish that tuakana/teina model. I think that needs to be explicit and not covert or undercover” (personal communication, November 26, 2021). Ku‘ulei Makua acknowledges the fact that many of our kumu/kaiako do not come from the places where they are teaching so it is imperative to be explicit in providing mentoring supports. “Even if we do fix our local teacher education programs, we are still going to have teachers that apply from out-of-state and then come here. That is where I think the induction and mentoring is critical” (personal communication, May 9, 2022). Dr. Peters expresses:

There’s definitely a need for new and seasoned teachers to have that camaraderie support. I think teaching can be really isolating because there is ego involved – showing weaknesses and asking for help from a colleague. Because of that stigma of asking for help, “I don’t know what I’m doing,” you don’t want to ask. You end up going on your own and trying your best. (personal communication, May 2, 2022)

Kanani Māka‘imoku refers to the *mua* (to come before in reference to the older sibling) and *muli* (to come after in reference to younger sibling) approach where the older one takes care of the younger one.

That happened organically in Kahuawaiola. I feel like the older cohorts take care of the younger, that whole *mua* and *muli*. The *kua‘ana/kaikaina*³¹⁸ practice, mentality, and way of living made it so that our graduates know that, just because they graduate from the program, we don’t *oki ke pilina* [cut the relationship] and we are no longer. They will always be part of Kahuawaiola, and they have responsibilities to the cohorts after them. It is so important to place them with mentors who are experienced Kaiapuni or Hawaiian culture-based teachers because while the *a‘oākumu* [student teacher] is working, the *kahu* is there to mentor, guide, and answer questions.

That is part of the reason why Kahuawaiola does 1000 hours of *a‘oākumu* time, where I think the minimum is 450, because that is what our kumu need – the mentoring, the advising, the experience. That is where they learn the ‘ōlelo too, depending on which community they are in, because the ‘ōlelo is different for each school, the words that they use. Teachers are constantly creating their own ‘ōlelo to teach math, science, and chemistry. Our *a‘oākumu*

³¹⁸ Kua‘ana is used to replace the more common kaikua‘ana.

learn how to create those words by being placed with mentors and in a classroom. (personal communication, May 24, 2022)

This approach to teaching and learning in a TEP can open opportunities that extend beyond mentoring roles for kumu/kaiako. One interviewee shared how the kaikua‘ana/kaikaina model is now being applied to assessments.

We’re using that model to direct assessment pieces that look at what one would consider as exceeding proficiency. On the typical rubric, you have the normal 4 pattern rubric design – below proficiency, approaching proficiency, meeting proficiency, and exceeding proficiency. What we did was remodel it around kaikua‘ana/kaikaina. The last category talks about kids who are able to teach other kids. That’s what it means to exceed proficiency.

A kid will meet proficiency in reading comprehension, but where do they go from there? “OK, I did it. Check the box. I’m done. But how come I’m only getting a B?” And the teacher says, “To get an A, you have to teach somebody how to read. Take the same mo‘olelo and sit with somebody else who’s struggling with reading and help them to understand. Don’t call them stupid or dumb, tell them what they’re doing is ridiculous, how they think is out of this world, or belittle them. Help them to understand how you got to the place where you got to. Then you have an A.”

A redesign using Hawaiian principles allows us to know the place of acceleration and be able to turn around and teach someone else the same skills, knowledge, dispositional pieces that you would expect in others. It does a couple other things along with it. You’ve brought in the knowledge base of somebody else who didn’t know it. What a joy that is. Talk about community contributor. (anonymous interview, personal communication, June 3, 2022)

Applying a traditional approach to teaching and learning built around the sharing and passing down of knowledge supports a laulima/mahitahi approach and allows for a gift-based education system to thrive. Through these approaches, the language, culture, and history of the place can come alive as everyone holds a responsibility to pass on the learnings.

8.8 Parity of Indigenous Language, Culture, and History

This all leads us back to language, culture, and history. For Indigenous resurgence to surge forward, it is imperative for TEPs to provide a deep dive into Hawaiian and Māori language, culture, and history that incorporates the elements described above. To bring parity to this space, it must be expected that all kumu/kaiako receive training and support through TEPs to build foundational knowledge and skills in these areas using the approaches discussed throughout this chapter. Dr. Alencastre explains:

How do we re-ignite that passion to save our language and that everyone is going to start learning and speaking? Well, our schools can do that. Our schools have a very important role from early on that all children are going to have exposure and opportunities to learn, and that increases as they get older

and includes the histories. We have one semester of Modern Hawaiian History that takes us from the overthrow to statehood. Give me a break! It is so minimal. It is so nothing that you don't get the depth of even questioning, "What was the overthrow? How did we become a state?" No, it's just that's what happened, but not that critical analysis of what actually happened, at whose expense, and that we are still suffering the consequences of being an occupied nation. (personal communication, May 18, 2022)

Hēmi Dale states:

In terms of te reo Māori, the way I look at it, everybody's got a contribution to make in terms of the revitalization of the language. We all have to buy into this. Not everyone is going to be a proficient speaker, but at the very least understanding and supporting the importance of the language is all part of what it's about. The vision is creating opportunities for people, wherever they are at, to be able to slot in. To me, it's a value-added thing in terms of being part of Aotearoa. Growing the language across our communities in different ways through schooling, through our kids, giving them the opportunity that will create the kind of future that will be transformational. (personal communication, November 12, 2021)

Dr. Abraham states:

Getting te reo Māori within the mainstream school, definitely. You've got to do a bit more than, "Kia ora." That's too old. We're passed the 1960s. How are we going to make it better? Definitely language learning like maths. You will get a bit of animosity because some are going, "If I wanted to learn Māori then I would have sent my kid to a Māori medium school." But it's how to change those attitudes, which takes a community. So, you have got to start small and do little steps. What we are seeing is it needs to be a bit deeper than just Māori Language Week. "Oh, let's put on the pōwhiri [welcome ceremony]! Matariki³¹⁹!" Yes, great, but a little bit more planning. I think that movement needs to start happening at Te Kāhui Ako³²⁰, that's the community of schools where it needs to be a priority. (personal communication, November 26, 2021)

Dr. Krug continues this idea of relationships versus products, which is the current focus of the Western Eurocentric education system. He expresses that, "It's about love of 'āina, it's about love of ecology" (personal communication, March 16, 2022), and you can only grasp that construct by having experiences that are connected to 'ōlelo Hawai'i and allow you to immerse yourself in the cultural practices of the place.

You have to teach language and culture. To speak a language that is orthographically constructed to shape a collective consciousness and to build love around land, all living things, ecology, and each other. In understanding language, you understand what the wise sayings teach. If you don't understand

³¹⁹ Matariki refers to the Pleiades star cluster. Its rising marks the beginning of the new year in the Māori lunar calendar and is celebrated by its first rising in June/early July.

³²⁰ Kāhui Ako is a group of education and training providers supported by the Ministry of Education that form around children and young people's learning pathways and work together to help them achieve their full potential.

the language, how can you accept the potential truths of the thousand-year action research that has been done by kūpuna engaging in participatory research. I try to explain to people that I believe our ancestors are researched experts of survivability as a collective. When we target mathematics or computational skills, when we target comprehension, there's an acknowledgement that we had to comprehend product versus relationships. Our current economy is about product. When we were first contacted by Westerners, they didn't understand that our economy was one of relationships.

There are some people who understand this, and it is usually the people that have a cultural understanding. I don't think you have to be fluent in a language. I don't think you have to be an expert in cultural or ceremonial understanding. But we have to be able to dig into ourselves and ask ourselves, authentically, "What does humanity need of us? What do I need from the system?" The process to understand may be slow. You can't force people to care or to understand a language they don't understand, but TEPs can begin to place value and supports there. (personal communication, March 16, 2022)

Kamalei Krug, Dr. Krug's daughter, explains:

Through teaching the language comes a perspective of caring about land and water. That is the foundation of, not just Hawaiian language, but Indigenous worldview – care for the land. Everything that we come from. It is the foundation of our culture. The worldview that comes with the language is going to save everybody. It changes how everybody acts. It is how they see the world, and that affects their actions. (personal communication, March 16, 2022)

We are fortunate to be in a time where there has been extensive academic research and development of teaching and learning tools to support this shift. And, as Mahinapoepoe Paishon mentioned, newspapers from the 1800s offer a wealth of information. In Aotearoa, Dr. Penetito shares:

You have to look at some of the Treaty of Waitangi reports. I belong to Ngāti Hauā and Ngāti Raukawa. I've been involved in Ngāti Raukawa's land claims and peripherally involved with writing reports about the hapū that belong to Ngāti Raukawa. This group of marae produced two massive reports, each about 1500 pages, all about their history, their land, their values, their wars, their resources, their culture, everything. The Waitangi Tribunal reports are a massive store of information and knowledge, which in time, I think, will become more broadly used. At the moment, I think most people involved in Waitangi claims read the reports. The everyday person is not going to sit down and read them, but silly fellas like me do. I think it's important. I learn so much, and they are very much connected to specific places; they are not generalised. (personal communication, February 1, 2022)

These repositories of knowledge, along with living cultural experts, can be tapped by TEPs to support kumu/kaiako on their learning journey and in turn channel much needed resources into these spaces creating reciprocity. Nicki Spring shares:

If I was a history teacher in New Zealand, I'd be like, "Oh my God, what am I going to do?" Through Māori-medium, my kids went to all the battle sites in the Waikato region; they've been hosted by the Wharekura in Maniapoto to learn. How does a Pākehā history teacher in New Zealand teach New Zealand history? Well, the first thing that teacher is probably going to have to do is upskill themselves on what New Zealand history is. Māori-medium has already led the way. They've been sharing some of the plans they've made going to the different sites with their Māori colleagues or whānau, usually who are mainstream teachers, sharing the resources of the journey taken there. (personal communication, December 19, 2021)

TEPs offer the opportunity to bring parity to Hawaiian and Māori language, history, and culture by drawing a line in the sand that any kumu/kaiako entering the education workforce will have a foundation in these elements and creating pipelines and access points for the deepening of these foundational skills, dispositions, and knowledge. They can set kumu/kaiako up with a robust toolbox that reflects the environment and communities of the keiki/tamariki and 'ohana/whānau they serve.

8.9 A Place of Their Own

While much of this work speaks to inclusivity, and that is fundamentally important and an inherent value in Indigenous contexts, the reality is that TEPs, education systems, and non-Indigenous kumu/kaiako must also be comfortable with spaces where Kānaka Maoli and Māori can grow and heal on their own terms, where the kahua/kaupapa is designed and implemented by them and for them. Dr. Alencastre explains, "You need to have your core of Natives doing their own work, and then others supporting that work" (personal communication, May 18, 2022). And sometimes that work needs to be done in an exclusive environment. Not all knowledge is meant to be shared with everyone; not all conversations are meant to be all inclusive; not all experiences are open invitations. Dr. Ka'ai explains:

It would be great to have a programme which allowed Māori to be Māori, to be their authentic selves where they do not feel we have to ask permission to be Māori. In my view, it would be amazing to have an intake of Māori teacher trainees able to have some space on their own to explore curriculum, and non-Māori in another stream. For the non-Māori stream/programme, it would require people like me, Hēmi [Dale], and others like us to impress upon them why this has to be, that is, why Māori need their own space. This needs to be part of their decolonisation and for us to have the ability to push the reset button without being the "mean girl." It's really to say, "We need to let Māori be free, to speak in their language, to really explore that dimension without those constraints." (personal communication, January 20, 2022)

Dr. Kawai'ae'a shares insight on an example of a powerful ally for 'ōlelo Hawai'i, linguist William (Pila) Wilson:

Allies are important to us. There are people that understand that consciousness, and it is important to us to have that. Being respectful through

that whole process requires that there are some respectful boundaries. In our college that would be Pila [Wilson]. Pila has been instrumental in immersion education, but there are times when he knows that it's best not to go there. He is not Native Hawaiian, and he will say, "I am not Native Hawaiian, but this is what I am thinking." Sometimes it is his Haole point of view. Sometimes, if it is related to linguistics, he'll stand up and make his peace. Other times he has to be more humble and say, "This is what I understand about Hawaiians." The truth is, this is what he read and learned about or a kupuna may have helped to verify his thinking, but a lot of his knowledge came out of books not necessarily out of experience.

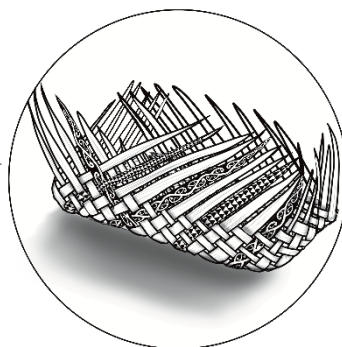
There is a place, I think, where an ally needs to be an ally, and a place where an Indigenous person needs to step into a place that an ally can't go, and vice versa. Pila can go to bat in front of linguists about the importance of Hawaiian because that is his territory. It doesn't mean he can't go there because that territory has been a White area for a very long time. He feels comfortable in that. We are still coming into that space. (personal communication, May 23, 2022)

This final point is critical in that to address the challenges ahead of us, TEPs must provide safe spaces for all kumu/kaiako, but particularly for those that will be relied upon to lead the way in a decolonized/indigenized practice. There are no fixed rules around how to create these spaces, and they will look different in each program, but it will require on-going communication, adaptation, and frequent temperature checks to determine the needs of the education community being served. It is an investment in the relational space constructed on a shared kahua/kaupapa and vision that builds trust and authenticity in the design of teaching and learning spaces.

8.10 Summary

This final whiri provides valuable insights from those that have walked the long, hard path of Indigenous resurgence on how TEPs can begin to address the systemic trauma that is continuing to be perpetuated through our education systems. It is not about continuing to gaze out to find external solutions but about focusing internally and interrogating the how and the what of delivering teacher training. Dr. Kawai'ae'a expresses, "We needed to re-think all of it. Perhaps that is where the progress is in re-imposing your own thinking that is grounded in your own place, and that to me is revolutionary" (personal communication, May 23, 2022). This chapter calls for TEPs to take bold steps and say enough. We have to remove the old soil and begin anew using the gifts of the places we call home. We need to work in partnership at all levels – system (macro), program (meso), and individual (micro) – to use the next generational cycle to build a kahua/kaupapa grounded in Indigenous knowledge systems that pulls from the lessons learned over the past 50 years in Indigenous education.

Chapter 9 Conclusion



This research study set out to identify how Teacher Education Programs (TEPs) in Hawai‘i and Aotearoa can support processes to decolonize and indigenize mainstream education, and what roles non-Indigenous *kumu/kaiako* (educators) might play in supporting Indigenous resurgence. The research weaves together Indigenous and Western theories and qualitative methodologies grounded in critical traditions to demonstrate an onto-epistemic and culturally pluralistic approach with the intent of honoring and upholding the *mana* (spiritual authority, power, self-efficacy, pride) of the people and places where the research was conducted, meet the guidelines of academic study, and represent my positionality and passions. The Indigenous Empowerment Theory (IET) developed by Keaomālamalama³²¹ was used to guide the literature review and provide a historical analysis of education systems in Hawai‘i and Aotearoa with a focus on colonization, decolonization, indigenization, and allyship. Interviews were conducted with 22 Indigenous education leaders from Hawai‘i and Aotearoa³²² to gather responses to the research questions from a Hawaiian and Māori perspective. Through the interview analysis, it was found that the interview introductions were so rich in context that they became an entire chapter of first-hand narratives to enhance the literature review³²³. The interview analysis also revealed the metaphor of a three-*whiri wahakura* (bassinet with three foundational braids woven from harakeke) to serve as the methodological framework, organization of the thesis chapters, and metaphor for the findings.

