Te Whare Wānanga o Awanuiārangi

LAUA'E KE ALOHA: INDIGENOUS STUDENT SUCCESS

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Declaration

To the best of my knowledge and belief, this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

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Noekeonaonaokalehua-mamo Kapuni-Reynolds Kirby

September 5, 2024

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Abstract

At the Kahoʻiwai Center for Adult Teaching and Learning, student success is measured across a series of values that develop teacher disposition and set a foundation for success and achievement. The main thesis of this work argues that integrating ʻāina-centered pedagogy and Hawaiian cultural values fosters holistic student success and character development by enhancing personal growth, community responsibility, and educational achievement. Hana noʻeau as a methodology is an expression of cultural artistry that grounds research in reflection and consideration for the well-being of the students, research participants, and researcher. Research methods include moʻokiʻi (PhotoStory or Photovoice) and moʻolelo (Personal Interviews). Participant data is analyzed and captured through verse and poetry, highlighting the impact of seven values on their success as learners. These values are aloha (love), lōkahi (unity), kuleana (responsibility), kōkua (support), mahalo (gratitude), kūlia (to strive), and pono (prosperity). Research findings express the significance of culturally responsive teaching frameworks, honoring Indigenous epistemologies and offering a model for enhancing educational outcomes in educational communities. Findings are expressed through the contributions of each Kauhale value towards character development, ʻāina-centered education, and designing educational frameworks. This research contributes to educational and Indigenous academic fields and inspires and honors generations of learners to find their strengths through values, ʻāina, ʻohana, and community.

Keywords: ʻĀina, Teacher, Education, Native, Indigenous, Kānaka ʻŌiwi, Values, Moʻolelo, PhotoStory, character development, student success

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Figure 1

ʻOhe Kāpala #3: Mālama i kou kuleana[1]

 ʻOhe Kāpala is an art form of prints and designs for kapa. The designs often hold

significance to the stamper and tell a story all on their own. The process of telling a story and

reflection via ʻohe kāpala has been a tool used in Hawaiian educational settings. Each of the

four kukuna or rays in the ʻohe kāpala above represents critical support systems such as akua,

ʻāina, lāhui, and ʻohana. Akua represents the spiritual aspect of well-being. Investing in the time

to take care of your spirituality brings internal strength to character. ʻĀina represents our world,

that which nourishes, provides, and guides. Indigenous[2] people are interconnected and find

strength through ʻāina. Investing time in nature, under the stars and sun, or knee-deep in mud,

sand, soil, rivers, or lakes, nourishes and balances the body to obtain harmony. Lāhui represents

the community and social aspects of character. Taking the time necessary to care for any

commitment to the community will build and form relationships to support character. Finally,

ʻohana represents family. Engagement with ʻohana is the first step in learning to engage and be

responsible for each other. We have kuleana to care for our ʻohana, kūpuna, and future

generations. The kukuna will often lead you on a path with ups and downs, making the journey

difficult but continuously forging ahead and leading to success. Sometimes, you need to step

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[1] Take care of your responsibilities.

[2] Throughout this research, the words Native and Indigenous are used interchangeably. Native Hawaiian, Kānaka ʻŌiwi, and Kanaka Hawaiʻi are also used interchangeably.

back and realign the energies within a kukuna before you can move. Aligning and balancing your support systems, making time, and referring to these systems in times of need will strengthen an individual's resolve to succeed in any circumstance.

0.0 Welina Mai- Thesis Introduction and How to Read this Thesis

Mokuna ʻEkahi, Chapter One, serves as an embrace, a honi, and an introduction to myself, my ʻohana, and my kūpuna. This chapter opens with sharing my moʻokūʻauhau, exploring my family lineage and personal background. Together with ʻohana and kūpuna, we move into understanding the aim of research, background, and research significance. The chapter outlines the research methods and provides an overview of each chapter, including the moʻokūʻauhau of the research itself. A glossary of Hawaiian words is provided at the end of the thesis and should be utilized with the thesis to provide context and understanding of Hawaiian terms.

Each chapter of the thesis opens with a process identified in the hana noʻeau methodology, ʻohe kāpala or bamboo stamp, a corresponding Kauhale value, and a short vignette, poem, or reflection of my understanding of that value in my own life. The thesis should be read reflectively by taking the time to reflect on the elements discussed to fully grasp the interconnectedness of their meaning. Each ʻohe kāpala captures the imagery of each of the six Kauhale values of the Kahoʻiwai Center for Adult Teaching and Learning (Kahoʻiwai). Data participants identified a seventh value, lōkahi, that has been added as an ʻohe kāpala.

Each of the Kauhale values are coupled with a short vignette, poem, or personal reflection on my understanding of the value, providing insights into my world as a Kanaka ʻŌiwi researcher and as an educator in Kahoʻiwai. The thesis reads through each stage of the hana noʻeau methodology: hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau. Each stage

represents the process from introduction to mastery and mirrors the research process and the personal growth journey explored through the thesis.

The following values map will illuminate the interconnectedness and layered significance of the Kauhale values throughout these stages. This visual representation illustrates how each value serves to build upon each other from foundational to transformative processing. Aloha serves as a foundational value that sets the stage for success and opens opportunities to build upon personal relationships and transformative values. The values map organizes values to guide the reader in understanding the relationship and roles of the values in research and personal development.

Figure 2

Kauhale Values Mapping Diagram

Transformative Values **Kūlia and Pono**	Kūlia is a transformative value that inspires striving for excellence, blazing trails, and encouraging everyone to reach their fullest potential. Pono represents striving for balance as guided by ethical decisions, integrity, harmony, and justice for our honua.
Relationship Values **Lōkahi and Kōkua**	Lōkahi promotes unity, harmony, holistic wellness, and feelings of oneness that foster collaboration and interconnectedness with other kanaka and entities. Kōkua emphasizes mutual support, reciprocity, and considers the well-being of all.
Personal Development Value **Kuleana and Mahalo**	Kuleana inspire responsibility, accountability, and foster a sense of purpose and connection to the community and ʻāina. Mahalo sets the stage to acknowledge and honor supports that contribute to personal growth and success. These values prepare kanaka to build relationships and form pilina
Foundational Value **Aloha**	The foundational value of aloha serves as a safe foundation for cultural identity and exploration. This value prepares kanaka to seek reciprocation efforts to share aloha with others.

At Kahoʻiwai, the Kauhale values work with pedagogy to ground culture, values, and relationships with ʻāina and community, aiming to better serve Hawaiian educational settings. Over 200 Hawaiian-centered educators have graduated from Kahoʻiwai for Hawaiʻi's children. Kahoʻiwai kumu are grounded in Hawaiian values and ways of knowing, are student-focused-pedagogically sound teachers, are reflective practitioners, effective communicators, and knowledgeable in applying technology for learning (Kahoʻiwai, 2021). As a blended learning program, Kahoʻiwai has been able to support working educators through online teaching and encourage them to build pilina through ʻāina-centered camping engagements.

This thesis explores the impact of Kahoʻiwai pedagogies on student success and achievement within the Kahoʻiwai teacher education program. This research analyzes and documents how these culturally rooted teaching methods, especially ʻāina-centered approaches, contribute to holistic student development. The study also analyzes how the Kauhale values rubric fosters character development and how reflective practice through hana noʻeau enhances program development. The central research questions ask:

1) How do Kahoʻiwai pedagogies impact student success and achievement?

    a) How can ʻāina-centered pedagogy expand our understanding of kuleana?

    b) How can a values rubric be used in character development and building solid personal foundations?

    c) How can reflections via hana noʻeau be applied to program development and developing a framework for Native programs?

The study aims to capture the essence of learning and self-motivation as guided by ʻike kūpuna. This research will analyze academic success, wellness, personal growth, and a sense of responsibility among Kahoʻiwai teacher candidates, potentially informing other Indigenous

education programs. This investigation explores how integrating the concept of ʻāina into teaching practices enhances students' sense of responsibility towards their community and environment, using ʻāina as a source of knowledge and inspiration to deepen their connection to cultural heritage as kamaʻāina or kānaka ʻōiwi of this land.

As a Kanaka ʻŌiwi researcher, the use of ʻōlelo Hawaiʻi, our mother language, is shared throughout this dissertation because it enables me to express the complexity of Hawaiian worldviews through ʻōlelo. A glossary of single Hawaiian words is provided at the end of the thesis. Proverbs, chants, and other sentences in ʻōlelo Hawaiʻi are explained directly in the text or indirectly as an accompanying footnote. Unless otherwise indicated or referenced, translations of ʻōlelo Hawaiʻi text are my own. The use of ʻōlelo Hawaiʻi in the writing reflects a strong internal connection I felt throughout the writing process. In addition, the words of Kānaka ʻŌiwi, Indigenous, Native, and other people are capitalized to express a reverence for all kānaka and the deeper meanings behind their names (Younging, 2018). This is my attempt to express care, to rise up, and to seed literature within our own moʻolelo.

ʻOhe kāpala opens this chapter by sharing moʻolelo and illustrating how the central values of akua, ʻāina, lāhui, and ʻohana are central to our educational pedagogy. This pedagogy reflects personal growth and inspires others to do the same. The following excerpt from an 1875 article in the Hawaiian newspaper, Ka Lahui Hawaii, highlights the responsibility we have as a lāhui to our ʻāina and kānaka:

> E mahi! E pelu i na kuli, a e ulaa i ka aina, a e lu aku i na hua i pomaikai ai kakou a momona hou o Hawaii! E lawe a malama i kou kuleana, mai hookaulua [*sic*], no ka mea, he au ko ka manawa, aole oia e kali ana nou, aole no kakou a pau; a nolaila, ano! (Paleka, 1875, p. 2)

In my interpretation, this translates to:

> Let's cultivate! Bend the knees, uproot the land, sow the seeds so that we may all benefit
>
> from the new richness of Hawai'i! Undertake and take care of your responsibilities. Do
>
> not hesitate, as there is only so much time; it will not wait for you or us, so do it now!

Although this announcement was written nearly 150 years ago, the message resonates with my

current generation. Let us rise! Let us uproot our comforts and sow the seeds of knowledge so we

may all benefit from the lōkahi of reconnecting with akua 'āina, lāhui, and 'ohana. In the next

section, I will discuss how these values relate to my life and experiences. Hui, e welina mai[3],

come inside, take off your shoes, and let me introduce you to my 'ohana.

1.0 Ho'olauna- An Introduction Through Mo'okū'auhau

He lālā au no nā kumu Reynolds, Phillips, Williams, Holoubeck, More, Kapuni, Nahale,

Ioane, Kaleopaa, Akui, Kanaka'ole, Ohia, Kaluna, a 'oi loa aku. I am a branch of these family

trees. My 'ohana comes from all corners of the world, from the East to the West, from the North

to the South. We traversed Europe, Southeast Asia, and across the Pacific and Atlantic Oceans.

Mo'okū'auhau no ka 'ohana Kapuni-Reynolds a me Kirby[4]

'O Herman Lester Reynolds he kāne no Lynchburg, Virginia.

'O Ester Jane Holoubeck he wahine no Odessa, Nebraska.

Noho pū lāua a hānau 'ia 'o Garry Lester Reynolds he kāne no Lynchburg, Virginia.

'O John Kaleialii Kapuni Jr. he kāne no Kahalu'u, Hawai'i.

'O Noelani Audene Kaleoaloha Ioane, he wahine no Hilo, Hawai'i.

Noho pū lāua a hānau 'ia 'o Johnette Keonaona Toylen Kapuni, he wahine no Hilo, Hawai'i.

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[3] A greeting of affection, an invitation to join me on the journey.
[4] Genealogy for the Kapuni-Reynolds and Kirby families.

Figure 3

My Kūpuna From Left to Right: John, Noelani, Herman, and Ester Jane

Noho ʻo Garry Lester Reynolds, he kāne iā Johnette Keonaona Toylen Kapuni, he wahine.

A hānau ʻia ʻo Noekeonaonaokalehua-mamo, he wahine, ka hiapo.

Hānau ʻia ʻo Ekekekelakini, he wahine, ka lua.

Hānau ʻia ʻo Kealiʻiokekai, he kāne, ke kolu.

Hānau ʻia ʻo HalenakekanakalawaiʻaoMiloliʻi, he kāne, ka muliloa.

Noho ʻo Noekeonaonaokalehua-mamo, he wahine iā Michael, he kāne.

A hānai ʻia ʻo Nicholas, he kāne, ka hiapo.

Hānai ʻia ʻo Aiden, he kāne, ka lua.

Hānau ʻia ʻo Kanoeuweuehu, he kāne, ke kolu.

Hānau ʻia ʻo Keohoneakakane, he wahine, ka muliloa.

ʻO kēia koʻu ʻohana, ʻo kēia ke kumu, ke kākoʻo, ka ikaika, a me ke aloha.

This is my ʻohana. These are my reasons, support, strength, and love. As a daughter, student, mother, kumu, and wife, my past, present, and future ʻohana are my strength and motivation in my journey. My mother drove us to school an hour from Volcano to Keaukaha for thirty years to learn and attend Kaiapuni and Hawaiian-focused charter schools. She was heavily involved as a makua, volunteered her time to fundraise and ʻoki and tūkō[5] (Yong, 2012) for all our Hawaiian children's books. She invested in us, led by example, and involved us in extracurricular activities, sports, and anything that would strengthen our intuition, patience, and sense of responsibility. As children, we woke up with the sun to go to school and returned after the sun had set, but she continued to find time to bake bread and have home-cooked meals on the table. My mother is my strength. I grew up thinking I could do anything I set my mind to, and my responsibilities came before anything of leisure.

My mother set the following rules for me on my first trip away from home. On this trip, I was invited to be a student ambassador and speak about my experiences as a Hawaiian Immersion middle school student.

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[5] Cut and paste

Figure 4

A Letter from My Mother

> Na lula a māmā :
>
> 1— Listen to Kumu Kamana at all times
> 2— Respect anyone older than yourself
> 3— Be helpful but within distance
> 4— Use extra careful judgement when deciding what you should/or should not do — Be akamai! Think about the consequences.
> 5— Remember the people you meet and please show proper courtesy when meeting anyone (new) for this initial meeting is their first impression of you & the Kula Waena.
> 6— Lastly but most important: You represent generations of the Karaka'ole 'ohana, the Loane 'ohana, the Akui 'ohana, the Nahale (Kona) and the Kapuni 'ohana. But especially the Kapuni/Reynolds 'ohana. Carry that knowledge & that dignity with you at all times, make your family proud. (as we already are).
>
> Malama pono, a hui hou,
> Māmā

To this day, I still follow these rules:

1) Listen to your kumu.

2) Respect your elders.

3) Be helpful.

4) Use extra care and judgment - be akamai.

5) Remember to show proper courtesy and respect.

6) As a representative of your 'ohana, behave and serve with dignity.

These rules have allowed me to listen, pay attention, and observe what is happening around me. They have reminded me to take a step back and consider my actions. They have encouraged me to embrace and be the change while firmly anchoring and holding on to my foundations. Finally, they have served to ground me, to be proactive versus reactive, to be

supportive versus reluctant, to be positive versus negative, and to strive for the needs of my community while trying to maintain harmony and balance. I desire to find ways to empower Kānaka to reflect upon their values and find strength and success through the wisdom of their kūpuna.

I grew up in Hawaiʻi, from the shores of Keaukaha to the misty forests of ʻŌlaʻa. My waters are the Moanianilehua, Noelani, Līhau, and Kēhau rains of ʻŌlaʻa and the ʻAʻalahonua and Kanilehua rains of Hilo. I grew up sleeping in pitch-black nights, playing volleyball by the light of the moon with my sister, and lying under the sun listening to birds and watching clouds roll by. My parents raised me in ʻŌlaʻa, but we spent nearly every day visiting and caring for our kūpuna in Keaukaha, about an hour drive away.

My father grew up in Nebraska on a homestead where they raised their own animals, grew their own vegetables, and preserved food. On a wayward vacation, he found himself lost in Miloliʻi. Miloliʻi is known as the last fishing village in Hawaiʻi. At the time, he met Francis Halena and the Kahele ʻohana, who taught him how to fish and care for ʻāina and the community. My kūpuna on my mother's side were wary of having a Haole son-in-law, but he won them over with his respect and understanding of Hawaiian ways. A good part of my parent's courtship was driving around town distributing free fish to my mother's side of the family, thus securing the ʻohana approval for marriage.

My maternal grandfather was a tour guide and bus driver, while my grandmother was a homemaker, raising five children, caring for her plants, and dabbling in hana noʻeau. My ʻohana fished, made their lāʻau lapaʻau, or Hawaiian medicines, and prepared Hawaiian foods well. I grew up in a safe environment where I learned the importance of responsibility and saw hard

work and values demonstrated as lived action. Combined with my education at a Hawaiian Immersion school, these experiences shaped the values I hold today.

Figure 5

My Mākua: Gary and Keonaona at their wedding at Uēkahuna, Kīlauea, Hawaiʻi

I am a second-generation Hawaiian Renaissance baby; I have witnessed and experienced the struggle and triumphs of my ancestors and community in revitalizing our language and culture. My grandfather was scolded and beaten for using ʻōlelo Hawaiʻi; my grandmother never learned to speak yet cherished the language of her grandmother. My mother grew up with a mindset that success was measured by how much money you could make and pursued a career in tourism. However, during the Hawaiian language revitalization movement, she jumped at the opportunity to do better for her babies. Her sacrifices allowed me to grow up honoring the struggles and tribulations of my kūpuna, overcoming my challenges in both worlds yet moving forward for the perpetuation of language and culture for future generations.

As a haumāna of Hawaiian pedagogy, ʻike kūpuna has prepared me to succeed in every aspect of life. At Ke Kula Kaiapuni o Keaukaha[6], Nāwahīokalaniʻōpuʻu, and the University of Hawaiʻi at Hilo, Hawaiian epistemology grounded my educational experiences. Teachers taught through Hawaiian epistemology by reflecting on values and kuleana, building relationships with the ʻāina, and engaging with ʻāina, moʻolelo, and community throughout the learning process.

I vividly remember knowing from a young age that I was going to be a teacher. I loved teaching and helping others learn. In Kindergarten, I was mesmerized by Kupuna Whitney, one of the kupuna who visited our school to teach us hana noʻeau and Hawaiian studies. I remember her arriving in a muʻumuʻu and lauhala hat and how I would sit beside her and watch her hands skillfully craft hana noʻeau. She spoke to us in Hawaiian, explaining each step of the process: gathering materials, stripping the leaves to prepare the nīʻau, braiding them together, and creating a loop at the more flexible ends. She then demonstrated how to stuff the pulu niu with cotton or scraps to form a ball and then tied the ball to the end of the opposite end of the loop. Afterward, she let us practice making our own palaʻie (Krauss, 1993), modeled how to catch the ball in the loop, and let us work to master getting the ball into the loop. Growing up, I would practice making palaʻie and naturally navigated towards learning and making other crafts such as ʻohe kāpala.

ʻOhe kāpala has played a significant role in my education as it was frequently used as a hana noʻeau that reflected learning, capturing the importance of the work through imagery, and later stamped onto a kīhei, marking the completion of the program, course, or event. In elementary school, we would carve designs on foam or stamp with other materials to make kīhei. I first remember engaging with ʻohe kāpala as a 6th grader at the Nā Pua Noʻeau Summer

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[6] Keaukaha Immersion School

Institute. We sat at Onekahakaha Beach Park, where they asked us to draw and carve symbols that made us happy. The kumu modeled and repeated each step and walked around checking our work before we were allowed to move on to the next. I was impatient and carved off a large chunk of my ʻohe, ruining the whole design, and had to start over from scratch. I made many mistakes but eventually had something that resembled the shapes I was looking for, so I proudly jumped on to the next step of printing. In high school, ʻohe kāpala was used as a reflective art form that transformed my relationship between hana noʻeau and learning. By the end of my senior year, I had accumulated three major designs that are now tattooed along my ʻiwikuamoʻo.

As an educator, I continued to include ʻohe kāpala as reflective pedagogy in my teaching as a high school teacher. Often, the activity in math is used to describe repetitive patterns, angles, lines, shapes, formulas, and operations. As a science activity, learning how to make dyes from various plants and how salt, lye, and vinegar affect the stability and color of each dye for printing. As a reflective art form, ʻohe kāpala and its processes can be used in nearly every content area in some way, shape, or form. I have taught ʻohe kāpala from preschoolers to adults and now use it within Kahoʻiwai as reflective pedagogy to capture the journey of our kumu as they progress through the program.

This thesis opens with my moʻokūʻauhau, both in terms of my familiar genealogy and educational genealogy, because it evidences my ʻohana's lifelong commitment to Hawaiian education. Moʻokūʻauhau sets the foundation of my values and the development of kuleana through hana noʻeau in my role as a student, educator, mother, and researcher. My position as a researcher is to honor my kūpuna's resilience while focusing on the growth of future generations. ʻIke kūpuna grounds me in the values of aloha, lōkahi, kuleana, kōkua, mahalo, kūlia, and pono. These values shape my personal and professional life and inform my research approach, ensuring

it remains culturally relevant and respectful. I strive to honor the legacy of my ancestors by contributing to the growth and resilience of future generations through education. I honor my mother for her can-do, get-it-done attitude and for teaching me humility and the importance of having a lāhui loving attitude as perpetuated through education.

1.1 Background to the Study

My research attempts to identify critical factors for building strength and resilience in educational achievement through cultural pedagogies guided by ʻike kūpuna. In doing so, this research identifies and analyzes the impact of Hawaiian culture-based pedagogy on student success and achievement in Kahoʻiwai. Kahoʻiwai culture-based pedagogy includes the use of ʻāina-centered pedagogy, reflections via the Kauhale values rubric, moʻolelo, and hana noʻeau. Other pedagogies include engaging with the community and kūpuna and mentoring to support teachers as they progress through the program.

Throughout my time in Kahoʻiwai, I have seen the growth of students as they progress through the program and wondered if the pedagogies of ʻāina-centered education and reflection via Kauhale values played a role in their personal success and achievements throughout their academic and professional careers. Although we can measure student success through graduation and completion rates, success through character development has not been measured. I argue that students who engage with Kahoʻiwai pedagogies can build solid personal foundations to tackle any obstacle in life and career. Student success and achievement allow students to navigate and grow through all bodies of knowledge. Students can traverse the currents, navigate through obstacles, adjust to changes, and eventually sail home enriched with a new wealth of knowledge.

Kahoʻiwai was designed to increase the availability of Native Hawaiian education for Native Hawaiian children. *Kō Mākou Mau Moʻolelo: Native Hawaiian Students in a Teacher*

Program is the dissertation of Dr. Kerri Ann Hewett (1998). Her research indicates a need for culturally relevant teacher education, supportive networks and mentorships, community and ʻohana involvement, and field-based and cohort programs. These indicators are value-aligned and holistic to the well-being of both the teacher and the student. Based on Dr. Hewett's recommendations, a culturally relevant and values-aligned teacher preparation program was born to honor traditional approaches of ancestral knowledge and practice in teacher education.

A culturally relevant teacher education program should integrate Native Hawaiian values, culture, and language into the curriculum to make education more relevant and engaging for Native Hawaiian students. This design involves understanding the central role of culture in education and providing courses that incorporate Postcolonial theory and culturally relevant content (Behrendt, 2019; Chang, 2019; Fraser, 2019; Hewett, 1998). Learning to apply cultural teaching pertinent to education allows Native Hawaiian values and culture to live in today's context, particularly in a world where Western theory, ideas, and language are prevalent and constant in the world of Native Hawaiian students (Fraser, 2019; Hewett, 1998).

Supportive networks and mentorship allow for Kānaka ʻŌiwi values and culture to permeate through the school community at all levels (Archibald, 2008; Hewett, 1998; Kitchen & Hodson, 2013; Van Gelderen, 2017). Supportive networks surrounding teachers provide the funds, administration, advocacy, and support necessary to teach culturally relevant curriculum. Supportive administrators can argue for the needs of Hawaiʻi's students and give support to foster ʻāina-centered learning and field-based educational experiences.

Establishing a solid network of support at all levels, acknowledging and valuing cultural differences, and believing in the potential of all students is crucial. Support systems should include Hawaiian faculty, community members, and kūpuna to serve as role models and bridge

the relationship between academics, community, and ʻohana (Archibald & La Rochelle, 2017; Manitowabi, 2022; Sabzalian et al., 2023). Community and ʻohana are integral pieces to maintaining lōkahi in kānaka wellbeing and reclaiming pilina to ʻāina. Teachers and administrators hold a responsibility to teach students through ʻāina, community, and ʻohana. Likewise, ʻohana and community are responsible for nurturing and providing for the student, which leads to success in education.

ʻĀina-centered and cohort-based programs for teachers allow teachers to build relationships and networks of support. ʻĀina-centered experiences bring teachers to the communities they serve and help them be inspired to engage in teaching and learning through ʻāina and community (Cajete, 1994; Kanaʻiaupuni & Malone, 2006; Ledward, 2019; Maunakea, 2021). Exposure to these spaces allows teachers to reconnect with the community, build relationships with community leaders, and invite them into the classroom. Implementing cohorts enhances the learning experience by providing real-world practice and fostering a sense of community amongst teachers. Cohorts foster relationships amongst shared experiences and allow teachers to grow, teach, and support each other on their educational journey (Archibald & La Rochelle, 2017; Fraser, 2019; Hewett, 1998; Wilson & Kawaiʻaeʻa, 2017).

The research focuses on Hawaiian pedagogies found within Kahoʻiwai and how they aid in building success and achievement for our teacher candidates. At Kahoʻiwai, it is intentional for kumu who practice cultural pedagogies to return the waters of knowledge to their students and through their communities. Over the past ten years, Kahoʻiwai has graduated over 200 kumu to teach in Hawaiʻi. Our mission is to empower post-secondary students through hybrid educational experiences grounded in Hawaiian knowledge and values. We claim the following:

1. Teachers knowledgeable in Hawaiian values and ways of knowing and who are responsive to multicultural student needs.

2. Reflective practitioners are committed to professionalism, ethical behavior, and lifelong learning.

3. Student-focused, pedagogically sound teachers who can implement a range of teaching, learning, and assessment strategies.

4. Educated teachers who apply technology for learning.

5. Effective communicators who build relationships. (Kahoʻiwai, 2021).

Having worked at Kahoʻiwai over the last decade, I often hear the inspiring stories and melodies of mahalo from student teachers who share with the program. Students share that they do not visit enough culturally significant places; they haven't been to a loʻi kalo, and they do not know the stories of where they come from. Although many of our students are Hawaiian, many of them expressed that they did not feel Hawaiian enough until going through Kahoʻiwai. We hear their praises after every residential, read their realities and successes in the Kauhale values rubrics, and listen through thankful tears at graduation. Research conducted on Kahoʻiwai's values development as they impact student success and achievement can improve Kahoʻiwai frameworks and possibly support structures of success in other Native programs.

The creation of ʻohe kāpala has been standard practice since the Kahoʻiwai teacher education program began. In the last ten years, it has captured reflection and progress during a student teacher's journey through the program. Student teachers create an ʻohe kāpala to symbolize their journey within Kahoʻiwai. Each cohort completes every step of the process over five residential weekends. Student teachers might also participate in hana noʻeau activities

related to lei making, kīhei printing, and lupe building. These other hana noʻeau are inconsistent across cohorts but model the same reflective art processes.

Students spend the first term learning mele and oli, getting to know the program, and practicing reflecting on actions and thoughts through the Kauhale values. The second term is spent gathering materials and preparing the kīhei to be hemmed and dye material collected. Traditionally, ʻŌlena or Turmeric has been used to dye the kīhei. However, students have a choice over the dye they choose to use. The Kamole cohort choose to use the dirt of their prospective ʻāina to dye their kīhei. The third term is reserved for dyeing and drying the kīhei. Finally, the fourth term is reserved for carving the ʻohe kāpala and printing the design onto the kīhei. Occasionally, this might overflow into the fifth term and is accompanied by lei-making and ceremonial practice.

The ʻohe kāpala and hana noʻeau process is deliberative and captures the critical milestones that each candidate may have in their journey throughout Kahoʻiwai. The student teachers can reflect, share their thoughts and learning with others, and capture the highlights through their designs. The essential idea behind the project is the ability to constantly reflect on one's actions and choices, evaluate change, identify growth, be satisfied with efforts, and be open to critique. However, most importantly, it allows students to say, "This is enough for now." Each journey is unique, and satisfaction with our own progress is deeply personal. We should not feel the need to measure our happiness against others, as fulfillment comes from recognizing our own milestones without the external pressures of society dictating contentment.

The kīhei is printed with the ʻohe kāpala design to share their educational journey through art and to mark the completion of their Kahoʻiwai journey. The kīhei are then worn as a symbol of graduation to honor and celebrate their Kahoʻiwai student journey. In the kākua kīhei

ceremony, the kīhei are draped and tied over their shoulders by ʻohana or by Kahoʻiwai team to begin the celebration of their success. While faculty and staff chant, families come forward to tie the kīhei on their left shoulder and offer leis of congratulations and aloha. The kīhei they wear embodies their trials and tribulations, joys, highlights, challenges, and everything that motivated them to do well and succeed in the program. Early on, student teachers honor the energy and mana they invest in their kīhei, knowing that it will continue to surround and uplift them whenever they wear it again.

Figure 6

A Completed Kīhei Prepared for the Kākua Kīhei Ceremony

Kahoʻiwai continues the practice of ʻohe kāpala and kīhei, and to serve its mission of empowering post-secondary students by offering hybrid educational experiences grounded in Hawaiian knowledges and values. As a researcher, I hope to add to the field of Indigenous academic and education research to investigate the connection between values and cultural-based pedagogy and student success and achievement in teacher education. This research honors past researchers' and research participants' contributions to empower and build resilience for our Indigenous communities.

1.2 Significance

The proposed research is significant as it addresses the critical need for character development and student achievement with Native scholarship. Character development has been extensively studied in Western contexts (Bai & Balinas, 2024; Carr, 2017; Healea, 2006; Vessels & Huitt, 2005), but there is limited research on how these principles apply to Native education systems. This literature gap underscores the proposed study's importance, which aims to develop a Native framework for student success grounded in community and ʻāina-centered notions.