There is no silver bullet or manual on how these processes should occur. The concept of a plug-and-play approach is a Western colonial construct and holds no relevance for an education system grounded in an Indigenous framework that inherently roots in place. Like the approach taken by Keaomālamalama in efforts to reinvigorate a Hawaiian consciousness, transforming/decolonizing and rebuilding/indigenizing education must be a localized approach that brings communities together to find common ground through their place, their languages, their cultures, and their *mo‘okū‘auhau/whakapapa* (genealogy, ancestry). This effort should be led by the Indigenous people of the place with active and continuous support by allies who are

³²¹ See Chapter 4.1 for further details on Keaomālamalama.

³²² See Chapter 3 for further details on the methodology.

³²³ See Chapter 5.

willing to deprogram and reprogram their cultural operating system. This is a vision for an “Indigeneity of the future.”

While allyship by non-Indigenous people to support Indigenous resurgence should not be mandated, TEPs in Hawai‘i and Aotearoa have the power to assert themselves in this space and unequivocally ground in an Indigenous education philosophy and approach allowing kumu/kaiako to determine if this is a journey and commitment they are willing to participate in. Education is inherently a social and political act, and non-Indigenous kumu/kaiako teaching in Hawai‘i and Aotearoa need to be aware of their influence at the macro (regional or national system structure), meso (institutional), and micro (individual) levels. TEPs need to become truth telling machines intent on helping to clean up the mess left behind from colonial and settler colonial education practices by heavily investing in the revitalization of Hawaiian and Māori knowledge systems and ensuring that every kumu/kaiako entering our schools has received foundational knowledge on the history of their place from an Indigenous lens, the impacts of colonization and settler colonization on current education contexts, and, at a minimum, a basic proficiency in the Indigenous language of the place through *‘āina/whenua* (land)-based experiences that are holistic and experiential. This is an opportunity for *hulihia/hurihia*, or a complete change; an opportunity to overturn the settler colonial education system and rebuild a system that uplifts all students and the knowledge systems they represent with the Indigenous knowledge system of the place providing the framework to build on as the land is what connects us all. It is a time to “decolonize the colonizer.”

This work can only be accomplished with the support of allies across the system. Allyship is not a static state of being. It is a life-long journey of self-discovery that can leave one’s head spinning, heart aching, and spirit weary. It is a shedding of the old to make space for the new. It is a process of deprogramming old ways of being and reprogramming new ways of seeing and moving in the world. It is a personal journey as well as a political and social act that can bind us together for a common purpose. It is a continual process of individual and collective praxis that requires one to become comfortable with embracing the role of *malihini/manuhiri* (foreigner, guest) and *kaikaina/teina* (younger sibling, learner). I propose that non-Indigenous kumu/kaiako should commit to a transformative allyship journey that supports what Veracini (2017) refers to as “killing the settler to save their humanity,” thereby turning into decolonization resources. What is missing from the decolonization and allyship discussions is the other side of the coin. As one decolonizes, they must transform into something else. If we only focus on decolonization, we are left with a deconstructed shell. What then does a settler rebuild? Therein lies the proposal to incorporate transformational allyship practices at an individual and TEP level where settlers, in partnership with *kānaka ‘ōiwi/tangata whenua* (Indigenous people), work to envision and live out an “Indigeneity of the future” where our education systems are characterized by Indigenous knowledge systems allowing our young people and future

generations to re-build cultural constructs embedded in OLA allowing for diverse narratives to thrive (see Table 9.1).

Table 9.1

OLA Cultural Construct

OLA	
‘Olu‘olu	Creating relationships of comfort, of inter-relating with a high degree of respect and trust, even alongside one’s competitor.
Lōkahi	Many working together for a common goal which gives a foundation for looking at the wider implications of small things.
Aloha	A propensity toward inclusion of other people and different philosophies.

Note. Description taken from Laenui, 2000, p. 4.

As the literature review, oral narratives, and research findings demonstrate, an onto-epistemic and culturally pluralistic approach rooted in an Indigenous construct can produce a society literate in both Indigenous and Western contexts that makes room for diversity, unity, and survival as it is grounded in a cultural model of OLA – life, health, and well-being. Despite the severe loss of life due to the introduction of disease and violence and the cultural genocide experienced by Kānaka Maoli and Māori, their education practices were so profound and rich that we have an opportunity to tap back into these knowledge systems and retrieve ways of knowing and being that can support our very existence – *Ka li ‘u o kūpa ‘a kai*. Why do we keep perpetuating an archaic and traumatizing education system even when it is failing by Western standards of measurement? What is holding us back from scrapping a system that has proven to be detrimental to people and the environment?

The research also demonstrates that TEPs in Hawai‘i and Aotearoa should turn their gaze from foreign constructs of education and refocus their efforts in rebuilding relationships across the Pacific; to throw off the shackles of Eurocentric superiority and re-root systems of education in the *‘āina/whenua* (land, that which feeds and nourishes us). By grounding in the education constructs laid out in the Era of Pō (powered state) and the Era of Kahikū (regenerated power), we are offered an opportunity to live and practice onto-epistemic and cultural pluralism, something many of our European ancestors never had the opportunity to experience. The journey of decolonization is far from complete, and the process of indigenization is still at the tip of the spear. Our education systems offer one of the greatest tools for us to individually and collectively *a ‘o/ako* (teach and learn) how to envision and live an “Indigenity of the future” where Indigenous epistemology, values, and constructs are part of our “normal” human condition and experience (Royal, 2011). As demonstrated by the impact education systems had on assimilating us into a Western Eurocentric way of living, we can harness the power of education to decolonize and indigenize. If TEPs and their associated education systems can be

brave enough – *E ola Koa* – to acknowledge that their past efforts amount to cultural genocide and epistemicide that continues to this day through settler colonial constructs and that we need to fully invest in deconstructing and reconstructing a (k)new mainstream approach, we have an opportunity to dramatically shift success outcomes for our *haumāna/tauiira* (students) as well as for our kumu/kaiako and the communities they serve. Can we remove the old, tainted soil and begin the long arduous process of rejuvenating it? Can we nurture learning environments grounded in *mauli ola/mauri ora* (the breath of life) that uphold the mana of all who contribute their unique cultures to a thriving society? Can we move from cultural repression to cultural expression?

Hawai‘i and Aotearoa are leaders in the development of Indigenous education systems, but they are continually disrupted and starved by their settler colonial governments and mainstream mindsets and attitudes that do not uphold them as *makamae/taonga* (precious, treasures). Mainstream TEPs and their education systems should be working to grow and expand their Indigenous education pipelines. Every decision is an opportunity to enrich our Indigenous *kīpuka*. This Hawaiian term refers to an island of land where greenery is left after a lava flow; where the seeds live that reforest the surrounding land left bare. This lava flow can be compared to colonization that razed our Indigenous cultural environments. Yet, *kīpuka* of cultural knowledge remained, many times buried deep but now re-emerging, that can be tapped to reforest our education systems to the benefit of all children, educators, communities, and land. What is good for Hawaiian and Māori children is good for all children, and the more we nourish these cultural *kīpuka*, the more the surrounding areas will flourish.

This process of regeneration is generational and will require that non-Indigenous kumu/kaiako teaching in Hawai‘i and Aotearoa go on a journey of transformative allyship and see our *kuleana* (privilege, responsibility) as guests in these places to support local Indigenous resurgence efforts as guided by Indigenous leaders. Some may scoff at this notion, but to be a guest is an honor. Yet, it is not afforded the same status and role as *kānaka ‘ōiwi/tangata whenua*. To understand this distinction, we must reconnect to our *mo‘okū‘auhau/whakapapa*, go back and rediscover our stories and heal the wounds that accompany those stories and, perhaps, identify (k)new stories that better serve the thriving of people in connection to their environment. It requires us to open our eyes to how the Western Eurocentric narratives and practices we were raised with continue to cause suffering for Indigenous peoples, ourselves, and our environment. With this acknowledgement comes a clearer understanding of our role as educators teaching in Indigenous lands.

What I have found in my own experience in Indigenous education spaces and through this research is that the biggest inhibitor to decolonizing and indigenizing our education systems is the Western, Eurocentric, settler colonial mindset, which was designed to have binaries and

hierarchies that do not create space for onto-epistemic and cultural pluralism, to have right and wrong and absolute truths. Settler colonial cultural codes are not designed to support diverse cultures to come together and enrich one another. They are trapped in a monolingual, monotheistic, monocultural nightmare that negates the richness that comes from speaking more languages and having more viewpoints without one having to dominate the other. An Indigenous approach expands the toolbox and allows the best tools to be applied to the particular context without preconceived, predetermined ideas of superiority. This is not to say that an Indigenous approach is a solve-all and that Western approaches have no value, but it is to say that the balance is far too skewed to Western approaches and that any system should root in place and expand out to have a strong foundation.

TEPs and kumu/kaiako must commit to a huluhia/hurihia, to deconstructing a settler colonial mentality and look to supporting an “Indigeneity of the future,” an Era of Kaulolo (an empowered state) characterized by epistemic, cultural, and linguistic vibrancy and diversity and values that promote OLA. This is for Indigenous and non-Indigenous kumu/kaiako alike to enact an empowered alliance committed to *ea/tino rangatiratanga* (sovereignty), *mana motuhake* (self-determination), and *aloha ‘āina* (love of the land). TEPs and kumu/kaiako of Ka Moananuiākea/Te Moana-Nui-a-Kiwa have an incredible opportunity to further turn towards one another and strengthen our connections to place. *Na ka Moananuiākea ho ‘opilimai iā kākou* – The Pacific Ocean is what connects us all, and it is our alliances and connections that make us strong. Diversity + Unity = Survival (Penetito, personal communication, February 1, 2022).

9.1 Reaching Across Moananuiākea/Moana-Nui-a-Kiwa

Before focusing on the three whiri of system, program, and individual, we look at what is learned from the Hawai‘i and Aotearoa contexts that can be built upon. This is not an exhaustive discussion, but observations that have emerged from the research and my experiences identifying opportunities and barriers to advancing Indigenous resurgence. The first thing to note is the Indigenous resurgence movements in Hawai‘i and Aotearoa have followed similar trajectories but are by no means on equal footing. While it has been proven that colonial and settler colonial powers in Aotearoa did not and have not honored He Wakaputanga o te Rangatiratanga o Nu Tirene or upheld the agreements within Te Tiriti o Waitangi, Māori hold a distinct advantage in that these documents provide a legal and political platform for the advancement of Indigenous rights that Māori and their allies have stood on and rallied behind since their inception. Te Tiriti laid the foundation for legal redress of Māori grievances, and in 1975, the Waitangi Tribunal was established, a permanent commission of inquiry with the specific purpose of investigating and making recommendations on claims brought by Māori

related to the breach of their rights under Te Tiriti³²⁴. The statement and belief that tangata whenua have specific rights in Aotearoa has allowed for national conversations on colonization, decolonization, and indigenization to be normalized to a degree, and while there is not a shared understanding and agreement on what tino rangatiratanga means and looks like, there are steady and continuous efforts to redress wrongs and grievances³²⁵.

Hawai‘i does not have a similar leg to stand upon as it is an illegally occupied country that currently has been denied avenues for redress by the United States Government and the State of Hawai‘i³²⁶. Discussions and actions related to returning sovereignty to the Hawaiian Kingdom or an alternative form of governance that offers *ea* (sovereignty) to Hawai‘i and its people and/or opportunities to address/redress grievance claims of Kānaka Maoli are generally viewed as fringe and fanciful, thereby, dismissing further conversation and action in the mainstream context. As where He Wakaputanga and Te Tiriti clearly state that Māori are tangata whenua and have the rights to exercise tino rangatiratanga leading to tangible actions across society, Kānaka Maoli have no similar standing and actions to advance Native Hawaiian rights through political and legal channels have generally been unsuccessful and even caused rifts within the Native Hawaiian community. This discussion is also generally not viewed as a mainstream concern that non-Native Hawaiians need to participate in³²⁷. While there have been small wins here and there, efforts to assert sovereignty and redress past wrongs by allowing Native Hawaiians rights based on their Indigenous status have been generally challenged and struck down³²⁸. The systems that are in place to suggest that Native Hawaiians have some self-determination and authority are so tightly controlled and regulated that it does not allow for

³²⁴ See the Treaty of Waitangi Act 1975. The Waitangi Tribunal is one of many avenues for redress that have been established. While these avenues are currently being denounced by the Coalition Government that recently came to power, there have been major advancements in redressing Māori grievances.

³²⁵ So far, there have been 73 settlements with the Crown passed into law. There are a further 11 settlements that have been agreed but are either awaiting the rubber stamp from Parliament or have failed to pass the final hurdle of Parliament. The total value of all finalized settlements is \$2.2 billion. (Fyers, 2024).

³²⁶ While the US Congress issued Public Law 103-150 known as the *Apology Resolution* in 1993 acknowledging the illegal overthrow of the Hawaiian Kingdom, it concluded the Resolution with Sec. 3 disclaimer stating, “Nothing in this Joint Resolution is intended to serve as a settlement of any claims against the United States” (p. 1514). This was upheld by the US Supreme Court in the case *Hawaii et al. v. Office of Hawaiian Affairs et al.* finding that the Resolution had no legal effect.

³²⁷ This includes the Native Hawaiian Government Reorganization Act of 2009 S1011/HR2314 (Akaka Bill) that meant to clarify the federal policy regarding the United States’ relationship with Native Hawaiians and to provide a process for the recognition by the United States of the Native Hawaiian governing entity. Some claimed it would create self-determination for Native Hawaiians while others found it inherently limiting and that it would strip Native Hawaiians of their right to true sovereignty. Others in the Pro-American camp also found fault with the Bill. For further details, see Greevy, E. W. (2014). *A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty*.

³²⁸ See *Doe v. Kamehameha Schools* requiring Kamehameha Schools to allow non-Native Hawaiians entrance and *Rice v. Cayetano* for overturning Hawai‘i’s Constitution allowing only Native Hawaiians to vote for the trustees to serve in the Office of Hawaiian Affairs.

equity on the playing field. It feels like a person going into battle with their feet tied together and one hand tied behind their back. It is a rigged game.

In addition to the political and legal clarity Te Tiriti provides, it also lays out an inclusive framework for collaboration and co-governance between tangata whenua and *tangata Tiriti*, or people of the Treaty who are not native to Aotearoa and have been able to immigrate to Aotearoa based on the pathway provided to them by Te Tiriti. This has made it clear that there are differences in the roles, and it sets some expectations and parameters for a bi/multi-cultural society to be led through a co-governance model. This distinction of roles has provided an allyship pathway for non-Māori, and in recent years there has been a surge of non-Māori taking up the banner of tangata Tiriti and exploring how we might approach this role in partnership with Māori³²⁹.

While there is a fringe group of non-Hawaiians who support Native Hawaiian sovereignty and actions to redress the injustices that have occurred since the overthrow of the Hawaiian Kingdom, it is not a mainstream conversation, and even within the Native Hawaiian community there are many that see themselves as Americans and disregard the topic of sovereignty. This is in part due to the mainstream education that has left many uninformed of the history of Hawai‘i and alternate political and legal options available, but also a general sense of apathy due to the extreme power and influence of the US. It is hard to imagine that there might be other governance options, and there is deep fear of what might be lost if Hawai‘i is no longer a US State; the realpolitik belief that if the US is not controlling Hawai‘i, another superpower like China will step in. Not to mention that two of the main drivers of the economy in Hawai‘i are the US military and global tourism, neither which care to relinquish power or control over their ill begotten resources. There is little belief by the majority of those living in Hawai‘i that Hawai‘i could be independent, and with no vision for a sovereign future, there is no chance to work towards it. However, the establishment and enactment of the Hawaiian Kingdom can be turned to as a model to follow for collaboration and partnership between Kānaka Maoli and non-Indigenous settlers.

While both Hawai‘i and Aotearoa have seen a strong cultural renaissance, the lack of a Native Hawaiian land base and physical spaces that are manifestations of Hawaiian identity that are not commercially driven is detrimental to resurgence efforts. Māori *whānau* (families), *hapū* (sub-tribes), and *iwi* (tribes) generally have *marae* (communal meeting places) that are distinctly and inherently sovereign Māori spaces where their ways of life can exist in physical and spiritual forms; where their whakapapa and the associated *kawa* (marae protocol), *tikanga* (customary practices and protocol), and *pūrākau* (stories) are actively lived and evolve; where the cycles of

³²⁹ Te Hīkoi Mō Te Tiriti (March for the Treaty) held from November 10-19, 2024, and associated protests such as submissions of testimonies opposing Treaty Principles Bill are a prime example.

life from birth to death and beyond are celebrated; where they can gather to *wānanga* (discuss, deliberate) the important issues of the day. This includes Tūrangawaewae Marae where the Kīngitanga functions as a modern entity playing a significant cultural, political, and social role in local, national, and international affairs. This has instilled a deep connection to whakapapa in many Māori that provides them with a *tūrangawaewae*, a place to stand that offers strength and a deep sense of belonging, and it has supported the emergence and growth of modern Māori education. It is no coincidence that the Kōhanga Reo movement was birthed at the marae. The marae, the land it sits on, and the practices that occur there engender an empowered state of being.

In contrast, the Hawaiian Monarchy and its trappings are looked on as relics of the past that sit in museums or serve as tourist destinations with no modern purpose. There are few places that Kānaka Maoli can gather on land that is wholly their own; places where they can live a collective existence and their mo‘okū‘auhau and associated representations can exist; where they can celebrate the cycles of life that stand as a testament to the perpetuation of their identity as Native Hawaiians. Even Hawaiian Home Lands, public lands administered to Native Hawaiians for homesteading, are not held in perpetuity. Those that receive a homestead lot are termed beneficiaries and are required to demonstrate 50-percent Native Hawaiian blood quantum to receive a 99-year lease on a piece of land that generally has no significance to their specific mo‘okū‘auhau³³⁰. The US Government and State of Hawai‘i continue to enact practices that disconnect Kānaka Maoli from their identity and *tūrangawaewae* supported by the ignorance of the general population.

Regarding education, having a legal, political, and cultural distinction that is more fully honored in Aotearoa comes through in the education sector. Aotearoa has set an international standard for the growth of an Indigenous education pipeline from early childhood through tertiary studies, one that Hawai‘i has aspired to despite intense and continuous barriers. This includes 40 years of research and investment in developing Kaupapa Māori theory and the existence of three Te Wānanga, publicly owned, Indigenous, tertiary institutions providing education in a Māori cultural context³³¹. In the primary and secondary school sector in Aotearoa, the 2018 national report by the Tomorrow’s Schools Independent Taskforce called together by the Minister of Education to review the state of the Nation’s education system explicitly called for the Government to make commitments to active demonstrations of Te Tiriti across the entire education system. It states, “We understand Te Tiriti o Waitangi is grounded in a foundational bicultural relationship between iwi Māori and the Crown. Pākehā and Taiwi (new migrants) sit

³³⁰ As of November 2024, the current waitlist for a homestead was 29,000 individuals.

³³¹ Section 162 of the New Zealand Education Act of 1989 specifies that while *wānanga* are mainstream universities, they are “characterised by teaching and research that maintains, advances, and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding *ahuatanga* Maori (Maori tradition) according to *tikanga* Maori (Maori custom).”

together under the Crown” (Tomorrow's Schools Independent Taskforce, 2018, p. 9). This is enforced with Te Mātaiaho, the New Zealand curriculum refresh, where the Government is mandating that Aotearoa New Zealand's history be taught to all students. Although building this pipeline has required long, hard battles and still is not a truly sovereign space that receives equitable resourcing, there have been clear public investments in Māori education³³².

There is a hearty emerging base of Kānaka ‘Ōiwi scholarship as demonstrated through this research study that has gained traction, but there is not the degree of a robust, financially and geographically accessible Hawaiian-medium education pipeline from early childhood to tertiary. The shackles of US federal domination and State of Hawai‘i laws continue to present massive hurdles and challenges for the growth of a Hawaiian Indigenous education pipeline that is not dictated by imposed rules and regulations of the settler state and nation. While there is a mandate in the Hawai‘i State Constitution to teach Hawaiian language, culture, and history to all students in Hawai‘i public schools, this is generally met through tokenistic, bare minimum approaches, despite intense efforts by committed ‘ohana (families), educators, and leaders to see it more fully enacted. The efforts to revise Board of Education policies related to Hawaiian education and the creation of the Office of Hawaiian Education in 2015 have been heartening, but there is still a need for more intensive resourcing and accountability measures to see these policies thrive and a push from the mainstream population to value and promote these efforts.

Yet, these continuous and pervasive barriers have birthed an innovative and inclusive Aloha ‘Āina movement where Kānaka Maoli and their allies are returning to traditional and customary practices utilizing community-based, grass roots efforts to collectively care for the land. There is a fairly extensive network of organizations in the public, private, and non-profit sector knitting together to resource and uplift aloha ‘āina principles and actions, and these spaces are open to Kānaka Maoli and allies³³³. What Hawai‘i has to share with the world is the philosophy of aloha ‘āina, a collective return to Indigenous stewardship models that are highly inclusive to anyone willing to put their blood, sweat, and tears into reviving traditional and customary practices. Hawaiian cultural practices like hula and values such as aloha have built a global reputation and appeal, and this gives the Native Hawaiian resurgence power.

By continuing to support and invest in one another's efforts to re-assert ea/tino rangatiratanga and Indigenous identity, these valuable lessons can continue to strengthen one another and bolster Indigenous resurgence worldwide. The success that Māori have had in Aotearoa is an inspiration for other Indigenous peoples as it provides a vision for the future, and Native

³³² Note that the National Government that came into power in Aotearoa in November 2023 has worked to dismantle Government support of Māori education demonstrating the fragile nature of the current construct.

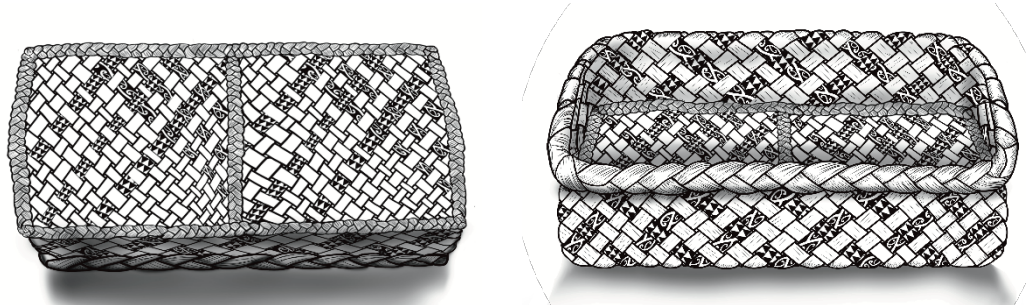
³³³ Examples include the ‘Āina Aloha Economic Futures initiative and the ‘Aha Aloha ‘Āina, but there are many more organizations and funding entities dedicated to the movement.

Hawaiians and their allies can turn to Aotearoa as they press for sovereignty. And any legal and political movements made in the Hawai‘i context can have massive ramifications for the broader US context and the extensive sphere of influence it holds. We are intrinsically connected, and the more we invest in collective alliances, the stronger we become.

To support this work, this research study offers a framework built on decades of work in Aotearoa and Hawai‘i (see Table 9.2). The three-whiri wahakura metaphor encapsulates this framework. Each whiri is comprised of many *whenu* (prepared harakeke strands) that are then woven together to create a safe vessel. As the whiri are woven together and joined, they begin to inform and strengthen one another (see Figure 9.1). The skill of the weaving determines the tensile strength of the wahakura and its ability to safely carry the weight of the *pēpē* (baby) placed inside. If the *whenu* are not appropriately woven into each whiri and/or the whiri is woven improperly, the entire wahakura is compromised³³⁴. Each *whenu* and each whiri must be carefully prepared and then woven together to construct a safe vessel. The subtitles in Chapters 6 to 8 serve as areas of focus for the education system that must be intentionally and lovingly prepared and woven together similar to the whiri of the wahakura to ensure maximum effectiveness, cohesiveness, and strength (see Figure 9.2 and Table 9.2).

Figure 9.1

Completed Three-Whiri Wahakura



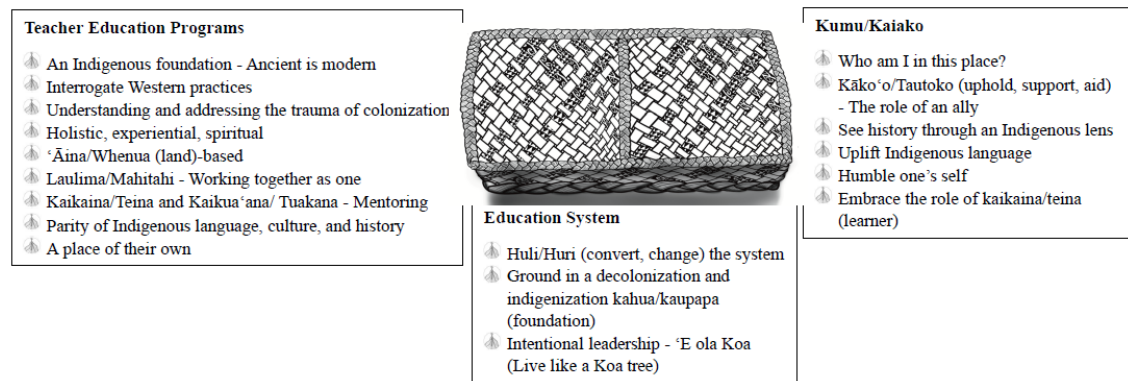
Note. Illustrations created by Sarah Hikuroa in collaboration with Jessica Worchel.³³⁵

³³⁴ See Chapter 3 for details on the weaving of a wahakura.

³³⁵ Note that the three-whiri wahakura that Shelley Bell teaches to weave places the whiri on the underside of the wahakura as these can be rough on a baby's skin. Sarah and I chose to use artistic license in the image of the completed wahakura so that the whiri can be seen from the top side as they are critical in representing the metaphor.

Figure 9.2

Wahakura Framework to Decolonize and Indigenize Mainstream Education



Note. Wahakura Framework developed by Jessica Worchel.

Table 9.2

Wahakura Framework to Decolonize and Indigenize Mainstream Education

Level	Approach
Foundational Braids	Whenu to be woven together
	Huli/Huri (convert, change) the system
Role of the System (macro-level)	Ground in a decolonization and indigenization kahua/kaupapa (foundation)
	Intentional leadership - E ola Koa (Live like a Koa tree)
Role of Non-Indigenous Kumu/Kaiako (micro-level)	Who am I in this place? The role of an ally - Kāko‘o/Tautoko (uphold, support, aid, assist) See history through an Indigenous lens Uplift Indigenous language Humble one’s self Embrace the role of kaikaina/teina (learner)
Role of Teacher Education Programs (meso-level)	An Indigenous foundation - Ancient is modern Interrogate Western practices Understanding and addressing the trauma of colonization Holistic, experiential, spiritual ‘Āina/Whenua (land)-based Laulima/Mahitahi - Working together as one Kaikaina/Teina and kaikua‘ana/tuakana - Mentoring Parity of Indigenous language, culture, and history A place of their own

9.2 Education System

Like the three-whiri wahakura, for a secure base to be established, the approach must weave in change at the system (macro), programmatic (meso), and individual (micro) levels. At the

system level, it begins with a commitment to grounding in a praxis of decolonization and indigenization focused on a *hulihia/hurihia* (a complete change) of the system away from the dogmatic march towards Western Eurocentric standards, definitions of success, and assessments, to name a few, and grounding in an Indigenous approach. To start, both Hawai‘i and Aotearoa can look to state/national level legislation meant to halt and redress the catastrophic actions of colonization. In Hawai‘i, we can be inspired by the 1978 Hawai‘i State Constitutional Convention and Constitution of Hawai‘i stemming from constructs of an independent Hawaiian Kingdom. In Aotearoa, we can look to The Treaty of Waitangi Act 1975 and the establishment of the Waitangi Tribunal stemming from Aotearoa’s founding documents – He Wakaputanga o te Rangatiratanga o Nu Tirenī and Te Tiriti o Waitangi. While not immediate, these events would lead to national apologies in the form of US Congress 1993 Apology Resolution and the various Crown settlements and apologies beginning in 1989. The education system can use these events as a platform to initiate a new direction forward.

The system can also look to the paths created by Indigenous education leaders who have reformulated a modern system of education built on the reconstruction of traditional systems. As described by the interviewees, there were intentional processes taken to deconstruct and rebuild these systems to provide a framework for moving backwards into the future – *I ka wā ma mua, i ka wā ma hope/Kia whakatōmuri te haere whakamua*. As shown in Table 9.3, there are mandates, policies, curriculum frameworks, and other resources to turn to.

Table 9.3

Mandates, Policies, Curriculum Frameworks, and Other Resources to Support the Decolonization and Indigenization of Mainstream Education

Place	Resource
Hawai‘i	Hawai‘i Constitution, Article X (Education), Section 4 (Hawaiian Education Program)
	Hawai‘i Board of Education Policies: Policy E-3, Nā Hopena A‘o (HĀ) and Policy 105-7, Hawaiian Education
	Kumu Honua Mauli Ola and Nā Honua Mauli Ola – Hawai‘i Guidelines for Culturally Healthy and Responsive Learning Environments
	‘Āina Aloha Competencies (Office of Hawaiian Education)
	Hawaiian Program Standards 2024
Aotearoa	Te Tiriti o Waitangi and associated rulings and resources provided by the Waitangi Tribunal
	Te Aho Matua O Ngā Kura Kaupapa Māori
	Te Ture mō Te Reo Māori 2016 (Māori Language Act 2016)
	Te Ahu o te Reo Māori
	Te Mātaiaho: The Refreshed New Zealand Curriculum
	Tātaiako: Cultural Competencies for Teachers of Māori learners
	Ngā Tikanga Matatika Me Ngā Paerewa: Code of Professional Responsibility and Standards for the Teaching Profession
Te Rūnanga nui o ngā Kura Kaupapa Māori o Aotearoa	

Note. This is not an exhaustive list.

The system can use these to set accountability standards and require that TEPs in Hawai‘i and Aotearoa provide plans and set targets to demonstrate that they are preparing all teachers to achieve the mandates. The Hawai‘i Teacher Standards Board and the New Zealand Teaching Council approve all teacher education programs so there is already a centralized system to oversee this work. Additionally, HIDEOE and the Ministry of Education in Aotearoa have the capacity to call together state-wide/nation-wide convenings to support these efforts.