One of the primary contributions of this research is the development of the hana noʻeau methodology as a research framework and as a framework used to assess teacher learning in Indigenous epistemology. The use of the hana noʻeau methodology is personal and innovative. This methodology employs traditional Hawaiian practices of creating art by, in this example, creating ʻohe kāpala or bamboo stamping as a metaphor for learning and self-reflection. This methodology captures the holistic growth of students as they progress through their educational journey. This approach honors traditional knowledge and provides a culturally relevant framework for assessing student success. The hana noʻeau framework can be applied to all settings and can serve as a foundational piece of guidance when designing and developing

cultural and educational processes. Student success can be measured using Native values and can lead to models for promoting wellness, growth, and achievement through community. As a model, Kahoʻiwai has successfully empowered and graduated Native teachers to teach Hawaiʻi's children. I hope to capture this success for other Indigenous communities.

Embracing Indigenous methodologies serves to guide and anchor the research in Indigenous practices. This methodology uses metaphors to process and narrate stories central to Kānaka ʻŌiwi culture. Previous research has shown that metaphors in weaving, talk story, moʻolelo, and mele are effective in Indigenous education and research (Archibald, 2008; Bacham, 2008; Humphrey et al., 2023; Kovach, 2010; Rogers, 2019; Smith, 2019). By incorporating these metaphors, the research aims to create a robust framework for evaluating and promoting student success in Indigenous communities.

This research is poised to significantly enhance student success and achievement in Native communities by measuring success through Native values and views. Developing a values rubric specific to Kahoʻiwai has allowed for a more nuanced and culturally relevant assessment of student progress. This approach shifts the focus from traditional success metrics to a broader understanding of wellness, growth, and achievement deeply embedded in practice.

Indigenous teacher education programs often emphasize holistic notions and ʻāina-centered approaches to education (Archibald & La Rochelle, 2017; Carpluk, 2016; Van Gelderen, 2017). These programs understand the importance of building relationships with the community and connecting to ʻāina. Research has shown that these approaches foster trust, collaboration, and support within Native communities. However, there was limited literature on Indigenous values directly impacting student success and achievement (Moon & Berger, 2016). This research will fill the gap by evaluating how character development can be adapted and

applied within Indigenous teacher education programs. The broader implications of this research extend beyond Kahoʻiwai, impacting other Indigenous programs and various grade levels. By developing and validating Indigenous methodologies for education and research, they are creating a model that can be adapted and applied in educational settings worldwide. This framework can serve as a tool for creating new academic programs or evaluating existing practices, ensuring that they are grounded in the values and traditions of the communities they serve.

This research has the potential for transformative impact by integrating traditional knowledge and practices into modern educational frameworks. It supports the decolonization of education and promotes culturally relevant pedagogies. Not only does this research benefit Native students and teachers, but it also enriches the broader discourse on the importance of cultural heritage and Indigenous knowledge in education. Additionally, it can serve as a model for capturing growth and building resilience throughout the educational journey.

The significance of this research is that it has the potential to bridge gaps in the literature, enhance Indigenous education frameworks, and promote student success through cultural methodologies. This research aims to leverage traditional Hawaiian practices and values to develop a robust framework that can improve educational outcomes for Native students and provide a model for other Indigenous communities worldwide.

1.3 Overview of Methods

The research employs the hana noʻeau methodology by focusing on ʻohe kāpala as an art form. This methodology is inherently reflective, emphasizing Indigenous and Hawaiian practices and philosophies. Each stage corresponds to different phases of the research process; the stages are primarily consecutive but open to change and adaptation as we move through the research

process. The methods employed in this research include reflective methods such as moʻokiʻi, personal interviews, and Kauhale values rubrics. Other research methods include processing through literature reviews using an Indigenous lens and employing reflections via art and music for data analysis. This study uses a mixture of methods to answer the research questions. It models the holistic pedagogies practiced in this study, centered around cultural pedagogies and growing through reflection.

1.4 Thesis Overview

This thesis is modeled after the main sections found in the hana noʻeau methodology of Chapter Two. The hana noʻeau methodology describes learning through action, starting with hoʻolauna, a stage focused on introductions and building relationships. This phase involves becoming acquainted with the material and preparing for the educational journey at Kahoʻiwai. The hoʻomākaukau stage prepares the student to analyze if this is the right time for their educational journey through reflection. Hoʻomākaukau prepares teachers for the journey by setting foundational knowledge and opportunities to build connections with each other. At the mākaukau stage, students actively acknowledge their readiness to participate in the journey and commit to their learning. The hana stage is the work stage, where they spend time applying new knowledge to teaching and continuously improving practice through the application. Finally, the noʻeau stage is a level of mastery where they have achieved their goals, can teach others, and share knowledge with others. Noʻeau is a stage that should be celebrated and shared with ʻohana and the community.

The research mirrors the ideas of hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau in its research chapters. Chapter One: Hoʻolauna introduces the study, the researcher, and its significance. Chapter Two: Hoʻomākaukau describes the methodology and methods and details

the preparation for the research. Chapters Three and Four: Mākaukau describes a second preparation stage through literature reviews. Chapter Five: Hana describes the work taken to collect and analyze data through the voices of research participants. Chapters Six and Seven: Noʻeau describes the findings and recommendations of the research. The following provides a summary of each chapter.

Mokuna ʻekahi begins by acknowledging my ancestors and how they guided me to live proactively for the lāhui. Listening to kūpuna and serving with dignity guides my work as a Kanaka ʻŌiwi, teacher, mother, and community member. We encounter far less static when we process actions through what would be best for the community and ʻāina. The chapter continues to explore my background as a researcher, background on the Kahoʻiwai Center for Adult Teaching and Learning, research significance, and a summary of the thesis.

Mokuna ʻelua explores hana noʻeau methodology as expressed through ʻohe kāpala. The methodology chapter outlines the use of ʻohe kāpala within the Kahoʻiwai program, emphasizing reflective practices and cultural engagement. It details how these methodologies guide research through five stages of hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau. Each stage represents different aspects of preparation, execution, and mastery in art and research. The chapter also discusses Kānaka ʻŌiwi methodologies, highlighting their basis in Native Hawaiian practices and ancestral knowledge. Research methods include moʻokiʻi, personal interviews, and reflections via the Kauhale values rubric, aiming to capture participant experiences and values in a culturally resonating manner.

Mokuna ʻekolu explores the literature review of cultural and educational foundations across Indigenous Teacher Preparation Programs (ITPP). The chapter examines the history and methodologies of Kahoʻiwai and reviews pedagogies and values found across teacher education

programs in Aotearoa, Australia, and North America. Pedagogies include ʻāina-centered, community relationships, storytelling, and engagement with kūpuna. This chapter highlights Indigenous education's holistic and reflective nature, underscoring the importance of cultural relevance, community involvement, and elder guidance in fostering successful educational outcomes for Indigenous students and teachers.

Mokuna ʻeha reviews the literature surrounding the roles of ʻāina in education and identity, emphasizing its multifaceted significance as a source of nourishment, identity, and well-being. The chapter discusses ʻāina based education as a holistic approach that integrates cultural, spiritual, and community elements, providing a foundation for teaching that promotes resilience, cultural identity, and community well-being. ʻĀina is a nurturing mākuahine, a wise kūpuna, and a leader who advocates for self-determination and social justice. Through various educational practices, including stewardship and cultural rituals, kānaka strengthen their connection to ʻāina, fostering a sense of responsibility and community. The literature highlights the importance of engaging with ʻāina to enhance physical and spiritual health, cultural identity, and social justice. ʻĀina is transformative, holds mana, provides strength, and serves to connect the entirety of lāhui.

Mokuna ʻelima analyzes data through haku mele and hana noʻeau as reflective tools. Each chapter begins with an ʻohe kāpala created to summarize my understanding and connection to each of the six Kauhale values of Kahoʻiwai and one lōkahi value added by the participants. Chapter Five analyzes data through haku mele as collected through data from the moʻokiʻi and personal interviews. The chapter is structured around seven core values of aloha, lōkahi, kuleana, kōkua, mahalo, kūlia, and pono as identified by research participants. Each section begins with a mele reflecting on the values, followed by analysis and direct participant quotes. The study

reveals how these values resonate with student success, community building, and cultural engagement. Participants shared experiences of working together, engaging with ʻāina, and building relationships to foster personal and professional growth. This analysis illustrates the impact of culturally grounded education on their development as Kahoʻiwai teachers.

Mokuna ʻeono describes the transformative impact of Hawaiian culture-based pedagogy on student success in Kahoʻiwai. The chapter, grounded in cultural and educational frameworks such as ʻāina-centered learning, values-based education, and the hana noʻeau methodology, explores how these practices shape the professional and personal development of Kahoʻiwai alumni. Through reflections and data analysis, the key themes illustrate integrating cultural values into education, fostering student resilience, strength, and leadership. These values, woven into Kahoʻiwaiʻs pedagogical practices, contribute to a culturally responsive educational model that connects students to their heritage and supports their academic and professional achievements.

Mokuna ʻehiku summarizes the research findings and offers recommendations. The chapter integrates the reflections from the earlier research, emphasizing the importance of hana noʻeau as both a methodological and philosophical framework. Key findings include the impact of Kahoʻiwai pedagogies on student success, the role ʻāina-centered education plays in encouraging kuleana, and the significance the Kauhale values have on developing personal growth. This chapter also acknowledges the limitations of research, provides recommendations for future studies, and suggestions for educational policy and program development.

1.5 Chapter Summary

Mokuna ʻekahi begins with the ʻohe kāpala design capturing the imagery of mālama i kou kuleana as related to akua, ʻāina, lāhui, and ʻohana. Moʻokūʻauhau of my family and of my

research emphasizes the interconnectedness of kuleana and the transfer of knowledge through ʻike kūpuna. The opening quote, "mālama i kou kuleana," underscores the importance of taking care of kuleana to honor kūpuna and serve with dignity. I include my ʻohana lineage to acknowledge that my strength and success are not my own but are lent to me through kūpuna to help guide future generations. My mother instilled in me a sense of duty, hard work, and resilience to overcome obstacles and set the stage for success. These early lessons set the foundational values I hold today, including respect for elders, helpfulness, and the importance of representing my ʻohana with dignity.

My research explores the impact of Hawaiian culture-based pedagogy on student success and achievement within the Kahoʻiwai and its implications to inform other Indigenous programs on character development and ʻāina engagement. Research significance includes bridging gaps in the literature, developing frameworks for student success, and highlighting the transformative potential of integrating traditional knowledge and practices to decolonize education and prompt culturally relevant pedagogies.

Chapter One sets the stage for the research by providing a detailed background of my personal and educational journey as guided by ʻike kūpuna. The objectives, significance of the study, and methodological framework follow. ʻĀina, cultural heritage, community, and values throughout the chapter are indicators of success and resilience. This chapter establishes the foundational context for the study, weaving together personal narrative, cultural values, and academic inquiry to frame the research questions and methodologies as guided by reflection and ʻike kūpuna.

In the next chapter, mokuna ʻelua, I explore hana noʻeau as a Kānaka ʻŌiwi research framework utilizing the momentum of creation from hoʻolauna to the mastery of art at noʻeau.

Mokuna ʻelua opens with the Kauhale value of kōkua, emphasizing the reciprocal nature of Indigenous research methodologies. The chapter continues to describe the purpose of ʻohe kāpala, hana noʻeau as methodology, and touches on Indigenous and Kānaka ʻŌiwi methodology in research. As a Kānaka ʻŌiwi researcher, hana noʻeau methodology is personal, reflective, and embodies the Kauhale values throughout the research process.

The research approach centers on moʻokiʻi as a participatory tool, integrating photography, journaling, and group talk story sessions. Personal interviews capture the lived moʻolelo on Kahoʻiwai's impact on student success. The Kauhale values rubric serves as a participation and research guideline, guiding behavior, decision-making, and reflective practice. Haku mele and hana noʻeau lens analyze data through poetry and verse. Utilizing mele helps to capture the lived experiences of Kahoʻiwai alumni through their journey in teacher education. Likewise, values will help express a shared understanding of values throughout this research journey.

Mokuna ʻElua: Hana Noʻeau Methodology

Figure 7

ʻOhe kāpala #4: Kōkua aku, kōkua mai, pēlā ihola ka nohona ʻohana[7]

  The piko ʻī, or the fontanel of the skull, presents itself on newborns as a soft, diamond-shaped spot at the top of the head. The piko ʻī connects us to kūpuna. On this ʻohe kāpala design, the piko ʻī represents the continued guidance and connections to kūpuna through this spiritual piko. Kūpuna knowledge passes through the piko ʻī. The presence of the piko ʻī is continuous and present throughout the entire structure, much like how our ʻike kūpuna is present and guides us throughout our lifetime. In addition, the kāpala contains eight triangles with eight inverted triangles balanced above. The eight pairs of black triangles bordering the design represent the makawalu of relationships dualities vital to me that illustrate the value of kōkua such as (mākua, keiki) and (mauka, makai). Each pair is a memory, a moʻolelo, and an evoker of emotion that reminds us that kōkua is constantly available through our relationships. The seven negative spaces of the ʻohe kāpala form the shape of diamonds. These diamonds reflect the wholeness we feel when kōkua is balanced. When kōkua is reciprocated naturally, everything feels pono.

2.0 Hoʻomākaukau: Establishing the Research Framework Through Hana Noʻeau

  Kōkua aku, kōkua mai speaks to balance, purpose, and the understanding that kōkua or help is available through dreaming, sharing with kūpuna, and finding balance in our lives and

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[7] Give help and receive help; that is the way of the family.

relationships. In the previous chapter, I introduced my foundation and ʻohana. My ʻohana serves as my support system. We exchange support unconsciously to continue moving forward as close to balance as possible. I also introduced myself as a Kanaka ʻŌiwi, my motivation, purpose, and grounding. The chapter serves as a foundation to build connections and promote the growth and success of our lāhui through my experiences as an educator and researcher. As an educator, I strive to inspire others to take on challenges, reflect on practice, and consider their contributions or effects on the lāhui in all that we do. My research focuses on how Hawaiian culture-based pedagogies, rooted in ʻāina, hana noʻeau, and moʻolelo, contribute to building strength and resilience in the character development of teachers. Organizing the methodology through the steps of hana noʻeau designs a comprehensive and reflective approach to research as an art form.

     This chapter describes ʻohe kāpala and its uses in Kahoʻiwai, reviews hana noʻeau as a Kānaka ʻŌiwi methodology, and discusses the methods used in this research. ʻOhe kāpala is a reflective hana noʻeau that captures the storied journey of a student throughout Kahoʻiwai. Students are asked to reflect on the events and learning in Kahoʻiwai and translate those thoughts into a geometrical stamp design. The process of hana noʻeau begins with the hoʻolauna, which is space spent to introduce and familiarize yourself with the project and materials. Reflection on personal readiness starts within the hoʻolauna and continues throughout each step. The hoʻomākaukau and mākaukau steps prepare the student, the materials, and the space for the art. The hana stage represents the space taken to do the work and complete the project. The noʻeau stage represents the mastery and sharing of the art with others. All stages are flexible and fluid, and a student may choose to return to previous steps and redo the work to achieve mastery. The teacher and student determine the expectations and mastery of their projects.

Kānaka ʻŌiwi methodologies is a term that describes an array of frameworks developed by Native Hawaiians that center Kānaka ʻŌiwi practices and ancestral knowledge in the research process. Kānaka ʻŌiwi methodologies are oftentimes personal to the researcher and provide structure and guidance throughout the research process. Kānaka ʻŌiwi methodologies are reflective, treating research as a holistic art form explained through moʻolelo, mele, arts, and other cultural practices. This research uses ʻohe kāpala as a construct within the hana noʻeau methodology. Kānaka ʻŌiwi methodology often contains the arts of moʻolelo, mele, metaphors, and connections that resonate deeply with the researcher. As a reflective art form, ʻohe kāpala resonates with my reflection and growth as a lifetime learner; therefore, ʻohe kāpala is an appropriate metaphor for my personal Kānaka ʻŌiwi methodology.

Figure 8

Processing Bamboo to Form ʻOhe Kāpala Blanks

This chapter explains how ʻohe kāpala as hana noʻeau is an essential Kahoʻiwai pedagogy, how it translates into a philosophical framework, incorporates relatedness to Kānaka ʻŌiwi research, and evolves into a hana noʻeau methodology. In addition, this chapter provides an analysis of PhotoStory literature and its evolution as a Kānaka ʻŌiwi method named Moʻokiʻi. Other methods include personal interviews and reflections via the Kauhale values rubric. I capture data through observation and participation in various methods. I use reflective techniques, including opportunities for moʻolelo and processing through imagery. For data analysis, I apply haku mele to capture data analysis through verse, song, and chant. Haku mele seemed a natural way for me to capture and process the moʻolelo of participants. Moʻolelo is integrated into all methods, allowing participants to tell the tale of their journeys in Kahoʻiwai through reflective storytelling and interview. The participants are Kahoʻiwai alumni who attended the program between 2013 and 2023.

2.1 Hana Noʻeau Methodology: Research as Artmaking

Hana noʻeau is a reflective art form I have used throughout my education as a life-long learner and is a powerful framework for research and pedagogy. Hana noʻeau encompasses the physical creation of art, such as ʻohe kāpala, but also is a deeply reflective process for personal and academic growth. For me, hana noʻeau has been a constant companion, guiding my reflections and shaping my approaches to learning. In the context of teacher education, I seek to use hana noʻeau as a methodology that aligns with my Kanaka ʻŌiwi philosophies. This approach is guided by ʻike kūpuna and serves as a reflective metaphor to capture the essence of learning, growth, and self-motivation. By weaving these Indigenous philosophies into the Kahoʻiwai teacher education program, hana noʻeau becomes more than just a practice. In this

thesis, hana noʻeau is transformed into guidelines becoming a vehicle to deepen student engagement and helping them to recognize and honor their journey of becoming educators.

As an academic practitioner, I can apply the pedagogy of hana noʻeau to teaching and research by implementing the steps, practices, and protocols inherent in hana noʻeau to mirror the process of creating art as an organic research practice. This research is guided by traditional knowledge systems from start to finish, offering a cultural framework that supports a holistic and iterative process of learning. Like the creation of art, research, too, is a form of expression, relationality, and responsibility.

Hana noʻeau as a methodology is fluid, evolving with the needs of the practitioner and the research participants. As a methodology, it integrates cultural values, spirituality, and ethical principles into the research process, ensuring that the work remains grounded in a way of thinking and doing that is connected to ʻāina, community, and ʻike kūpuna. In this way, research becomes not just a pursuit of knowledge, but a holistic and interconnected journey of reflection, creation, and contribution to the larger community. Through hana noʻeau, we are able to engage in research that honors both the past and the future, allowing us to carve new paths for generations to come.

I have developed several tables that align with the hana noʻeau philosophical framework. The first table outlines the key elements of growth associated with each step in the hana noʻeau process. These guidelines are designed to compare the stages of hana noʻeau with benchmarks for student success, offering a clear framework for understanding how each phase contributes to personal and academic progress.

Table 1

Critical Elements of Hana Noʻeau in Kahoʻiwai

Hana Noʻeau Tasks	Critical Elements

Hoʻolauna- Introduction

- Learning oli, pule, protocol, and hoʻolauna. - Learning about self and self-awareness. - Introduced tasks and projects and provided initial directions. - Sharing moʻolelo. - Introduction to plants, materials, and purpose. - Considering the space/time the project will take or need.	- Exchanging thoughts and processes through elements of wellness. Reflect on your ability to prepare for this task. - Introduce yourself to the craft's ideas, strategies, and elements. Identify what you know, what you need to be open to the tasks, and how you can prepare for the tasks. - Introduce yourself to the materials, know their story, where the materials came from, what land, and what stories. - Introductions can include oli and offering thanks. An element of giving back is appropriate where it feels appropriate to do so.

Hoʻomākaukau- Preparation

- Continue hoʻolauna and reflective practices. - Setting professional and wellness goals. - Understanding self, motivations, and challenges. - Harvesting, cleaning, and preparing materials. Includes shaping and sanding of ʻohe. - ʻĀina give back and reflection. - Washing, ironing, and hemming kīhei.	- Preparing to focus and reflect on positive thoughts. - When your hands are busy, think about the things that hold you up. Consider the reasons (children, ʻohana, self, etc.) that bring you joy and push you to do your best. - Invite the good "juju"[8] through friendships, singing, and talking in jubilation. - Prepare wellness through oli, pule, and reflection. - Gather and prepare materials. - Be responsible for their continued care. Materials gathered from nature with reference and intent. - Do not overharvest; take what you need and be mindful of your actions for future generations.

Mākaukau- Readiness

- Continue processing, reflecting, and preparing materials and yourself. - Mastery of oli for guidance and safety. - Harvesting, preparing, and	- Prepared in wellness, time, space, and ability to begin the process. - Materials have been cleaned, prepared, and ready for work. - The process is planned out and understood. - Ready, motivated, and excited to get started.

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[8] Good vibes, energy, overall spirit of happiness and joy

	dyeing kīhei. ● Creating draft, sharing of design, and draft approval.	● Safety protocols are in place and prepared. For example, conducting oli before beginning, having first aid kits available, if necessary, etc. ● Be optimistic; be prepared to stop and take a break.

Hana- Execution

● Reflection on readiness. ● If ready, transfer the design to a blank stamp and carve. ● Initial sample stamping to identify imperfections. Continue shaping until the stamp is complete.	● Begin the work focused on the task at hand. ● Be present and mindful. ● Constantly reflect on your work, love for your family, and anything that brings you joy in your practice. ● Be in the moment with your project, do not get distracted, and take breaks where necessary. ● Stop and reflect on the process, materials, and work before moving on to the next steps or making significant work changes. For example, before cutting a large chunk in carving, consider a smaller piece and work up to the large piece.

Noʻeau- Mastery

● Finalizing stamp design and preparing to print kīhei. ● Kīhei printing is intentional and reflective. Each stamp has thought and includes the process of completing the program. ● Cleaning, preparing, and storing of art until hōʻike.	● The fine arts component of the work. ● Perfecting and capturing the journey of success and challenges throughout the work. ● Often accompanied by satisfaction and relief that the work is complete. ● Hana noʻeau is a physical metaphor for a journey through time, space, and Kahoʻiwai. ● Upon completion, this is with the understanding that you can teach this process to others or will need to continue practicing towards mastery.

These steps are not exhaustive and can include more depth and detail. Table One serves as general guidelines identifying the steps of hana noʻeau and how they can lend to student success within Kahoʻiwai and other educational programs. The following table, Table Two, aligns the hana noʻeau guidelines with the Kauhale values.

The hana noʻeau guidelines created in this thesis align with the Kahoʻiwai program Kauhale values and guide individuals to success through reflection on their participation and work. The Kauhale values support student teachers through reflection and provide guidelines for

setting goals and continuously reflecting on progress. As these are values, reflection is based on the individual's understanding of the value and can expand over continuous exposure, practice, and reflection. The Kauhale values rubric includes the following values:

Table 2

Kauhale Values and Meanings

Kauhale Values	Support Through Reflection
Aloha kekahi i kekahi *Love one another*	• Treat each other respectfully; treat our 'āina, community, and all things with respect. • Recognizing when one might need to receive love in its many forms to succeed. • Recognizing that students are in an environment of selfishness and may need practice to move into selflessness. • Spending time with each other, the 'āina, and the honua and caring for these spaces will bring love and joy. • Aloha is reciprocal and a sharing of life.
Mālama i kou kuleana *Take care of your responsibilities*	• Take care of your personal and work responsibilities to put your best foot forward in the program. • Know when to ask for help and communicate your needs. • Ensure that your kuleana encourages growth rather than causing further hardship. • Do not take on more than you can do; be okay with sharing kuleana; be okay with knowing your limits. • Understand that kuleana is holistic and expands into your 'ohana, community, and honua.
Kōkua aku, kōkua mai, pēlā ihola ka nohona 'ohana *Help one another, that is the way of family*	• Offer help when you can offer help and be open to receiving help. • Accept critique but fight for your beliefs. • We can always do more, and our actions have a cause and effect.
Mahalo i ka mea loa'a *Be thankful for what you have*	• Take care of what you have. • Recognize that we have a lot and can succeed when we have less. • Sometimes, having less and returning to basics encourages further growth. • Take an overview of what you currently have, what

	can be shared, and what purpose it has. Can someone else use it? ● Be thankful for the energies aligned to create the needed things and experiences.
Kūlia i ka nuʻu, i ka paepae kapu o Līloa *Strive for the summit, all the way to the sacred summit of Līloa*	● Strive to reach the summit, and when ready, continue to reach the next summit. ● There is always a higher level of learning. ● Set small goals that move you forward, and you will eventually reach the point you need to be. ● Understand expectations. ● Be comfortable setting and adjusting goals to meet your needs. ● Recognize that everyone is on their journey, and all journeys do not look the same.
Ua mau ke ea o ka ʻāina i ka pono *The life of the land will perpetuate in righteousness*	● Continue to do what is suitable for the perpetuation of our students, community, and people. ● The effect teachers have has rippled throughout the community. Results might take time but may come to fruition when students become adults. ● Feed and breathe air into everything that matters to our lāhui. ● Perpetuate the things that matter in our life and for our lāhui.

Students can move from introductory to mastery throughout the project through hana noʻeau and reflection via the Kauhale values rubric. The work is reflective and aligns well with tasks relevant to a Kahoʻiwai student teacher. Kahoʻiwai student teachers have a responsibility to perpetuate and sustain our lāhui. Still, they can only do so if they heed the calling, move from selfishness to selflessness, and recognize their incredible kuleana. Students can use reflective tools and the hana noʻeau process in all areas to inspire success and mastery. In this research, the art of hana noʻeau, reflection, and relatedness will be integral to the research frameworks and philosophies.

This research introduces hana noʻeau methodology as a framework I developed to promote the integration of Indigenous philosophies and practices into the research process

through art. The hana noʻeau methodology consists of five key processes: Hoʻolauna, Hoʻomākaukau, Mākaukau, Hana, and Noʻeau. These processes are designed to guide and anchor the research in the practices of Indigenous Kānaka ʻŌiwi, ensuring that the research remains deeply connected to and informed by these traditional practices. Each section of the hana noʻeau methodology can move freely and as necessary to meet the needs of the researcher and participants. For example, an artist may be prepared to move into the next stage of hana but may desire to return to hoʻolauna to revisit the materials and actions before taking a blade to the material. Similarly, a researcher may be prepared to start the hana of conducting interviews but might need to return to the practice of hoʻolauna to revisit guidelines and build relationships with the interviewee.

In hana noʻeau methodology, interaction and hoʻolauna with the ʻāina and materials begin the process of building spirituality and relationality. Oli, protocol, and gathering practices form relationships with the ʻāina and materials. Secondly, interaction with hoʻomākaukau and mākaukau empowers the researcher and participants with the values and support necessary to continue the journey through their relationship with ʻohana and kānaka. Finally, the hana and noʻeau stages drive the completion of the project and motivate the participant to share the journey through engagement with ʻohana and the community.

Hana noʻeau methodology is a metaphor used to describe the similarities in the hana noʻeau of ʻohe kāpala carving and research design. The following table details how the research will occur through the hana noʻeau model and provides examples of using the hana noʻeau process throughout research elements:

Table 3

Hana Noʻeau Steps and Relatedness to Researcher and Participants

Hana Noʻeau Steps and Relatedness to Researcher	Hana Noʻeau Steps and Relatedness to Participants
Hoʻolauna	
- Introduction to research ideas, readings, and relevant studies. - Understanding and seeking guidance about the history and relevance of the program to stakeholders. - Understanding historical data and assessments conducted in the program.	- Introduction of research through presentation and handouts to community stakeholders and participants. - Invitation to participate in research and talk story session about research via Zoom or in person. - Relationship building and sharing of moʻolelo between researcher and participants. - Introduction to Kauhale values and Kahoʻiwai pedagogies. - Recognition of past experiences, knowledge, and future contributions.
Hoʻomākaukau	
- Preparation of research materials. - Conducting research. - Preparing methods and data collection. - Preparing self, roles, and responsibilities. - Preparing research documents and building up a team of support. - Reflection on self, process, growing, and adapting.	- Establishing learning relationships with students through moʻolelo and talk story. - Preparing journaling, recording, and record/data-keeping materials. - A shared understanding of tasks, roles, responsibilities, and research outcomes.
Mākaukau	
- Readings, note-taking, and reflection. - Assimilation of material. - Sharing documents and steps of research methods.	- Continue maintaining respectful relationships with participants. - Repeating the instructions process allows for Q&A and reflection on roles and tasks. - Practicing and participating through methods.
Hana	
- Participate and guide research methods. - Thinking through and writing out a dissertation.	- Continue maintaining respectful relationships with participants. - Method-specific instructions and steps.

- Continually reflecting on the process.
- Transcribing interviews.
- Analyzing data and information from research methods.

- Moʻokiʻi, interviews, reflections via Kauhale values rubric, haku mele, hana noʻeau.

No'eau

- Creating and documenting the journey through moʻolelo.
- The art of translating data and analysis through research.
- Completion of hana noʻeau and mastery or research.
- Preparation and sharing of findings.

- Organizing highlights for participants.
- Presentation of common themes and research.
- Seek approval from participants to share.
- Final journaling and reflection.

My continued practice of ʻohe kāpala throughout the research will serve as a reflective foundation as I progress through this Indigenous research journey. The processes of hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau will help guide my research from planting to fruition and thus forming seeds that might be planted again by future generations of researchers.

Figure 9

Preparing to Make the First Stamp with ʻOhe Kāpala

Hana noʻeau serves as both an art form and a powerful methodology for guiding Kānaka ʻŌiwi research and pedagogy. The reflective nature of hana noʻeau is expressed through ʻohe kāpala. ʻOhe kāpala is the primary hana noʻeau completed by every Kahoʻiwai graduate. Hana noʻeau serves as a framework for personal and academic growth, emphasizing cultural values, relationality, and responsibility. The hana noʻeau steps are a flexible and interactive approach that supports the learner and the researcher through each stage of development. As an evolving methodology, hana noʻeau integrates spirituality, ethical principles, and connection to ʻike kūpuna, ensuring that research and learning are meaningful, culturally aligned, and focused on creating lasting contributions for our lāhui.