To accomplish this *huri/huli* (change), leaders who hold the knowledge, wisdom, and courage to lead and guide this “conversion” can be lifted up in the system. This practice can start with something as simple but profound as adding the skills, knowledge, and dispositions of decolonization and indigenization to job descriptions. There is particular flexibility in Hawai‘i for appointed positions such as the Superintendent, Assistant Superintendents, and Complex Area Superintendents while it would take negotiations with the Hawai‘i Government Employee’s Association for principal positions, although they are technically considered “excluded” positions. In Aotearoa, there is flexibility with Ministry of Education positions and there can be modifications to the Aotearoa New Zealand Principal Eligibility Criteria applied by

local school boards when hiring. Additionally, hiring practices need to be shifted away from the approach that any “certified” educator can teach in any community. Priority should be given to those that come from that community, and those that do not should be required to participate in research and practicums that build foundational knowledge of and relationships with the people and places where they will be teaching. The entire system can also benefit from incorporating mentoring models that apply the *kaikaina/teina* and *kaikua‘ana/tuakana* values and practices.

Equally important is launching re-education campaigns for the public to bring these issues to light and clearly communicate on a state/national level why and how the shift is occurring. A public education campaign can bring in local leaders to ground the general public in a more historically accurate narrative of the traumatic effects of colonization and how settler colonization continues to negatively impact society and present research that demonstrates the benefits of a *huli/huri*. This is also an excellent opportunity to bring forth allies to educate and rally their communities and help lift some of the burden off Hawaiian and Māori leaders. In introducing *Nā Hopena A‘o (HĀ)* in Hawai‘i, we proposed it as hosting HĀ parties where we invite people to experience Indigenous education first-hand. We provided a staircase approach that allowed individuals to enter at a level of their comfort and walk into deeper experiences over time. On one hand, you create the foundation and boundaries that are non-negotiable, but the experiences are not mandated but encouraged through “carrot” approaches grounded in the local context, thereby, building a cadre of practitioners at all levels. The system must help to alleviate fear of change but be firm in its commitment to decolonization and indigenization.

There is ample work already being done at the system level that can be built upon to support the *huli/huri*. Hawai‘i and Aotearoa have a unique opportunity to lead the international stage in accelerating the transformation/decolonization and restoration/indigenization of our education system to address the global education crisis in the coming generation.

9.3 Individual

At the individual level, *kumu/kaiako* who intend to live and teach in Hawai‘i and Aotearoa can be inspired to go on a personal learning journey to support their teaching career that is committed to uplifting *keiki/tamariki*, their *‘ohana/whānau*, and the *kaiāulu/hapori* (community). There are countless reports and studies demonstrating critical teaching shortages compounded by a sense of isolation, lack of connection and resources, and limited relevance and preparedness for the current challenges faced in education. There is nothing more powerful than a *kumu/kaiako* with a fire in their belly and strong relationships with their community. I propose that “Decolonizing the Colonizer” is akin to a drug and alcohol recovery program with the first step being that we admit that we are powerless over settler colonization and our lives have become unmanageable because of it. We must seek a greater power – the power of the

collective, the power of the ‘āina/whenua to heal and restore, the power of an Indigenous worldview built on relationships and connection to people and place – and conduct a personal inventory to better understand how settler colonization plays out in our day-to-day lives and begin to make amends for the inter-generational trauma it has caused.

For non-Indigenous kumu/kaiako in Hawai‘i and Aotearoa, this journey can begin with a commitment to social justice, to becoming a transformative ally and uplifting the voices of kānaka maoli/tangata whenua. This starts with turning the gaze inward and asking, “Who am I in this place?” By learning about mo‘okū‘auhau/whakapapa from an Indigenous perspective, then applying that learning to your personal journey of discovery, one can begin to understand the layers of cultural codes that are being applied in our teaching and learning practice. This leads to unpacking other relevant concepts of kākō‘o/tautoko and kaikaina/teina and beginning to embrace the role of malihini/manuhiri. Becoming a humble learner of the Indigenous language, culture, and history of where you will teach supports the work of transformation and restoration and can build confidence in your own practice.

Transformative allyship is about becoming a truth teller of your own story and seeking out the many stories that form the collective narrative of the place you now live in. It sheds light on the myriads of expressions of self and identity that come from our ancestors, and how these identities are becoming increasingly intertwined and woven in our modern world. An “Indigeneity of the future” is not a blood quantum imposed by colonial constructs. As the globalized context of modern society sees our identities merging and melding, these practices of separation and compartmentalization become increasingly burdensome and traumatic causing us to deny parts of ourselves and feeling that we have no place to belong. Part of being truth tellers is recognizing that there are many valid truths, experiences, and perspectives. It is a practice of empowerment that provides us with relevant and meaningful teaching and learning approaches to inspire our keiki/tamariki and help them feel a sense of belonging and connection wherever they are. An “Indigeneity of the future” does not mean that a non-Indigenous person has the same rights and roles as an Indigenous person, but it allows for us all to act with reverence and respect for ‘āina/whenua. *Papahānaumoku/Papatūānuku* (Earth-mother) does not discriminate. She accepts all her children as they are and welcomes those who engage with her in a loving relationship. She is our greatest teacher, and Indigenous practices offer *loina/tikanga* (protocol) for healthy and beneficial ways to cultivate reciprocal relationships with her and all her children.

By reconnecting to our mo‘okū‘auhau/whakapapa and immersing in Indigenous culture, history, and language, we are better able to build reciprocal relationships because we know who we are, where we have been, and where we are going, and we lessen the need to appropriate other cultures because we are strengthening our own foundations and can become aware of when we

cross the line from appreciation to appropriation. This also deepens our understanding and *aloha/aro*ha (compassion) for the experiences of others. We can learn to interact in ways that do not perpetuate trauma but instead promotes onto-epistemic and cultural pluralism, *ea/tino* rangatiratanga, *mana motuhake*, and *aloha ʻāina*. Be in these spaces; be a humble learner and guest in these spaces. *Nānā ka maka; ho ʻolohe ka pepeiao; pa ʻa ka waha; hana ka lima* (Your eyes look; your ears listen; your mouth is closed; your hands are moving). *Na te whakarongo, titiro me te whakaaro ka puta mai i te kōrero* (Through listening, looking, and thinking we receive wisdom to speak).

While there is backlash to the ideas of “White Privilege,” “White Fragility,” and “Pākehā Paralysis,” these concepts lose their fear factor when further interrogated and understood as constructs that can be deconstructed and rebuilt. They do not have to define us if we choose to confront and dismantle the reasons why they exist. If we better understand where these concepts come from and when and how privilege, fragility, and paralysis responses emerge, we can cultivate practices that allow us to sit with them, hold them, investigate them, and transform and heal from them. Build intentional communities of transformative and restorative practices. Find a community of like-minded *kumu/kaiako* also on a transformative allyship journey and cultivate relationships with mentors and guides. There are many resources, thinkers and leaders, programs, and opportunities to support an individual on a transformative allyship journey, but it is up to the individual to turn their satellite dish towards receiving this information. There is no playbook as you are as unique as your *mo ʻokū ʻauhau/whakapapa* and the place in which you live. But by committing to opening yourself up to this journey and walking down a transformative allyship pathway, you will be enriched and, therefore, so will the *keiki/tamariki* who you serve.

There will be challenges, roadblocks, and heartaches on this journey, and at times it can feel isolating, confusing, and unsettling. We are all emerging from the trauma of the colonial era, and no one has been left without scars. But with the strengthening of a collective movement to radically transform our roles as *kumu/kaiako*, we can create a *pu ʻuhonua/punanga* (refuges, safe places) that empower our professional careers and personal lives and offers hope to the next generation of *haumāna/taura* who are desperately seeking guidance.

9.4 Programmatic

And finally, Teacher Education Programs. TEPs in Hawaiʻi and Aotearoa hold great leverage over the system and the *kumu/kaiako* they train. They are also empowered to set their foundational philosophies and missions and design programs that align accordingly. TEPs represent the final whiri of the *wahakura* base providing the critical support and tensile strength needed to weave the *tinana* (body of the *wahakura*). Similar to the metaphor of the *wahakura*

where traditional Indigenous practices are applied to address a modern challenge, mainstream TEPs in Hawai‘i and Aotearoa hold the power to transform their practices and become models of excellence in demonstrating the value and effectiveness of grounding in their Indigenous context while weaving in best practices reflective of the unique and diverse communities they serve. In the Era of Kahikū (regenerated power), Indigenous teacher education in Hawai‘i and Aotearoa has gone through transformative and reconstructive processes to chart a different path forward for education. Ancient is modern, and it is time for mainstream TEPs to embrace this kahua/kaupapa.

What this requires is a comprehensive review and analysis of the current structure and design of TEPs that interrogates their foundational cultural constructs rooted in DIE. It will require teacher educators in TEPs to go on individual and collective journeys of transformational allyship and, for some, to radically transform their knowledge base and practices – to deprogram and reprogram their operating systems. The first step is to acknowledge that this is the time for a *hulihia/hurihia* (dramatic change), and that TEPs should embrace a decolonizing/indigenizing kahua/kaupapa to disrupt their active collusion in colonialism and the inherent settler colonial nature of their current construction. Mainstream TEPs are fortunate in that they can turn to their Indigenous education counterparts (see Table 9.4) to seek out learning on how to go through a transformative process to reset their kahua/kaupapa. Similar to individuals, mainstream TEPs can see themselves as *kaikaina/teina* and their Indigenous education counterparts as *kaikua‘ana/tuakana*.

Table 9.4*Indigenous Teacher Education Programs in Hawai‘i and Aotearoa*

Program	University	Location
Kaho‘iwai: Center for Adult Teaching and Learning	Accredited by the World Indigenous Higher Education Consortium (WINHEC) and the Distance Education Accrediting Commission (DEAC)	Online with residential weekends on various Hawaiian Islands
Kahuawaiola Hawaiian and Indigenous Teacher Education Program	University of Hawai‘i, Hilo	Hilo, Hawai‘i
Combined Bachelor’s-and-Master’s (BAM) Pathway in Hawaiian and Teaching	Hawai‘iniuiākea School of Hawaiian Knowledge: Kawaihuelani Center for Hawaiian Language, University of Hawai‘i, Mānoa	Honolulu, Hawai‘i
Te Tohu Paetahi Ako Kura Kaupapa Māori	Te Kura Takiura o nga Kura Kaupapa Māori o Tāmaki Makaurau	Tāmaki Makaurau (Auckland), NZ
Poutuarongo Whakaakoranga	Te Wānanga o Raukawa	Ōtaki, NZ
Huarahi Māori	Te Puna Wānanga, University of Auckland	Tāmaki Makaurau, NZ
Te Aho Tātairangi & Te Aho Paerewa	Massey University	Tāmaki Makaurau, NZ
Te Ara Poutama Toitū Te Reo & Te Ara Hou Ahikāroa	Waikato University	Kirikiri-roa (Hamilton), NZ

Note. This is not an exhaustive list.

You cannot teach what you do not know, so the huluhia/hurihia will require that TEPs provide collective professional development for teacher educators and staff that immerses them in an Indigenous education context over time while simultaneously modifying hiring approaches and requirements for new staff. This re-education of teacher educators should include a comprehensive review of the historical context of Pacific education systems from pre-contact to today with a deep dive into colonization and settler colonization and its traumatic and ongoing impacts. It will also require that resources be directed towards the work that is already occurring in TEPs by those who are rooting in this kahua/kaupapa. This laulima/mahitahi approach to resetting the individual and collective knowledge base of TEPs will support the change management process to create the philosophical foundations of TEPs, therefore, allowing for the knowledge and practices to be collectively understood and then applied at the meso-level (programs, courses, etc.). It also provides a functional example for kumu/kaiako to see how laulima/mahitahi can exist in educational settings. TEPs must support efforts to break down the silos of education by being living examples. As these systems are long-entrenched, this process will take time. The level of readiness of individual teacher educators and staff will be at varying degrees, and some may never buy in to the process requiring time to transition out, but a settler

colonial mindset can eventually become redundant as space for those practices is diminished. It is a process of creating on-ramps and off-ramps and supporting individuals to be a part of a change process.

No TEP should look exactly the same as a critical component of their work should be about serving the communities where their teachers will be teaching, and this requires that teacher educators identify mentors that can connect and guide them in communities of practice in their locale so they have first-hand experience of how Indigenous education encompasses a holistic, experiential, and spiritual practice. TEPs can begin to implement *kaikaina/teina* and *kaikua'ana/tuakana* models across their practice from top to bottom that build a collective momentum rooted in shared *kahua/kaupapa*. Again, Indigenous education programs can support this work as they already apply these practices. As the collective momentum builds, these efforts can put pressure on the current human resource systems to dismantle their Western Eurocentric practices that individualize, exclude, and promote non-sensical hierarchical and bureaucratic barriers to hiring, promoting, and supporting a thriving educator pipeline that moves beyond a “certification” in education obtained through a Western institution. The current structure is so rigid and formulaic that we exclude entire swaths of knowledge, skills, and dispositions that would benefit our *keiki/tamariki* and our communities.

Indigenous knowledge holders and cultural practitioners should be valued to a high degree within our TEPs through the practices of active mentorship, partnership, and collaboration with *‘āina/whenua*-based organizations and communities. These partnerships should reflect the Indigenous landscape where the TEP is located. In Aotearoa, this means partnerships with *hapū* and *iwi* while in Hawai‘i it will be more directed towards organizations and groups where lineal descendants and *Kānaka Maoli* are leading *‘āina* efforts. This also means that practicums for *kumu/kaiako* be grounded in community partnerships and action research that supports them in building relationships with mentors and community; understanding the Indigenous history, language, and culture where they live and work; and a focus on recovering and restoring Indigenous knowledge. The beauty of this approach is that it inherently includes non-Indigenous groups and an exploration of various cultural models of education as these have greatly influenced Indigenous contexts. It teaches an OLA cultural construct that is rooted in relationships and collaboration. This research study is an example of blending the approaches by starting with positionality, or *mo‘okū‘auhau/whakapapa*, while rooting in an Indigenous Research Paradigm. It offers a personal connection to a collective experience.

TEPs have an exciting opportunity to activate (k)new, inspired, meaningful models of education that build connections while breaking down silos. Teaching has always attracted people who have a passion for giving and are generally social justice oriented. This approach can feed the fire in their bellies and provide them with the knowledge, tools, and resources needed to create

inspired teaching and learning environments while also feeding our Indigenous kīpuka that lead to the growth of thriving ecosystems.

9.5 Future Research

This work is generational and cyclical. There is no beginning or end as it is reflective of the complexity of the human condition and the cultures that motivate and dictate the way we move in the world. This study builds upon the efforts of resistance and resurgence and hopes to be a thread woven into support Kānaka Maoli, Māori, and allies in our collective efforts to see Indigenous ways of knowing and being restored along with the health of our people and lands. In looking forward, the first area I would continue the research is to bring the interview participants together, *he alo a he alo/kanohi ki te kanohi* (face to face), to discuss the findings, their implications, and opportunities for practical application. This upholds the practices of an Indigenous Research Paradigm that calls for research to be brought back to the community where it originated³³⁶.

I would also like to bring together mainstream teacher educators and administrators to discuss the findings and identify programs that would be interested in applying the findings to study the impact of embarking on a decolonizing/indigenizing practice. Additionally, I would like to conduct a similar study that asks Indigenous education leaders to identify non-Indigenous allies who they think represent an ideal who can then be interviewed or, if they have passed, their lives can be researched, to identify processes, experiences, and attitudes that have allowed them to go on a journey of transformational allyship. I believe it is critical to break down the binary of us versus them and to share stories of Whiteness that are inspirational so that we have an ideal to uphold and can focus on systems and cultural constructs that need to be dismantled. These steps would further inform the Wahakura Framework and provide deeper insight and more robust tools to support the work of decolonizing and indigenizing education; of identifying an “Indigeneity of the future.”