2.2 A Hana Noʻeau Research Paradigm

As a research process, hana noʻeau bridges the relationships between epistemology, axiology, and ontology. Epistemology is our way of knowing. I can use my knowledge of hana noʻeau to create parallels between research design and traditional art. Axiology is our understanding of values, ethics, and morals that hold our communities together and help us respect and honor the honua. I can utilize my traditional practices, oli, protocols, and values to ensure the research is conducted ethically and appropriately for my people. Ontology is how we recognize our existence and connections to the world and each other. As a traditional practice, hana noʻeau allows me to find strength through my kūpuna and ʻāina, as both concepts are fluid and related. My kūpuna are part of the ʻāina, are born through ʻāina, and are returned to ʻāina as has been a part of them and theirs. This relatedness allows me to see hana noʻeau, epistemology, axiology, and ontology as interrelated parts of a whole system. As a research paradigm, this holds me accountable to honua, ʻāina, kūpuna, and future generations as I feel connected and part of a larger whole that transgresses time.

Indigenous researchers have identified knowing, being, doing, and relationships as philosophies of their research paradigms and Indigenous frameworks. Kovach (2021) shares that her "conceptual framework is a bundle holding all its parts, including the four core foundations of Indigenous epistemology (knowledge), ethics (axiology), community, and self (self-referent, experiential knowledge)" (p. 46). Ryder et al. (2020) weave these philosophies together as reads: "This reflective nature is critical to the development of Knowing (epistemology), Being (axiology) and Doing (ontology) in the methodology for 'research at the interface'" (p. 5). Ryder et al. continue to identify the interface as building mutual respect, shared benefits, human dignity, and discovery as part of their research paradigm. Littletree et al. (2020) designed their cycloidal framework around Indigenous ways of knowing (epistemology), relatedness/holiness (ontology), and peoplehood (axiology). These philosophies serve as tools to help us identify and make sense of the research process but are in no way absolute. They are all unique and vary across tribes, people, and lāhui. They always include kānaka and ʻāina and stem from the uniqueness of their stories, arts, and teachings.

 Conceptualizing research methodologies and frameworks stems from our individual yet collective understanding of our culture, words, and experiences. As a research paradigm, hana noʻeau is how I relate myself to research and conceptualize the research for the understanding of myself and others. Martin and Mirraboopa (2003) describe this concept as drawing "upon the knowledge, beliefs, behaviors, experiences, and realities" (p. 206) of Martin's Quandamooka worldview to build the relational epistemology and ontology of her research.

Relating her worldview with research helps Martin "develop an awareness and sense of self, of belonging and for coming to know our responsibilities and ways to relate to self and others" (p. 206). Recognizing the relating and relationship building within research makes it

Indigenous research. This recognition energizes the relationships, experiences, and epistemology we form through research and invites research into our worldview (Littletree et al., 2020). Kahakalau (2019) clarifies this phenomenon in her recent essay: "The researcher allows passion, compassion, and comprehension to mingle, the unity of intellect, emotion, and spirit, known as lōkahi, becomes transparent" (p. 12). This integration of passion, compassion, and comprehension deepens the research process and aligns research with the holistic principles of Indigenous ʻike kūpuna.

Building on this understanding, Hinekura Smith (2019) beautifully encourages researchers to use their art in methodology, "to look to our ways of being, our knowledge systems, stories, language, and creative practices to theorize the arts research methodologies most capable of telling our stories from our complex and interwoven world-views" (p. 3). Weaving was a methodology theme I often encountered in literature (Humphrey et al., 2023; Rogers, 2018; Ryder et al., 2020; Smith, 2019). All articles were directly related to the researchers' understanding of their art and how it connected through their research. They were unique in weaving the reeds, flax, and lauhala into moʻolelo, philosophy, relationships, and understanding. Their research became moʻolelo that elevated and reflected connectedness to kānaka. Hana noʻeau and research weave together to form lōkahi as a deep personal connection within the learning of Indigenous people and Kānaka ʻŌiwi.

2.3 Kānaka ʻŌiwi Methodology

Kānaka ʻŌiwi researchers recognize that they hold a kuleana to tell the story of our research, honor participants, pay homage to ancestors, and lay the foundation for future Kānaka ʻŌiwi researchers (Baker, 2018; Sato, 2014; Wakinekona, 2017). Kānaka ʻŌiwi methodologies describe the mana that Indigenous Hawaiian researchers embody through their practices guided

by ancestral knowledge and wisdom. Kānaka ʻŌiwi researchers develop methodologies that capture our relationship with the natural world, our views of community thinking, and the importance of generational knowledge and its transmission (De Silva, 2019; Goodyear-Kaʻōpua, 2016; Oliveira, 2016).

Kānaka ʻŌiwi methodology often includes the use of metaphors as a conduit to process and haʻi moʻolelo (Oliveira, 2016). These metaphors are often intrinsically linked to who they are as kānaka and unfold naturally through research. Metaphors include the use of moʻolelo, mele, lauhala weaving, hīpuʻu, and moʻokūʻauhau to inform processes and guide research. Many of these metaphors relate to Hawaiian philosophies and ways of being that translate into the research. For example, a researcher who uses mele as a metaphor may relate research through songs or poetry. Researchers may draw on their relationship to various mele learned throughout their lives or from kūpuna skilled in mele. They can find specific paragraphs or songs related to their research topics and findings. The research itself is conducted as a mele and composed by the researcher, incorporating the protocols of mele writing, singing, and chanting.

Mele as methodology is used within research to structure and represent various parts of the research process. Mele can be employed to title chapters or sections, with individual lines capturing the essence of key research points. Furthermore, mele serves as supporting evidence and artifacts that deepen the cultural context of the research. Kānaka ʻŌiwi scholars such as Leilani Basham (2008), Kahikina de Silva (2018), kuʻualoha hoʻomanawanui (2005), Kaleilehua Kala (2022), and R. Keawe Lopes (2016) have employed mele in their academic work to convey deeper meanings and connections through verse, song, and chant. Likewise, moʻolelo can be used to sing the tales of research through story.

Moʻolelo as a metaphor uses Hawaiian storytelling or talk story as a narrative of research. Moʻolelo often connects the research to specific places, characters, or events, drawing on moʻolelo as evidence and examples that highlight research themes. Moʻolelo as methodology emphasizes the relationship between moʻolelo and ʻāina. Scholars such as Kalani Akana (2019), Pualani Lum (2017), Summer Maunakea (2021), and Nālani McDougall (2016) utilize the concepts of moʻolelo in their research.

Moʻolelo methodology may also express the lived experiences of the researcher through vignettes or short stories, which include personal accounts and experiences of research participants, kumu, and interactions with others. These moʻolelo are shared with the audience to paint a picture of relatedness and wholeness that describes the approaches and thinking of the researcher. The researchers understand their kuleana as storytellers to honor their participants, strengthen Kānaka ʻŌiwi expression, and lay the foundation for future Kānaka ʻŌiwi researchers (Baker, 2018; Saffery, 2019; Sato, 2014; Wakinekona, 2017). In essence, these vignettes are used as hoʻolauna to introduce the audience to the moʻolelo of the researcher and invite them along for the journey.

As an example, Lynette Wakinekona, a Kānaka ʻŌiwi scholar out of Waiʻanae, Oʻahu, used her cultural lived experiences to share the moʻolelo of her dissertation. She used her understanding of the ʻāina of Waiʻanae, moʻolelo, and talk story to tell the tale of her research using ʻāina and moʻolelo as a metaphor. As a methodology, Makua, Meyer, and Wakinekona (2019) discuss her dissertation through the steps of hoʻopono, hoʻāla hou, hōʻailona, hoʻolono, and ʻauamo kuleana. These steps discuss how moʻolelo as a metaphor helped guide and support her research journey through her dissertation. The five components of moʻolelo by Makua, Meyer, and Wakinekona describe a holistic approach to storytelling that includes the

participants, the listener, the culture, and the ʻāina. Although researchers might begin their journey as listeners, they become storytellers by the end and perpetuate the lessons, values, and ideas presented in the story. Where moʻolelo can transform research into story, moʻokūʻauhau can be used as a context of organizing research through ʻike kūpuna.

Moʻokūʻauhau as research methodology is guided and organized through the links of ancestral lineage. Moʻokūʻauhau recognizes the role of ʻike kūpuna in shaping the direction and interpretation of the research, often suggesting that kūpuna actively participate in and influence the outcomes of research. This approach emphasizes the continuity between past and present, highlighting how ancestral knowledge informs contemporary understanding. Moʻokūʻauhau as methodology evidences the ancestral connection the researcher has to their research yet can also provide a structure for the researcher to conduct research in a lineal way. Scholars such as Nālani Wilson-Hokowhitu (2019), Sam Gon et al. (2021), and Lisa Hall (2019) have explored this methodology, showcasing its role in maintaining the integrity of Indigenous research traditions.

Research traditions such as hana noʻeau are also used as methodology. Just as traditional arts require care, attention, and methodical process, so too does research move through stages of development. The outcomes of hana noʻeau methodology may include tangible arts or hana noʻeau that symbolize or reflect the research findings. This methodology has been discussed by scholars like Renuka De Silva and Cheryl Hunter (2019), Noelani Goodyear-Kaʻōpua (2016), and Lei Ishikawa (2021), who have applied this approach to bridge artistic practice and academic inquiry.

Figure 10

A Student Kīhei Being Printed with ʻOhe Kāpala Stamping
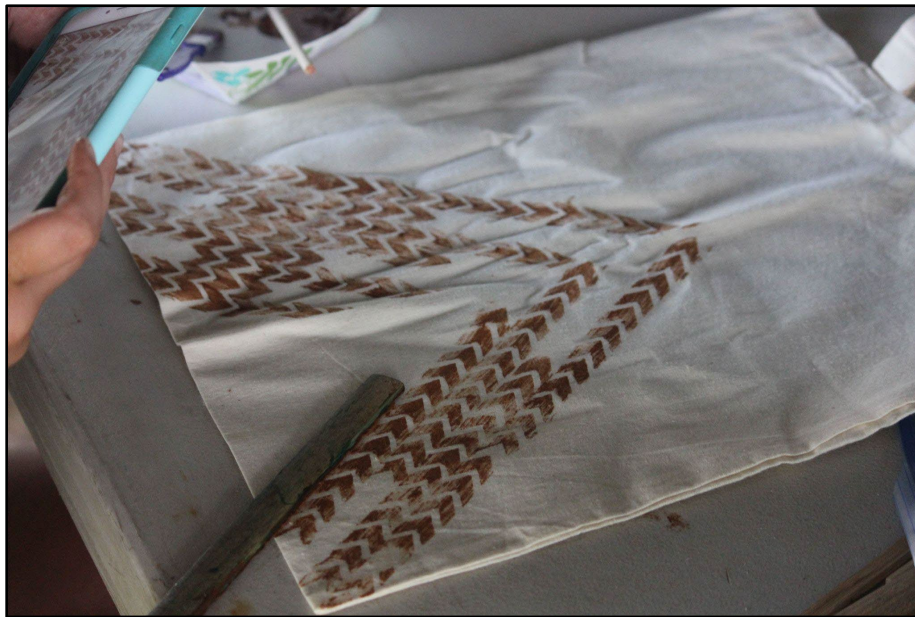
Kānaka ʻōiwi methodologies are used to enrich research practices through ʻike kūpuna and traditional practice. The mele methodology employs mele metaphorically to represent different aspects of research, using song lines for chapters, capturing research points, and serving as supporting evidence. The moʻolelo methodology utilizes storytelling to frame research, relating to specific places or characters, often incorporating ʻāina as a central theme. Hana noʻeau methodology integrates traditional arts and practices into the research process, treating research activities as akin to creating art and producing outcomes that may include artistic artifacts. Lastly, the moʻokūʻauhau methodology uses genealogical knowledge and ancestral guidance to shape and direct research, emphasizing the influence of ʻike kūpuna and mana throughout the research process.

Kānaka ʻŌiwi methodology describes the mana associated with research conducted by Indigenous Hawaiian researchers, using Indigenous Hawaiian practices and guided by ancestral knowledge. These themes mirror the ideals of Indigenous methodologies shared by scholars

worldwide, such as Archibald (2008), Cajete (1994), Kovach (2021), Porsanger (2004), Smith (2021), and Wilson (2008). Kānaka ʻŌiwi methodology emphasizes the importance of relationship building, community approval, connection to the natural world, and the integration of generational knowledge (De Silva, 2019; Goodyear-Kaʻōpua, 2016; Lopes, 2016; Oliveira, 2016). The research reviewed highlights common themes such as moʻolelo, moʻokūʻauhau, reverence for akua, and kūpuna. Participants often shared personal vignettes and used Hawaiian methods as metaphors to articulate their research.

The metaphorical methodologies used by Kānaka ʻŌiwi researchers capture the "lived experiences of our people on our ʻāina;" they are significant "in the way we frame, conduct, and present our research" (Goodyear-Kaʻōpua, 2016, p. 9). Likewise, the moʻolelo, aloha ʻāina, aloha ʻohana, connectedness to past generations, and modeling for future generations are inclusive in the interconnectedness of the research (Baker, 2018; Freitas, 2019; Gon et al., 2021; Lopes Jr, 2016; Oliveira, 2016). Oliveira describes the "effortlessness with which kanaka scholars can marry their academic scholarship with their customary practices and traditions" (p. 75). This "effortlessness" only comes through "lived experiences" that ground us and strengthen our iwikuamoʻo to tackle academic scholarship and challenges.

Kānaka ʻŌiwi methodology tells the story of our lived research experiences that weave through lōkahi and harmony. These methodologies reflect the Kānaka ʻŌiwi emphasis on relationship building, community approval, connection to the honua, and ʻike kūpuna. They align with broader Indigenous research practices emphasizing lived experiences and holistic approaches. As expressed by Wilson-Hokowhitu, we are joining "the growing voices that assert our unique epistemologies, survivance, and futurities. Inside our beloved kūpuna live" (2019, p. 3). Our work as researchers represents a lineage of knowledge found in our genealogy and

stories. As a Kanaka 'Ōiwi researcher, I will represent my 'ohana, ancestral lineage, and community throughout my research and will do so through the lens of hana no'eau.

2.4 Indigenous Methodologies are Aloha

Research using Indigenous methodologies, grounded in ancestral lineage and community, is well represented globally by scholars such as Dr. Jo-Ann Archibald (Q'um Q'um Xiiem) of the Stó:lō and St'at'imc nations (2008), Dr. Bagele Chilisa of the Bantu people of Africa (2020), Dr. Margaret Kovach of the Nêhiyaw and Saulteaux nations (2021), Dr. Leonie Pihama of Te ātiawa, Ngāti Māhanga, and Ngā Māhanga ā Tairi of Aotearoa (2105), Dr. Jelena Porsanger of the Sami people (2004), Dr. Graham Smith of the Ngāti Porou of Whakatāne, Aotearoa (2015), Dr. Linda Tuhiwai Smith of Ngāti Awa and Ngāti Porou of Whakatāne, Aotearoa (2021), and Dr. Shawn Wilson of the Opaskwayan Cree nation (2008). This list is not exhaustive and is a sample of foundational researchers from across oceans who have contributed to Indigenous methodology research. Indigenous methodology speaks to incorporating ways of knowing, examining biases, participating in research, challenging Western paradigms, and building community. Indigenous methodologies are Aloha as they embody respect and pilina, reflecting the commitment to honor 'ike kūpuna and nurturing communal ties throughout the research process.

Aloha is the sharing of life or breath with entities. I say entities as we share life with various cycles and environments of the honua. However, aloha is also reciprocal, and the collective community benefits from a relationship through aloha. Indigenous research empowers the community by reclaiming control of research conducted about their people and on their lands (Archibald, 2008; Porsanger, 2010), by promoting research practices driven by Indigenous priorities and perspectives (Chilisa, 2020; Smith, 2021), and by emphasizing the importance of

respectful engagement and co-construction of knowledge (Kovach, 2021). Aloha is respect, and "Through respect, the place of everyone and everything in the universe is kept in balance and harmony. Respect is a reciprocal, shared, constantly interchanging principle which is expressed through all aspects of social conduct" (Smith, 2021, p. 137).

Indigenous methodologies include community through participatory research, allowing participants to share their own stories (Archibald, 2008), engage members in co-research, co-learning, and co-design (Chilisa, 2020; Kovach, 2021; Porsanger, 2010), and ensures that Indigenous communities hold ownership and control over the research process (Pihama, 2015; G. Smith, 2015; L. Smith, 2021). Indigenous researchers are engaged and participate in the research alongside the community with humility and honor. Including the community provides protection, approval, and integrity to the research (Pihama, 2015). As Shawn Wilson asserts, "Indigenous research cannot undermine the integrity of Indigenous persons or communities because it is grounded in that integrity" (2008, p. 60). Including community validates research tenfold, as every approval comes with generations of approval by our ancestors. Finally, including community in research includes knowledge directly from community but also aims to uplift and empower Indigenous communities through the research (Smith, 2015).

Researchers decolonize their approach to protect the community by examining their biases, challenging Western hegemony, and ensuring that the research centers around Indigenous voices (Pihama, 2015). Chilisa (2020) asserts, "Decolonization is thus a process of conducting research in such a way that the worldviews of those who have suffered a long history of oppression and marginalization are given space to communicate from their frame of reference" (p. 11). Smith (2021) shares that "decolonizing methodologies are also practices of sovereignty, of being self-determining at an everyday level" (p. 285). Kovach (2021) concurs, insisting that

Indigenous voices must drive Indigenous research: "For a methodology to be correctly identified as an Indigenous methodology, it must be anchored in Indigenous epistemology, theory, ethics, story, and community" (p. 42). Protecting our communities involves reflecting on ourselves as researchers, our work with and for the community, and how our research will continuously build community.

Aloha embodies the reciprocal relationship of sharing life with honua. In Indigenous research, aloha is reflected through practices that empower communities to reclaim control of research about their people and lands (Archibald, 2008; Pihama, 2015; Porsanger, 2010). Indigenous methodologies involve participatory research where community members share their moʻolelo and collaborate as co-researchers, ensuring the research process is community-driven and maintains integrity (Pihama, 2015; Wilson, 2008). This approach involves decolonizing research by challenging biases, questioning Western dominance, and centering Indigenous voices (Chilisa, 2020; Smith, 2021; Kovach, 2021). This approach affirms the importance of community involvement and ancestral validation in research through Aloha.

2.5 Methods

The research methods employed in this study are qualitative and deeply rooted in Indigenous and Hawaiian philosophies and practices, ensuring that the process and outcomes are culturally relevant and meaningful. The hana noʻeau methodology emphasize reflection, creativity, and community, providing a framework for exploring the research questions. By integrating methods such as moʻokiʻi, personal interviews, and the Kauhale values rubric, the research captures a comprehensive picture of student success, character development, and the impact of ʻāina-centered pedagogy. These insights contribute to the Kahoʻiwai program and offer valuable lessons and frameworks for other Native education programs globally.

Through relationship building and aloha, qualitative methods capture the moʻolelo of participants via the moʻokiʻi and personal interviews. Research methods allowed participants to haʻi moʻolelo and share perspectives on their personal growth and success as students. The researcher captured reflective moʻolelo through moʻokiʻi, personal interviews, and by reviewing Kauhale values rubrics. The research methods use multiple modalities of shared experiences to remind participants of past experiences and memories. The research methods included multiple intelligences such as naturalistic, musical, existential, interpersonal, linguistic, intra-personal, and spatial intelligence. These modalities allow the researcher to capture highlights and reflections triggered by the various strengths of our student teachers. For example, research participants expressed their naturalistic intelligence through engaging with the ʻāina, planting kalo, and working near and in water sources. Research participants also engaged in musical expression through chanting during protocol. These various methods of intelligence brought about memories and stories that enriched research.

The moʻokiʻi evaluated and interpreted the collective data of participants as it related to their interaction with ʻāina and values. The researcher conducted moʻokiʻi with participants during the annual Kahoʻiwai alumni retreat. This retreat invited twelve participants from 2013-2023 to return and participate in ʻāina and hana noʻeau activities during the course of one weekend. Participants were students who have graduated from the Kahoʻiwai teacher education program. These participants engaged in moʻokiʻi while at Kaʻala Farms in Waiʻanae, Oʻahu, Hawaiʻi. A photo story or moʻokiʻi workshop allowed participants to share their stories, vet through and finalize themes, and agree on themes to tell the story of critical successes that might have occurred during the Kahoʻiwai teacher education program. Findings were shared and approved by the research participants.

The research focuses on the reflections and experiences of Kahoʻiwai alumni from the first cohort, Nā Kai ʻEwalu,[9] through cohort eight, Kaʻau.[10] Alumni across the nine cohorts were invited to participate in an alumni retreat held at Waiʻanae, Hawaiʻi, in partnership with Kaʻala Farms. The following table shares the cohorts and participants who attended the cohort retreat. Twelve alumni attended and participated in the event from Friday, October 6th, to Sunday, October 8th, 2023.

Table 4

Research Participants

Cohort Name	Year Range	Number of Participants
Nā Kai ʻEwalu (Cohort 1)	2015-2016	2
Kumupaʻa[11] (Cohort 3)	2017-2018	2
Kamole[12] (Cohort 4)	2018-2019	1
Nā ʻElele[13] (Cohort 5)	2019-2020	1
Kaiao[14] (Cohort 6)	2020-2021	1
Kaʻau (Cohort 8)	2022-2023	5

We modeled the retreat after the ʻāina-based experiences from the teacher preparation program training. On Friday evening, we spent time reconnecting and getting to know each other by reflecting on and revisiting our values. We shared the research proposal presentation with the group and described the moʻokiʻi data collection process. We ended the evening with

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[9] Named for the eight seas of Hawaiʻi as they all came from different islands across the state.

[10] Named for the rain of Kohala where their first camping experience was held.

[11] Named by Aunty Opuulani, to describe solid steadfast teachers or the source of knowledge.

[12] Named for the root of kalo, to represent the source or root where knowledge stems.

[13] Named for representatives as they wanted to represent their students, families, and communities.

[14] Named for the new dawn, to be the light that shines through darkness (COVID cohort).

preparations for the next day and protocol. We arrived at Kaʻala Farms at 8:00 am on Saturday to participate in our ʻāina activity. During this time, alumni could reconnect with Kaʻala farms by cleaning and preparing loʻi kalo, pulling weeds, cleaning and preparing taro for planting, and spending time learning stories and sitting with the space.

Figure 11

Research Participants Working in Loʻi Kalo

Throughout the day, alumni participated in the moʻokiʻi data collection by taking pictures and recording thoughts about their photographs. We reconnected just after dinner in the early evening to join the moʻokiʻi data sharing. Participants printed out their pictures, organized them into themes, and shared their thoughts about their learning. On Sunday, we cleaned up, reflected, and processed alumni-related information for the future of Kahoʻiwai. One of the event's most

memorable moments was when students shared that although they all came from different Kahoʻiwai cohorts, they all felt they were part of a larger ʻohana.

I held a second data collection event to talk story and take a deeper dive with alumni through participation in personal interviews. Interviews shared qualitative data on ʻāina-centered experiences and the impact of Kahoʻiwai pedagogies on student success. These interviews were structured around the Kauhale values rubric to ensure that discussions remain focused on core values and their application in educational settings. The interview asked alumni to describe their memorable learning experiences and highlights in Kahoʻiwai. I also inquired about how these experiences contributed to their success as students and now as educators. Additionally, I asked them to identify the pedagogies they recognized as most useful throughout their learning journey. All participants had beautiful memories and experiences to share about their time in Kahoʻiwai, and all expressed their gratitude and desire to continuously support Kahoʻiwai in future ventures.

2.5.1 Moʻokiʻi and PhotoStory

The primary method used in the study was PhotoStory. PhotoStory combined photos with journaling, reflection, and interviews to enable participants to narrate a visual story of their lived experiences (Newman et al., 2016; Rogers, 2018; Skrzyriec et al., 2015). Originating from the works of Wang & Burris (1994), photo novella, photovoice, or PhotoStory were methodologies developed to capture the perspectives of Chinese women regarding their personal health experiences. Researchers found that PhotoStory promotes self-empowerment, builds capacity, develops partnerships, forms community, and encourages shared expressions (Call-Cummings & Hauber-Özer, 2021; Golden, 2020; Maclean & Woodward, 2013). PhotoStory is a participatory methodology that captures data through the eyes of participants.

Indigenous researchers later adopted PhotoStory as photoyarn to give participants authority over their data, lead Indigenous dialogues and practices, and empower Indigenous people to share their experiences in safe environments (Maclean & Woodward, 2013; Rogers, 2017; Rogers, 2019). As an Indigenous research method, PhotoStory "is enacted by Indigenous people through stories, oral practices, and community-based discussions, including stories of genealogy and family" (Rogers, 2019, p. 4). In Maclean Woodward's work on Aboriginal water resources, they expressed how "photovoice is a powerful tool as it can reveal in-depth information from research participants (values, knowledge, concerns, and aspirations) that may not be captured through other participatory approaches" (2013, p. 101). As a Kanaka ʻŌiwi researcher, I valued allowing participants to share their experiences to enrich and inform the research data.

To describe PhotoStory as a Kānaka ʻŌiwi method, I dreamed of the term moʻokiʻi. Moʻo means story, succession, genealogy, and lineage. As a noun, kiʻi translates to picture but can also be used as a verb, to fetch and get. As a Kānaka ʻŌiwi methodology, moʻokiʻi captures the lived lineage of valuable stories through a shared understanding of values that transgress time. Moʻokiʻi speaks to a lineage and history of information transmitted through our ancestry. Participants shared their stories through pictures; however, they are reverberations of internal experiences shared through ʻike kūpuna. Moʻokiʻi allows participants to connect their knowledge as Kānaka ʻŌiwi rather than isolate them as individual participants. In Indigenous settings, this shared knowledge builds community.

Using PhotoStory allowed participants to capture detailed descriptions, provoke moʻolelo and memories, and capture thoughts through visual representations (Newman et al., 2016; Rogers, 2019; Skrzyriec et al., 2015). The photographs were then shared in small group settings

and used during interviews to provoke further discussions in both informal and formal settings. In informal settings, photos could lead and encourage discourse and engage participants in longer, deeper, and more detailed discussions (Newman et al., 2016; Rogers, 2018). Participants added to and validated participant responses that encouraged them to continue taking meaningful photos in research when used in group settings. In formal settings, photos could trigger memories, emotions, and thoughts during an interview to provoke memories and support a participant during the interview process. During this process, participants who may be shy or may avoid deep discussions were more comfortable using photos as a guide.

The following table details how the moʻokiʻi method worked seamlessly within a hana noʻeau methodology.

Table 5

Moʻokiʻi and Hana Noʻeau Methodology

Hana Noʻeau Methodology	Moʻokiʻi Detail
Hoʻolauna	• Provide a safe environment for participants to engage with ʻāina. • Begin with protocol/oli. • Introduce ʻāina, participants, and any other relevant information. • Introduce to moʻokiʻi instructions and process.
Hoʻomākaukau	• Prepare drive for photo dumping. • Prepare digital/physical note format for participants to capture reflections. • Reiterate instructions. • Agree on a focus area or focus areas and categories.
A Mākaukau	• Participants upload and share the images they are willing to share. • Participants shared their reasons for selecting the photos and advocated for the categories and focus areas aligned with them. • Participants organize photos by recommended focus areas and categories.
Hana	• Guide and navigate participants through the research. • Participants agree upon themes. In this study, participants navigated toward the six Kauhale values as indicators of success in Kahoʻiwai.

	They also agreed that there was one other value called lōkahi, meaning working in harmony or together. In total, they identified the categories of Aloha, Kūlia, Mahalo, Mālama, Pono, Kōkua, and Lōkahi as the seven categories that identified student success in Kahoʻiwai.
	● Participants shared their selected photos and stories related to photos.
	● Participants moved their photos around until they were satisfied with the theme placement.
	● Participants shared their reflections and thoughts related to imagery throughout the process.
	● Each photograph can hold multiple themes; if so, a copy of the photograph was added to appropriate themes.
Noʻeau	● Participants shared their stories and representations of themes with the researcher.
	● Participants organized themes and shared reasoning and advocacy behind each picture and theme documented by recorders.
	● The researcher documented themes, descriptions, and moʻolelo, asking clarifying questions.
	● The researcher analyzed themes and stories from participants to find common threads.
	● The researcher weaved threads of information to represent the stories shared by the participants respectfully and best.
	● The researcher presented the findings to participants for approval before sharing them with stakeholders and the community.

During the data collection period of the Kahoʻiwai Alumni Retreat, the moʻokiʻi process was shared with the participants. Participants were prompted to take pictures throughout the weekend of values in action. At the end of the day, participants organized, labeled, and identified emerging themes and values found within their pictures. This process allowed participants to feel empowered and validated in the research process. It further allowed them to participate actively in the research and enhanced their production of critically reflective feedback in dialogue (Newman et al., 2016; Rogers, 2019).

Figure 12

Moʻokiʻi Printing and Processing

Once the pictures were organized and processed individually, the participants were asked to share their stories and to begin identifying larger themes among the pictures. Participants began noticing that they were theming the pictures around the Kauhale values. However, participants recognized that lōkahi or unity was an essential theme not captured within the original six Kauhale values. The moʻokiʻi organization by values can be found in Appendix A. After the seven themes were organized, students were prompted to share their moʻolelo behind their pictures as it related to the identified themes. To capture their stories, three members from my team worked to write highlights and quotes of the activity.

As a method, moʻokiʻi allowed participants to feel integral to the research, share lineage of knowledge and thoughts, and build community through shared stories. After completing the moʻokiʻi process, I invited a few participants to share more through personal interviews.

2.5.2 Personal Interviews

The interview asked participants to share their thoughts, memories, and favorite experiences within Kahoʻiwai to help evoke memories and feelings when reflecting on their time at the program. This method triggered the use of interpersonal intelligence to draw up memories, passions, and activities that led to student success. I asked participants about their experiences with pedagogy, the integration of values, and where and how they found strength within the program to ensure student success. The interview allowed participants to haʻi moʻolelo and express their Kahoʻiwai stories through a set of prompts from the researcher. Personal interviews were transcribed and shared with participants for approval before including data in the findings.

Table 6 documents the interview guideline structure for prompts and related questions for personal interviews. Table 7 provides a suggested interview guide related to the Hana Noʻeau methodology.