I also want to continue to design educational programming at all levels of the education system that incorporates the research findings and creates opportunities to enhance Indigenous-settler relations and support Indigenous resurgence efforts. During this research study, I was invited to design UniPrep/Uni101, a 5-week summer bridge course to support high school leavers, particularly Māori and Pasifika, in transitioning to university, and I was able to incorporate my research findings into the design. The course was one of the first to be grounded in Te Aronui³³⁷, AUT’s new Te Tiriti framework, and intentionally embed Indigenous knowledge from Te Moana-Nui-a-Kiwa by incorporating weekly themes rooted in a *te ao Māori* (Māori

³³⁶ This was a request by one of my research participants that I hope to honor.

³³⁷ Find the Te Aronui framework at https://www.aut.ac.nz/data/assets/pdf_file/0008/802925/Te-Aronui-v7.pdf.

worldview) approach and content (see Figure 9.2). It was primarily delivered by Māori and Pasifika guest lecturers to enhance student’s understanding of Te Tiriti and explore the various roles and actions of tangata whenua, *tangata moana* (people of the Pacific), and tangata Tiriti. I hired 11 teaching assistants equally representing tangata whenua, tangata moana, and tangata Tiriti who I trained and mentored to deliver the course content. I would like to continue to design programs like this and include a research component to better understand the impact this content and approach has on participants (kumu/kaiako and haumāna/tauirā) and the system.

Figure 9.3

Weekly Themes for UniPrep/Uni 101 2024

Week 1 Whakapapa	Week 2 Tūrangawaewae	Week 3 Tino Rangatiratanga	Week 4 Kaupapa
<ul style="list-style-type: none"> • Who am I and how did I get here? • Discussions on belonging, positionality, and definitions of success. 	<ul style="list-style-type: none"> • What have been the major impacts on my community – strengths and challenges? What is the importance of tūrangawaewae to health and well-being? • Discussions on colonisation, diaspora, decolonisation, and indigenisation. 	<ul style="list-style-type: none"> • How does Te Tiriti o Waitangi guide our actions? • Discussions on the founding of Aotearoa, Indigenous rights, and issues of sovereignty leading into discussion on the roles of tangata whenua, tangata moana and tangata tiriti. 	<ul style="list-style-type: none"> • How do my foundations support me to be successful at uni? • Discussions on responsibilities, motivations, and resources to support achievement.

Note. Designed by Jessica Worchel in 2023.

I am heartened to see a rapid rise in research by non-Indigenous people in Hawai‘i and Aotearoa exploring the concept of allyship and settler-Indigenous relations. Future research would include bringing these individuals together to create an allyship collective where we learn best practices from one another on how to explore our mo‘okū‘auhau/whakapapa, deconstruct our DIE cultural construct, and actively support Indigenous resurgence efforts. It would explore how we respectfully engage in praxis that creates an “Indigeneity of the future.” I am particularly interested in taking what has been learned from the Aotearoa context to advance settler-Indigenous conversations in Hawai‘i to help define and clarify the role of allies in the Hawai‘i context and support collective action to provide legal and political avenues for Hawaiian *ea* (sovereignty, breath of life) – *Ua mau ke ea o ka ‘āina i ka pono* (the life of the land is perpetuated in righteousness).

To inform this work, there is a need to further research historical accounts of the Indigenous-led education systems present in Hawaii and Aotearoa in the Era of Pō, or pre-contact Robust Indigenous Society, and the Era of Wana‘ao, or Rising Colonialism, when Kānaka Maoli and Māori were in charge of their education systems before dispossession by settler colonial

governments. These revived accounts can offer guidance on developing foundations for an Empowered State of education rooted in Indigenous Pacific knowledge that can be mined by educators, teacher education programs, and systems on ways to move forward – Ancient is Modern. Additionally, there is a need to research and document key learnings that have occurred in the Era of Kahikū, a time of regenerated power, over the last few decades through the exchange of information, ideas, and support of people from Hawai‘i and Aotearoa as well as other Pacific nations and Indigenous communities. This research and documentation can further support the development of policies and practices that shift the gaze away from Eurocentric Western education approaches and advance Indigenous education efforts.

For example, at the conclusion of writing this thesis I was asked by the Director of the Office of Hawaiian Education (OHE) to help plan and support a visit of the Kaiapuni (Hawaiian Immersion) Strategic Planning team to Aotearoa. After 40 years of Kaiapuni education in Hawai‘i, this is the first time a strategic plan is being developed. As part of the process, the team determined that a visit to Aotearoa would greatly inform the plan by increasing the team’s content knowledge on international Indigenous language immersion movements and research; experiencing learning with leaders and experts in Māori language immersion schools; and gaining a deeper understanding of language immersion models and the systems needed to support the growth and expansion of immersion education. Indigenous education continues to advance on the ground, yet there are gaps between how that work is evaluated and documented to inform the academic corpus of knowledge that informs policy, research agendas, resourcing, and other critical system decisions that then feeds back into and supports the operational space. By further researching and documenting practice across Moananuiākea/Moana-Nui-a-Kiwa, we can build a stronger movement to collectively support Indigenous education throughout Oceania.

9.6 Summary

It has been a joy, a privilege, a struggle, and a journey to pursue this research study and present a Wahakura Framework for education in Hawai‘i and Aotearoa. In a wahakura, it is hard to distinguish one whiri from the next as the whenu are woven together and support and enhance one another. When done well, you cannot tell where one whenu ends and another begins. They are mutually supportive and integrated. The key is that the whenu come from the same *pā harakeke* (cultivated flax garden) nurtured by the health of the ‘āina/whenua and *kia‘i/kaitiaki* (caretakers, stewards). This research study helps identify a collective *pā* we can harvest from. As we work to transform and recreate a thriving education system, there is a need to unite in a vision of an “Indigeneity of the future” and deconstruct and transform Eurocentric Western approaches to ones that honor and uphold the values and practices of Indigenous knowledge systems so that the diversity of cultures that live within the society may also thrive. As Dr.

Penetito says, “diversity + unity = survival”, and we are in a time where survival is paramount. The sooner we can establish a more balanced, reciprocal, and rooted way of engaging in mainstream education in Hawai‘i and Aotearoa, the better it will be for everyone.

Western Eurocentric culture has much to learn about how to function as a collective; how to be connected to the natural and supernatural worlds through language and everyday cultural practices. We have been disconnected from these aspects of our humanity after hundreds, if not thousands of years of living a DIE cultural construct that we consider it normal to be dysfunctional and do not realize that our general interactions can be disrespectful, harmful, extractive, and compartmentalized. If we look closely, we see the impacts of it at individual and collective levels across society – mass depletion of *mauli/mauri* (life force) in ourselves, our communities, and our land. Our haumāna/tauirā and their ‘ohana/whānau are telling us that schooling is not relevant and meaningful to them. Our kumu/kaiako are burnt out and crying for change. We must stop sweeping their voices under the rug along with our own humanity and seriously commit ourselves to the decolonization and indigenization of our education systems; to reweaving the connections across Moananuiākea/Moana-Nui-a-Kiwa; to collectively exploring an “Indigeneity of the future” that asserts our relationship to the ‘āina/whenua; to “killing the settler to save humanity.” It is time to Decolonize the Colonizer.

Tōu whakaora māramatanga e te Runga Rawa

Kia ora ō ringa kaha i runga i ēnei taonga

Ki a koe te korōria

Āmene

-Karakia to bless your weaving before giving it away

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Glossary

An (H) denotes a Hawaiian term and a (M) denotes a Māori term. Most translations are pulled from Ulukau Hawaiian Electronic Library for ‘ōlelo Hawai‘i and the Te Aka Māori Dictionary Online for te reo Māori unless otherwise noted.

A

‘Āina – (H) land, earth, that which feeds

‘Aha – (H) cord braided of coconut husk, human hair, intestines of animals; meeting, assembly, gathering, convention, court, party

‘Aha kiōle – (H) people’s council in ancient times

‘Anakala – (H) uncle; a term of endearment

‘Anakē – (H) aunt, auntie; a term of endearment

‘Ano – (H) kind, variety, nature, character, disposition, bearing, type, brand, likeness, sort, way, manner, shape, tendency, fashion, style, mode, circumstance, condition, resemblance, image, color, moral quality, denomination, meaning

‘Auhau – (H) tax, assessment, levy, charge, tariff, toll, tribute, price; to levy a tax, pay tribute, tax; femur and humerus bones of the human skeleton

‘Auwai – (H) irrigation ditches particularly for wetland taro cultivation

‘Awa – (H) kava

A‘o – (H) teaching, learning

A‘oākumu – (H) student teacher

Ao – (H/M) light, day, daylight, dawn; to dawn, grow light; also means enlightened; to regain consciousness in ‘ōlelo Hawai‘i

Ao Kōhatu , Te – (M) the Stone Age

Ao Māori, Te – (M) the Māori world or worldview

Aho – (H) line, cord, lashing

Ahupua‘a – (H) land division usually extending from the uplands to the sea, so called because the boundary was marked by a heap (ahu) of stones surmounted by an image of a pig (pua‘a), or because a pig or other tribute was laid on the altar as tax to the chief. The landlord or owner of an ahupua‘a might be a konohiki

Ako – (M) teaching, learning

Akua – (H) god, goddess, spirit; divine, supernatural, godly

Ala niho – (H) traditional Hawaiian triangular pattern

Ālaina – (H) obstacle, obstruction

Alaka‘i – (H) leader, guide, conductor, head, director

Alo – (H) front, face, or presence of a person

Aloha – (H) love, affection, compassion, mercy, sympathy, pity, kindness, sentiment, grace, charity

Aloha ‘āina – (H) love and respect for the land

Ariki – (M) paramount chief, high chief, chieftain, lord, leader, aristocrat, first-born in a high ranking family - qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these

Aroha – (M) a noun, verb, and modifier associated with affection, sympathy, charity, compassion, love, empathy

Awa – (M) river, stream, creek, canal, gully, gorge, groove, furrow

E

E taonga tuku iho – (M) treasures handed down from the ancestors

Ea – (H) sovereignty, rule, independence; life, air, breath, respiration

H

Hā – (H) to breathe, exhale; to breathe upon; breath, life (M) breath, breathing; to breathe

Ha‘awina – (H) lesson, assignment, task, gift, appropriation, allowance, grant, or contribution, honorarium, allotment, award, as of money; donation, portion, deal or hand in cards, dream, article (section in a law)

Ha‘i mo‘olelo – (H) to tell stories

Hālau – (H) long house, as for canoes or hula instruction; meeting house; school, academy; translates as a branch from which many leaves grow

Hale – (H) house, building

Hakalama – (H) syllabary

Haole – (H) White person, American, Englishman, Caucasian; American, English; formerly, any foreigner; foreign, introduced, of foreign origin, as plants, pigs, chickens; entirely white, of pigs

Hānai – (H) foster child, adopted child; foster, adopted

Hāpai – (H) pregnant; to conceive

Hāpine – (M) to scrape or soften harakeke

Hapori – (M) section of a kinship group, family, society, community

Hapū – (M) pregnant; kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group’s history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).

Harakeke – (M) New Zealand flax, *Phormium tenax* - an important native plant with long, stiff, upright leaves and dull red flowers

Haumana/Haumāna (pl.) – (H) student, pupil, apprentice, recruit, disciple

Hauora – (M) health, vigor

Hawaiki – (M) ancient homeland - the places from which Māori migrated to Aotearoa/New Zealand. According to some traditions it was Io, the supreme being, who created Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao and Hawaiki-tapu, places inhabited by atua. It is believed that the wairua returns to these places after death, and speeches at tangihanga refer to these as the final resting place of wairua.

He alo a he alo – (H) face to face

He‘e – (H) octopus

Hikiwale – (H) easy

Hineteiwaiwa – (M) the principal goddess of te whare pora (the house of weaving), and she represents the arts pursued by women. She is also a guardian of childbirth.

Hoa – (H, M) companion, friend, associate, colleague, comrade, partner, mate

Ho‘o – (H) – a very active form of caus/sim; causation and transitivization

Ho‘ohuli – (H) to turn, change, affect, overturn, convert, reform

Ho‘okano – (H) haughty, proud, conceited, rude, disdainful of others, insolent, vain; ta act superior

Ho‘okupu – (H) Hawaiian ceremonial presentation of gifts formerly offered as tribute to a chief

Ho‘olauna – (H) to be on good terms with one; to act the part of a friend.; to give introduction to

Ho‘omanawanui – (H) patience, steadfastness, fortitude; to have patience, fortitude; patient, steadfast, courageous and persevering; to try one’s patience

Ho‘onui ‘ike – (H) to enrich, to increase knowledge

Ho‘oponopono – (H) an active form of to put to rights; to put in order or shape, correct, revise, adjust, amend, regulate, arrange, rectify, tidy up, make orderly or neat, administer, superintend, supervise, manage, edit, work carefully and neatly

Ho‘oulu – (H) to grow, sprout, propagate; to cause to increase, as the surf

Honua – (H) land, earth, world

Huaka‘i – (H) trip, voyage, journey, mission, procession, parade; to travel, parade

Huatau – (M) thought, idea, comment, opinion, concept

Hue – (M) calabash, gourd, gourd plant, *Lagenaria siceraria* - a cultivated plant. The hard shell of the fruit is used for a variety of purposes.

Hui – (H) club, association, society, corporation, company, institution, organization, band, league, firm, joint ownership, partnership, union, alliance, troupe, team; to form a society or organization;

to meet, intermingle, associate, congregate; (M) gathering, meeting, assembly, seminar, conference; to gather, congregate, assemble, meet

Huika‘i ‘ōlelo – (H) put many stories into one

Hula hālau – (H) traditional school of Hawaiian hula

Huli – (H) to turn, reverse; to curl over, as a breaker; to change, as an opinion or manner of living

Hulihia – (H) overturned; a complete change, overthrow; turned upside down

Huri – (M) to turn round, turn, grind (e.g., wheat), revolve, rotate, turn upside down, go round; to convert, to change

Hurihia – (M) to turn round, turn, grind (e.g. wheat), revolve, rotate, turn upside down, go round; to convert, change

I

‘I‘ini – (H) to desire, crave, yearn for, wish

‘Ike – (H) knowledge, awareness, understanding, recognition, comprehension and hence learning

‘Ike kupuna – (H) ancestral and elder wisdom

‘Ili ‘āina – (H) a subdivision or a smaller area of land within an ahupua‘a

Ingoa – (M) name

Inoa – (H) name

Ipukarea – (M) ancestral home, homeland, native land, inherited land

Iwi – (H) bone

Iwi – (M) extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory

K

Kahawai – (H) stream, creek, river; valley, ravine, gulch, whether wet or dry

Kāhea – (H) to call, cry out, invoke, greet, name

Kahu – (H) honored attendant, guardian, nurse, keeper of ‘unihipili bones, regent, keeper, administrator, warden, caretaker, master, mistress

Kahu o te ao, te – (M) the fabric of the universe

Kahu – (H) honored attendant, guardian, nurse, keeper of ‘unihipili bones, regent, keeper, administrator, warden, caretaker, master, mistress; pastor, minister, reverend, or preacher of a church

Kahua – (H) foundation, base

Kahuna – (H) priest, sorcerer, magician, wizard, minister, expert in any profession (whether male or female)

Kahuna kalai wa‘a – (H) canoe building specialists

Kahuna kilo – (H) those that studied the heavens

Kahuna la‘au – (H) those specialized in medicine and healing

Kahuna makaula – (H) prophets and seers

Kahuna pule – (H) priests highly specialized in conducting religious ceremonies at the heiau of the ali‘i

Kai – (H) sea, sea water

Kaiako – (M) teacher, instructor, educator

Kaikaina – (H) traditionally refers to the younger sibling or cousin of the same sex, as younger brother or male cousin of a male, or younger sister or female cousin of a female; sibling or cousin of the same sex of the junior line, whether older or younger; in a modern context, can be applied to a peer mentoring relationship where the kaikaina is learning from kaikua‘ana who is seen to have more expertise, skill, or knowledge

Kaikua‘ana – (H) traditionally refers to the older sibling or cousin of the same sex; sibling or cousin of the same sex of the senior line, whether older or younger; in a modern context, can be applied to a peer mentoring relationship where the kaikua‘ana is teaching, mentoring, protecting, nurturing the kaikaina who is seen to have less expertise, skill, or knowledge

Kairaranga – (M) weaver

Kaitiaki – (M) trustee, minder, guard, custodian, guardian, caregiver, keeper, steward

Kaitiakitanga – (M) guardianship, stewardship, trusteeship, trustee.

Kaiwhatu – (M) weaver

Kākau – (H) traditional Hawaiian tattoo

Kāko‘o – (H) to uphold, support, favor, assist, prop up; to bind, as with a sash or belt; support, aid, recommendation, girdle

Kākou – (H) we (inclusive, three or more)

Kalaina – (H) carving, hewing

Kalo – (H) Taro (*Colocasia esculenta*), a kind of aroid cultivated since ancient times for food, spreading widely from the tropics of the Old World. In Hawai‘i, taro has been the staple from earliest times to the present, and here its culture developed greatly, including more than 300 forms. All parts of the plant are eaten, its starchy root principally as poi, and its leaves as lū‘au. It is a perennial herb consisting of a cluster of long-stemmed, heart-shaped leaves rising 30 cm. or more from underground tubers or corms.

Kama‘āina – (H) genealogical descendants of the land

Kanaka Maoli – (H) Native Hawaiian (Kānaka denotes plural) or referring to those of aboriginal stock

Kanaka ‘Ōiwi – (H) Native Hawaiian (Kānaka denotes plural)

Kānāwai – (H) law, code, rule, statute, act, regulation, ordinance, decree, edict; legal; to obey a law; to be prohibited; to learn from experience

Kanohi ki te kanohi – (M) face to face

Kaona – (H) hidden meaning, as in Hawaiian poetry; concealed reference, as to a person, thing, or place; words with double meanings that might bring good or bad fortune

Kapa – (H) Tapa, as made from wauke or māmaki bark (bark cloth)

Kapehu whetū – (M) Māori star compass

Kapu – (H) taboo, prohibition; special privilege or exemption from ordinary taboo; sacredness; prohibited, forbidden; sacred, holy, consecrated; no trespassing, keep out

Karakia – (M) incantation, ritual chant, chant, intoned incantation, charm, spell - a set form of words to state or make effective a ritual activity

Kauā – (H) note that Silva (2004) refers to this term as representing someone from the servant class while the Ulukau dictionary refers to this term as outcast, pariah, slave, untouchable, menial; a caste which lived apart and was drawn on for human sacrifices (these traditional meanings carried great opprobrium)

Kauanuanu – (M) deference, respect, esteem, admiration, veneration

Kauhale – (H) group of houses comprising a Hawaiian home, formerly consisting of men’s eating house, women’s eating house, sleeping house, cook-house, canoe house, etc. The term was later used even if the home included but a single house and is sometimes used for hamlet or settlement.

Kaumatua/Kaumātua (pl.) – (M) adult, elder, elderly man, elderly woman, old man - a person of status within the whānau

Kaupapa – (M) foundation; ground rules, first principles, general principles

Kaupapa Māori – (M) philosophy and practices that reflect Māori cultural values

Keaomālamalama – (H) dawning of enlightenment

Keiki – (H) child, offspring

Kete – (M) basket, kit

Kete mātauranga, ngā – (M) The baskets of knowledge

Kia‘i – (H) guard, watchman, caretaker; to watch, guard, picket

Kilo – (H) to watch closely, spy, examine, look around, observe, forecast

Kīngitangi – (M) the Māori King Movement - a movement which developed in the 1850s, culminating in the anointing of Pōtatau Te Wherowhero as King. Established to stop the loss of land to the colonists, to maintain law and order, and to promote traditional values and culture.

Kīpuka – (H) an “island” of land (where there may be greenery) left surrounded by a lava flow

Koha – (M) gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity

Kōhanga reo – (M) Māori language preschool

Kōiri – (M) koru, or spiral shape, pattern repeating and turning back into itself

- Kōrero – (M) speech, narrative, story, news, account, discussion, conversation, discourse, statement, information
- Kōrero tawhito – (M) old stories
- Kōrero tuku iho – (M) history, stories of the past, traditions, oral tradition
- Koroua – (M) elderly man, old man, elder, grandfather, granduncle
- Koru – (M) fern; to be folded, looped, coiled
- Kotahitanga – (M) unity, togetherness, solidarity, collective action
- Kōwhaiwhai – (M) painted scroll ornamentation commonly used on meeting house rafters
- Kuhina nui – (H) highest officer next to the mō‘ī
- Kuia – (M) elderly woman, grandmother, female elder
- Kūkulu – (H) to build, as a house; to construct, erect, establish, organize, set up; to put up, as a tent or as mast and sail; to heap up; to form, as a military unit; to found, as a society; to establish, as a name or dynasty; to lay, as an oven
- Kula Kaiapuni – (H) Hawaiian language immersion school
- Kulāiwi – (H) Native land, homeland
- Kumu – (H) teacher, educator; beginning, source, origin
- Kumu Honua Mauli Ola – (H) Hawaiian immersion educational philosophy statement developed in 1998
- Kumu hula – (H) hula teacher
- Kupa – (H) citizen, native; well-acquainted
- Kūpono – (H) upright, perpendicular, honest, decent, proper, appropriate, satisfactory, rightful, reliable, right, just, fair, qualified, suitable, advisable, advantageous, convenient, seemly, fit, natural, applicable, nearby; worth, merit, excellence
- Kūpuna – (H) plural of grandparent, ancestor, relative or close friend of the grandparent’s generation, grandaunt, granduncle
- Kura Kaupapa Māori – (M) Māori-language immersion schools where the philosophy and practice reflect Māori cultural values with the aim of revitalizing Māori language, knowledge and culture
- Kura reorua – (M) bilingual and Māori language immersion classes in mainstream schools
- L**
- Lā‘au lapa‘au – (H) medicine
- Lāhui – (H) nation, race, tribe, people, nationality; particularly in relation to the Hawaiian Nation
- Lani – (H) sky, heaven; heavenly, spiritual
- Lau – (H) leaf, frond, leaflet, greens; to leaf out

Lauhala – (H) pandanus leaf

Laulima – (H) many hands; cooperation, joint action; group of people working together; community food patch; to work together, cooperate

Lei hulu – (H) feather lei

Leo – (H) voice; to speak

Lepo – (H) dirt, earth, ground, soil

Limu – (H) a general name for all kinds of plants living under water, both fresh and salt, also algae growing in any damp place in the air, as on the ground, on rocks, and on other plants

Lo‘i – (H) irrigated terrace, especially for taro, but also for rice; paddy

Loea – (H) skill, ingenuity, cleverness; expert, clever, ingenious, adept, deft, technical, skillful, dexterous, handy, skilled; skilled person

Lōkahi – (H) unity, agreement, accord, unison, harmony

Loko i‘a – (H) fishponds

Lua – (H) type of traditional hand-to-hand fighting

Lumi papa – (H) classroom

M

Maha‘oi – (H) bold, impertinent, impudent, insolent, nervy, cheeky, rude, forward, presumptuous, saucy, brazen

Mahi raranga – (M) the work of weaving

Mahitahi – (M) collaboration, cooperation and working together as one

Makamae – (H) precious, of great value, highly prized, darling

Makana – (H) gift, present; reward, award, donation, prize

Mākaukau – (H) able, competent, capable, handy, efficient, proficient, versed, adept, skilled, expert, qualified; prepared, ready; competence, proficiency, efficiency, aptitude, preparation; to know how, to know well

Makua/Mākua (pl.) – (H) parent, any relative of the parents' generation, as uncle, aunt, cousin

Māla – (H) garden, plantation, patch, cultivated field

Mālama – (H) to take care of, tend, attend, care for, preserve, protect, beware, save, maintain

Malihini – (H) stranger, foreigner, newcomer, tourist, guest, company; one unfamiliar with a place or custom; new, unfamiliar, unusual, rare, introduced, of foreign origin

Malo – (H) loincloth worn by men

Mana – (H, M) spiritual authority and power; person's sense of authority, influence, self-efficacy, purpose, pride, and belonging

- Mānaleo – (H) Native speaker, a term invented by Larry Kimura and William H. Wilson in the late 1970s. Lit., inherited language.
- Mana motuhake – (M) mana through self-determination and control over one's own destiny
- Manaakitanga – (M) hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others
- Mānaiakalani – (H) Māui's magical fishhook used to fish up the Hawaiian Islands and capture and slow the sun
- Mana'o – (H) thought, idea, belief, opinion, theory
- Māoritanga – (M) Māori culture, Māori practices and beliefs, Māoriness, Māori way of life
- Marae – (M) communal meeting place of Māori
- Mātauranga Māori – (M) Māori knowledge – the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.
- Matenui – (M) to desire earnestly, show attention, desire desperately
- Matua/Mātua (pl.) – (M) parent, father, uncle
- Mauli – (H) life, heart, seat of life; ghost, spirit
- Mauli o honua – (H) places where the maui or life force of Hawai'i can be freely expressed
- Mauli ola – (H) breath of life, power of healing
- Manuhiri – (M) visitor, guest
- Mauna – (H) mountain
- Maunga – (M) mountain
- Mauri ora – (M) sneeze of life
- Mea 'ai – (H) – food, refreshment
- Meak anu – (H) plant, crop
- Mele – (H) song, anthem, or chant of any kind; poem, poetry; to sing, chant
- Mihi – (M) speech of greeting, acknowledgement, tribute
- Mō'ī – (H) king, sovereign, monarch
- Mō'ī wahine – (H) queen
- Mo'o – (H) succession, series, especially a genealogical line, lineage
- Mo'okū'auhau – (H) genealogy
- Mo'olelo – (H) story, tale, myth, history, tradition, literature, legend; from mo'o 'ōlelo, succession of talk

Mo‘opuna – (H) grandchild

Moananui – (H) Oceania

Moananuiākea – (H) Pacific Ocean

Moana-Nui-a-Kiwa – (M) Pacific Ocean

Moe‘uhane – (H) dream; to dream. Lit., soul sleep

Mokopuna – (M) grandchildren, grandchild; descendent

Mōteatea – (M) poem; lament, traditional chant, sung poetry - a general term for songs sung in traditional mode

Mua – (H) before, ahead, forward, in advance, future, front, first, former, foremost, primary, principal; previously, beforehand; oldest, older brother or sister; senior branch of a family; leader, senior partner, senior; more than

Muli – (H) after, behind, afterward, by and by; last, because, following behind; younger, youngest; follower

Muka – (M) prepared flax fiber

N

Na‘au – (H) the affections; the mind; the moral nature; the heart; the seat of the moral powers. Synonymous in many cases with ‘uhane, the soul.

Ngākau māhaki – (M) pleasant person, mild mannered, humble

Nīele – (H) to keep asking questions; inquisitive, curious, plying with frivolous questions (often used in pejorative sense, as of a busybody asking things that do not concern him)

No laila – (H) therefore

Noa – (H/M) freed of taboo, released from restrictions, profane; freedom

Noho – (H) to live, reside, inhabit, occupy (as land), dwell, tarry, marry, sit

Noho marae – (M) overnight stay at a marae with a specific purpose

Nūpepa – (H) newspaper

O

‘Ohā – (H) offspring

‘Ohana – (H) family, relative, kin group

Oki – (H) stop, finish, end

Ola – (H) life, health, well-being, living, livelihood, means of support, salvation; alive, living

‘Okina – (H) glottal stop

‘Olapa hula – (H) hula dancer

‘Ōlelo Hawai‘i – (H) Hawaiian language

‘Ōlelo no‘eau – (H) proverb, wise saying, traditional saying

‘Olu‘olu – (H) pleasant, nice, amiable, satisfied, contented, happy, affable, agreeable, congenial, cordial, gracious

Olona – (H) a native shrub (*Touchardia Latifolia*), with large, ovate, fine-toothed leaves, related to the māmaki. Formerly the bark was valued highly as the source of a strong, durable fiber for fishing nets, for nets (kōkō) to carry containers, and as a base for ti-leaf raincoats and feather capes.

Ora – (M) to be alive, well, safe, cured, recovered, healthy, fit, healed

Ōtautahi – (M) Christchurch

P

Pā harakeke – (M) cultivated harakeke gardens; flax plantation; flax bush, generations - sometimes used as a metaphor to represent the whānau and the gene pools inherited by children from their two parents and the passing of attributes down the generations

Pā‘ū hula – (H) skirt worn by woman dancing hula

Pae ‘āina – (H) group of islands, archipelago

Pae ‘Āina o Hawai‘i – (H) Hawaiian Islands

Pākehā – (M) New Zealander of European descent - originally applied to English-speaking Europeans living in Aotearoa/New Zealand

Pakeke – (M) to be grown up, adult, mature

Palapala – (H) document of any kind, bill, deed, warrant, certificate, policy, letter, tract, writ, diploma, manuscript; writing of any kind, literature

Papa – (H) Flat surface, stratum, plain, reef, layer, level, foundation, story of a building, floor, class, rank, grade, order, table, sheet, plate, shelf (rare), face (of a watch)

Papahana – (H) project

Papahana Kaiapuni – (H) Hawaiian Language Immersion Program in the Hawai‘i Department of Education

Papahānaumoku (Papa) – (H) Earth mother; she who gives birth to lands

Papakāinga – (M) original home, home base, village, communal Māori land - sometimes written as one word, papakāinga

Papatūānuku – (M) Earth, Earth mother and wife of Rangi-nui - all living things originate from them; rock foundation beyond expanse, the infinite

Pātaka – (M) storehouse raised upon posts, pantry, larder

Pēpē – (H/M) baby

Pepeha – (M) device for introducing one’s self

Pī‘āpā – (H) alphabet; name of an early spelling book

Piko – (H) navel, navel string, umbilical cord

Piko‘u – (H) self-identity

Pikorua – (M) double or triple twist of the pounamu representing the interconnectedness or intertwining of people

Pili ‘uhane – (H) spiritual

Pō – (H/M) darkness, night; primordial darkness and source of all being; place of departed spirits, underworld; the realm of the gods

Po‘e kahiko – people of old/ancient Hawai‘i

Po‘o kumu – (H) principal

Poi – (H) the Hawaiian staff of life, made from cooked taro corms, or rarely breadfruit, pounded and thinned with water

Pono – (H) moral, fitting, proper, righteous, right, upright, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, eased, relieved; (M) be true, valid, honest, genuine, sincere

Porokaraka – (M) traditional flax cradle slung from a tree or from the rafters of the wharepuni (sleeping house) or wherever the mother went

Pounamu – (M) greenstone, jade

Pōwhiri – (M) invitation, rituals of encounter, welcome ceremony on a marae, welcome

Pule – (H) prayer

Pū – (M) origin, source, cause, root, base, foundation, letter (alphabet), center, core, hub

Pua – (H) flower, blossom

Pūnana Leo – (H) means “nest of voices;” private, non-profit preschools run by families, in which the Hawaiian language is the language of instruction and administration.