Table 6

Hana Noʻeau Methodology and Semi-Guided Interview Questions

Hana Noʻeau Methodology	Semi-Guided Interview Questions and Prompts
	Hoʻolauna
Introductions, check-ins, and relationship building. This section is a preparatory stage for the participant and researcher to revisit the relationship and get on the same page. This section also allows for sharing updates regarding the Kahoʻiwai teaching program and the teaching profession.	● Pehea ʻoe? What are you up to? What's going on in your professional career as an educator? ● Do you still have relationships with cohort members? ● Sharing updates, etc. ● What do you remember about Kahoʻiwai? ● Why did you want to become a teacher? ● How is that going for you?
	Hoʻomākaukau

This section serves to jog the memory and emotions of the participant, allowing for a shared understanding of terminology and time to describe research.	● Describe your favorite Kahoʻiwai memory. ● When you reflect on your Kahoʻiwai time, what do you miss? ● What were the highlights? ● Describe the pedagogies you recognized in the program. ● Tell me about interacting with ʻāina, cohort members, and staff.

<div align="center">Mākaukau</div>

This section provides prompts that may aid the interviewee in recalling information.	● In what ways were you prepared for success? ● Do you remember the Kauhale values? What are they? ● What were your favorite ʻāina experiences? ● How did they make you feel?

<div align="center">Hana</div>

This section captures any actions or specific pedagogy that led to student success or challenges with success.	● Describe moments of success you felt in Kahoʻiwai. ● Describe moments that were difficult for you in Kahoʻiwai. ● What role did ʻāina, values, hana noʻeau, and/or pedagogy play in your success or lack of success in the program?

<div align="center">Noʻeau</div>

This section gathers evidence on current successes in education and allows time to reiterate significant research questions.	● How did your time in Kahoʻiwai contribute to your role as an educator? ● Do you continue to draw strength from Kahoʻiwai experiences? Please describe. ● How do Kahoʻiwai pedagogies impact student success and achievement?

Table 7

Personal Interview Guide

Hana Noʻeau	Interview Guide
Hoʻolauna	The interviewee and researcher have previously been introduced and have worked together during their time as Kahoʻiwai alumni. This section serves

as an introductory and catch-up phase where we continue to build relationships.

Hoʻolauna to the interview process is organic and is not set to any particular guidelines but can include the following:
1. Prepare for the interview with water and snacks.
2. Provide makana (lei, mele, oli, other) to participants.
3. Setting the tone for the interview through oli, pule, and/or reflection.
4. Check-in time and talk story to begin rapport and set the mood for the interview.
5. Interview in a pleasant environment (preferably outside on the ʻāina).

Hoʻomākaukau	Interview questions have been developed but will be used as prompts throughout the interview process to facilitate and guide haʻi moʻolelo. Interviewees will be allowed to share their stories without interruption and gently guided through the interview by several prompts. The interviewee may answer questions or prompts in other sections as they haʻi moʻolelo. Interview topics will include questions related to the core program values, pedagogies, student successes, challenges, and achievements within the program. Interview topics related to the teacher program and support systems in and out of the program may also be covered. Interviews are scheduled to ensure manageability, with each interview separated by at least one hour. No back-to-back interviews, and a maximum of three interviews per day.
Mākaukau	If interviewees reveal sensitive topics or information about health and safety, the researcher will refer them to the school counselor or support system for follow-up. If interviews become heated or highly emotional, the researcher will stop them in a caring and gentle manner. The interviewee will be excused and rescheduled. A follow-up e-mail or personal communication via phone or text will check up on the interviewee; they may choose to continue or discontinue the interview process at any point.
Hana	The researcher will record and transcribe interviews and then share the transcripts with the interviewees for approval. The researcher will include the interviews only after receiving the interviewee's approval. The researcher will record interviews using a voice recorder, such as a cell phone or computer, and store the recordings securely in a cloud-based interface accessible only to the researcher with two-step authentication protection. The researcher will ensure interviewees remain anonymous, using labels and

	pseudonyms to identify all data. The researcher will refer to the collected data collectively. The researcher will use Zoom to digitally record and transcribe the interviews, saving video, sound, and text as separate files.
	Prompts and questions must guide the interview to keep the conversation going and the process of storytelling continuous.
No'eau	The researcher will inform interviewees about research projects through follow-up emails, announcements, and meetings. They will also invite interviewees to all relevant hō'ike. The researcher shares the final thesis with interviewees during a small group hō'ike, where they can provide additional feedback. As part of the no'eau, the researcher will maintain relationships with interviewees and may express mahalo for their participation with a shared meal.

Personal interviews were conducted with five Kaho'iwai alumni, ranging from the first cohort in 2014 to graduates of the 2023 cohort. The alumni were identified via pseudonyms and chose the following tags: Kale'a, Kōkua, Mākua, Mālama, and Kealoha. These pseudonyms were meaningful to the participants because they represented their feelings while at Kaho'iwai. For example, Kale'a shared that she thoroughly enjoyed her participation, and remembering her time brings her great joy. Kealoha shared that they felt loved and guided in the program and succeeded through this guidance. The personal interviews were all collected, captioned, and transcribed via Zoom, an online video communications platform. The researcher transcribed the interviews, reviewed them, and shared them with participants for approval.

2.5.3 Literature Review

Scholarly work was researched across multiple online search platforms, including Google Scholar, Informit Indigenous Collection, EBSCO, ERIC, JSTOR, Proquest Central, and AlterNative. Search terms were prefaced with the words Indigenous, Native, Hawaiian, Kānaka 'Ōiwi, Aboriginal, Native American, and Māori as identifiers. For example, searching for teacher

preparation programs would equal (Indigenous and Teacher and Preparation). Likewise, similar searches would interchange the word Indigenous for Native and Aboriginal.

A second literature review identified research conducted for and by Indigenous researchers. Literature was searched through an Indigenous lens and primarily focused on Indigenous tribes in Alaska and across North America, including Canada, Australia, and Aotearoa. The literature review includes only scholarly sources written by Indigenous researchers or, on rare occasions, by non-Indigenous researchers backed by Indigenous communities. This criterion means that the research was approved and reviewed by the community it serves, with the support and endorsement of elders and community members from each tribe involved. The only exception was searching for the origin of PhotoStory, photovoice, and photonovella to discuss the methodology's literature. However, Indigenous researchers later adopted PhotoStory (Maclean & Woodward, 2013; Rogers, 2017; Rogers, 2019), within the last decade.

As part of the literature review process, I attended research forums at both the American Indian Indigenous Teacher Education Conference (AIITEC) and National Indian Education Association (NIEA) to stay abreast of current research and to help guide my eye on Indigenous research as it related to Native American communities in education. I also had the opportunity to sign up for the Four Seasons of Indigenous Learning presented by the Outdoor Learning Store, which discussed Indigenous learning topics from the land. This opportunity allowed me to listen to the stories of Indigenous land-based educators across North America (The Outdoor Learning Store, 2023 & 2024), including Dr. Robin Wall Kimmerer, Dr. Christopher Horsethief, Kevin Lamoureux, and Doug Anderson. Listening to the moʻolelo of Indigenous researchers and

educators helped me to formulate search terms and directed me to the research of current authors in the field.

2.5.4 Kauhale Values Rubric

The Kauhale values rubric is used in the Kahoʻiwai teacher education program to help participants review and understand the values and assess their position on the scale. The rubric does not have right or wrong answers; it enables participants to gauge their current standing and set immediate goals. During the research orientation, the researcher shared the rubric with participants, asking them to recall what they knew about the values and set goals for the alumni retreat weekend. This process allowed participants to reflect on their understanding of the rubric and expected behavior during the retreat.

The Kauhale values rubric is a critical tool in research methods, particularly in character development and building strong personal foundations within the research. This rubric, embedded in Kānaka ʻŌiwi foundational values, provides a framework for guiding behavior, decision-making, and reflective practice throughout the research process. Aloha promotes an ethical approach to engaging with participants and prioritizing their dignity and well-being. Kuleana guides the researcher to be diligent, accountable, and thorough, ensuring that the research serves the broader community and respects the participants' trust. When ethical dilemmas arise, the Kauhale rubric guides decision-making, ensuring that the research aligns with academic and Indigenous standards. Finally, the Kauhale values rubric helps the researcher connect their work to a larger purpose grounded in the community's well-being. This sense of purpose reinforces ethical conduct, as the research has real implications for the lives of others.

2.5.5 Data Analysis Methods

Data analysis was conducted by research participants and then by me as the researcher. Participants were able to analyze their own data in the mo'oki'i process by first conducting a visual analysis of their mo'oki'i and identifying their own stories and values. Participants were then asked to collectively share their mo'oki'i with each other and asked to find common themes. This process allowed the analysis to be performed first by the research participants and allowed them to be include in the process. After the initial analysis was completed by participants, I conducted a second analysis of the themes and words expressed by research participants through haku mele and hana no'eau.

Like journaling, haku mele, or composing songs and chants, allows for reflecting and synthesizing information about the natural world. This method includes naturalistic, musical, and linguistic intelligences. As a method, haku mele analyzes the research's imagery, feelings, values, and activities to capture the research's essence for the participants and researcher. Haku mele uses metaphors of nature to tell the story of research as they relate to all involved. Haku mele allows the research to highlight and reflect on participant experiences and stories. The research is analyzed through the creation of a mele. This mele will highlight the participant research by reciting shared values, thoughts, and wisdom shared during the mo'oki'i, interviews, or Kauhale values rubric review. This data is invaluable and will honor participants who put forth their best effort in the research participation. Musical lines and lyrics highlight common themes and capture the participants' emotions, feelings, and memories. Over time, this research method might be retold and shared as mo'olelo to continue to help build and empower the community and future researchers.

'Ohe kāpala and hana noʻeau are methods used in the research to create and process art through reflection and analysis of data. Hana noʻeau is a spatial and bodily kinesthetic intelligence as it allows the participant to use visual shapes and lines to process through reflections. Hana noʻeau promotes storytelling and reflection through visual media and art. While working with my hands to create art, I can clear my mind and reflect on memories created with participants during the research process. The hana noʻeau will capture reflections and memories through imagery as it embodies each value. Each section and carving will incite and record memory. As a research method, hana noʻeau will be used as necessary as an opportunity for healing, self-reflection, and to put the mind through a different kind of exercise when words and language become overwhelming.

2.6 Research Questions and Applications of Methods

The research methods were selected to reflect the qualitative nature of data collection through moʻokiʻi and personal interviews. The methods served to answer the Research questions in the following ways:

How do Kahoʻiwai pedagogies impact student success and achievement? The methods used to answer this research question include the Moʻokiʻi data collection activity, where participants used photography to capture their learning experiences and reflections. This visual method allowed them to document their journey and the impact of Kahoʻiwai pedagogies on their success. Personal interviews with alumni permitted them to share stories and reflections on the program pedagogies that influenced their academic and personal growth. I transcribed and analyzed this research to identify common themes and insights. The Kauhale values rubric measures the integration of core values in students' lives and how they contributed to their success.

The Kauhale values rubric is not an end-all indicator but moves as the student grows. For example, if a student holds a basic understanding of the value of aloha, they may be proficient in understanding and showing aloha. However, as they learn about the deeper values of aloha and its reciprocation, they may change their reflection to approaching proficiency. The Kauhale values rubric is a tool that changes the more a student grows and learns about values.

In application, the moʻokiʻi method provides a visual and narrative representation of student experiences, highlighting the practical application and outcomes of Kahoʻiwai pedagogies. Students can capture their thoughts and reflections through engagement with the ʻāina and how these might lead to character development. Personal interviews offer qualitative data and a deeper understanding that illustrates individual success stories, challenges, and overall effectiveness of pedagogical approaches in Kahoʻiwai. Interviewees can talk story and share their experiences through the interview process.

How can ʻāina-centered pedagogy expand our understanding of kuleana? The methods used to address this research question lie heavily within the moʻokiʻi and personal interviews. However, literature and research on ʻāina based education will solidify a foundational understanding of ʻāina-based education. The moʻokiʻi will ask participants to process through data collection as they engage and interact with the ʻāina. Kaʻala Farms in Waiʻanae, Hawaiʻi is a frequently visited location by Kahoʻiwai and allowed participants to capture their understanding of values through photography. Personal interviews highlighted growth and character development by reflecting on ʻāina engagements and community involvement in Kahoʻiwai. By participating in ʻāina based activities, students were able to deepen their understanding and responsibilities towards the ʻāina and their role in the community. These

experiences are documented and analyzed to explore how ʻāina centered pedagogy enhances their sense of kuleana.

How can a values rubric be used in character development and building solid personal foundations? The methods used to address this research question include reflections recorded on the Kauhale values rubric and the participant's understanding of what each value means to them. The values ask students to reflect on their growth and understanding of the values after engagement with the ʻāina and community. Personal interviews will also serve to address the use of the values rubric in character development. The rubric provides a framework for students to self-assess, reflect, and develop personal goals throughout the Kahoʻiwai program. Regular reflection and discussion help them to internalize values and apply them to their daily lives. This method also asks students to take a breath and reflect on how they express their understanding of the values within their community. Personal interviews will capture details of the rubric and how it might have influenced decisions and growth in the Kahoʻiwai program.

How can reflections via hana noʻeau and moʻolelo be applied to program development and developing a framework for Native programs? This question will use methodology to explore how the research can apply to pedagogy and frameworks for Native programs. The study will employ the haku mele and hana noʻeau methods to analyze the reflections and thoughts of participants. Haku mele and hana noʻeau serve as tools to share knowledge and aid in the development of frameworks. A song can be presented and taught to Native programs to capture participants' metaphors and lived experiences. The creation and sharing of art can visualize data and show how the data came to be. These methods serve to provide reflective insight and techniques for program development. Native programs can benefit from frameworks that include their song and art as foundational learning pieces. By documenting and analyzing participant

voices through stories and creative expressions, the research provides a rich, culturally relevant framework that can be used in other Native education programs.

2.7 Chapter Summary

Hana noʻeau methodology unified my research through a Kānaka ʻŌiwi lens. This methodology was guided by ancestral wisdom and relatedness, weaving my indigeneity with Western research concepts. This methodology intentionally forms relationships, includes research participants, builds a community, and empowers lāhui. Hana noʻeau methodology formed lōkahi in the research, bridged dualities, and encouraged ancestral participation by sharing knowledge and values. As a researcher, I came to the table as a representation of myself, my ʻohana, my community, and as a Kanaka ʻŌiwi. The weight of this responsibility served to strengthen my research and resolve.

The critical research guiding this methodology revolved around delving into the impact of student success and achievement encouraged by Kahoʻiwai pedagogies. Participants of the program were alumni who successfully graduated and agreed to participate in the research as part of their annual alumni gathering. Participants conducted research primarily through moʻokiʻi and personal interviews. Haku mele and hana noʻeau were methods used to analyze data.

Hana noʻeau methodology included the shared understanding of the six Kauhale values through the five steps of hana noʻeau. These included hoʻolauna, hoʻomākaukau, a mākaukau, hana, and noʻeau. The five steps began with introducing all entities related to the art and ended with sharing and mastering the art. Art refers to crafts, research, and methodology. The steps of the hana noʻeau methodology were fluid and flexible. Participants could move forward and backward within the steps as necessary to identify mastery of the material. The five hana noʻeau steps integrated with research methodology in relaying respectful ways of processing and

interacting with research. As a research methodology, hana noʻeau allowed my passions for education, ʻohe kāpala, and love for kānaka to come forth and meld together in lōkahi. This methodology allowed me to weave my understanding and philosophy of Kānaka ʻŌiwi research and Western research.

Kānaka ʻŌiwi methodology often included using metaphors in research to relate to the research. Metaphors are lived experiences foundational to the researcher's personality and well-being. Kānaka ʻŌiwi researchers found strength in using metaphors as they progressed through a research journey. A researcher who loved mele understood the research through a mele lens. This research used methods of writing and reflecting on mele, using mele as titles to research chapters and connecting their understanding of research through poetry and song. Kānaka ʻŌiwi research builds harmony through cultural lenses and methods.

Like Kānaka ʻŌiwi methodology, Indigenous methodology is rooted in the principle of aloha. This research approach is not merely transactional but based on a reciprocal relationship where respect and care for the community are maintained throughout the research process. The foundation of Indigenous methodology involves a commitment to understanding and honoring the community's values, knowledge systems, and lived experiences. To prepare for research, we must engage in deep self-reflection to acknowledge and address our biases, ensuring that our work does not perpetuate harm or misrepresentation. This preparation involves consciously decolonizing our minds and methodologies, creating space for Indigenous ways of knowing to guide our research. Involving the community is crucial; their voices, perspectives, and needs should shape the research's inception to its conclusion. This collaborative approach ensures the research is relevant, respectful, and beneficial to the community.

Moʻokiʻi was the primary method of research, followed by personal interviews. Moʻokiʻi allowed participants to capture their values and reflections via imagery. The imagery told a story and invoked haʻi moʻolelo as part of the research process. Multiple methods engaged the various intellectual strengths of the research participants. The Kauhale values rubric was a method used to hold an understanding of the six Kauhale values collectively. Haku mele and hana noʻeau were the methods used in the data analysis.

The next chapter will delve into the significant body of work related to Indigenous Teacher Preparation Programs (ITPP) concerning principles, values, and pedagogy. The literature review emphasizes integrating cultural values, community, involvement, traditional knowledge shared through kūpuna, and connection to ʻāina. The chapter begins with exploring the history of Kahoʻiwai, detailing its inception, challenges, and evolution through accreditation. Documents highlight the foundational integration of cultural values, community engagement, ʻohana, and relationship to ʻāina for educational success.

Educational success appears across many ITPPs across North America, Aotearoa, and Australia. Examining foundational beliefs, pedagogies, and methods reviewed provided a holistic and reflective learning environment similar to Kahoʻiwai's. ITPPs emphasize reflective learning, community integration, and cultural knowledge as practices that inform teacher education. These practices include ʻāina based education, community engagement, the role of kūpuna in mentoring, and reflection and growth through moʻolelo. These principles are essential for fostering and developing a deep connection to identity and ensuring the transmission of ancestral knowledge to our students. These practices center around the student (both student teachers and the students they teach) to ensure the perpetuation and revitalization of Indigenous cultures no ka pono o ka lāhui.

Figure 13

ʻOhe Kāpala #1: Aloha kekahi i kekahi

This ʻohe kāpala design contains three pillars. Each of the pillars represents a piko. The first pillar is the pikoʻī, the connection to our ancestors. The pikoʻī is the fontanel of a newborn and continues to be open during the first few years of life so they can maintain that spiritual connection. The pikoʻī connects to the akua, ʻaumākua, and the spiritual realm. We are forever connected to this realm and represent those who came before us. The second central pillar is the pikoʻō, representing the present family connection and is a direct link to parents, siblings, and cousins. The pikoʻō represents our time in this world and reminds us that our actions affect the current and future generations. The third pillar is the pikoʻā. This piko represents the future generation and reminds us that what we do today will affect the future generation. As a collective, this ʻohe kāpala design represents the value of aloha kekahi i kekahi. Aloha kekahi i kekahi means to care for one another in ways that make sense for our generations to continue striving and growing.

3.0 Mākaukau: Attaining Readiness Through Indigenous Education Literature

The previous chapter discussed hana noʻeau and ʻohe kāpala as methodology. This culturally grounded approach to research integrates traditional Hawaiian practices and values, which I recognize as the researcher. The methodology is characterized by its reflective nature,

involving a process that respects the ancestral knowledge passed down through generations. 'Ohe kāpala is a reflective tool and, as a process, is a metaphor to guide and reflect on practice during a student educational journey in the Kahoʻiwai Center for Adult Teaching and Learning (Kahoʻiwai). 'Ohe kāpala and hana noʻeau are also used as a metaphor to guide and direct research as ancestral knowledge passed to me from kūpuna. The methodological structures of hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau outline the chapter. These actions guide the educational process from preparation to mastery, incorporating the holistic and reflective nature of learning and teaching at Kahoʻiwai. The following literature review is an opportunity to enrich the knowledge base related to sharing about Kahoʻiwai, a review of cultural and values-based Indigenous education programs in North America, Aotearoa, Australia, and Indigenous pedagogies.

This chapter opens with an 'ohe kāpala that expresses aloha through our connection to kūpuna, our present 'ohana, and our future 'ohana. Aloha kekahi i kekahi expresses the generational care and reciprocation of aloha as passed down through generations for the perpetuation of future generations. The following passage was found in a Ka Lama Hawaiʻi newspaper article from 1834: "E noho pu na alii a me na kanaka a pau loa me ke aloha kekahi i kekahi a me ka hana lokomaikai kekahi i kekahi a e imi pu kakou i na mea wale no e pono ai ka aina" ("No ka Lama Hawaii," p.3). This statement roughly translates to, "Let kings and all men live together with love for each other, with good intentions towards one another, and to seek together in unity all of the things for the life of our 'āina." Nearly two hundred years ago, in one of the oldest Hawaiian newspapers, the value of aloha kekahi i kekahi directly connects kānaka to the life of the land. This perpetuation is exhibited in the work of Chapter Two by expressing my aloha through a hana noʻeau methodology.

This chapter reviews the literature surrounding the creation and continuation of Kahoʻiwai and its continued efforts to train teachers for Native Hawaiian keiki. This chapter broadly examines other Indigenous teacher education programs and pedagogies in North America, Aotearoa, and Australia. These regions were selected as they mirror values and land-based educational efforts similar to Native Hawaiians. Western pedagogies and teacher education programs are excluded from this review. Likewise, research conducted without the support of Indigenous communities is excluded from this review. An intentional effort was made throughout the literature review to include research conducted by Indigenous researchers on and for Indigenous communities. Research conducted for Indigenous communities often opens with a genealogical or tribal connection and provides honor to the learning and contributions of ancestors and community.

The first section explores accreditation studies, proposals, and information presented to or published about Kahoʻiwai. Internal documents include those written for grants, accreditation, and curriculum designed for Kahoʻiwai students. Other literature includes dissertations and journal articles by Dr. Kerri-Ann Hewett and Dr. Anthony Fraser, founding members of the Kahoʻiwai. The literature review will also include interview notes with Dr. Hewett. The literature of Kahoʻiwai speaks to the program's history and critical program structures and identifies Indigenous pedagogy used in the program. Pedagogy specifically related to ʻāina and culture is identified and discussed in the dissertation of Dr. Fraser and curriculum frameworks created for the teacher education program. Investigating the history and development of Kahoʻiwai is critical to identifying the values and land-based approach to program design and its implementation for the success of Native Hawaiian teachers and haumāna.

The second section will review research on existing Indigenous teacher preparation programs (ITPP). ITPPs are reviewed for overall program designs, values and principle integration, frameworks, and pedagogies crucial to student success and achievement. Each ITPP discusses using a holistic framework for success guided by ancestral wisdom and principles. ITTPs designed curricula, opportunities, and support systems that made sense for their students. These systems include community integration, access to elder knowledge, engagement with culture and land, and reducing educational barriers such as finances for their participants. This section seeks to identify critical components of Indigenous teacher education programs.

Finally, the third section reviews pedagogies found within ITTPs. These pedagogies include ʻāina, moʻolelo, kūpuna knowledge, and community. Indigenous pedagogies build identity and relationships and foster a harmonious relationship with the land that cares for us. Indigenous pedagogies are foundational to addressing the strengths and needs of our educational systems. Let us rejoice in the history of our kūpuna as it continues to blossom and nurture the lives of future generations.

3.1 History of Kahoʻiwai Center for Adult Teaching and Learning

"Lauaʻe ke aloha no ka Hawaiʻi"

All these endearing thoughts for Hawaiʻi. (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

The words to Lauaʻe ke aloha will be strewn throughout the chapter to enhance the text with thoughts of enriching the waters of knowledge through reviewing literature and returning the knowledge gained to nourish and inform research for the perpetuation of our learners. Lauaʻe ke aloha captures our aloha when thinking about Hawaiʻi and how this motivates us to do our work. The chant continues to speak of learning, growing, and returning to the community to

teach and enrich the waters of knowledge.

At Kahoʻiwai, it is intended that teachers practice values and master cultural pedagogies crucial to student success and achievement. Over the past ten years, Kahoʻiwai has graduated over 200 teachers for Hawaiian children, thus returning the rich and abundant waters of knowledge to our communities through education. Kumu are taught to recognize their importance as contributors to an enriched cycle of knowledge. Our teachers are grounded in Hawaiian values and ways of knowing, are student-focused-pedagogically sound teachers, reflective practitioners, effective communicators, and knowledgeable in applying technology for learning (Kahoʻiwai, 2021). Our students can traverse the currents, navigate through obstacles, adjust to changes to reach their destination, and eventually return to their homes enriched with a new wealth of knowledge and moʻolelo.

Dr. Kerri-Ann Hewett's dissertation (1998), Ko makou mau moʻolelo: Native Hawaiian students in a teacher education program, tells the story of six Native Hawaiian women and their struggles in teacher education. Dr. Hewett's dissertation recommends changes to teacher education, including offering culturally relevant education, a network of support that values how Hawaiians learn best, supporting students through mentoring and engagement with the community, and accommodating traditions, language, and identity.

Kahoʻiwai was established in response to the inadequacies in the educational systems for Hawaiian children, particularly regarding the misrepresentation and generalization of their learning styles and needs. Dr. Hewett identified significant flaws in the research on Hawaiian children's learning. The research made broad generalizations based on limited studies and imposed Western pedagogical methods that did not align with Hawaiian cultural values and learning (K. Hewett, personal communication, November 25, 2023). Dr. Hewett emphasized the

importance of recruiting and mentoring Native Hawaiian teachers to educate their children and address these challenges.

Dr. Hewett faced resistance when proposing integrating Hawaiian practices into the curriculum and tried convincing the college to accept the approach (K. Hewett, personal communication, November 25, 2023). She worked through the resistance, continued advocating for the program, and founded the first Kahoʻiwai cohort at the University of Hawaiʻi at Mānoa. Kahoʻiwai married Western and Hawaiian educational practices to ensure Hawaiian teachers and children could walk and thrive in both worlds. IMUA magazine describes the program as successful, incorporating a culturally relevant curriculum, fieldwork, and hands-on experiences (Kamehameha Schools, 2004). Hewett & Fraser (2004) describe success as follows:

> The success of Kahoʻiwai cohort is imperative to improving the success of Native Hawaiian students in Hawaiʻi's education system, where needs have been continually ignored; as one of only a handful of teacher education cohorts that uses Native Hawaiian education methodology, culturally relevant curriculum, and culturally appropriate teaching and learning strategies, Kahoʻiwai was designed to fill the gaping chasm into which Native Hawaiian children have fallen for too long. As a cohort that trains teachers to become culturally responsive in their work with children at different levels and in different schools, Kahoʻiwai is in a position to positively change Native Hawaiian students' experiences in the classroom for the upcoming and future generations. (p. 46)

The first Kahoʻiwai cohort emphasized the practice of Hawaiian values such as aloha, lōkahi, kuleana, laulima, and mālama. These values were integrated into the teaching and learning processes, ensuring the education provided was culturally relevant and supported cultural identities and needs. The curriculum was designed to be ʻāina based and included

opportunities for Kahoʻiwai students to learn and experience the land through lessons with ʻāina, community, and traditional knowledge. The program has a cohort model that allows students to build community and reflect on the concepts of ʻohana. This model fosters strong relationships among cohort members, professors, and the Hawaiian community. Twenty years later, students and professors of the original cohort sit on the Kahoʻiwai Advisory Committee and continue to inform teaching and learning at Kahoʻiwai.

Unfortunately, after the first cohort at UH Mānoa, Kahoʻiwai was dropped from the University of Hawaiʻi system due to conflicts of interest, disagreements, and complications with the integration of Hawaiian cultural practices, as they would not fully accommodate the holistic and place-based learning approaches that Kahoʻiwai advocated (K. Hewett, personal communication, November 25, 2023). However, in 2012, Dr. Anthony Fraser worked with Dr. Hewett to reinstate Kahoʻiwai as the first Indigenous center for higher education in Hawaiʻi (Kahoʻiwai, 2014). The program underwent a two-year transformation to establish accreditation with the Teacher Education Accreditation Council (TEAC) and garner approval from the Hawaiʻi Teacher Standards Board in 2014. In addition to achieving accreditation and state approval, its founding organization, Kanu o ka ʻĀina Learning ʻOhana (KALO), advocated for and achieved grant funding to cover the cost of operating the teacher education program, removing the financial barriers teachers face in achieving higher education credentials. KALO has consistently funded Kahoʻiwai through grants, and Kahoʻiwai continues to fund the education of teachers across Hawaiʻi.

The program continues to use cohorts where students learn together as an ʻohana. Fraser (2019) describes Kahoʻiwai as a program that "frames learning activities by employing the notion of ʻāina based education and the importance for Native Hawaiians at a philosophical

level" (p. iv). Field-based learning experiences create opportunities for meaningful reflection where teachers can learn from each other and the ʻāina. Creating circumambient environments for teachers engages them in situations that may be uncomfortable but ultimately allows them to be more open for reflective work. The most significant change to the program was incorporating online learning to better serve the needs of working teachers in 2014 (Kahoʻiwai, 2014). This move ultimately freed working teachers to engage in online learning that allowed them to earn a livable wage while gaining their teaching credentials.

Figure 14

Kahoʻiwai Research Participants Carrying Kalo to New Loʻi

Working teachers continue to participate in the following pedagogy at Kahoʻiwai: online learning, cohort model, residential experiences, ʻāina-based experiences, and fieldwork (Kahoʻiwai, 2017). Since 2012, Kahoʻiwai has maintained a reflective approach to learning through the Kauhale values rubric, reflective journal models, community service for values reflection, and student portfolios to assess student success and achievement (Kahoʻiwai, 2017). Other assessment tools include surveys, seminars, and face-to-face meetings. ʻĀina is a pedagogical tool; however, no precise assessments identify its importance besides the moʻolelo shared by our participants. Cultural pedagogies such as hana noʻeau, ʻohe kāpala, lei making, kīhei preparation, and dyeing are used as reflective tools to capture the storied journeys of our participants through Kahoʻiwai. Teacher candidates can share their learning experiences with their ʻohana and community through hōʻike.

Today, Kahoʻiwai incorporates pedagogies related to face-to-face, ʻāina-based learning, talk story, story work, values-based education, and fieldwork to support teachers as they progress through the program. Kahoʻiwai operates Alternative education pathways, including a Post-Baccalaureate Teaching Certificate in Secondary 6-12 and a Post-Baccalaureate Teaching Certificate in Elementary K-6. The Secondary program can be completed in 15 months and has 31.5 quarter credit hours. The Elementary program can be completed in 21 months and consists of 32 quarter credit hours (Kahoʻiwai, 2024). Regardless of the program, all course material is delivered online and embedded with cultural strategies and Indigenous research. All candidates must participate in five 3-day residential camping experiences that align with various ahupuaʻa across the state. Each residential includes a day to meet and work in the community through land-based education, network and build a teacher community, and reflect and engage with cultural practices (Kahoʻiwai, 2024).

As a faculty member, teacher program manager, Academic Dean, and now Chief Academic Officer, from 2014 to the present, I have seen the transformation of our students from induction to graduation. They were able to find strength in their identity, develop foundational beliefs and values, and become empowered to be teacher leaders in Hawaiʻi. As an Indigenous teacher education program, Kahoʻiwai continues to empower graduates through ʻohana practices (cohort model), engagement with ʻāina and values, and building pilina with our community. Reflection and kilo activities are prevalent throughout the program and include four distinct opportunities to reflect on practice, from day-to-day activities to the overall consideration of individual values and goal setting. As an Indigenous teacher education model, Kahoʻiwai provides quality education derived from Western and Indigenous ideas grounded in Hawaiian cultural values and reflection.

3.2 Holistic Indigenous Educational Principles in Teacher Programs

"Ā hoʻi i ka wai manomano"

Causing a return of the abundant waters. (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

This section includes an overview of best practices found across ITPP literature about foundational beliefs, pedagogies, and methods. The practices will enrich the abundance of relationships found in this chapter to inform pedagogy. This summation is not a critique of the curriculum or operations of any of the programs but a broad overview of practices that highlight the importance of integrating Indigenous knowledge, involving community and Elders, adopting holistic and reflective learning approaches, utilizing place-based education, fostering cohort-based and relational learning environments, and encouraging critical self-reflection in teacher

education, where possible representation of ITPPs across Hawai'i, North America, Australia, and Aotearoa were identified and reviewed.

Indigenous teacher preparation programs are identified in this research as programs with Indigenous foundational beliefs that guide the initial preparation of teachers for Indigenous children. ITPPs prepare teachers (both Indigenous and non-Indigenous) to provide best practices for all our Pre-K-12 students. This holistic approach to educating teachers looks to design programs that empower teacher educators through Indigenous lenses and sensitivities. For example, the Native Indian Teacher Education Program (NITEP), out of the University of British Columbia, has established seven principles of Indigenous learning with over 48+ years of experience. These principles include "regional access, cohort-based/family approaches, Indigenous education, enhanced educational experiences, community ties, partnerships, and holistic student support" (Archibald & La Rochelle, 2017, p. 210). The following table describes the interrelatedness of Indigenous principles across teacher preparation. This table serves to document the relatability across Indigenous education programs to values. The purpose of this table is to show the holistic viewpoints of ITPP and other educational programs.

Table 8

Indigenous Principles Across Education Programs

Source	Principles
I. Aboriginal 8 Ways of Knowing (Yunkaporta, 2009)	1. The first way is story sharing. 2. The second way is learning maps. 3. The third way is non-verbal learning. 4. The fourth way is symbols and images. 5. The fifth way is land links. 6. The sixth way is non-linear processes. 7. The seventh way is to deconstruct/reconstruct. 8. The eighth way is community links.
II. First Peoples Principles of	1. Learning ultimately supports the well-being of the self,

Learning (Kerr & Parent, 2021)	the family, the community, the land, the spirits, and the ancestors.
	2. Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
	3. Learning involves recognizing the consequences of one's actions.
	4. Learning involves generational roles and responsibilities.
	5. Learning recognizes the role of Indigenous knowledge.
	6. Learning is embedded in memory, history, and story.
	7. Learning involves patience and time.
	8. Learning requires the exploration of one's identity.
	9. Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.
III. Kahoʻiwai Center for Adult Teaching and Learning (2012)	1. Aloha kekahi i kekahi- Love one another.
	2. Mālama i kou kuleana- Take care of your responsibilities.
	3. Kōkua aku, kōkua mai, pēlā ihola ka nohona ʻohana- Give help, receive help, that is the way of family.
	4. Mahalo i ka mea loaʻa- Be thankful for what we have.
	5. Kūlia i ka nuʻu, i ka paepae kapu ʻo Līloa- Strive to reach the summit, the sacred platform of Līloa.
	6. Ua mau ke ea o ka ʻāina i ka pono- The life of the land is perpetuated in righteousness.
IV. Lilʻwat Principles by Dr. Williams, University of Victoria (Sanford et al., 2012; Williams, 2024)	1. Kamúcwkalha- acknowledging the felt energy indicating group attunement and the emergence of a shared group purpose, individuals feel safe and free to express their views.
	2. Célhcelh- each person being responsible for their own learning and the learning of others, always seeking learning opportunities, fitting oneself into a working group, freely offering one's expertise when appropriate, and gifts to the group effort.
	3. Kat'íl'a- seeking spaces of stillness and quietness amidst our busyness and quest for knowledge; stop and listen deeply.
	4. A7xe7ul- valuing our own expertise and considering how it helps the entire community beyond ourselves; to teach oneself; to prepare oneself for listening and learning.
	5. Cwélelep- recognizing the need to sometimes be in a place of dissonance and uncertainty, heightened awareness, so as to be open to new learning.

	6. Emháka7- encouraging each of us to do the best we can at each task given to us.
V. Nā Honua Mauli Ola, Ka Haka ʻUla o Keʻelikolani, (Kawaiʻaeʻa et al., 2024)	1. ʻIke Pilina- Relationship Pathway. 2. ʻIke ʻŌlelo- Language Pathway. 3. ʻIke Mauli Lāhui- Cultural Identity Pathway. 4. ʻIke Ola Pono- Wellness Pathway. 5. ʻIke Pikoʻu- Personal Connection Pathway. 6. ʻIke Naʻauao- Intellectual Pathway. 7. ʻIke Hoʻokō- Applied Achievement Pathway. 8. ʻIke Honua- Sense of Place Pathway. 9. ʻIke Kuanaʻike- Worldview Pathway.
VI. Native Indian Teacher Education Program, University of British Columbia (Archibald & La Rochelle, 2017)	1. Regional access. 2. Cohort-based/family approach. 3. Indigenous education focus. 4. Enhanced educational experiences. 5. Community ties. 6. Partnerships. 7. Holistic student support. Model includes Family, Community, and Nation within physical, intellectual, spiritual, and emotional circles.
VIII. Te Aho Matua o Ngā Kura Kaupapa Māori (Horomia, 2008)	1. Te ira tangata- focuses on the physical and spiritual endowment of children and the importance of nurturing both in their education. 2. Te reo- focuses on bilingual competence and sets principles by which this competence will be achieved. 3. Ngā iwi- focuses on the principles which are essential in the socialisation of children. 4. Te ao- focuses on the aspects of the world itself which impact on the learning of children. 5. Ahuatanga ako- focuses on the principles of teaching practices which are considered of vital importance in the education of children. 6. Te tino uaratanga- focuses on the characteristics which Kura Kaupapa Māori aim to develop in their children.
IX. Te Whare Wānanga o Awanuiārangi (Te Whare Wānanga o Awanuiārangi, n.d.)	1. Manaakitanga- to respect and care. 2. Kaitiakitanga- to protect and support. 3. Whanaungatanga- to value all relationships and kinship connections. 4. Pūmautanga- to commit to excellence and continuous improvement. 5. Tumu Whakaara- to inspire and lead through example.

X. Indian Community School (Indian Community School, 2023)	1. Gišaj waha re; Menācehaew; Ezhi-manaadendam; Kalihwakwenyʌstȧ-tslaʔ- Show respect "to honor all of creation is to have respect."
	2. Kuži hakįnįnįne; Pakāhesew; Ezhi-dabasendam; Yawelyahsiˑyó- Be humble "to accept yourself as a sacred part of creation is to know humility."
	3. Waža hisgexjį; onāmow; Ezhi-debwe; ʌkatoˑkʌneʔ- Be truthful "to have trust in the Creator is to know truth."
	4. Wogixete hakinįne; Tapānetowak; Ezhi-zaagi'ige; Kanolukhwáhslaʔ- Show love "to know love is to know peace and harmony."
	5. Kere tⁱųkenįne; Pemēhtaw; Ezhi-gwayakowaadizi; Aetwalihwakwalihsyúhakeʔ- Be honest "to walk through life with integrity is to know honesty."
	6. Wašoše hakįnįne; Meskosēwan; Ezhi-zoongideʻe; Kaʔnikuhkatstȧtslaʔ- Be brave "to face life with courage is to know bravery."
	7. Wapakanank ji jere; Nepūāhkan; Ezhi-nibwaakaa; ʌyukwalihowanahtúhake̲- Be wise "to cherish knowledge is to know wisdom."

Indigenous values and principles offer profound insight into holistic education, community engagement, and the interrelationship of nature and kānaka. These frameworks offer simple lessons crafted over time that set the foundation for learning and living in our Indigenous communities. Each program tries to address the needs of the whole program in ways that every teacher and child can understand as it pertains to their group. However, these themes are similar across Indigenous communities as they speak to respect, responsibility, interconnectedness, and the articulation of values and principles for the community. These values and principles serve as guiding lights that weave leis of cultural wisdom and ways of being to support education and the sustainability of ʻāina.

ʻĀina was integrated across all principles to link, connect, reflect, find space, support well-being, perpetuate righteousness, a space to seek stillness, and a place to feel impact. The community was associated with holistic wellness, relationship building, learning from kūpuna,

building pilina, opportunities for reciprocation, responsibility to sustain, centers of expertise, a pathway for connection, and a model for socialization. Moʻolelo is attributed to values through sharing, recognition of roles, actions, and responsibilities, tales of lessons learned, encouragement, success, connection, experiences, and historical characteristics we hope our children can achieve. Kūpuna are the guiding principles that link us to ʻāina and moʻolelo. They are the keepers of traditions and protocols, experienced vessels that model wellness, experts in consideration and reciprocity, and the source of language and wisdom. ʻĀina, community pilina, moʻolelo, and kūpuna are foundational pedagogy to ITPPs and are included across ITPP frameworks.

3.3 Indigenous Pedagogies

He manaʻo hāliʻa mānowai huʻena

"Cherished recollection of the flowing waters" (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

Flowing waters are a metaphor for transferring knowledge between our ʻāina, our ancestors, and ourselves. Like water, knowledge ripples through our world, picking up nourishment and feeding elements across the ʻāina. The ʻāina, in return, enriches the knowledge and provides a foundation for stories and connection. This knowledge is transferred through our kūpuna and nourishes our communities for generations. Knowledge continues to flow through moʻolelo that helps return the waters to the land, hoping to perpetuate this process for generations. As teachers, we navigate the waters and guide our students and community. This water links us to Laukapalili, our kalo brother, and connects us to akua and our ancestral lineage. This movement is a pedagogical approach that grounds us to akua and reminds us that, as kānaka, the impact of our actions goes beyond just ourselves, no ka pono o ka lāhui.

Pedagogy refers to the practices and theories of education. Pedagogy in an Indigenous worldview is knowing intrinsically the purpose of why we teach, the best practices our people know, and how we will introduce these practices for the benefit of the honua. As Cajete (1994) asserts, "From the Indigenous perspective, the purpose of training in learning and thinking is to bring forth your power; training develops your power through focused attention, repetition, and context" (p. 31). Indigenous pedagogies are inclusive, reflective, community-based, holistic, and guided by ancestral wisdom through our kūpuna.

Cajete (2015) shares that there are ten essential Indigenous elements that guide learning. Learning is deeply connected to honua, arising from challenging experiences and growing through emotional and subjective engagement. Both learners and teachers are recognized as unique individuals, with each experience presenting distinct opportunities for growth. The teaching and learning process is seen as collaborative, cooperative contract that thrives on the diversity of perspectives and progresses through various stages of development. This approach to learning embraces the entirety of life's experiences and is deeply rooted in the context of community, where learning continues to unfold (2015, p. 43-45). Indigenous elements establish pilina and guide teachers through 'ike kūpuna.

Indigenous pedagogies intrinsically guide teachers to know why they teach and provide examples of how to teach well (Foy, 2009; Cajete, 1998; Marin & Bang, 2015). These pedagogical approaches help teachers recognize their role in the holistic and relational cycle of our honua, allow them to reflect on their biases and self-doubts and build personal strengths backed by ancestral knowledge through our community. Community includes 'āina, nature, and relationships with people and the world (Cajete, 1998; Kitchen & Hodson, 2013). Students are successful due to engagement with the community, elders, veteran teachers, students, the 'āina,

and elements of honua. Carpluk (2016), Van Gelden (2017), and White (2007) all documented

firsthand accounts of what success felt like by teachers involved in their ITPP. Kumu reported

that the engagements were eye-opening, made them feel like part of a system, and drove them to

success as they were responsible for and backed by the community. Centering education around

'āina, community, kūpuna, and mo'olelo creates natural frameworks that guide student success.

Indigenous education frameworks center around the student or child. This centering is

crucial to the perpetuation and sustainability of Native people as we continuously need to keep

our future in mind. Wallin and Scribe (2022) describe how "children represent the continuity of

creation, and they advance our ancestral humanity into the future" (p. 65). They further share that

teachers are proxy parents: "They hold a sacred relationship, teacher candidates are taught that if

they are going to teach, they must do so with love and respect, and acknowledge the gifts each

child brings to the circle of the classroom" (p. 65). Teaching children is a calling, and the need to

teach children through their language, learning styles, and culture is imperative to the success of

our nations (Kitcher & Raynor, 2013; Manitowabi, 2022; Tenorio et al., 2022; Tetpon et al.,

2015). Likewise, teaching teachers through their language, learning styles, culture, and land is

imperative to their success as educational leaders (Fickel et al., 2018; Manitowabi, 2022;

Rodriquez de France et al., 2018).

Indigenous pedagogy in ITPP highlights the importance of integrating Indigenous

knowledge into ways of thinking, knowing, and being in education. These knowledges include

integrating culture into the curriculum, ways of teaching and learning, and protocol. As a

personal philosophy, I believe every subject can be taught through culture. For example, 'ohe

kāpala as a curriculum can be a thematic unit integrating math, social studies, English, science,

and art. Social studies can include stories of how 'ohe or bamboo came to be. In Hawaiian

mythology, ʻohe is a kinolau or form of the god Kāne. Kaneʻohe on the island of Oʻahu is named after a famous ʻohe grove planted by the god Kāne. This example can spark a tale of how ʻohe came to be on the island of Oʻahu. English can be integrated through research projects, poetry, or storytelling of ʻohe. Math integrates angles, geometry, measurements, patterns, and arithmetic. Science integrates the origin and evolution of the plant, and how and where it is planted. Art includes the design's printing, placement, or transformation onto clothing, canvas, or digitized. Teacher candidates can build an environment where cultural attitudes, knowledge, and functions are highlighted and honored in the curriculum. This attitude facilitates "culturally congruent curriculum and classroom spaces that students favour" (Manitowabi, 2022, p. 120).

3.3.1 ʻĀina as Pedagogy

Hāʻale a ka wai o Laukapalili

"Rippling waters of Laukapalili" (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

Hāloanakalaukapalili is our ancestor and our cosmological connection to the wao akua. Understanding this relationship is a grounding principle in knowing who we are and where we come from. ʻĀina fosters growth and is what makes us Indigenous. Land is central to our cultural identity and provides the foundation for understanding ourselves through traditions, culture, language, and history (Archibald & La Rochelle, 2017; Kerr & Parent, 2021; Yunkaporta, 2009). Teaching and learning through the ʻāina helps to maintain and revitalize our language and cultural practices. As a pedagogical approach, ʻāina is experiential and holistic, providing opportunities to turn our hands to the earth, suck up nutrients through our toes, and know where our food and water come from. We learn from the land through our kūpuna and engagement with the community. Our knowledge holders strengthen the community by engaging as fishermen,

hunters, farmers, medicinal practitioners, and artists (Archibald, 2008). Our kūpuna share with us intergenerational knowledge strengthened by the experience of our ancestors and shared through our moʻolelo. The ʻāina provides nourishment, learning, teaching, and opportunities for advocacy and understanding for our teacher candidates.

ITPPs recognized a need to incorporate ʻāina into their program structure. The Learn in Beauty (LIB) program held summer institutes where participants could learn from each other and build relationships with other educators (White et al., 2007). In the Grow Our Own program, they take frequent trips to grandfather country to work on content and activities on the land (Van Gelderen, 2017). Kahuawaiola describes how their students spend an entire summer participating in language, culture, and ʻāina based learning as a cohort to immerse themselves in ʻōlelo Hawaiʻi (Wilson & Kawaiʻaeʻa, 2007). In the Alaska Native Teacher Prep Program (ANTPP), teachers participated in a three-day institute to engage with elders, students, and veteran teachers over a land-based curriculum (Carpluk, 2016).

Land is nurturing and allows teachers to reconnect and apply ancestral knowledge to what they know as educators. In the Sapsikʼʷałá education program, they employ traditional ecological knowledge as practice for land engagements: "Students share how they learn about their homelands, traditional stories, and build meaningful relationships with sacred foods through listening to, observing, and remembering the teachings their grandparents, aunties, uncles, parents, siblings, and friends generously shared with them" (Sabzalian et al., 2023, p. 206). Employing techniques to include ʻāina into the curriculum honors traditional teachings, builds holistic wellness, and empowers teachers to walk in both worlds to engage students through pilina.

3.3.2 Community Pilina Builds Pedagogy

'O Hāloanaka kai aloha 'ia

"Hāloanaka the endeared" (Kaho'iwai Center for Adult Teaching and Learning, 2018, WINHEC

Oli Workshop)

Noho hou 'o Wākea iā Ho'ohōkūkalani,	*Wākea returns to Ho'ohōkūkalani*
ua hānau mai ka lāua keiki mua	*Their first child was born*
He keiki 'alu'alu 'o Hāloanaka ka inoa,	*Hāloanaka was born prematurely*
a make ua keiki 'alu'alu lā	*When the shapeless child died*
Kanu 'ia ihola ma waho o ke kala o ka hale	*He was buried outside of the house gable*
i lalo o ka lepo ma hope iho	*down in the dirt, then after*
Ulu mai ua keiki lā, kalo nō	*This child then grew into kalo*
'O ka lau o ua kalo lā, ua kapa 'ia 'o Laukapalili,	*The leaf of the kalo was named Laukapalili*
'o ka hā o ua kalo lā, 'o Hāloa	*The stem of the kalo was named Hāloa*
Hānau mai he keiki hou, kapa lākou i kona inoa	*Another child was born, they named him*
ma ka hā o ua kalo lā 'o Hāloa	*after the stem of the kalo, Hāloa*
Nānā mai ko ke ao nei a pau, 'o Hāloa ho'i.	*To him belongs this earth, to Hāloa*

According to tradition, Hāloanaka is our ancestor, a brother born stillborn, planted, reborn as Kalo, and our cosmological relationship to wao akua. Understanding this relationship is a grounding principle in knowing who we are and where we come from. Our relationship with Kalo is a genealogical connection that has nourished Kānaka 'Ōiwi from the creation of time. Hāloanakalaukapalili nourished generations of kānaka that built community and, in return, fostered growth and nourishment of kalo to sustain the land.

Community-based supports are holistic and help learners become more self-aware and active participants in the needs of their community (Kitchen & Hodson, 2013). These support systems should promote identity, use of Indigenous language, pedagogical expertise, epistemic validation, and connection to place (Kitchen & Hodson, 2013; Kerr, 2014; Lee-Morgan & Muller, 2017). The pedagogy of community is "learning about life through participation and relationship in community, including not only people but plants, animals and the whole of Nature" (Cajete, 1994, p. 206). It is important to note that the community naturally holds a

relationship between ʻāina and kānaka. Cajete (2015) expands on community in the following way:

> Community is natural for Indigenous people. It is the place of sharing life through everyday acts as well as through song, dance, story, and celebration. It is the place of teaching, learning, making art, and sharing thoughts, feelings, joy, and grief. It is the place for feeling and being connected, for belonging. The community is the place where each person can, metaphorically speaking, become complete and express the fullness of his or her life. (p. 23)

Community is a natural support system that establishes pilina, encourages traditional practices, and is foundational for feeling interconnected with ʻāina ana kānaka.

The interconnectedness teachers form as part of the community validate their role as educators and empower them to take active leadership roles in their schools and community: "In Indigenous community, everyone is a teacher and, at one time or another, everyone is a learner. By watching, listening, experiencing, and participating, everyone learns what it is to be ʻone of the People'" (Cajete, 2015, p. 33). When teachers interact and build relationships with their ʻāina, they can pull strength from their knowledge of place and nature. For example, community involvement helps students contextualize a curriculum that reflects local culture and knowledge systems. Fickle et al. (2018) say, "It is challenging for teachers to engage in pedagogical practices that they have rarely experienced themselves as learners [...] they needed to have experience learning in, from, and with members of the Māori community and thereby learn through the traditions of Māori knowledge, epistemology, and pedagogy" (p. 8). The pedagogy of the community helps teachers understand why they teach, their community roles, and allows them to seek support through familial relationships and connections.

Likewise, when teachers interact with expert teachers, students, and elders, they are validated as educators and carry that strength into the classroom (Lee-Morgan & Muller, 2017; Kerr, 2014; Kitchen & Hodson, 2013). ITPPs that integrate traditional knowledge and community practices are more effective in fostering a sense of identity and belonging among students (Kerr & Parent, 2021; Manitowabi, 2022). There is also vulnerability in the teacher education journey: "Teacher candidates are often working in a vulnerable position of trying to establish a professional identity while in the process of learning in a public way" (Kerr & Parent, 2021, p. 48). While teachers learn about themselves and grow through practice, they are vulnerable and will strengthen over time. This idea mirrors Dr. Williams's Lil'wat principle of Cwélelep: recognizing the need to sometimes be in a place of dissonance and uncertainty, heightening awareness, to be open to new learning (Sanford et al., 2012, p. 24). Although challenging, having candidates experience new lessons to practice humility will allow them to kūlia i ka nuʻu and achieve the summit of their role as Indigenous teachers.

Teachers are better able to form connections through face-to-face interactions. The literature suggests that face-to-face discussions with individuals, the land, and nature are necessary for sharing life through breath. The sharing of breath grounds the individual to the honua and includes them as part of the whole system. Face-to-face and enhanced distance media (Carpluk, 2016), both-way (Van Gelderen, 2017), live-in-training (Wilson & Kawaiʻaeʻa, 2007), and academic advising, tutoring, and monthly meetings (White, 2007) all describe support mechanisms used in the community. Van Gelderen (2017) shares the Indigenous epistemologies of the two-way approach and the both-way pedagogy. Both pedagogical approaches identify the need to work within teams that support teaching in Western Australian school systems and Aboriginal ways of knowing. The approach provides Aboriginal communities with instructors

and mentors that support teacher candidates within their communities. The ITPPs recognized that building collaboration and trust in the community is essential for teacher success.

Communities highlight involvement as a critical support system for student success. They provide opportunities for teachers to engage in practice and learn how to build a curriculum for Indigenous students. Communities build resilience by challenging teachers to transcend obstacles and vulnerabilities outside their comfort zones. These opportunities in the community emphasize the importance of a holistic approach to education that leverages the strength of the community through engagement with ʻāina and kūpuna and strengthens the fabric that weaves the community together.

3.3.3 Look to our Kūpuna for Guidance

E hoʻi i ka wai

"Return to the waters" (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

Ancestral knowledge is returned and shared through engagement with our kūpuna. Kūpuna are honored in ITPP and provide cultural knowledge, guidance, and support to students and educators. Archibald (2008) describes the importance of kūpuna in learning:

> Elders will direct the learning process for those who ask, often doing so in a traditional way. They seem to know what the learner is capable of absorbing. They connect the learner with the teacher who is most appropriate for the learner or for the type of knowledge being sought. The learner needs to have faith and trust in the Elders who are directing the learning process and needs to follow their lead. (p. 24)

Kūpuna are integral to ITPP as knowledge holders, keepers of protocol who understand history, are experts in cultural practices, language, and arts, and provide mentorship (Manitowabi, 2022;

Oskineegish, 2020; Rodriguez de France et al., 2017; Sabzalian et al., 2023; Sanford et al., 2012). In the Sapsik'ʷałá education program, a Distinguished Elder Educator position was created so teacher candidates can learn directly from the kūpuna and be guided throughout their time in the program (Sabzalian et al., 2023, p. 204). Our kūpuna hold experience in life and a lifetime of knowledge that they continue to share intergenerationally: "If one comes to understand and appreciate the power of a particular knowledge, then one must be ready to share and teach it respectfully and responsibly to others in order for this knowledge, and its power, to continue" (Archibald, 2008, p. 3). Our kūpuna recognizes this calling by sharing and answering the call to support our students' education development.

Kūpuna are Knowledge Holders who initiate, answer, and direct the call to support the learning of the next generations: "Knowledge Holder is a person who understand things that need to be learned by younger generations" (Chrona, 2022, p. 142). Knowledge Holders do not need to be of kūpuna status and can well be a mākua who are ready to share ʻike with others. Like kūpuna, Knowledge Holders answer the call by first recognizing a need to teach others, to model ways of doing, and leading by example. Kūpuna should always be treated with respect and humility and be honored. Kūpuna hold ʻike that can be transferred through nānā ka maka, hoʻolohe ka pepeiao[15]. This practice ensures that kūpuna are approached with reverence, and that ʻike is ready to be shared in a holistic approach.

Kūpuna adds to our students' holistic learning approaches. Holistic learning actively aids students in internalizing their role and space within the community. Reflection on this practice actively asks students to consider others in their actions and to recognize that they are part of a larger whole. NITEP has developed a holistic learning model as a cultural and philosophical

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[15] Look with the eyes and listen with the ears. A saying that conveys that knowledge is easily shared through observations.

framework: "Holistic learning involves developing the spiritual, emotional, physical and intellectual aspects of our human development" (Archibald & La Rochelle, 2018, p. 217). Holistic teaching recognizes the interrelatedness of all things and the importance of addressing them holistically to support a student's well-being (Archibald & La Rochelle, 2018; Kerr & Parent, 2018), as a reflective learning tool and as an avenue for engaging the natural world (Te Tari Arotake Matauranga [TAM], 2007; Oskineegish, 2020; Sanford et al., 2012). Kahoʻiwai engages holistic well-being through reflective practice via the Kauhale values rubric. The values rubric asks the teacher candidates to reflect upon their understanding of the six values and to set a goal for success before the next term. The beauty of the rubric lies in the growth of students. As they learn more about their responsibilities and interrelatedness with the community, their understanding of the values shifts and awakens larger invitations to growth.

3.3.4 Learning Through Moʻolelo

Mimilo ke aloha ē

"The waters abound with love." (Kahoʻiwai Center for Adult Teaching and Learning, 2018, WINHEC Oli Workshop)

A visual representation of mimilo as it relates to water is a whirlpool. The swirling waves of water navigate toward the center. Likewise, mimilo could represent a circle of candidates holding hands and dancing together as we do oli. The words swirl, navigate toward the circle's center, and twine together to form a moʻolelo of shared experience and joy. Kūpuna shares our learning through moʻolelo, and lessons learned through experience.

In teacher education programs, kumu use the pedagogy of story work or talk story, which also works through the pedagogy of community: "Indigenous knowledge is diverse, they also share some common characteristics in that they are generally ecological, relational, holistic,

pluralistic, experiential, timeless, communal, and transmitted from Elders to youth through oral traditions" (Kerr & Parent, 2021, p. 46). Talk story is a circular dynamic, whereas educators and learners contextualize their experience by building group consciousness (Foy, 2009; Marin & Bang, 2015). Through talk story, educators can learn and feel through expressions and translate these feelings to sensations that ground them in their role (Foy, 2009; Cajete, 1998). Talk story allows participants to learn to listen and what respectful listening looks like (Foy, 2009; Kerr, 2014). Our kūpuna have a wealth of knowledge afforded them through talk story with their kūpuna and the experiences they have been a part of. The stories told by our kūpuna help create the "act of listening to and telling stories and understanding oneself intellectually, spiritually, emotionally, and physically in relation to relatives [human, plant, and animal], nature, and land" (Marin & Bang, 2015, p. 30).

Teaching through story work models are best practices for Indigenous learners (Marin & Bang, 2015; Cajete, 1998; Kerr, 2014; Foy, 2009). Story work involves moʻolelo, which often describes key details in knowing where one comes from and who they are as an Indigenous. Moʻolelo "includes complex oral narratives (or stories) that are used to teach skills, pass on cultural values, convey news, record family and community histories, map geography and land use, explain other aspects of our world, or entertain" (Chrona, 2022, p. 161). Story work is "our most instinctive and human form of communication, of teaching, of persuasion, of validation, of healing, of transformation" (Behrdent, 2019, p. 176). Story work is an oral history that teaches right from wrong, shares history, relationships, and societal norms, and brings relationships to our universe and lands (Archibald, 2008; Kovach, 2009; Makua et al., 2019). Story work as a pedagogy involves using moʻolelo to set the scene, teach a lesson, or remember important details from an Indigenous perspective. Davidson (2019) discusses the story of the KʻAad ʻAww or

Dogfish mother and the lessons taught and learned through each telling. She then details how storytelling is an intergenerational tool, how Indigenous values and protocols are upheld, and how it is a model for growth and resilience.

Resilience is discussed as an act of sovereignty in the work of Behrendt (2019). In her article, she discusses how storytelling is a tool for decolonizing long-standing legal practices, how it is an act of sovereignty, and how it reintroduces and reinforces the value of identity, values, and worldview. Behrendt speaks to the power of the spoken word and how it is a bonding and validating experience for Indigenous people. You introduce your family, clan, kinsman, and land when you introduce yourself. Storytelling is part of your identity and becomes a bridge to connecting with others in an Indigenous way. When connections are made, and kinships are formed, we strengthen and acknowledge the sovereignty and identity of these people and places. Stories are blueprints for dealing with behavior, interactions, and responsibilities. These stories work with the collective, dissolve disputes through communal communication, and always focus on respect and reverence for all involved. When used in teacher education programs, story work models how teachers might incorporate moʻolelo into their curriculum to achieve similar student empowerment.