Punanga – (M) place of refuge in troubled times

Pu‘u – (H) hill, peak, cone

Pu‘uhonua – (H) place of refuge, sanctuary, asylum, place of peace and safety

R

Rākau – (M) tree

Rangatira – (M) chief (male or female), chieftain, chieftainess, master, mistress, boss, supervisor, employer, landlord, owner, proprietor - qualities of a leader is a concern for the integrity and prosperity of the people, the land, the language and other cultural treasures (e.g. oratory and song poetry), and an aggressive and sustained response to outside forces that may threaten these.

Ranginui – (M) atua of the sky and husband of Papatūānuku, from which union originate all living things

Raranga – (M) to bring or weave together

Rau – (M) leaf/leaves

Reo – (M) voice, sound

Rito – (M) center shoot, young center leaf of the harakeke, new harakeke shoot

Rongoā – (M) to treat, apply medicines; remedy, medicine, drug, cure, medication, treatment, solution (to a problem), tonic

Rūnanga – (M) council, tribal council, assembly, board, boardroom, iwi authority - assemblies called to discuss issues of concern to iwi or the community

T

Taiao – (M) world, Earth, natural world, environment, nature, country

Tamaiti – (M) child, boy - used only in the singular

Tamariki – (M) children - normally used only in the plural

Tamariki o Tangaroa – (M) children of Tangaroa, the god of the sea and progenitor of fish

Tāne Mahuta (Tāne) – (M) atua of the forests and birds and one of the children of Ranginui and Papatūānuku

Tangata Moana – (M) people of the Pacific referring to those that are not Māori, but live in Aotearoa and share a relationship to Māori people based on their whakapapa to the Pacific islands

Tangata whenua – (M) local people, hosts, Indigenous people - people born of the whenua, i.e., of the placenta and of the land where the people's ancestors have lived and where their placenta are buried

Tangata Tiriti – (M) people of Te Tiriti o Waitangi who are afforded rights to immigrate and live in Aotearoa based on Te Tiriti and therefore hold responsibility to uphold Te Tiriti and acknowledge and support tino rangatiratanga of tangata whenua

Tangihanga – (M) weeping, crying, funeral, rites for the dead, obsequies - one of the most important institutions in Māori society, with strong cultural imperatives and protocols. Most tangihanga are held on marae.

Taonga – (M) treasure, anything prized - applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques

Tāua – (M) grandmother, old woman, grandparent, old man

Tauira – (M) student

Tautoko – (M) to support, prop up, verify, advocate, accept (an invitation), agree

Tawhito – (M) old, ancient, primeval - not used to describe people in classical Māori

Te Aho Matua – (M) educational philosophy that sets out an approach to teaching and learning for Māori immersion schools

Te reo Māori – (M) Māori language

Teina – (M) traditionally refers to a younger sibling of the same sex; in a modern context, can be applied to a peer mentoring relationship where the teina is learning from the tuakana who is seen to have more expertise, skill, or knowledge

Tika – (M) to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid

Tikanga – (M) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context

Tino Rangatiratanga – (M) self-determination, sovereignty, autonomy, self-government, domination, rule, control, power

Tīpuna – (M) ancestors, grandparents - plural form of tipuna and the eastern dialect variation of tūpuna

Tiriti o Waitangi, Te – (M) The Treaty of Waitangi

Tohu – (M) sign, mark, symbol, emblem, token, qualification, cue, symptom, proof, directions, company, landmark, distinguishing feature, signature

Tohunga – (M) skilled person, chosen expert, priest, healer - a person chosen by the agent of an atua and the tribe as a leader in a particular field because of signs indicating talent for a particular vocation

Tohunga matakite – (M) prophet, seer, clairvoyant

Tuakana – (M) traditionally refers to the elder brother (of a male), elder sister (of a female), cousin (of the same gender from a more senior branch of the family), prefect; in a modern context, can be applied to a peer mentoring relationship where the tuakana is teaching, mentoring, protecting, nurturing the teina who is seen to have less expertise, skill, or knowledge

Tūrangawaewae – (M) place to stand

Tūtū – (H) grandmother, grandparent

U

‘Uala – (H) sweet potato

Ulana – (H) to plait, weave, knit, braid; plaiting, weaving

Ulua – (H) a species of trevally fish

W

Wā – (H) period of time, epoch, era, time, occasion, season, age; (M) time, season, period of time, interval, term, duration

Wa‘a – (H) canoe, rough-hewn canoe, canoe men, paddlers

Wa‘a kaulua – (H) Polynesian voyaging canoe

Waha – (H) mouth, opening, inner surface of a bowl, open top of a canoe, muzzle of a gun, oral, one who talks too much

Wahakura – (M) woven harakeke bassinet for infants (waha, to carry; kura, precious little object)

Waharoa – (M) entrance to a pā, gateway, main entranceway

Wahi pana – (H) celebrated, noted, or sacred place

Wāhi Tapu – (M) sacred place, sacred site - a place subject to long-term ritual restrictions on access or use, e.g. a burial ground, a battle site or a place where tapu objects were placed

Wāhi tūpuna – (M) place important to Māori for its ancestral significance and associated cultural and traditional values

Wai – (H/M) water

Waiata – (M) song, chant, psalm

Waipounamu, Te – (M) the South Island of Aotearoa New Zealand

Wairua – (M) spirit, soul - spirit of a person which exists beyond death

Waiwai – (H) goods, property, assets, valuables, value, worth, wealth, importance, benefit, estate, use; useful, valuable, rich, costly, financial

Waka – (M) canoe

Waka ama – (M) outrigger canoe

Waka huia – (M) treasure box

Wākea – (H) Sky Father

Wānanga – (M) to meet and discuss, deliberate, consider; seminar, conference, forum, educational seminar; tribal knowledge, lore, learning - important traditional cultural, religious, historical, genealogical, and philosophical knowledge.

Wauke – (H) the paper mulberry (*Broussonetia papyrifera*), a small tree or shrub, from eastern Asia, known throughout the Pacific for its usefulness. It belongs to the fig or mulberry family. The bark was made into tough tapa used for clothing, bed clothes.

Whakairo – (M) carving; to carve, ornament with a pattern, sculpt

Whaikōrero – (M) to make a formal speech

Whaka – (M) to cause something to happen, cause to be - prefixed to adjectives, stative and verbs that do not take a direct object, including reduplicated forms

Whakaaro – (M) thought, opinion, plan, understanding, idea

Whakaeke – (M) when the kapa haka group takes the stage for their performance

Whakahīhi – (M) to be vain, conceited, arrogant, smug

Whakahuri – (M) to turn, convert, change

Whakapapa – (M) genealogy, genealogical table, lineage, descent

Whakaritenga – (M) protocols, rituals, prayers

Whakataukī – (M) proverb, significant saying, formulaic saying, cryptic saying, aphorism. These set sayings are known for their economy of words and metaphor and encapsulating many Māori values and human characteristics. Note that pepeha/pēpeha (tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure

of speech, motto, slogan) and whakatauakī are synonyms. Whakatauākī are distinguished from whakataukī in that there is a known author.

Whakawhanaungatanga – (M) process of establishing relationships, relating well to others

Whānau – (M) extended family, family group, a familiar term of address to a number of people

Whanaungatanga – (M) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.

Whare Pora, Te – (M) The House of Weaving

Whare rūnanga – (M) meetinghouse

Whare wānanga – (M) university, place of higher learning - traditionally, places where tohunga taught the sons of rangatira their people's knowledge of history, genealogy and religious practices

Whare whakairo – (M) carved house, meeting house

Wharenuī – (M) meeting house

Wharepuni – (M) sleeping house

Wheke – (M) octopus

Whenu – (M) strips of harakeke leaf

Whenua – (M) land; placenta

Whiri – (M) foundational braid in a wahakura

‘Ōlelo No‘eau

‘Au i ke kai me he manu ala. (Cross the sea like a bird.)

‘Auamo au i ko‘u kuleana no ka ho‘okō pono ‘ana i ia kuleana mai ka mua a ka hope. (I carry my responsibilities as it is my privilege and fulfill them rightfully from beginning to end.)

A‘ohe pau ka ‘ike i ka hālau ho‘okahi. (All knowledge is not taught in the same school. One can learn from many sources.)

Aia ke ola i Kahiki. (Life and prosperity are in the care of the gods, and the gods are said to reside in Kahiki.)

E ola Koa. (Live like a Koa tree.)

Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka. (Born was the land, born were the chiefs, born were the common people.)

He alo a he alo. (Face-to-face.)

‘Inā e lepo ke kumu wai, e hō‘ea ana ka lepo i kai. (If the source of the water is dirty, the muddy water will travel on.)

I ali‘i nō ke ali‘i i ke kanaka. (A chief is a chief because of the people who serve him.)

I ha‘aheo no ka lawai‘a i ka lako i ka ‘upena. (Good tools help the worker to succeed.)

I ka nānā no a ‘ike. I ka ho‘olohe no a ho‘omaopopo. I ka hana no a ‘ike. (By observing, one learns. By listening, one commits to memory. By practice one masters the skills.)

I ka ‘ōlelo ke ola, i ka ‘ōlelo ka make. (In the language is life, in the language is death.)

I ka wā ma mua, i ka wā ma hope. (We look to the past as a guide to the future.)

I maika‘i ke kalo i ka ‘ohā. (The goodness of the taro is judged by the young plant it produces.)

Ku‘ia kahele aka na‘au ha‘aha‘a. (A humble person walks carefully so as not to hurt others.)

Ma ka hana ka ‘ike, ma ka ‘imi ka loa‘a. (In working/doing or doing one learns, through initiative one acquires.)

Na ka Moananuiākea ho‘opilimai iā kākou. (Moananuiākea is what connects us all.)

Nānā i ke kumu. (Look to the source.)

Nānā ka maka; ho‘olohe ka pepeiao; pa‘a ka waha; hana ka lima. (Your eyes look; your ears listen; your mouth is closed; your hands are moving.)

‘O Hawai‘i ke kahua o ka ho‘ona‘auao. (Hawai‘i is the foundation of our learning/education/wisdom.)

‘O wai kou inoa? (What is your name?)

Ua mau ke ea o ka ‘āina i ka pono. (The life of the land is perpetuated in righteousness.)

Whakatauki

E rere kau mai te awa nui mai te Kāhui Maunga ki Tangaroa, ko au te awa, ko te awa ko au. (The river flows from the mountain to the sea, I am the river, the river is me.)

E taku pōtiki, kua puta mai rā koe i te toi i Hawaiki. (My child, you are born from the source, which is at Hawaiki.)

He aha te mea nui; he tangata, he tangata, he tangata (What is the most important thing; the people, the people, the people.)

Hūtia te rito o te harakeke, kei whea te korimako e kō?

Ka rere ki uta, ka rere ki tai.

Kī mai koe ki au, he aha te mea nui i te ao?

Māku e kī atu,

He tangata, he tangata, he tangata!

(If you pluck out the centre shoot of the flax, where will the bellbird sing?

It will fly inland, it will fly seawards.

If you ask me, what is the most important thing in the world?

I will reply, People, people, people!)

Ka mua, ka muri. (Walking backwards into the future.)

Kanohi ki te kanohi. (Face-to-face.)

Kāore te kūmara e kōrero ana mo tōna ake reka. (It is not for the sweet potato to speak of its own sweetness, after all.)

Kia ū ki tōu kāwai tupuna, kia mātauria ai, i ahu mai koe i hea, e anga ana koe ki hea. (Trace out your ancestral stem so that it may be known where you come from and where you are going.)

Kia whakatōmuri te haere whakamua. (I walk backwards into the future with my eyes fixed on my past.)

Ko au te whenua, ko te whenua ko au. (I am the land; the land is me.)

Ko tōku reo tōku ohooho, ko tōku reo tōku māpihi maurea. (My language is my awakening; my language is the window to my soul.)

Ko wai tō ingoa? (What is your name?)

Me mātau ki te whetū, i mua i te kōkiri o te haere. (Before you set forth on a journey, be sure you know the stars.)

Mō tātou, ā, mō ngā uri ā muri ake nei. (For us and the generations after us to follow.)

Na te whakarongo, titiro me te whakaaro ka puta mai i te kōrero. (Through listening, looking, and thinking we receive wisdom to speak.)

Te raranga i ngā whenu o te wahakura. (Weaving the many strands of the wahakura.)

Tē tōia, tē haumatia. (Nothing can be achieved without a plan, a workforce and a way of doing things.)

Titiro ki o taringa; whakarongo ki o whatu. (Look with your ears; listen with your eyes.)

Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke. (Burn off the undergrowth so that the flax shoots may sprout.)

Whakatupungia te pā harakeke, kia tupu whakaritorito. (Nurture the essence of whānau so that it may flourish.)

Acronyms

AUT – Auckland University of Technology

BOE – Board of Education

DOE – Hawai‘i Department of Education

ESSER – Elementary and Secondary School Emergency Relief Fund

HĀ – Nā Hopena A‘o

HIDOE – Hawai‘i Department of Education

IEP – Indigenous Empowerment Theory

IPA – Interpretive Phenomenological Analysis

IRP – Indigenous Research Paradigm

KĀ‘EO – Kaiapuni Assessment of Educational Outcomes

OHE – Office of Hawaiian Education

PD – Professional Development

PVS – Polynesian Voyaging Society

SEL – Social and Emotional Learning

SLEP – Second Language English Proficiency

TA – Thematic Analysis

TEP – Teacher Education Program

UHH – University of Hawai‘i, Hilo

UHM – University of Hawai‘i, Mānoa

UN – United Nations

US – United States

WASP – White Anglo-Saxon Protestant

Appendices

Appendix A

Expanded Definitions of Select Native Hawaiian and Māori Terms

Maka‘āinana (excerpt from Manalo-Camp, 2018, para. 1)

Maka‘āinana is the Hawaiian term often translated as “commoner”. But actually that’s a misnomer because in English a commoner is someone without rank or title and who were neither clergy nor noble. That is based on European social stratification going back to the Greeks and Romans. In Hawaiian, maka‘āinana is in fact a protected class and rank and unlike in European social stratifications, they were not tied by the land nor were they bound to serve a chief. A maka‘āinana could move freely and pledge allegiance to a chief of his/her choice. While in some ways, it did resemble a caste system in the sense one was born into it but in traditional caste systems, one does not have freedom of movement and freedom of allegiances. It cannot be understood in European terms because of the lack of property ownership which was essential in class formation. In Hawaiian, maka means eye and face. After maka, comes the term ‘āina. Everyone knows that ‘āina means land. But ‘āina in itself comes from the term ‘ai refers to food and that which sustains you and you hold onto. ‘Ai also figuratively means to rule because of the meaning of sustain and that which you hold on to. The na in ‘āina is a normalizing suffix used to turn specific verbs into general nouns. Thus “to eat” or “to sustain” is changed from its verb form into “the persons/groups of people/things that which will sustain you and eat from”. The extra -na suffix in ‘āinana modifies the ‘āina even more to mean “the persons/ groups of people/ things that helps sustain the things that sustain you and eat from”. So the term maka‘āinana thus means the face or eyes of the people who sustain the land and everything on it that sustains you and society as a whole. They in essences help to sustain the entire society through their labors and skills.