In summary, Indigenous pedagogies embody a holistic approach to education guided by ancestral wisdom, ʻāina, cultural knowledge, and community engagement. These pedagogies, symbolized by the metaphors of flowing waters in the Lauaʻe Ke Aloha chant, emphasize the return of the waters to sustain generations of learners. This knowledge flows through moʻolelo and is nurtured by the land, community, and kūpuna to create rich, interconnected learning environments. Teachers are at the forefront of this process by guiding students and creating opportunities for engagement with our honua.

Indigenous pedagogies are inherently inclusive, reflective, and community based. They help teachers understand the intrinsic purpose, recognize their role within the life cycle, and build on personal strengths informed by ancestral knowledge. Engagement with the community, kūpuna, and nature forms a critical part of this educational framework, fostering a sense of belonging and responsibility. ʻĀina is foundational to providing and supporting this sense of identity to help maintain and revitalize cultural practices and language. Educators can experience ʻāina in a new light guided by kūpuna to reconnect with their cultural roots and build upon their rhizomatic connections to culture and practice.

These connections are foundational and supported by the community and kūpuna. Community-based support is essential to Indigenous people as it promotes identity, language use, and relevance. These supports help teachers build and heal the ʻāina and their people through contextualizing curriculum and bridging relationships between students and the community. Programs that emphasize community involvement and face-to-face interactions strengthen resilience and empower leadership in students to know their kuleana to themselves and their community and to honor kūpuna. Kūpuna plays a vital role in serving as cultural knowledge holders and mentors. Their involvement ensures the transmission of practices and values for generations to come. Providing opportunities for kūpuna to hold honored roles in ITPP validates their importance and allows students to gain direct support from ancestral moʻolelo. Moʻolelo is a central pedagogical tool in transferring culture, practice, history, lessons, and ways of being to students. Haʻi moʻolelo, storytelling, and talk story are powerful acts of sovereignty and resilience, reinforcing identity and cultural values. Through moʻolelo, educators create congruent curricula that promote connection and self-identity in students.

3.4 Chapter Summary: Enriching the Waters

Laua'e ke aloha no ka Hawai'i	*All these endearing thoughts for Hawai'i*
A ho'i i ka wai manomano	*Causing a return to the abundant waters*
He mana'o hāli'a mānowai hu'ena	*Cherished recollection of the flowing waters*
Hā'ale a ka wai o Laukapalili	*Rippling waters of Laukapalili*
'O Hāloanaka kai aloha 'ia	*Hāloanaka the endeared*
E ho'i i ka wai, mimilo ke aloha ē	*Return to the waters; the waters abound with love.*

This mele is offered as a mahalo for the Indigenous researchers in this chapter who continue to enrich and nourish the waters of Indigenous teacher education across our honua. As Indigenous researchers, we have the privilege of walking in both worlds to inform you of the success of our Indigenous world. Many researchers featured in this literature review are teacher leaders at the forefront of Indigenous education and research. They continuously kūlia i ka nu'u for the success of their community. They honor their 'ike shared with them from kūpuna and tell the tales of resilience through engagement with the 'āina.

This chapter delves into the methodologies, principles, and challenges that shape these programs, highlighting their significance in promoting culturally relevant education for Indigenous kānaka. This chapter emphasizes cultural values, community integration, 'āina, pedagogy, and ancestral knowledge in shaping effective teacher education programs for Indigenous learners.

Kaho'iwai's educational framework is rooted in traditional Hawaiian values and practices. Kaho'iwai engages in values, community, and 'āina based pedagogies. These pedagogies embody the Hawaiian concept of the three piko, representing connections to ancestors (piko'ī), present familial bonds (piko'ō), and future generations (piko'ā). This triadic structure underscores the cyclical and interconnected nature of 'ike Hawai'i, ensuring its continuation across generations.

Kaho'iwai's history reveals its resilience in the face of challenges. Initially removed from

the University of Hawaiʻi system due to conflicts over integrating Hawaiian cultural practices, the program was revived and reaccredited, demonstrating its essential role in Indigenous education. Kahoʻiwai's success lies in its ability to support student learners through ʻāina engagement and reflection on values. Online and face-to-face opportunities provide support systems that make sense for the working teacher. This hybrid approach allows teachers to gain credentials while engaging deeply with their cultural heritage and building community.

A community analysis of ITPPs in North America, Aotearoa, and Australia adds to the richness of the literature review. These programs share common themes of community-based learning, including kūpuna knowledge, and emphasize place-based education. They adopt a holistic approach that nurtures learners' spiritual, emotional, physical, and intellectual aspects. This approach aligns with the Hawaiian values of aloha, lōkahi, kuleana, laulima, and mālama. The principles of other ITPPs emphasize the importance of community ties, partnerships, and holistic student support, reflecting a commitment to culturally relevant education.

Indigenous teacher preparation programs in North America, Aotearoa, and Australia focus on integrating Indigenous knowledge, involving community and elders, and fostering place-based education. These programs recognize that education is about academic achievement and maintaining and revitalizing cultural practices and languages. They provide models for creating curricula reflecting local culture and knowledge systems, empowering students and teachers to thrive in their communities.

A key theme across all reviewed ITPPs is the holistic and reflective nature of learning. These programs aim to develop the whole person as part of a community, addressing intellectual needs and emotional, spiritual, and physical well-being. Reflective practices are integral, allowing students and teachers to internalize their roles within their communities and understand

their responsibilities. Holistic learning models develop the spiritual, emotional, physical, and intellectual aspects necessary to sustain our community and ʻāina. This approach asks teacher candidates to reflect on their understanding of values and set personal and professional growth goals. As students deepen their understanding of these values, they gain a greater appreciation of their interrelatedness with the community and their responsibility to perpetuate honua.

ʻĀina is central to Indigenous pedagogies. ʻĀina-based education fosters a deep connection to the land, seen as both a source of knowledge and a space for experiential learning. Teaching and learning through ʻāina help maintain and revitalize cultural practices and languages, providing a foundation for understanding oneself and one's place in the world. Kahoʻiwai and other ITPPs integrate ʻāina into their curricula through field-based learning experiences. These experiences allow teacher candidates to engage directly with the land, learning from elders and community members who hold traditional ecological knowledge. Programs like Learn in Beauty (LIB) and Grow Our Own incorporate land-based activities to deepen participants' connections to their cultural and natural environments, enhancing their ability to teach meaningfully to their communities.

Community integration is another critical aspect of effective ITPPs. These programs emphasize the importance of building relationships within the community and learning from its members. Community-based support helps learners become self-aware and active participants in the needs of their communities, promoting identity, language use, pedagogical expertise, and connection to place.

Kūpuna play a vital role in Indigenous education, serving as cultural knowledge keepers and mentors to students and teachers. Their involvement provides continuity and depth to educational programs, ensuring that traditional practices and values are upheld and transmitted to

future generations. Programs like the Sapsik'ʷałá Education Program highlight the importance of having elders involved in the educational process. Creating positions such as the Distinguished Elder Educator ensures that teacher candidates receive guidance and support directly from those with deep cultural knowledge and experience. This intergenerational transfer of knowledge is essential for maintaining the cultural integrity of educational programs.

Story work and oral traditions are fundamental pedagogical tools in Indigenous education. These practices involve using moʻolelo to teach lessons, share history, and build relationships. Storytelling is an act of sovereignty and resilience, reinforcing identity, values, and cultural continuity. Educators and learners engage in a dynamic knowledge exchange process through talk story and other oral traditions. This process helps to contextualize experiences, build group consciousness, and foster a sense of belonging. Programs that incorporate story work, such as those highlighted in the literature review, demonstrate the power of oral traditions in creating meaningful and culturally relevant educational experiences.

By fostering deep connections to ʻāina, engaging with community and elders, and utilizing reflective and culturally congruent pedagogies, these programs enhance educational outcomes and ensure the perpetuation and revitalization of Indigenous cultures. The insights gained from this literature review underscore the transformative potential of Indigenous pedagogies in creating inclusive and supportive learning environments for future generations. As these programs continue to evolve, they promise to empower Indigenous students and teachers to thrive in their cultural and educational journeys.

The next chapter will explore Kānaka ʻŌiwi literature surrounding ʻāina-centered education and the roles that ʻāina plays in our exploration of identity. The literature review discusses the role of ʻāina as a genealogical connection made through our mothers to establish

our identities. The role ʻāina plays as an educator, where we are allowed to engage with place, observe patterns, and engage in activities that foster growth. The role ʻāina plays as a kūpuna who guides us, connects us to community, and links us to ancestral knowledge. Finally, the chapter will discuss the role that ʻāina plays as a leader who encourages us to advocate for self-determination, ea, and social justice.

Mokuna ʻEhā: ʻĀina-Centered Literature Review

Figure 15

ʻOhe Kāpala #2: "E apo lōkahi aku me ka naʻau i piha i ke aloha."[16]
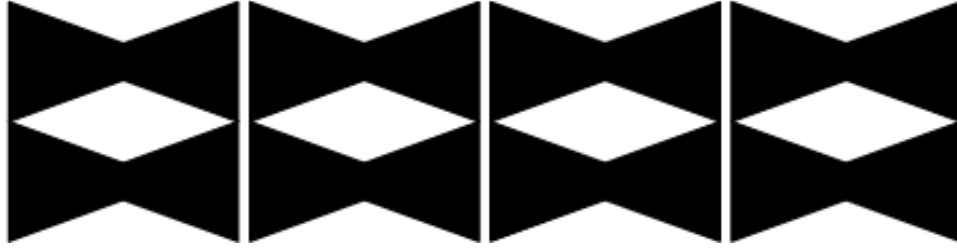
No ʻAneʻi Au

I am from cherished blossoms floating amongst the kalo leaves as they flutter in the wind.

I am from mosquito stings and bug bites, knee-deep in mud,

relieved to finally free invasive roots of ginger.

I am from surfing downstream rivers free from worry yet protected and cared for.

I am from rolling on the ground, laughing with friends

as we play dodgeball with rotten noni and guava.

I am from restless, joyful nights of spooky stories and rain pouring through our tents.

I am from places that inspire responsibility and care,

teach of the pain of our ʻāina and kūpuna, yet provide hope that we can recover!

I am from all of these things embedded in science and math.

I am from all of these things reflected in art and writing.

I am inspired.

I can do it. We can do it. E kūlia kākou!

I describe my favorite and most cherished memory of schooling above. These days were

specially crafted out of a necessity to come together in harmony for the benefit of our ʻāina.

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[16] Reach out in harmony with a heart filled with love (Kulika, 1866, p. 2).

Little did I know then, but these activities also aligned harmony and balance within ourselves as Kānaka Hawaiʻi. At this moment, thirty high school students were tasked with reopening loʻi, covered in decades of growth in Waipiʻo Valley. We started protocol before descending into the valley through oli.

A ka luna pali Waipiʻo	*On the heights of Waipiʻo cliff*
Mania nei piko i ka ihona	*A nervous sensation due to the descent*
Naue aku, naue lā, naue e ke hoa	*March on, sally forth, my brothers*
E Kilohi i ka ʻiu a ʻo Hiʻilawe	*To see the heights of Hiʻilawe*
Eia Nāpoʻopoʻo noho i ka nani	*Only to find yourself in the verdant Nāpoʻopoʻo*
Naue aku, naue lā, naue e ke hoa	*March on, sally forth, my brothers*

(Edith Kanakaʻole Foundation, 2017, p. 30)

Our kumu shared that we would only be able to descend into the valley when we heard or felt a response from the valley. On this cold, windy, and blustery morning, we were invited into the valley by the echoing of our voices and a remarkable gust of wind. Our oli komo was followed by Nā ʻAumākua and E Hō Mai. Nā ʻAumakūa calls upon our ancestors to provide safety and guidance on our journey. I remember the feeling of reverence and protection as we chanted together. I felt my mind was slowing down to be in harmony with the space and people around me and that I would be protected. E hō mai served to ask for guidance and knowledge and to connect with the entities around us. While doing this oli, I often felt like I was opening pathways and connections to my kūpuna. This work often helped me understand that I am surrounded by ʻike kūpuna and will learn what I need to learn. The protocol sets the foundation for the activity by making us aware of each other and our surroundings, establishing purpose and connection, bringing the goals to life, and reminding us that we are here through and protected by our kūpuna.

During this kūpuna-guided adventure, we were shown old maps, walked through recently cut trees, and cleared areas to visualize where the loʻi might have been. Having found remnants of old walls, we measured and mapped each loʻi. Each day started and ended with pule, oli, and mele. Each day was dirty, tiresome, and recorded through kākiʻo, bruises, and reflections. Every evening was satisfaction, filled with moʻolelo, food, good company, and exhaustion. They were also filled with staying up at night, sharing ghost stories of histories past, playing cards, braiding hair, and sharing sweet snacks before falling asleep in utter darkness. I was filled with life, renewal, energy, satisfaction, and pilina. This moment is when I knew I wanted to create opportunities like this for students to struggle with and learn from each other and kūpuna. I wanted my students to be empowered by place, honored by their responsibilities, and know they can succeed and have fun doing it.

The ʻohe kāpala design of chapter four captures the grounding and connections I feel towards ʻāina when participating in ʻāina centered experiences. Each of the four blocks symbolizes a loʻi kalo separated yet connected by the ʻauwai that channels water through each loʻi. At Nāpoʻopoʻo, I loved sitting at the opening of the ʻauwai to kele kalo. The water was often fresh and cold, allowing me to seek refuge from the humidity of the valley, yet served a purpose in preparing kalo to be replanted or cleaned for consumption. I felt connected to the place in harmony with the ʻāina, wai, and elements of nature. Similarly, each of the sections of the ʻohe kāpala symbolizes the different embraces of ʻāina as a mother, grandparent, teacher, and leader.

4.0 Mākaukau: Engaging in ʻĀina-Centered Literature

The previous chapter delved into the rich pedagogies and cultural approaches that form the ʻiwikuamoʻo of Indigenous education in teaching. The literature surrounding Kahoʻiwai and

other ITPP was reviewed to highlight the holistic connections we have to ʻāina, kūpuna, community, and sharing of moʻolelo. The literature review explored the pivotal role of education as it is informed by community and kūpuna and guided by ʻāina and moʻolelo. These elements are intricately woven into the respected pedagogy of each lāhui. These elements provide supportive environments for success and achievement in our students, both teacher candidates and the students they teach. ʻĀina is pivotal in the holistic approach to education as it grounds us, provides us with identity, heals, and continuously challenges us to build resilience.

This chapter will review the literature surrounding ʻāina based education and ʻāina's role in connecting to identity, well-being, ancestral knowledge, community building, advocacy, and self-determination. The chapter evaluates literature relevant to the role ʻāina inhabits in our society and as a source where strength and resilience can flourish to balance our honua. The literature review focuses on ʻāina literature available through the last twenty years. However, some significant pieces added from Hawaiian newspapers of the 1800s demonstrate the established connection to ʻāina. The chapter will conclude with what was found in the literature and what was missing. It will lead into the next chapter of data collection and its implications, as vocalized by Kahoʻiwai alumni.

4.1 ʻĀina as a kumu who empowers education

ʻĀina, derived from ʻai (food) and ana (doing), means the place of nourishment for our entire being (mind, body, soul): "'Āina transcends understandings of geographical location to encompass land, earth, and that which feeds and nourishes" (Taira & Maunakea, 2022, p. 381). ʻĀina is identity, strength, wellness, connection, and essential for establishing harmony with all entities of our honua: "The ʻāina sustains our identity, continuity, and well-being as people. It embodies the tangible and intangible values of our culture that have developed and evolved over

generations of experiences of our ancestors" (Kikiloi & Graves, 2010, p. 75). Brandon Ledward (2013) provides a simple definition: "'Āina-based learning is teaching and learning through 'āina so that our people, our communities, and our lands thrive" (p. 37). We teach our children to see, hear, touch, and feel the 'āina in hopes of inspiring generations of learners through education to perpetuate our lāhui. Cajete (2015) shares: "Indigenous knowledge comes from the wellspring of the human soul and natural experiences…Indigenous education is about "seeking life" in its many expressions and learning from the processes that bear life" (p. 21). 'Āina-centered learning inspires a pilina to connect with life, to sustain life, and to seek opportunities for life to continue growing.

As a foundation for education, 'āina acts as a leader, healer, and teacher, providing innumerable possibilities for enriching the lives of Kānaka 'Ōiwi. 'Āina integrates multiple disciplines and holistic learning practices, setting the stage for all learning. 'Āina serves as a mother who cradles and nourishes us by providing a foundation for our identity and promoting a strong sense of pilina to our lāhui (Harada, 2016; Cajete, 1994; Ledward, 2013; Nāwahīokalani'ōpu'u & Like, 1895; Kana'iaupuni & Malone, 2006). 'Āina serves as a kupuna who guides our well-being and is multifaceted, holistic, and sustainable for the health of Kānaka 'Ōiwi communities (Alden et al., 2023; Antonio et al., 2023; Harada, 2016; Kana'iaupuni & Malone, 2006; Kikiloi & Graves, 2010). In addition, 'Āina is a leader who advocates for and practices political autonomy, self-determination, civic engagement, and social justice (Kana'iaupuni & Malone, 2006; Maunakea, 2021; Porter & Cristobal, 2018).

'Āina based education is dynamic and holistic and can integrate practices across time and space, utilizing both traditional ways of being and modern interdisciplinary approaches. 'Āina fosters deep connections, promotes cultural identity and well-being, and empowers Indigenous

communities in meaningful and transformative ways. Fraser (2022) notes: "ʻĀina-Based learning

reflects Native Hawaiian ontology or reality that understands the role and relationship of the land

to Native Hawaiians as sentient" (p. 49). As Kānaka ʻŌiwi, we connect and feel our relationship

to ʻāina within our naʻau. We are who we are due to our pilina and kuleana to ʻāina. We are

kānaka because we have established roots, grow, learn, and are nourished from this place, and

our health and strength mirrors that of the ʻāina. Our identity and health mirror that of the ʻāina;

if our waterways and oceans are polluted, so are we; if weeds overgrow our land, so are our

minds and relationships. We believe that "what we put into ʻāina will ultimately return back to us

as people, demonstrating a strong need to maintain balance and harmony" (Antonio et al., 2023,

p.7).

     ʻĀina today is often engaged via educational opportunities within schools and

community-based organizations. Many Hawaiians do not have their own land or own their own

homes; according to the Native Hawaiian Homeownership fact sheet from the Office of

Hawaiian Affairs, only 14.7% of Native Hawaiians in the state of Hawaiʻi own their own homes

(Aquino, 2006). In fact, none of the top 20 landowners in Hawaiʻi are Hawaiian, yet they hold

roughly five million of the seven million acres of available land in Hawaiʻi. Kamehameha

schools hold the third rank, but their land is not used for Hawaiian homes. As many Hawaiians

do not own their land, they may not have the opportunity to engage with the ʻāina in a

stewardship capacity. Land stewardship is an important method of building connections between

land and people (Kanaʻiaupuni & Malone, 2006; Harada, 2016; Maunakea, 2021).

     Everyday activities on the ʻāina include story work, brush cleaning, genealogy sharing,

practicing stewardship, and reflection (Mauneakea, 2021; Ledward, 2013; Harada, 2016).

Sharing in these activities over time helps individuals build an interconnected relationship for

learning with the ʻāina (Maunakea, 2021; Ledward, 2013). This can often lead to the development of makawalu and kilo. These skills help to bridge ancestral connections we may have lost or missed by not being in connection with the ʻāina. Through makawalu and kilo, students have observed cloud patterns, planting seasons, and changes in the ʻāina (Maunakea, 2021; Ledward, 2013; Cajete, 1994). These observations build self-determination and identity and help Hawaiians recognize their importance and kuleana towards the land.

When kānaka can engage with the ʻāina in meaningful ways, they can better build values, spirituality, and identity through land stewardship. This literature review chapter will serve to review the available literacy of ʻāina based education and identify the strengths of our ʻāina as reflected through its role as mākuahine, kūpuna, and alakaʻi.

4.2 ʻĀina as a mākuahine who births identity

As Kānaka ʻŌiwi, one of our many origin stories, Papahānaumoku and Wākea, connects us to the birth of the first kanaka, Hāloa, whose sibling is the first kalo, Hāloanakalaukapalili: "The union of this couple results in not just the 'birthing' of the archipelago but also the 'birthing' of a unified Hawaiian consciousness-a common ancestral lineage that forges links between the genealogies of both land and people" (Kikiloi & Graves, 2010, p. 76). This genealogical connection traces back through kanaka, through ʻāina, and to akua. Our identity is linked to our ʻāina and is "the binding glue that holds Native Hawaiians together and links them to a shared past" (Kanaʻiaupuni & Malone, 2006, p. 282). Our identity is established through genealogical connections, cultural practices, historical and sociopolitical ties, and links to the community in connection with the ʻāina. As Kanaʻiaupuni and Malone further assert, "Identity is born of establishing one's genealogical ties to ancestral beginnings. Ancestral ties include not only people but also the spiritual and natural worlds since all things were birthed by the same

beginnings" (2006, p. 290). Cajete (2015) agrees: "The indigenous sense of identity as a People is so interwoven with the ecological fabric of a region that it is no stretch to say that the people and their land are one ecological organism" (p. 18). When our mothers gave us life, they perpetuated a timeless connection that began with our ʻāina.

An article in the Ke Aloha Aina newspaper, dated June 8, 1895, and written by Joseph Nāwahīokalaniʻōpuʻu, speaks to how ʻāina is a mother: "ʻO wai kou makuahine? O ka aina no! ʻO wai kou kupunawahine? O ka aina no!" (p. 4). This sentence translates to: Who is your mother? It is the land! Who is your grandmother? It is the land! Nāwahīokalaniʻōpuʻu speaks to how Kānaka are born from land and return to land in our passing. How, as Kānaka, we live and strive off the elements and materials of our mothers before us. Finally, how in many spiritual genealogies across the world, man is born from the land. He reiterates the stories of Papahānaumoku and Wākea, who gave birth to the islands, and through Wākea and Hoʻohōkūkalani, Hāloanakalaukapalili the first kalo and Hāloa the first man was born. Likewise, he shares the story of Adam and Eve and how they were created from the earth: "O ka Honua, he kino aina makuahine oia i hoopuka mua loa mai i ke kino kanaka (...) nolaila, ua loaa ke ola o ke kanaka, keia lahui, mamuli o na huaai i hoea mai mai loko mai o ka makuahine Honua" (p.4).[17] ʻĀina is our mother as she gives us life, nourishes, provides, and embraces us. Like our mothers who fed and nourished us, the ʻāina has perpetually fed and nourished us since the beginning. ʻĀina is our origin.

ʻĀina helps us to be proud of who we are and where we come from, validates our self-identity, and offers a sense of belonging: "At their heart, even if Hawaiian senses of place and purpose have been less visible to (or were strategically devalued by) outside audiences, they

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[17] "Honua is the earthly body of the mother, she who birthed the body of the first man (...) so that life was given to man, this nation, because of the fruits that came from the labor of our mother earth."

remain fundamental to Native Hawaiians' identity and understanding of their place in the universe" (Porter & Cristobal, 2018, p. 201). 'Āina gives us strength, and the bond we have to place transgresses time, age, and differences. For example, kanaka who travel and meet with other kānaka across the oceans will often have an instant connection. While traveling in Texas, I encountered a young man from Hawaii working as a valet at my hotel. He immediately recognized my Hawaiian accent and name and asked about my background. We discussed our families, neighborhoods, and schools until we discovered a shared connection with families from Keaukaha. This bond led him to offer complimentary valet services, though I continued to tip. Our conversations provided him with a comforting reminder of home and offered me a sense of familiarity in a different state.

When we interact with the 'āina, we can center our thoughts and actions in a way that will eventually benefit the community. Kanaʻiaupuni and Malone (2006) state that "Native Hawaiians are genealogically connected to ka pae 'āina Hawaiʻi as both the ancestral homeland and the elder sibling of Hawaiian aboriginals in traditional belief systems" (p. 281). Maunakea (2021) identifies moʻokūʻauhau, hoʻomana, ʻohana, and 'ike kūpuna as ancestral knowledge that bridges the connection of identity and 'āina. Kanaʻiaupuni and Malone (2006) further share that 'āina as "place, in all of its multiple levels of meaning, is one light that many Hawaiians share in their spiritual way-finding to a Hawaiian identity" (p. 282). Kawano (2023) states that "identity formation is fluid and responsive to contextual factors like time and space" (p. 886). We are not only connected to 'āina through ancestral lineage; 'āina is who we are. 'Āina provided the building blocks that sustain us and the connections we seek for our own identity through 'ike kūpuna.

4.3 ʻĀina as a kūpuna who guides our well-being and pilina to community

Our connection to land and well-being is deeply rooted in ancestral principles and community practices. ʻĀina is a living entity integral to identity, culture, and well-being. ʻĀina is akin to the bond with a kūpuna who guides our well-being, provides guidance and wisdom, and integrates us into our community. This section explores the connection between ʻāina and its role as kūpuna.

My gramma constantly worried about our health. Are we eating enough? Are you māʻona? She also kept a clean home and practiced making her medicines. Her half-acre property in Keaukaha was surrounded by green Ti plants filled with flowering and medicinal plants. She taught me how to use some of the plants in healing, create lei for gifts, and use these things to care for others and our own wellness. My gramma also taught me her knowledge of lei making, cooking, how to starch and iron dresses (which I still struggle with), and numerous other bits of knowledge that serve me today. My gramma also helped me meet ʻohana, know my place in the ʻohana, encouraged me to be part of the community, and made sure I knew my kuleana to place. Like my gramma, ʻāina provides well-being, ancestral knowledge, and connection to the community.

ʻĀina, as a kūpuna, imparts knowledge and sustenance. This relationship is reflected familiarly and respectfully in how Kānaka ʻŌiwi interact with the ʻāina. The ʻāina is revered, cared for, and acknowledged as a source of life and wisdom (Antonio et al., 2023; Cristobal et al., 2021; Keliʻiholokai et al., 2020; Maunakea, 2021; Porter & Cristobal, 2018). Mālama ʻāina as a practice is also found to be a fundamental aspect of health, highlighting the reciprocal nature of the bond between kānaka and ʻāina: "Aloha ʻāina is an important aspect to ʻāina-based education because it simultaneously expresses a commitment to the health of the ʻāina as well as

the struggle for Kānaka ʻŌiwi to regain sovereignty over their governing systems" (Maunakea, 2021, p. 280).

Health, well-being, wellness, harmony, and balance are critical aspects of our relationship with the ʻāina (Baker, 2018; Keliʻiholokai et al., 2020; Maunakea, 2021; Saffery, 2019). Maunakea (2021) shares that building a relationship with ʻāina provides physical and spiritual wellness to kānaka through intergenerational characteristics, patterns, and relationships. ʻĀina provides and nourishes our health. One recent study developed an ʻĀina Connectedness Scale that measured the degree to which individuals felt connected to the ʻāina and underscored the importance of the relationship between ʻāina, kānaka, and health. In the Ke Ola o ka ʻĀina health report, the study found that ʻāina connectedness is vital for health equity and resilience and for addressing health disparities caused by colonization and historical trauma (Antonio et al., 2023).

For example, we ate canned corned beef, Spam, and Vienna sausage. My kūpuna craved poi, fresh fish, kalo, and sweet potato, which were often hard to come by and considered delicacies or "once in a while" items. Although we have had better access in recent years, this topic speaks to the disparities we faced through Americanization. McCubbin and Chin (2021) shared how colonization was responsible for severing the lōkahi felt by Kahewai: "This contributed to a dependence on colonized forms of food consumption that can lead to difficulties in feeding his ʻohana from the ʻāina and increasing the risk of developing health issues" (p. 263). The work of McCubbin and Chin also spoke to the physical health benefits of the ʻāina, including farming, fishing, and hula as cultural expressions and essential for maintaining fitness (p. 259).

As a Kānaka ʻŌiwi, my health and happiness are directly related to how much time I spend connecting with the ʻāina. This research process kept me inside well into the night, reading

and writing under the glare of blue and white light. I needed to take breaks, open windows, and walk outside to reconnect with ʻāina and the sun. I had to make it a point to visit the oceans and reconnect with land, even just to cut the grass outside. My health suffered through a lack of engagement with my ʻāina. In their 2023 study, Antonio et al. noted that "when a person was in need of better health or healing, participants described the healing properties of ʻāina and the importance of reconnecting with the ʻāina to foster health and healing" (p. 8). Greater access to health, ʻāina, availability of local produce, and the perpetuation of ʻike kūpuna in fishing, farming, and cultural practices will lead us to a healthier connection to ʻāina.

ʻIke kūpuna is transmitted through generations. Community practices that engage with ʻāina foster a sense of belonging and responsibility. Activities such as story work, stewardship, and sharing of genealogy reinforce the interconnectedness of individuals with the community and environment. These practices preserve cultural heritage and promote sustainability and resilience. My kūpuna needed to attend all community events, lūʻau, birthday parties, celebrations, and funerals where possible. They often felt threatened or weary amongst new neighbors or families moving in, but they were put at ease once connections were made. This connection to the community established relationships with the community but also built and perpetuated ʻike kūpuna. These events provided opportunities to meet generations of friends and family, share resources, share needs, and feel directly connected to our ʻohana and where we live.

Community connections through ʻāina are also crucial in the resurgence of cultural practices and the revitalization of traditional knowledge (Keliʻiholokai et al., 2020; Maunakea, 2023). A 2020 study by Keliʻiholokai et al. found that connection to ʻāina and building community through aloha ʻāina organizations significantly increased the manifestation of aloha

throughout the community: "Clean thoughts, care, and aloha put into the ʻāina by kānaka were mentioned as pertinent to receiving clean and nutritious sustenance from ʻāina" (p. 10). Organizations and community groups across Hawaiʻi are actively engaged in restoring native ecosystems, promoting sustainable agriculture, and preserving cultural sites (Antonio et al., 2023; Keliʻiholokai et al., 2020; Maunakea, 2021). These efforts not only protect the environment but also strengthen the cultural identity and resilience of the community.

The relationship with ʻāina as kūpuna endures and embraces us, providing the support and guidance we need from kūpuna. This connection nurtures well-being, transmits ancestral knowledge, and strengthens community pilina. Individuals and communities can achieve health, harmony, and balance by engaging with the land through respectful and reciprocal practices. Through these practices, the wisdom of our ʻāina kūpuna continues to guide and sustain the well-being and health of Kānaka ʻŌiwi.

4.4 ʻĀina as a leader who advocates for self-determination and social justice

This section explores the role of ʻāina as a leader in fostering self-determination and social justice among Kānaka ʻŌiwi. Self-determination is described by Māori scholars Penehira et al. (2014) in the following way:

> In the spaces where we can assert our self-determining rights, we make our own decisions about how we want to live, and as Māori and Indigenous peoples, we are guided by the traditions, values and structures that are our own. In this sense, self-determination is a future-focused strategy, and it is also reclamative. (p. 106)

In essence, self-determination for Kānaka ʻŌiwi allows us to make informed decisions based on our pilina to ʻāina so that we can continue to advocate for our future generations and become cultural leaders in our own rights.

Kānaka ‘Ōiwi are rooted in a reciprocal connection where the ‘āina is seen as both the ancestor and source of life: "By emphasizing the importance of reciprocity, Indigenous peoples ensure that the natural and social worlds are kept in balance and maintained in sustainable ways (Chrona, 2022, p. 133). Reciprocal kinship with ‘āina is a cornerstone of Hawaiian identity and leadership. ‘Āina inspires a commitment in kānaka to take on leadership roles and kuleana to protect, sustain, and ensure that our cultural heritage and place are available for future generations. Alden, Osorio, Gomes, and Helm's (2023) work identifies six leadership aspects born from the relationship between ‘āina and leadership. These aspects are mo‘okū‘auhau, spirituality and mana, piko with honua, ‘ōiwi values, ‘ike kūpuna, and pono and servant leadership. As a leader, ‘āina teaches and guides us through direct interaction with the ‘āina by observing nuances and recognizing metaphors found through the interaction. ‘Āina inspires creativity and guides our mo‘olelo, mele, and hana no‘eau. Finally, as a leader, ‘āina fosters and encourages leadership qualities and strengths in kānaka.

Engagement with ‘āina encourages kānaka to slow down, reconnect, have awareness, use their senses, and pay attention to what is happening in that space (Maunakea, 2019; Oliveira, 2016; Saffery, 2019). Engagements with the ‘āina often begin with oli and ho‘olauna. The individual or group engages with the ‘āina to build kinship and recognize our connection to the ‘āina via genealogy (Maunakea, 2021; Ledward, 2013). Once this introduction is made, we state our purpose and thank the ‘āina for having us. Many groups will often wait for a hō‘ailona from the ‘āina, such as an uptick in the wind, the increased sound of birds and animals, or the creaking of the trees as an indication that we are welcome on the ‘āina. In my engagement with the ‘āina, I have witnessed a lost surfboard returning to land immediately after oli, falling leaves over a heiau, and forest birds circling visitors as welcoming hō‘ailona.

Taking time to slow down allows kānaka to makawalu and kilo and pay attention to how the land changes over time. How can it grow, guide, and shape itself through cultivation, and how will it quickly revert to its original state if left unattended? ʻĀina is "alive, responsive, and communicative with a consciousness of its own. As kānaka seek mentorship from living sources other than people, it is their responsibility to be attentive to ʻāina, thereby allowing ʻāina to share knowledge and provide direction" (Alden et al., 2023, p. 50). Connecting with ʻāina in this way asks kānaka to use their senses and reconnect with their naʻau. This connection encourages reflection and solidifies the purpose and next steps. "ʻĀina is (sic) a reservoir of spiritual strength," according to Alden et al. (p. 54), which lends support and helps kānaka feel connected to kūpuna. The burden no longer rests on their shoulders alone but is shared across generations. Likewise, the responsibility to maintain and protect that connection to ʻāina is felt by kānaka and encourages action (Kawano, Maunakea, 2019; Saffery, 2019).

Working together as a lāhui on tasks big and small makes us Kānaka. I recently attended an ʻāina based activity in Luluku, Kaneʻohe, Oʻahu, Hawaiʻi with Uncle Mark Paikuli-Stride. Approximately forty teachers, adults, and children attended the event to learn more about Luluku and open up loʻi under the H-3 highway. While working, Uncle Mark shared moʻolelo about the history of the space, his purpose at Luluku, and his vision. While we were knee-deep in mud planting Kalo, Uncle Mark called out, telling the group, "Every single kalo you plant is social justice" (M. Paikuli-Stride, personal communication, November 2023). This statement stood out because I never connected ʻāina and social justice, self-determination, and political autonomy in that way.

The bond between ʻāina and identity is deeply rooted and enduring, even amidst Hawaiʻi's multicultural and multiethnic context. Kanaʻiaupuni and Malone (2006) assert that

"place serves as a key connection linking Native families and children to their Indigenous heritage" (p. 292). This connection to ʻāina provides a sense of continuity and belonging, allowing Kānaka ʻŌiwi to maintain identity despite the complex social fabric of modern Hawaiʻi. The struggle to maintain self-determination is linked to the ʻāina. Kanaʻiaupuni and Malone further assert: "We fight hard for self-determination, exploring multiple models of a potential future as a sovereign people... The mobilizing energy comes from the land itself, from the sea, from the children, and from the compelling vision of a future in which Indigenous Hawaiians are in our rightful place as a vibrant, thriving people" (2006, p. 301). ʻĀina serves as fuel to kūlia i ka nuʻu and takes on political and social activism. ʻĀina becomes our strength and inspiration, guiding the efforts of self-actualization and self-determination.

Learning and knowing about the challenges faced by kānaka and ʻāina can have a profound impact on the cultural and political consciousness of Kānaka ʻŌiwi youth. Ledward (2013) emphasizes that, for many children, working in traditional settings like loʻi and loko iʻa instills a sense of pride: "They come to believe that our kūpuna were master scientists, architects, and engineers, and that has a powerful impact on the trajectory of their learning" (p. 43). This pride often translates to stronger political consciousness, motivating young Hawaiians to advocate for their rights and the well-being of ʻāina and kānaka: "ʻĀina can be a teacher, a classroom, and a living laboratory for education in next-century skills, sustainability, and self-determination" (Ledward, 2013, p. 35). Students come to life when they are equipped with the relationships of ʻāina and are rooted to their kuleana as kānaka. Kawano (2023) further elucidates that the internalization of self-determination and sovereignty occurs when students derive cultural pride from these concepts and feel compelled to improve conditions for all Indigenous peoples (p. 871).

'Āina as an educational leader provides space and wisdom for kānaka to grow. Kawano (2023) notes that "when 'āina is revered as an instructor, students come to recognize that their existence is tied to their homelands (...) Native Hawaiian CBE advances the lāhui's Indigeneity through the enactment of self-determination, self-education, and survivance" (p. 869). From my engagements with 'āina, I made that connection by spending hours in the forest of 'Ōla'a, the shores of Keaukaha, but mostly during our frequent visits to Waipi'o Valley with my kumu and classmates. Examples include advocating for the reforestation of our Koa forest in Kīlauea and renaming beaches to their original Hawaiian names.

The relationship between self-determination and 'āina is the first step we must make as kānaka to move into sovereignty and ea. When we are grounded with a collective understanding as a lāhui, we can physically and metaphorically move mountains. 'Āina is not only the cornerstone of cultural identity but also a catalyst for the ongoing struggles we face as kānaka in the political and government spaces. Through educational programs and a deep pilina with the land, we can forge paths toward our future and continue to plant seeds of social justice for our keiki.

Social justice ensures equitable access to resources, opportunities, and privileges for all individuals, particularly for marginalized groups like Kānaka 'Ōiwi. In Hawaiian culture, 'āina extends beyond just the physical terrain; it is an ancestor, teacher, and leader who deeply embeds spiritual and cultural practices. This connection underscores the relationship 'āina has with social justice. According to Alden et al. (2023), "'āina as an ancestor serves as a path to 'Ōiwi leadership, necessary for well-being initiatives and practice transformation that contribute to social justice" (p. 54). This perspective reframes the land as a living entity that guides and informs leadership practices. By seeing 'āina as our purpose, provider, ancestor, and leader, we

are encouraged to adopt a holistic and empathetic approach, prioritizing the well-being of our entire honua. As we connect with ʻāina and form connections, we naturally form kuleana and a sense of belonging with the ʻāina; this connection inspires us to protect ʻāina. Many of our ʻāina leaders are thrown into political navigations, advocates who fight for water, land, access, leases, and rights. (Goodyear-Kaʻōpua, 2016; Kanaʻiaupuni & Malone, 2006; Kawano, 2023; Keliʻiholokai et al., 2020; Maunakea, 2021).

Education is crucial to fostering social justice, and ʻāina based education offers a unique opportunity to achieve this goal. As Ng-Osorio (n.d.) notes, "By bringing ʻāina based education to the forefront, we allow for greater social justice to occur and provide keiki the opportunity to learn and grow in ways that are meaningful to them" (p. 11). ʻĀina based education immerses students in learning experiences that are culturally grounded, relevant, and environmentally conscious, promoting a deep connection to the honua, identity, and belonging (Alden et al., 2023; Ledward, 2013; Maunakea, 2021). Keiki are integrated into academic knowledge with cultural practices, providing alternative but necessary pathways for connecting with ʻāina. As Alden et al. (2023) assert:

> ʻĀina-based learning and leading should be expansively implemented in leadership development programs and social justice initiatives, such as youth and emerging adult development, child and family nutrition, restorative justice, substance use, sustainability and conservation, and cultural literacy. (p. 55)

This broad application of social justice to ʻāina highlights the versatility and efficacy of ʻāina inclusion in addressing societal challenges. For example, keiki will engage and develop resilience and a deeper understanding of their role in the community. Ledward (2013) shares many examples of students engaging in social justice, such as protesting against Kalo GMO:

"It's a powerful thing when our keiki learn civic engagement and political literacy through experiences with the 'āina" (p. 44). These activities also engage in restorative justice by restoring honor to 'āina and providing healing and reconciliation.

The connection between 'āina, social justice, and well-being is further exemplified by McCubbin et al. (2021): "The connection between social justice such as distributive justice and well-being is exemplified when Kahewai demonstrates the practice of aloha 'āina, by recommending actions that propose communal water rights on Hawaiian homelands which would enhance well-being" (p. 262). This kuleana of advocating for self and community addresses historical injustice and promotes equitable distribution of resources. Porter and Christobal (2018) resonate with these thoughts, advocating for "empowering the community through political activism so that aloha 'āina can be fully enacted across generations" (p. 203). By advocating for water, Kahewai is working to rectify past wrongs, setting examples for keiki, and setting a precedent for future policies that honor cultural values for those living in Hawai'i and engaging with 'āina. The literature review discusses the multifaceted role of 'āina, explaining how it transcends mere geographical location to embody cultural and spiritual values that sustain the Native Hawaiian people. It is essential for establishing harmony, resilience, and a sense of identity among Kānaka 'Ōiwi.

4.5 Chapter Summary

This literature review of 'āina based education emphasizes the importance of 'āina in Kānaka 'Ōiwi education, identity, and well-being. It delves into 'āina-based education, a holistic approach integrating cultural practices, community engagements, and traditional knowledge into the learning process. The chapter highlights how 'āina acts as a mother, teacher, and leader as a foundational element of identity, providing nourishment, wisdom, and guidance.

The implications of the research share the significance of ʻāina in its role as kumu, mākuahine, kūpuna, and as a leader. Research suggests that ʻāina has strengthened education, built identity and connections to the community, leads to a path for social transformation and justice, and is a pathway for self-determination guided by ʻike akua, ʻike ʻāina, and ʻike kūpuna.

As a kumu, ʻāina has empowered generations of Kānaka ʻŌiwi teachers and students to integrate connections to ʻāina into the curriculum and transform traditional educational paradigms by incorporating indigenously connected systems and practices. This approach enhances connection and academic learning and fosters cultural pride and identity among Kānaka ʻŌiwi students. By connecting to ʻāina, the preservation and perpetuation of cultural practices and values is rebuilding and strengthening. This approach is crucial to maintaining cultural heritage and ensures that future generations of kānaka will seek connection and strength through ʻāina.

As a mākuahine, ʻāina helps us connect to our ancestors across generations, setting generational expectations and time-immemorial connections that transgress to creation. This connection keeps us safe and protected and links us to our identity. Through our mothers, grandmothers, and great-grandmothers, we can connect to Hāloa, to kalo as Hāloanakalaukapalili, to the realm of akua with Papa and Wākea, and the birth of ʻāina. This link is profound, timeless, and continuous. Even if disconnection occurs, once engagement with the ʻāina is re-established, the weight of living unconnected will be lifted through moʻokūʻauhau.

As a kūpuna, ʻāina has promoted community involvement and collective responsibility as guided by ʻike kūpuna and ancestral practices shared through the generations. This action empowers individuals to engage in stewardship activities and fosters a sense of belonging and commitment to the ola pono of the land and community. The holistic well-being of our lāhui

depends on our connection with ʻāina, and our health and wellness mirror the wellness of our honua.

As a leader, ʻāina teaches us to advocate for self-determination and social justice. ʻĀina teaches us that when we put our hands in the dirt, we are in a reciprocal relationship where our actions affect the ʻāina and where we need to advocate for its needs and rights to maintain balance and wellness for lāhui. The relationship between ʻāina and self-determination tells the tale of advocacy and fights for land rights, cultural heritage, and language. Engaging with ʻāina has transformative potential and inspires political activism and advocacy for Kānaka ʻŌiwi rights, environmental protection, and sustainable practices.

The literature primarily expresses qualitative benefits. Extensive pieces of literature connect and speak to the importance of ʻāina in a qualitative manner. The literature is composed chiefly of moʻolelo, conducting interviews and surveys, as well as hearing personal accounts from kūpuna, ʻāina leaders, and educators. These rich expressions tell the same story of pilina, kuleana, and lōkahi across the state. The qualitative stories shared express the innumerous benefits of connecting with ʻāina, which leads to the connection with lāhui.

Lāhui benefits from the inclusion of ʻāina in educational practices, and nearly all the research speaks to the importance of ʻāina and its roles in education and empowerment. These include moʻolelo of farming, storytelling, genealogy, and personal growth memoirs through ʻāina. ʻĀina plays an extensive role in nurturing and guiding the growth and survival of the community and lāhui.

Not present in the research were detailed quantitative outcomes that directly show the impact of ʻāina on education, health, wellness, growth, and advocacy. Quantitative outcomes lack the moʻolelo and richness of personal narratives but do play a role in sharing numerical

research findings necessary in the Western world for federal and grant funding. Likewise, longitudinal studies were limited, as ʻāina based education has only formally been coined over the last twenty years. These studies track the long-term impact of ʻāina in education, identity, and cultural continuity. These studies could provide a deeper insight into the everlasting effects of pilina on ʻāina. There was also a scarcity of empirical research focused on self-determination, sovereignty, and indigeneity, mainly how these concepts are internalized and acted upon by Kānaka ʻŌiwi. There is also a lack of research highlighting policy and systematic integration across the curriculum. There is less discussion in the research about how these practices are integrated into mainstream educational policies and curricula on a large scale.

The literature on ʻāina based education served to identify what literature was currently available and where the research needs were found. ʻĀina and moʻolelo go hand in hand; therefore, the lack of quantitative studies is understandable, as numbers often lack the background, connections, and moʻolelo associated with quantitative research. Quantitative studies can tell a story, but is it the kind of story that kūpuna will want to listen to, or will they crave the nuances of moʻolelo and qualitative research?

ʻĀina based education holds pilina, kuleana, and establishes identity. The impact ʻāina has on Kānaka ʻŌiwi well-being is preserved in the moʻolelo of our personal growth, education, advocacy, and social justice. These acts preserve heritage and encourage generational change. However, to fully realize the potential of ʻāina-based education, further research is needed in quantitative outcomes, comparative studies with other Indigenous models, and the long-term impact on self-determination and cultural continuity. By addressing these gaps, educators and policymakers can better support integrating ʻāina-based education into broader educational systems, ensuring that Native Hawaiian students receive a holistic and empowering education.

The next chapter shares the voices of participants analyzed through mele and oli. Data in this section is analyzed through the lenses of each Kauhale value. Surprisingly, a seventh value, Lōkahi, was identified by participants as a crucial value of character development. Lōkahi expresses growth through unity, harmony, and connection with others. The chapter ends with a review of Kahoʻiwai pedagogies as they were interpreted by participants of the moʻokiʻi and personal interview methods. Let us kūlia i ka nuʻu and continue along this research journey together through the voices of the research participants.

Figure 16

ʻOhe Kāpala #5: Mahalo i ka mea loaʻa[18]

      The ʻohe kāpala above represents mahalo i ka mea loaʻa or be thankful for what you have. The center of each square sits between two triangles. The triangles maintain balance, are flexible, and provide space for growth. This ʻohe kāpala symbolizes the care we must take for what we are thankful for. My kūpuna were thankful for their pōhaku kuʻi ʻai. The pōhaku was cleaned, maintained, and cherished as it wasn't just an implement or tool; the pōhaku cared for and fed their families. The energy put into caring for the pōhaku kuʻi ʻai was returned tenfold. Mahalo i ka mea loaʻa means to be thankful but also to cherish the paths, lessons, and resources available, no matter how little.

    I am thankful for inherited gifts, abilities, and talents passed down through generations.

    I am thankful for the challenges faced by my kūpuna to let me be who I am today.

    I am thankful for the challenges I faced daily to encourage and build strength in myself.

    I am thankful for experiences that run the gamut of emotions to remind me that I am alive.

    I am thankful for motherhood and forever pushing me through my limits.

    I am thankful for my ʻohana, who ebb and flow together to live our best lives.

    I am thankful always and forever.

---

[18] Be thankful for what we have.

5.0 Hana: Delving into the Moʻolelo of Analysis Through Participant Narratives

The previous chapter reviews the role of ʻāina as kumu, mākuahine, kūpuna, and alakaʻi. In our moʻokūʻauhau, we connect to our original mākuahine and ʻāina through Papahānaumoku and Wākea. This connection provides a source of identity and connects us spiritually to the beginning of time. ʻĀina has cared for us across generations, has provided us food through Hāloanakalaukapalili, and is a role model to Kānaka ʻŌiwi. As a kūpuna, ʻāina guides us to maintain ʻike kūpuna, practices, well-being, and community relations. Like a kūpuna, ʻāina holds the stories and practices that sustain our well-being and connect us to our current generations. ʻĀina as a kumu provides opportunities to kilo and makawalu so we can see patterns and reflect on our personal relationship, stewardship, and activism. Finally, ʻāina as a leader motivates us to protect our resources and develop qualities in ourselves for self-determination and ea.

This chapter details the use of haku mele and hana noʻeau as reflective tools for data analysis. Data was analyzed by creating a mele. The analysis reflects the ideas and stories from the moʻokiʻi and personal interviews. Personal interviews were conducted with five students with the following pseudonyms: Kealoha, Kokua, Makua, Malama, and Kaleʻa. The chapter is organized by the paukū of the mele, followed by an analysis of the discussion during the moʻokiʻi, and supported by the analysis of tidbits found through the personal interviews.

This chapter outlines each value shared during the moʻokiʻi process. The participants were asked to identify values that resonated with student success while at Kahoʻiwai. They focused on the six prominent Kauhale values throughout the program and added a seventh value, called Lōkahi. Students printed and organized their pictures to share their understanding of the seven values. They later held conversations around the picture to detail the relationship and moʻolelo captured in the imagery. The images are labeled by value and number when used as a

reference in the chapter. For example, Aloha #1 is on the Aloha values page, and it is picture #1. The moʻokiʻi process allowed students to share experiences, stories, and relationships with the seven values. The moʻokiʻi was also a fluid process that allowed students to move pictures around or use the same picture to identify various values discussed during the process. This data identifies themes, moʻolelo, and elements to inform the haku mele process.

Haku mele is a reflective practice I have used as a researcher to analyze data and form an understanding of the observations made during the data collection process. I am not an expert at haku mele, but I have created songs and chants for personal and educational purposes. My process starts with researching the elements of the topic in nūpepa, moʻolelo, literature, and interviews. I write everything down, forming a web of words and relationships. I continue to do deep dives on topics, place names, and poetic references until I see connections and themes forming. Secondly, I go to the wahi pana and engage with the community or elements to observe and see relationships in action. In wahi pana, I pay attention to cycles and changes in the morning and evening air and begin seeing metaphors and links between the topic and related elements.

The elements of this process transferred to this data analysis in similar ways. I spent time addressing literature, vetting through moʻolelo of participants, and observed them in action, waist-deep in mud, as they danced out values through their engagement. I observed the shared spaces, recorded the engagements, and reveled in experiencing the connections. Students exemplified values and success by tackling four large overgrown loʻi, clearing debris and weeds, stomping through the mud to soften the earth, and preparing the loʻi for its new growth. We sat, worked, and bathed together, offered earth-laden hands to each other for support, and planted kalo. We plant kalo to feed generations of people, we plant ideas to feed minds, and we plant

knowledge to nourish and perpetuate the lāhui. Ola!

5.1 Nā Paukū Mele

The following sections begin with the mele created by reflecting and analyzing the data from the moʻokiʻi and personal interviews. I found it natural to analyze data through mele and was excited to string words together, find connections, and capture thoughts and memories shared during the data collection. Each section will be followed by data analysis and direct quotes from participants as they speak to each other about the values of aloha, lōkahi, kuleana, kōkua, mahalo, kūlia, and pono.

5.1.1 He Mele Aloha

ʻO ke ola aloha he ola lāhui	*Sustaining aloha sustains the nation*
Pua ke aloha ke kau ka lima i lalo	*Love blossoms when the hands turn to the earth*
Nā lima kele kalo e hoʻokanaka	*The hands which cleans kalo to nourish kānaka*
He pānaʻi ke aloha e ola ka lāhui	*Aloha is reciprocated for the nation's perpetuation*

Aloha is broadly used to express love and compassion as a greeting and salutation. In fact, according to our Hawaiian Dictionary, aloha has the following meanings:

> ***Aloha****: nvt., nvs. Aloha, love, affection, compassion, mercy, sympathy, pity, kindness, sentiment, grace, charity; greeting, salutation, regards; sweetheart, lover, loved one; beloved, loving, kind, compassionate, charitable, lovable; to love, be fond of; to show kindness, mercy, pity, charity, affection; to venerate; to remember with affection; to greet, hail. Greetings! Hello! Good-by! Farewell! Alas!* (1986, p. 21).

However, the literal definition of aloha must capture its kaona or symbolic meaning. Below is the expression of aloha as defined by our Kauhale Rubric (2012):

> Respect for all of our relations; the value of cultivating relationships; consideration of how your actions affect everyone, including those you don't know; expansion of life-affirming traditions and ways of learning; and positive social relationships.

My expressed and lived experience of aloha tells me that aloha is the sharing of breath. Like a honi or kiss, aloha is a connection and honor we share with others we love, respect, and admire. We show aloha to others in small and large ways. Aloha is an expression of love and of loving someone in the way they need love, i.e., "aunty love." Aunties express "Aunty love" through guidance, often with tough love, but always to foster children's growth. We express aloha through our actions with each other, the ʻāina, and our roles in the community. Aloha is honoring and caring for others, showing patience, and nurturing the well-being of all entities. Aloha embodies a concept of reciprocity. When we extend aloha, we give it freely, expecting the recipient to share and perpetuate it with others.

During the moʻokiʻi process, aloha resonated as a foundational cultural value and spoke to the concepts of self-care (Aloha 1), social connection (Aloha 2, 3, 5, 6, 8), and stewardship of aloha ʻāina (Aloha 7, 8). Aloha was a calling and kuleana to students as a duty to maintain the interconnectedness of kānaka and ʻāina. Participants spoke to the interchange of aloha not in a way that benefitted them but as a well that filled their buckets so they could continue to offer and perpetuate aloha. Aloha is reciprocal; we share aloha so that aloha is returned to our community and can continue to feed and nourish society. Aloha picture 2 speaks of kūpuna, who share the knowledge of lawaiʻa. They might be grouchy older men, but they understand that their kuleana as fishermen is to share their knowledge with future generations so they can continue to feed themselves. Aloha are living entities guided by principles and values that nurture relationships to ʻāina and kānaka.

Figure 17

Aloha Blossoms When the Hands are Turned Down to the Earth

Love blossoms when the hands are turned down to the earth to care for the 'āina and provide sustenance for the lāhui. Participants shared that aloha was their responsibility to develop and share new life through participation and care of the 'āina. Engaging with the 'āina fed their bodies, mind, and soul to help participants succeed in the Kaho'iwai teacher education program.

> *Aloha 'āina is a framework for how we interact. It is a responsibility and social connection: it is a way to show aloha to our kids. You can't see aloha, but you can feel it in the life force of the land.*

Participants shared that aloha blossomed when they were knee-deep in mud and reconnecting with planting food for our lāhui and each other.

Kele kalo is the act of cleaning the skin off cooked kalo. The process involves a tool to scrape the cooked kalo skin and imperfections out, rinsing the kalo, and preparing it for consumption. Preparing food as an indicator of aloha resonates throughout the moʻokiʻi process. Participants identified the aloha of preparing food for their classmates and how it was similar to preparing food for their children. They could see connections between working hard on the ʻāina, preparing food, and feeding kānaka.

> *Aloha is the way we interacted to build pilina and in how we gave and received nourishment. We cooked for each other, we cooked the food we harvested, and we prepared it in all the ways people needed to be fed. We had vegan, vegetarian, and gluten-free, and we cooked in all the ways each of us needed to be nourished.*

This statement is similar to their connections, achieved by working hard as teachers, preparing lesson plans, and feeding knowledge to keiki. Participants identified that they needed to be skilled as teachers to provide their students with the best possible aloha.

Kahoʻiwai students indicated that aloha in the teaching program brought students together to build relationships, community, and an environment of like minds. Makua, Kealoha, and Malama shared that aloha was felt from the first residential when students came together for the first time and engaged positively.

> Makua: *You know, at the first residential, before it all even started, we were getting together informally, people just chatting it up, and the next thing you know, we are playing ukulele, and everyone is just giving each other love and appreciation, and we knew that we were there because we care.*

> Kealoha: *I loved all of the residentials; we worked in loʻi, we worked in salt ponds, and we got together with different kumu and community members; I loved all of it; it was such*

an honor to meet everyone and to hear what they thought was essential for us to learn.

Malama: *There was a pilina amongst everybody like we have started to bond, our residentials were super hands-on, and I think the real magic happens in all those unstructured times, building relationships on our connections and similarities, just talking amongst ourselves and figuring it out. And now, they are all in my life in different ways because we all have that experience together.*

Aloha was playing music, talking to each other, and making new friends as they recognized they were all there to teach Hawai'i's children and were forming lifelong relationships with each other, the community, and 'āina.

Kale'a shared that aloha was felt through the Kaho'iwai faculty and staff when they challenged their intellectual, physical, and emotional comfort zones.

We had thought-provoking conversations and 'āina experiences that pushed me out of my comfort zone; I really hold that close to my heart: the interactions with my classmates, learning from them, and being pushed beyond my comfort zone and beyond what I thought I was capable of doing. It challenged me professionally, academically, and personally.

Kale'a felt aloha when she was challenged, cared for, and aided to succeed in the program. In contrast, Makua shared that Kaho'iwai held students to a higher standard and supported them through obstacles emulated aloha.

I really felt appreciative that you all were here to hold us to a very high standard, which we should hold on to our students and always be so gracious and thanking us for being there when you all were the ones who did all the work to bring us out and together.

All interview participants shared a great aloha to Kaho'iwai in their teacher education journey

and continue to want to support the program where possible. For example, when the kāhea invited participants to do the interviews, they immediately said yes and made time in their schedules to sit and talk through the interview questions.

He mele aloha sings through the participants' voices, and the moʻolelo shared while looking at and speaking of the pictures and how they were arranged. The stories told by participants may not be evident in the photos, but they triggered conversations and memories of aloha. Participants shared that aloha provides for each other emotionally, physically, mentally, and spiritually. Aloha is a story of kinship between friends (Aloha 5, 6), nurturing of keiki and kūpuna relationships (Aloha 2, 3), balance, and reciprocation. Aloha is in the preparation of food, the tilling of the earth, and words of encouragement during difficult times. He pānaʻi ke aloha e ola ka lāhui.

5.1.2 He Mele Lōkahi

ʻO ka lōkahi he kuʻikahi manaʻo	*Harmony is to be of one mind*
He alulike e lauhoe ka waʻa	*A unity of strength and cooperation to paddle canoe*
He aluia e hānai ke ea	*Working together to raise independence*
Ke ea Hawaiʻi kū i ke kalo	*The independence of Hawaiʻi through growing kalo*

According to Pūkuʻi & Elbert (1986), lōkahi means "nvt. unity, agreement, accord, unison, harmony; agreed, in unity. Manaʻo lōkahi, unanimous. hoʻo.lō.kahi, to bring about unity; to make peace and unity; to be in agreement" (p. 210). This definition emulates the descriptions of participants during data collection.

Lōkahi is a deliberate choice to unite (Lōkahi 1-9), understand, and work together towards a shared future (Lōkahi 1, 2, 5). Students identified lōkahi as the first value they wanted to add to the moʻokiʻi process. The concepts of lōkahi manifested through unity, collective action, and shared purpose amongst people and transcended diversity through shared goals. A particular interest in lōkahi was evident from the first day of Kahoʻiwai alumni coming together.

They felt as if they shared a common purpose and were able to work, share space, and build community together in such a short time. Participants shared examples of how lōkahi is many hands coming together for a shared purpose, such as paddling a canoe, planting kalo, and exercising sovereignty through cultural practices.

Lōkahi is a choice to come together in unity for a common purpose. In interviews, Makua shared how powerful it was to bring Kahoʻiwai students together for the first time,

> *The emphasis that you put on immersing ourselves within one another, making us work together to build such a strong community, and building relationships are extremely valuable.*

Students are brought together and usually form an immediate bond through a common purpose. They can all be different teachers from different communities; however, when they understand that they all share a common purpose through being trained teachers, they can support each other throughout the process. Kaleʻa shared how coming together in the program allowed her to build lifelong relationships with her cohort members.

> *The fun times and even the dramas, and really connecting with my colleagues, recognizing that we might be struggling but we can all get together to do the assignment and encourage each other to succeed. We would get together and set up meetings to talk story and cover anything that needed coverage.*

Lōkahi allowed participants to overcome their barriers and work towards common goals within the program. Lōkahi brought participants together and helped them to build valuable relationships that transgressed time and diversity. During the moʻokiʻi process, participants shared that although they were all alumni of Kahoʻiwai over the last ten years, their shared understanding of the values and purpose of Kahoʻiwai formed a natural lōkahi as they all shared

the same common interest and goals.