Māori (excerpt taken from Mahuika, 2012, p. 34.)

‘Māori’ is a term that came into popular use in the 19th century with the arrival of European settlers. The Oxford Dictionary of New Zealand English notes: “it ‘developed...after the arrival of Europeans to fill a need to distinguish the ‘usual’ or ‘ordinary’ *tangata māori* from the ‘extraordinary’ or ‘unusual’ *tangata mā* (white), *tangata pora* (strange or extraordinary (boat people), *tangata tupua* (foreign or demonic or goblin people), or ‘*Pākehā*.” Alternatively, in *He Pātaka Kupu* the authors note that a ‘Māori’ is ‘He tangata whenua nō Aotearoa, tērā tonu ka hoki ōna whakapapa ki tētahi o ngā tūpuna o runga i ngā waka i heke mai i te hekenga nui,’ is an indigenous person of the land (of the long white cloud), who retains a genealogical descent from an ancestor who arrived aboard one of the migratory vessels that arrived here in the great migration (author’s translation).

Native Hawaiian (excerpt taken from Manalo-Camp, 2021, n.p.)

In various federal and state laws, “Native Hawaiian” means any individual whose ancestors were natives of the areas which consists of the Hawaiian Islands prior to 1778. Kanaka means person. Maoli as defined by Pukui Elbert Hawaiian dictionary means “Native, indigenous, aborigine, genuine, true, real, actual; very, real, truly.” Kanaka Maoli as a term was created in the 1840s when the parliament of the Hawaiian Kingdom needed to draft laws, including with those dealing with nationality, directed solely to Native Hawaiians or those of “aboriginal

stock.” ‘Ōiwi as defined by the Pukui Elbert Hawaiian dictionary means “Native.” It is related to terms like kulāiwi meaning homeland and iwi meaning bone. Comes from the Proto-Polynesian word “kooiwi” meaning some of the same bones or ancestors.

Planes of Te Pō (Māori) (excerpt provided by Marsden, 2003, p. 17.)

Io, the Supreme God, who existed alone in the realm or void of Te Korekore. Io laid the essential foundations for the universe and planted the seed for potential being calling into being the night realms that progressed through various planes of Te Pō moving towards Te Ao

Te Pō-nui (the great night)

Te Pō-roa (the extensive night)

Te Pō-uriuri (the enveloping night)

Te Pō-kerekere (the intensive light)

Te Pō-tiwhatiwha (the night streaked with light)

Te Pō-haehaea (the night streaked with broad light)

Te Pō-tē-kitea (the night of unseeing)

Te Pō-tangotango (the night of hesitant exploration)

Te Pō-te-whāwhā (the night of groping)

Te Pō-namunamu ki Te Wheiao (the night inclined toward day)

Te Pō-tahuri-atu (the night that borders day)

Tohu (excerpt provided by Mitchell, 2021, p. 141.)

Tohu are described as signs that were imperative for economic success, health and political survival. Tohu could provide information on environmental conditions, tohu moana ‘ocean conditions’ indicating the quality of fishing and tohu rangi ‘sky conditions’ indicating temporal, meteorological and astronomical information. Tohu could also provide historical and political information, tohu whenua ‘landmarks’ could convey whakapapa or cultural information about the area and tohu rangatira ‘leadership qualities’ could indicate a person or group with political prowess. Lastly, tohu could provide information on health-related issues, tohu aituā indicating potential for widespread death, ill health or misfortune and tohu mate indicating the same but for individuals.

Appendix B

Ethics Approval

8 September 2021

Tania Ka'ai

Faculty of Design and Creative Technologies

Dear Tania

Re Ethics Application: **21/315 Decolonising the Coloniser: Indigenous Education Practices in Mainstream Teacher Education Programmes (TEPs) in Hawai'i and Aotearoa**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTECH).

Your ethics application has been approved for three years until 8 September 2024.

Non-Standard Conditions of Approval

1. It is unlikely that the participants will require counselling arising from this research. We suggest that the offer is removed from the Information Sheet and advise that AUT counselling is not available to participants overseas.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTECH before commencing your study.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTECH in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTECH prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTECH Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTECH Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard and that all the dates on the documents are updated.
8. AUTECH grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted and you need to meet all ethical, legal, public health, and locality obligations or requirements for the jurisdictions in which the research is being undertaken.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTECH Secretariat

Auckland University of Technology Ethics Committee

Cc: jworchel@gmail.com; rkaaimah@aut.ac.nz

Appendix C

Participant Information Sheet

Date Information Sheet Produced: November 1, 2021

Project Title

Decolonizing the Colonizer: Indigenous Education Practices in Mainstream Teacher Education Programs (TEPs) in Hawai‘i and Aotearoa

Lead Researcher:

Jessica Worchel, PhD Candidate, Te Ipukarea Research Institute, Auckland University of Technology (AUT)

Email: jworchel@gmail.com

Project Supervisor Contact Details:

Primary Supervisor: Professor Tania Ka‘ai, AUT, tania.kaai@aut.ac.nz

Secondary Supervisor: Hēmi Dale, Auckland University, hemi.dale@auckland.ac.nz

Cultural Advisor: Professor Keiki Kawai‘ai‘a, UH Hilo, keiki@hawaii.edu

An Invitation

Aloha and kia ora,

My name is Jessica Worchel, daughter of Frances Prevatt and Stephen Worchel. I live in Aotearoa, south of Tāmaki Makaurau (Auckland). I moved from my beloved home of Hawai‘i in 2018 after marrying my husband, Frank Bunce. I am a māmā to a beautiful and clever toddler, Tillie Mitakimahina, who currently attends Te Kōhanga Reo in Papakura, stepmother to five, and tūtū to six. I am currently pursuing a PhD at the Auckland University of Technology exploring how Indigenous education is being presented in mainstream Teacher Education Programs (TEPs) in Hawai‘i and Aotearoa and the role of non-Indigenous kumu/kaiako in decolonization and Indigenous processes. As part of this research, I am interviewing Indigenous leaders from Hawai‘i and Aotearoa who have spent their lives creating space for Indigenous education. This is where you come in. I am humbly requesting your participation to share your mo‘olelo/kōrero on your lifetime of work in Indigenous education.

What is the purpose of this research?

This research project is intent on identifying opportunities for TEPs in Hawai‘i and Aotearoa to further normalize and integrate Indigenous education in mainstream contexts, and to support mainstream kumu/kaiako to deconstruct Eurocentric worldviews and build a kahua/kapupapa in Indigenous knowledge systems (IK). Despite decades of advancement in the Indigenous education space, we are still confronted with a predominantly neo-colonial context for a‘o/ako where Indigenous education is viewed as a ‘side dish’ primarily for Indigenous students or as a ‘token’, but not as a kahua/kaupapa for all who reside in Hawai‘i and Aotearoa. The goal of this research is to provide critical guidance on how to accelerate the transformation of the education system to support Indigenous resurgence, thereby uplifting the mana of all keiki/tamariki, and to provide context and strategies for more effective collaboration between Indigenous and non-Indigenous kumu/kaiako. The study will explore:

- From a Hawaiian/Māori perspective:
 - How might Indigenous education be presented in mainstream TEPs?
 - What Indigenous processes can support mainstream TEPs to ground in Indigenous knowledge?
 - What role do non-Indigenous kumu/kaiako play in supporting Indigenous resurgence?
- How are mainstream TEPs in Hawai‘i and Aotearoa defining and engaging in decolonization and Indigenous processes?
- What tools are mainstream TEPs in Hawai‘i and Aotearoa providing educators to understand the impacts of colonization, engage with decolonization and Indigenous movements, and confront Euro-epistemological dominance and privilege?

How was I identified and why am I being invited to participate in this research?

With the support of my advisors, we selected participants from Hawai'i and Aotearoa who we felt had valuable insights related to the topic. You were identified as a leader and mentor in the Indigenous education space based on your long-standing personal and professional involvement. You are valued and respected for your 'ike/mātauranga and commitment to this hana/mahi, and we felt that your mo'olelo/kōrero has been, and will continue to be, of great benefit to the community.

How do I agree to participate in this research?

Your participation in this research is completely voluntary and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, you will be offered the option of having any data that is identifiable as belonging to you removed. However, once the findings have been produced, removal of your data may not be possible. If you agree to participate, please complete the attached consent form and return it to jworchel@gmail.com. If you have any questions or would like further clarification, I am happy to schedule a time to meet in person or over the phone to speak in more detail about the research and my intentions in conducting the research.

What will happen in this research?

If you agree to participate, we will set a time and place that works best and is most comfortable for you to hold a face-to-face, in-depth interview. If a face-to-face interview is not possible due to Covid-19 restrictions, an online video conference will be organised. Before the interview, you may request that I spend time in your community or read information that you feel is important. I want you to feel that I am fully prepared and have built the necessary relationships and knowledge in order to feel comfortable sharing your mo'olelo/kōrero.

For the interview, we will spend time reviewing the interview framework to ensure that you are comfortable with the questions and process and to create shared meaning before we begin the conversation. The interview will have guiding questions, but it is an opportunity for you to share your mo'olelo/kōrero, 'ike/mātauranga, and mana'o/huatau as you see fit. The interview will be recorded so that I may later transcribe it. If you are comfortable, I also request to take a few photos of you and/or the place or objects you feel help to share your mo'olelo/kōrero.

Following the interview, I will transcribe the conversation and share it with you for review to ensure that it accurately and appropriately captures your mo'olelo/kōrero. I will analyse all the interviews to identify themes and connections that can be used to develop an interview framework for the review of mainstream TEPs; phase 2 of the research study. The draft framework will be shared with you for your input and approval before being used.

Visual Image Guidelines

At the end of the interview, we can discuss if any of the ideas shared would be better represented in a visual form. This can include photographs of individuals who consent to have their photos taken or places or objects that can be publicly printed. It can also include employing a graphic designer to translate a concept into a visual graphic. If we agree to translate a concept into a graphic, I will work with a graphic designer following our interview. All images will be reviewed and approved by you before publication. Until the moment of publication, you can ask that the images not be used, shared, or distributed and request images to be destroyed, deleted, or returned.

How will my privacy be protected?

I intend to share findings from the study in public forums, through publications, or other relevant educational venues. This will be done with your knowledge. You can choose not to have your name or direct quotations used in public materials or presentations. If you do not want to be identified, your mo'olelo/kōrero will only be seen by me in the data analysis process to identify themes and connections for developing the interview framework for phase 2 of the research.

What are the discomforts and risks?

My greatest challenge is ensuring that you feel comfortable and can trust that the information you provide will be honored and respected. I recognise that I am not Kanaka 'Ōiwi or Māori and fully respect that you share only what you are comfortable sharing with someone who is not from your 'ohana/iwi/hapū. I intend to take extensive efforts to work with all participants in a collaborative manner to ensure that your mo'olelo/kōrero are not used in a way that you deem inappropriate. I acknowledge that the process may bring up challenging conversations or difficult memories for you as a participant. I am prepared to adapt the study to address these and provide any support needed. The

relationship we build between us and amongst the community in the process of this research is of the highest value to me. I ask for your guidance in ensuring that I am upholding this commitment.

How will these discomforts and risks be alleviated?

To support you in the process of sharing your mo‘olelo/kōrero, other participants may be asked to join in the interview. You may also select any location for the interview to help you feel most at ease (Covid-19 restrictions allowing). Following the interview, I will be available via phone, email, or in person to discuss the research at any point in the process. If you need additional support, AUT Health Counselling and Wellbeing is able to offer three, free sessions of confidential counselling support for adult participants in an AUT research project. These sessions are only available for issues that have arisen directly as a result of participation in the research and are not for other general counselling needs. To access these services, you will need to:

- Drop into our centres at WB219 or AS104 or phone 921 9992 City Campus or 921 9998 North Shore campus to make an appointment. Appointments for South Campus can be made by calling 921 9992. Let the receptionist know that you are a research participant and provide the title of my research and my name and contact details as given in this Information Sheet.

You can find out more information about AUT counsellors and counselling on <http://www.aut.ac.nz/being-a-student/current-postgraduates/your-health-and-wellbeing/counselling>.

What are the benefits?

It is my hope that this research benefits participants by continuing to advance and normalize Indigenous education. It is an opportunity to share your mo‘olelo/kōrero and celebrate the achievements that have occurred since the Cultural Renaissance period, while continuing to push for the decolonization and Indigenization of all education spaces. The intent is to build the capacity of non-Indigenous educators in supporting the decolonization and Indigenization process so that you have more time to focus on your own communities and spend less time being in spaces where you have to convince those that perpetuate neo-colonial systems of the value of Indigenous education.

For TEPs, this research intends to provide an opportunity for reflection on current practices around Indigenous education and decolonization in a safe and constructive space. TEPs will receive the findings from the research that they can use to support them in their efforts to embed Indigenous education more deeply in their programs, uphold their mission to serve as learning institutions that are responsive to the changing education environment, and respond to various mandates related to incorporating Indigenous education.

For the wider community, my intent is that this research advances the work to decolonise and Indigenize education spaces so that our keiki/tamariki can attend schools that support joyful, lifelong learning.

What are the costs of participating in this research?

The main cost is your time, which I recognise is of high value. The length of the interview will depend on how deep you want to go in answering the questions. You could move through it at an efficient pace and we could complete the process in 1-2 hours, or you may choose to extend the time or have multiple conversations. It will be up to you. In addition, I will also ask for your input to ensure that the products I produce are acceptable. This means spending time reading transcripts and responding to emails at the minimum, or actively engaging in discussions on how to utilize the interviews. You can choose to participate as much or as little as you would like. The bare minimum would be a 1-2 hour interview, time reading your transcript, and responding to various emails.

What opportunity do I have to consider this invitation?

I request that you respond to this email within 3 weeks of receiving it – 30 November, 2021. I am happy to meet in person (if possible) or via phone to answer any questions or discuss further before that time.

Will I receive feedback on the results of this research?

I will be providing summaries of the findings of the research throughout the process. As mentioned, I will not move forward on certain aspects until I receive your approval. I will also keep you informed of presentations that I hope to hold as the research progresses.

What compensation is available for injury or negligence?

In the unlikely event of a physical injury as a result of your participation in this study, rehabilitation and compensation for injury by accident may be available from the Accident Compensation

Corporation, providing the incident details satisfy the requirements of the law and the Corporation's regulations.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Professor Tania Ka'ai. Email: tania.kaai@aut.ac.nz. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, ethics@aut.ac.nz, (+649) 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference.

Approved by the Auckland University of Technology Ethics Committee on *8 September, 2021*, AUTECH Reference *21315*.



Image Copyright Release

Date: 16 September 2024

Dear Jessica Worchel,

I, Sarah Hikuroa, as creator of the twelve (12) wahakura images used to detail your *Three-Whiri Wahakura Metaphor and Methodology* for your PhD thesis, hereby grant you an unlimited non-exclusive license to include the above-mentioned commissioned works in a thesis deposited in the AUT University Repository, Tuwhera, and in any printed copies of your thesis. The aforementioned images may also be included in future publications and presentations, including for commercial use that are related to educational purposes. I request that the images be fully and correctly referenced by citing me, Sarah Hikuroa, as the image creator. In the instance that the images are used for commercial purposes that do not have an educational purpose, I request that we discuss each instance specifically and develop a separate copyright release.

Yours sincerely,

Sarah Hikuroa

Signature:

A handwritten signature in black ink, appearing to read 'Sarah Hikuroa', with a long horizontal flourish extending to the right.

Date: 04/10/2024