> *Unity is many hands coming together for a common purpose, is organized, shows alulike*
>
> *so that we can holomua, transcending the ideas of 'ike aku, 'ike mai, i lau hoe (see there,*
>
> *see here, until we land the canoe). Moving the wa'a in unison, to paddle as one canoe.*

By paddling canoes, propagating food, and cleaning out the forest, they could work towards a common goal and complete the lesson together. In Lōkahi 5 and 6, students could harvest and clean over 400 huli while the other participants worked on preparing the lo'i for planting.

> *We collected huli/kalo to laulima and perpetuated culture in the way we eat. We*
>
> *connected by looking at the way kalo grows and even in its diversity, it is grown for a*
>
> *common purpose. Like Kaho'iwai, we come from different backgrounds, but we can still*
>
> *sustain each other.*

Participants shared how they could do separate tasks to complete the work, and no one held any depreciative thoughts against each other as we were all doing our best given the situation.

Lōkahi reflects the way kalo grows. No matter the size, shape, or variety of kalo, kalo continues to provide food and nourish our bodies. Likewise, in Kaho'iwai, participants come from many different backgrounds, but students can still nurture our students' minds through lōkahi. Kalo is an exercise of sovereignty as those who propagate kalo grow kalo to sustain the lāhui. Those who teach through kalo often have one mind and one mission toward building a sustainable future for the lāhui. There is always a choice to participate, and no matter the obstacles, there is a resiliency to holomua when lōkahi is present. Ke ea Hawai'i kū i ke kalo.

5.1.3 He Mele Kuleana

'O ke kuleana he wai hanohano	*Responsibility is like cherished waters*
He wai i ho'i 'ia e hānai ka moku	*Waters that are returned to feed the nation*
He waiwai ka 'ikena ho'okele wai	*Knowledge of guiding the waters is precious*
He kuleana e ho'i 'ikena Hawai'i	*A calling to return Hawaiian knowledge*

The ʻohe kāpala in Chapter One described the juggling of kuleana to akua, ʻāina, lāhui, and ʻohana to achieve harmony and take care of business. Wahi a Pūkuʻi[19]:

> **Kuleana** *nvt. Right, privilege, concern, responsibility, title, business, property, estate, portion, jurisdiction, authority, liability, interest, claim, ownership, tenure, affair, province; reason, cause, function, justification; small piece of property, as within an ahupuaʻa; blood relative through whom a relationship to less close relatives is traced, as to in-laws* (1986, p. 179).

Kuleana is a right, privilege, ownership, or interest in ʻāina. Andrews's (1865) Hawaiian dictionary defines kuleana as follows:

Figure 18

Kuleana According to Andrews (1865)
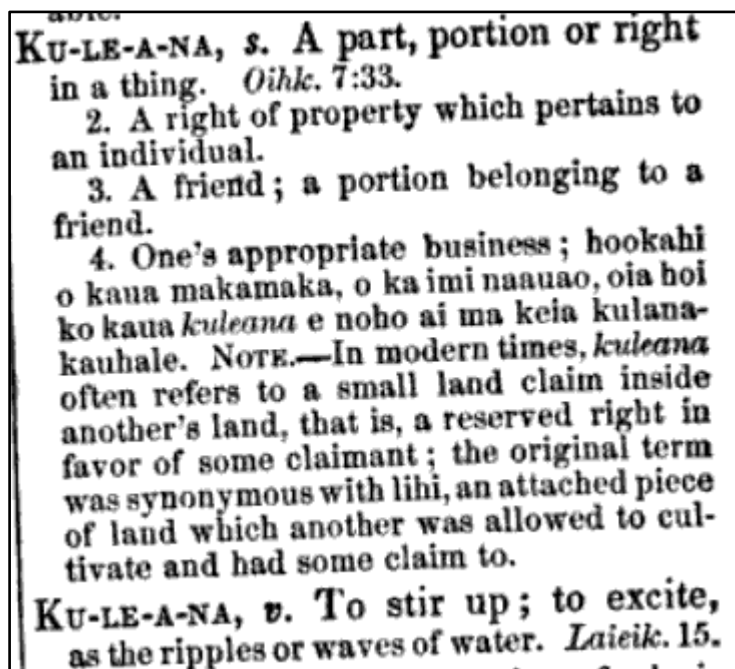
Note. A definition of kuleana captured from Andrew's definition in 1865.

Andrews's definition speaks to rights and belonging more generally and notes that kuleana was similar to how the word lihi was used as ʻāina that kānaka were allowed to cultivate and share. However, it is essential to recognize that Pūkuʻi expresses her understanding and belief of the word through text and her role as a kānaka ʻōiwi, whereas Andrews was a foreigner. Andrews' interpretations are based on examining numerous texts and examples of Hawaiian words, combined with the definitions provided by Kānaka Hawaiʻi from the 1820s-1860s. Today, however, kuleana is commonly used to describe responsibility, implying a right, privilege, and honor to care for others and ʻāina. The Kauhale rubric defines kuleana as the responsibility to care for oneself, one's ʻohana, community, and nation. It involves actively tending to the living systems that sustain us and addressing issues that are not pono in the world at the right time and in the right way.

Kuleana was a calling of responsible action to maintain relationships, foster deeper connections, encourage openness, honor engagements, and share learning for the nation's survival. Kuleana is determined by how much you understand and know over time. Kuleana pictures 5 and 6 discuss the importance of knowing the moon calendar and land demographics and how it is now a kuleana to perpetuate this knowledge and care for these resources. Kuleana is an act of knowing, doing, and connectedness to maintain balance.

The moʻolelo told throughout the moʻokiʻi process was a balance of maintaining and sharing knowledge. There is a responsibility to share knowledge but also to know when it is appropriate and inappropriate to teach. There is a responsibility to know and honor the natural patterns of the ʻāina and a kuleana to have intentional consciousness.

> *Thinking of my kumu responsibilities to learn history, patterns, kilo, to center people, it is*
> *a simple but beautiful moment. We need to remember relationships between the sun and*

the moon, to honor where you are, and to teach keiki explicitly and with intention.

Kuleana picture 9 shared the history and moʻolelo of Kaʻala. This drove a common purpose to open up more land and plant more kalo. Kuleana picture 1 speaks to the modeling and sharing of kuleana, and Kuleana picture 10 is the doing of the work. The kuleana progressed from story to teaching to responsibility as we were now vested participants in the perpetuation of this land.

Kuleana is an honor. When we hold an intentional consciousness of kuleana, we honor the place, time, activities, and relationships formed during the work. Kuleana picture 4 sparked a tale of recognizing that a fellow student did not eat meat; therefore, there was a conscious effort to separate meat when preparing dishes for this student. Kuleana picture 8 speaks about a responsibility to clear invasive ginger from the ʻāina while maintaining the safety of others. Finally, Kuleana pictures 1, 2, and 9 all speak to the lifelong kuleana our kumu of Kahoʻiwai have to perpetuate the knowledge of Kaʻala in hopes of restoring this land for future generations.

Makua speaks to how establishing kuleana in students allows them to overcome personal boundaries and setbacks as they focus on the next generation.

> *I really do see our students committed to coming to school and actually putting in the work because they feel like they have that kuleana, not just to that place, but to the next generation.*

Malama speaks about how kuleana can be a heavy feeling when considering responsibility to the next generation of learners. Still, when you find a way that works, it lightens the load and lifts the spirit.

> *I feel a heavy kuleana to make sure that they are getting the primary academics. I do not want to set them up to struggle for the rest of elementary. I had a writing lesson, but we went to the garden, and when they came back, these kids hate writing, but they wrote two*

14-word sentences about what they did in the garden. When students make connections to

the land, they connected to each other, they connected to their cultural identities, and

they feel like that is something that is valued.

Kuleana is intentional consciousness; it can be a heavy feeling, but the rewards rejuvenate the

spirit. A teacher's responsibility is to learn patterns and find ways to bridge ideas and

relationships with self, ʻāina, and honua. Embodying this responsibility enables teachers to teach

explicitly and with intent. This process enriches waters, builds knowledge, and feeds waterways

of expertise for our students and the perpetuation of our nation. He kuleana e hoʻi ʻikena

Hawaiʻi.

5.1.4 He Mele Kōkua

ʻO ke kōkua he ikaika e hoʻohaʻahaʻa ai	*Kōkua is a strength of humility*
He akahele ʻai haʻa i ka ʻūkele	*It is a careful dance in the mud*
E hānai keiki a waele i ka nahele	*To raise keiki and weed impurities*
He kōkua e hanapaʻa nohana Hawaiʻi	*A support that secures existence of Hawaiʻi*

Andrews (1865) expresses kōkua as a brace that holds up the back of a home. Wahi a

Pūkuʻi (1986), "kōkua, nvt. help, aid, assistance, relief, assistant, associate, deputy, helper; aide"

(p. 162). The very premise of kōkua is to support the foundation of ʻohana life. This idea also

resonates through the Kauhale values rubric, which states that you should actively look for ways

to help others, allow yourself to be interconnected with all realms, and empower the community

through collaboration.

Kōkua resonated with participants as a value that modeled servant leadership, humility,

and honoring the strengths and contributions of others, no matter how small. Kōkua means to

offer help where possible but also be open to receiving help, as kōkua goes both ways. Kōkua is

a consciousness to be helpful where help is warranted and to step back without being bothered.

We are not above one another. Know your strengths and know your kuleana, be mindful

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and take care of keiki and know when to step back and step forward so as to not disturb

natural learning in the classroom. Having intentional timing and action, know when help

is warranted.

Participants in the moʻokiʻi process shared that intentional kōkua is thorough and done for the collective's betterment, not to elevate oneself. Be mindful of your impact and ability to help by knowing your limits and listening to your body. It is okay to help within your capacity. In Kōkua picture 6, participants shared that they recognized that they were slowing down and unable to help with the more rigorous activities, so they found kuleana that was more at their pace.

Kōkua was a way to portray servant leadership, and participants recognized that as leaders within their community, they need to model servant leadership, so students know what kōkua looks like.

Kumu need to show how to do, not just tell students what to do. Plenty of teachers tell

students what to do but either don't do or don't know how to do the work. They need to

learn their part to model servant leadership.

Participants shared in Kōkua pictures 2 and 4 how they appreciated that although Kahoʻiwai staff lead the programs, they are always knee-deep in the mud, participating next to students. This servant leadership model makes participants feel that expectations are for everyone, not just students.

Kōkua was an opportunity for students to express their gratitude for learning through servant leadership and modeling values. Kealoha expressed the following:

I felt the same kind of commitment to Kahoʻiwai as I did to hālau, it was such an honor to

get to be a part of the program, and I felt this desire to get as much out of the program so

that I could be a good kumu for the children of Hawaiʻi, but I also did not want to let you

all down because I was given the opportunity. I want to make sure I give back, and that is

the value of kōkua.

In this response, Kealoha shares that kōkua is a gift, an honor, and a way of giving back to the

community, as the community gave so much to her. Kahoʻiwai was an opportunity for Kealoha

to learn from and share knowledge with others to perpetuate and model the value of kōkua.

Kōkua is honoring the strengths and contributions of others to form and build positive

relationships. Makua speaks to the correlation of kōkua and mālama.

Anytime we needed assistance, you were all very willing to assist us. You have to kōkua

to mālama, to mālama each other, to mālama our relationships. You held us to a high

standard, but I felt like the assistance you all gave depended on the student's needs.

Everyone is held to a high standard but at the same time if someone is struggling, you all

help them uniquely.

Kahoʻiwai's ability to support individual learners build upon their unique strength is returned

kōkua to others. He kōkua e hanapaʻa nohana Hawaiʻi.

5.1.5 He Mele Mahalo

ʻO ka mahalo he mea hoʻoaloha	*Being thankful magnifies aloha*
He hoʻokaulike e kūʻē i ka nele	*A balance that defies destitution*
He hoʻokūʻokoʻa i ka manaʻo kāohi	*A freeing of the mind from repression*
ʻO ka oli kani leʻa, leo oli mahalo	*Oh, the joyous sounds of chanting thankfulness*

Wahi a Pūkuʻi (1989) defines mahalo as an expression of gratitude that encompasses

admiration, praise, and respect. Her teachings emphasize that mahalo is more than just a simple

expression; it is a profound gesture that conveys deep admiration. Mahalo is a life-sustaining

practice that preserves ancestral knowledge and strengthens cultural efficacy. It also

acknowledges and appreciates another's contributions, signaling that their efforts are valued and

beneficial to the community. By expressing mahalo, we tell others, "You did a great job. Please continue your good work and your contribution to society."

Mahalo is a worldview rooted in gratitude, reciprocity, and a deep-seated respect for the interconnectedness of the relationships (Mahalo 1, 7) in our honua. Mahalo is gratitude for life, good and evil; mahalo is an abundance mindset and a thankfulness for knowledge, experiences, and connecting. Living life with an attitude of gratitude expresses thankfulness and provides a positive experience in every situation. There are multiple ways of showing mahalo through oli, mele, hard work, expressions of aloha through hugs and kisses, and the perpetuation of new knowledge.

Mahalo is rooted in gratitude. Participants shared that the Mahalo extends to all living entities.

Plants mahalo us for replanting them, if you take care of them, they will in turn nourish You. While replanting, if you care for the land, the land will take care of you. Knowledge was cultivated through the work in the loʻi and includes reciprocity and balance. The ʻike was shared willingly with no expectations, the ʻike was shared without resistance freely, this knowledge cultivated the perpetuation of kalo, so we can continue to develop ways of feeding our people in other communities.

Mahalo expresses the caring of plants, land, knowledge, and relationships. These altruistic practices promote the wellness of the honua and lāhui and continuously think of the well-being of the future for all generations to come.

Participants expressed that mahalo is shared through oli to perpetuate the practice of mahalo in future generations.

Mahalo was expressed by our Kumu at Kaʻala (Mahalo 5) through an oli. He gave

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thanks to his kumu, his land, and his teachers for how he can share what he knows with other people. Mahalo was shared through oli to give thanks. We always do oli mahalo to teach keiki one way of offering mahalo. Oli is an expression of gratitude for being able to share space with kumu and be a part of their mālama ʻāina.

Oli is an expression of gratitude, grace, and acknowledgment of intergenerational efforts throughout time. Expressing gratitude through oli is similar to offering pule for ʻai (Mahalo 3) to thank the hands and hearts that helped us learn, plant, and grow as individuals and how it affects our students and children.

Kōkua shared how their expressions and understanding of gratitude transferred to their children.

My whole family was making my kīhei and like carving, making the lei, it was a whole ordeal that we did together. This was an amazing memory between my kids and fiancé. We always talk about it like remember that time we had to do all those things for your program. Now they know how to do it, and they can talk about it with their friends and make lei, so it was amazing, it is a part of us, and I love that we all had that experience to share with my family. We are so grateful and can now make lei to share with others.

Throughout this process, Kōkua expresses her ability to share new knowledge with her ʻohana, foster that knowledge, and see that knowledge transformed in her children. Mahalo honors the learning and perpetuates practices for generational knowledge.

An understanding of mahalo means that there is thankfulness in abundance and scarcity. Having little to no means invites opportunities for creativity and new learning. Living without encourages us to be thankful for times when we are plentiful. This recognition that we should strive to be thankful for what we have in good and challenging times creates an attitude of

perpetuation, reciprocity, and aloha. ʻO ka oli kani leʻa, leo oli mahalo.

5.1.6 He Mele Kūlia

ʻO ke kūlia he pae e hoʻomau ai	*Kūlia is a level to continue forward*
He pae kumuwai, he pae poʻowai	*Where the watershed and waterdam are sourced*
He uwē o ka lani e ola ka honua	*Where the heavens cry to give life to the world*
He pae e kūlia no ka pono honua	*A level to achieve for the benefit of the world*

"E kulia i ka nuu i mau ka ea o ka aina i ka pono" (Kawainui, 1890, p. 2). This motto was found in an article addressed to kānaka ʻōiwi in 1890. The article relays the message of striving forward with great affection for our people.

Aole o makou kanalua iki ma ka olelo ana ae i mua o ke akea, aia i loko o ka umauma o kela a me keia kanaka Hawaii ili ulaula noonoo maikai, i kanu ia ai ka manao makee i ka Ea o ka aina, a e hoomau ia kona ku ana maluna o ka malama nene ihi kapu ia ana o ka Pono. Ae; o keia maoli no ka mea i kani paa ai i loko o na Hawaii, a no ia mea ua kaena mau ia ka lahui oiwi o ka aina, he lahui malama maluhia, a o Hawaii no ka oi (p. 2).

My interpretation of the passage is as follows:

Let us not hesitate in the slightest by stating this in front of the public: the covetous idea of Ea, for the land is planted in the chest (hearts) of every red-skinned Hawaiian who thinks well and continues to reflect the perpetuated reverence and sacredness. Yes, this resonates with Hawaiians, and this is something the people of the land should be proud of. Hawaiians are the people who strive for peace, and they are the best.

This passage exemplifies the message of kūlia, to strive and overcome challenges and obstacles for the perpetuation of our nation.

Kūlia i ka nuʻu means to strive for the summit, to continue moving forward, striving for excellence, reaching goals (Kūlia 1, 10), and striving for your highest potential. As we grow and

learn, we continue moving upwards and forward. We become lifelong learners (Kūlia 3, 4, 8) and become new teachers and leader models for our students. As we strive for excellence, we get used to pushing ourselves to reach these levels, preparing us to move forward.

Participants in the moʻokiʻi activity talked about the Rhinoceros Beetle issue (Kūlia 5, 7) affecting Hawaiʻi and how this beetle feeds and destroys coconut trees. At Kaʻala farms, the beetle had decimated four large trees in the area, and they were combating the issue using ladders and netting. The kumu of Kaʻala farms were sharing that they continue to learn and try to figure out how to remove the invasive beetle from the trees and how they have contained the contaminated trees with netting. The point is that once the beetle was known, the kumu of Kaʻala farms continued to strive to find solutions to the issue so that the beetle did not spread to the surrounding coconut trees and groves. At the time, they were confident that they had secured the invasive beetles and were taking steps to eradicate the issue. The kumu at Kaʻala continued to address the problem until they were successful, so they can now inform other farms how to handle it. The kumu did not give up and tried various methods until they succeeded. There is no failure in Kūlia, only opportunities to gain success and new learning.

Makua shares how he sees the development of kūlia in himself and his students.

I know it's my kuleana, it's for the future, you're really seeing how you are helping the next generation. You might not realize it and it might show up in different pedagogies, but your commitment to these values are really setting yourself and everyone else up for a lot of positivity in the future, a lot of benefit. This is a long term goal, and one I think we should continue striving for.

As lifelong learners, we provide opportunities for our students to grow and prosper through kūlia. They know they can succeed and are motivated to do their best in whatever avenue. The

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important part is recognizing that they may not need to succeed the first time, but as long as they keep trying, they will eventually overcome that obstacle.

Kaleʻa shares that her understanding of kūlia i ka nuʻu expanded during the Kahoʻiwai teacher education program.

Our school model was Kūlia i ka nuʻu, but then coming through Kahoʻiwai, I learned the deeper meaning behind it because I strive for my best in everything I do. I try to anyway so that resonates with me. There's always room for learning, there's always room for growth. I had to organize my time very well as a single mom and had multiple jobs. I literally had to stick to my calendar for self-motivation and accountability, but I made time for my babies on the weekend and just kept focused until I achieved the end result of graduating in Kahoʻiwai.

Now, Kaleʻa continues to strive for her best and do her best in every situation, and she never shies away from obstacles or issues that arise. She strives to do her best in Kahoʻiwai and within our community.

Kūlia i ka nuʻu is an attitude of continuing education, becoming a lifelong learner, and always striving to put your best work forward. This attitude towards learning allows participants to take on any obstacle and strive to succeed. Kūlia involves continuous self-improvement and a relentless pursuit of excellence, all while embodying cultural values and thinking of the effects on the whole. He pae e hoʻi loa i ka honua e mau loa aku.

5.1.7 He Mele no ka Pono o ka Lāhui

Ua mau ke ea o ka ʻāina i ka pono	*The life of the land is perpetuated by righteousness*
Ua mau ka pono o ka ʻāina i ka wai	*The prosperity of the land is perpetuated by water*
Ua mau ka wai o ka ʻāina i ke ea	*The richness of the land is perpetuated by life*
He kuleana e lōkahi no ka pono o ka lāhui	*A charge to unit for the perpetuation of our people*

Ua mau ke ea o ka ʻāina i ka pono means that the life of the land is perpetuated in

righteousness. The life of the land is perpetuated by the values of aloha, lōkahi, mahalo, kuleana, kōkua, and kūlia. As a collective, these are guidelines, protocols, and values to establish pono through mālama ʻāina. Aloha describes the foundations of interaction through respect, love, and compassion. This is a value that supports sustainability and care for our honua. Lōkahi describes how community effort ensures that the land is well cared for and promotes balance and sustainability. Kuleana describes an understanding of one kuleana to nourish our honua and teach future generations to perpetuate pono. Kōkua describes the mutual support we offer to sustain the community and enhance the vitality of our ʻāina. Mahalo describes an expression of gratitude for the opportunities we have through ʻāina, which is expressed through sustainable practices that replenish our ʻāina. Finally, Kūlia describes striving to achieve communal goals that benefit the environment and pushing ourselves to higher summits to aid and protect our ʻāina.

Participants recognized that pono reflects the quality and source of our waters. We can utilize the quality and understanding of our water sources to gauge the quality of our relationship with pono.

> *Societies emerge near water sources; we are growing up in our moku with broken water systems, some of us return to learning about traditional water sources through stories such as Hiʻiakaikapoliopele. In Waiʻanae, our water has been diverted and we suffer with drugs, crime, and poverty. There is so much waiwai behind knowing our waters.*

The kumu at Kaʻala farms shared their struggle with reclaiming water and their history of fighting to regain water control. The ahupuaʻa of Waiʻanae was abundant with loʻi kalo and loko iʻa. Water flowed from the mountains to the sea, nourishing and feeding the entire populace. However, during its history, the water was diverted for sugar plantations, and a once abundant ahupuaʻa lost its relationship with water.

Water restores life and is of societal, educational, and cultural importance. Participants discussed the generational continuity of water and how opening these water sources empowers the community and revitalizes cultural practices.

> *Kumu trusted us with this kuleana. We worked to open up waterways and are able to work and bathe in these waters once again. Now the area is waiwai, doubling up Hawaiian words changes the meaning. Wai becomes waiwai. Water becomes important and abundant. This knowledge flows in our DNA, and when given the opportunity, this gift can be shared again.*

Participants made connections between water and abundance and recognized their role as teachers in perpetuating culture. Water is cleansing and nourishing; there is a correlation between returning the waters and removing intergenerational traumas attributed to poverty, drugs, and crime. Water enriches the land and enriches the people. At Kaʻala, this relationship reconnects people to their water sources to establish pono relationships. Ua mau ke ea o ka ʻāina i ka pono is a motto that promotes cultural ideals and practical principles to help guide our daily actions and long-term engagements with the honua. Pono is an understanding that what we do as individuals benefits our communities and ʻāina. By embedding the values of aloha, lōkahi, kuleana, kōkua, mahalo, and kūlia, we are ensuring how culture and righteousness are perpetuated to safeguard the life and vitality of our honua. He au ola ka wai no ka pono lāhui.

5.2 Kahoʻiwai Pedagogies

The moʻokiʻi notes and quotes from interview participants allowed me to see a correlation between our cultural values to mālama ʻāina to perpetuate our lāhui. The following section will focus on the interview participants and their ideas that revolve around Kahoʻiwai pedagogies as they relate to community service, experiential learning with ʻāina, and hana

no'eau within the teacher education program.

Kaho'iwai pedagogies are aligned to strengthen kumu through 'āina and values-based education. Our mission is to empower post-secondary students through hybrid educational experiences grounded in Hawaiian knowledges and values. Community service is critical to this education as it enhances students' learning experiences by connecting them with communities, promoting practical practices, and encouraging kumu to build relationships with existing community partners. Where possible, community partners should be a Native Hawaiian or Native Hawaiian servicing organization that perpetuates 'āina within their community. For example, Ka'ala Farms in Wai'anae serves to reclaim and preserve the living culture of the po'e kahiko to strengthen the kinship relationships between the 'āina and all forms of life necessary to sustain the balance of life on these venerable lands. Students are encouraged to find organizations grounded within the ahupua'a they teach or live in.

Kealoha communicated an explicit honor to meet community members and learn about their work throughout the state.

> *I remember meeting the community members at the salt ponds, like when we actually got to sit and talk with them, hear about their struggles, getting to meet them, it was such an honor to also hear their stories, know what they went through and what is happening in our community, and see how what they went through historically is still happening today. The uncle at Kahana talked about how his home was taken away by the military, and how he was able to go back as an old man to find it, and plant kalo again. And also at the salt ponds at Hanapepe and how it is hard for Native Hawaiians to prove their ancestry so they can continue passing their lands to the next generation but also constantly fighting outside influences like tourism to keep their salt ponds clean. These aren't isolated*

incidents of oppression in Hawaiʻi, and I want to help the culture be resilient and thrive.

No matter what island they live on, we all need to understand the connection to

community issues.

Community service allowed participants to get their hands and feet dirty by opening waterways, building salt ponds, loʻi kalo, and cultivating kalo. These experiences put them in situations where they were a part of what was happening in their lands and within their community and provided opportunities for them to bridge how to address the more significant community issues in their classrooms. In one of the community service activities, Malama shares how planting kalo is social justice.

I was doing community service one day and learning about the history of this place from

the uncle who has lived there his whole life, and like he shared how he was able to live

there through planting kalo and establishing himself on that land. This uncle planted kalo

as a form of social justice and was able to stay there to raise his family. Now schools are

going down to help him plant kalo and open up loʻi that have been closed for hundreds of

years.

Participating with community members inspires Kahoʻiwai students to know what is happening directly on their ʻāina and informs future decisions in how we engage with students and our honua. The impact of a simple statement on how planting kalo is social justice allows participants to see connections between our ʻāina and their teaching. Now, participants can apply their knowledge of social justice to planting and propagating kalo on native lands for native communities.

Participants shared reflections on their favorite memories related to ʻāina engagements during residentials. ʻĀina based learning is a Kahoʻiwai pedagogy that emphasizes enhancing

education experiences through direct engagement to foster a deeper understanding of culture and our role in the community as educators. Participants shared that ʻāina based learning engagements built community, helped them learn moʻolelo and place, and helped them push beyond their limits. In discussing residential experiences, Malama and Kaleʻa shared how their fondest memories directly involved challenging residentials that pushed them beyond their limits.

> Malama: *At Kahana we didn't have showers, we were washing off in the muliwai, and it was in a part of Oʻahu I had never been to before. We bonded over these shared experiences, and it was real magic.*
>
> Kaleʻa: *Waipiʻo Valley is something I probably never would have experienced in my life, and I had the opportunity to do so much through this program. And just learning to, you know, put yourself in an uncomfortable situation because that allows you to grow. It allows you to build character and to build strong connections with others. I really learned the value of hoʻomau, to persevere. It was so hot, I was doing things I had never done before, and I don't like to be bad at doing things; it annoys me. So, to put myself in that uncomfortable spot to persevere and to complete the task that I was given allowed me to have empathy for my students who are put in those positions daily.*

Kahoʻiwai was able to provide new experiences for our kumu to engage in situations that they were unfamiliar with, which helped them build resilience and empathy for others. These experiences grounded and built strengths they otherwise would not have gained. Similarly, kumu experienced new activities through reflections via their hana noʻeau.

Kealoha shares how meaningful the intentionality and reflections were to her as she worked through her hana noʻeau projects.

I love, loved doing our kīhei, and I love doing the ʻohe kāpala like I had experience

doing. These things are in Hula but feeling it in a different context was really valuable to

me. I just feel like anytime we can integrate reflection and how much intentionality there

is to everything that is done in the culture is symbolic. I appreciate the integration of ʻohe

kāpala and the symbolic intentionality of being able to bring something about my journey

within the program into my own ʻohe kāpala, reflecting on my process, and what it means

or doesn't mean to me.

She continued her moʻolelo, speaking of the symbolic and spiritual connection she had to the

kīhei and how she was able to draw strength from the moʻolelo sealed in the kīhei. Hana noʻeau

in the Kahoʻiwai program involves the making of lei, dyeing, and preparation of kīhei, carving

the ʻohe kāpala, and printing the kīhei. These activities are reflective and personal to the

individual and weave a tale of resiliency, strength building, intentionality, and spiritual

connection during their time in Kahoʻiwai.

5.3 Chapter Summary: He Mele no ka Pono o ka Lāhui

ʻO ke ola aloha he ola lāhui	*Sustaining aloha sustains the nation*
Pua ke aloha ke kau ka lima i lalo	*Love blossoms when the hands turn to the earth*
Nā lima kele kalo e hoʻokanaka	*The hands which cleans kalo to nourish kanaka*
He pānaʻi ke aloha e ola ka lāhui	*Aloha is reciprocated for the nation's perpetuation*
ʻO ka lōkahi he kuʻikahi manaʻo	*Harmony is to be of one mind*
He alulike e lauhoe ka waʻa	*A unity of strength and cooperation to paddle canoe*
He aluia e hānai ke ea	*Working together to raise independence*
Ke ea Hawaiʻi kū i ke kalo	*The independence of Hawaiʻi through growing kalo*
ʻO ke kuleana he wai hanohano	*Responsibility is like cherished waters*
He was i hoʻi ʻia e hānai ka moku	*Waters that are returned to feed the nation*
He waiwai ka ʻikena hoʻokele wai	*Knowledge of guiding the waters is precious*
He kuleana e hoʻi ʻikena Hawaiʻi	*A calling to return Hawaiian knowledge*
ʻO ke kōkua he ikaika e hoʻohaʻahaʻa ai	*Kōkua is a strength of humility*
He akahele ʻai haʻa i ka ʻūkele	*It is a careful dance in the mud*
E hānai keiki a waele i ka nāhele	*To raise keiki and weed impurities*

He kōkua e hanapaʻa nohona Hawaiʻi	*A support that secures existence of Hawaiʻi*
ʻO ka mahalo he mea hoʻoaloha	*Being thankful magnifies aloha*
He hoʻokaulike e kū'ē i ka nele	*A balance that defies destitution*
He hoʻokūʻokoʻa i ka manaʻo kāohi	*A freeing of the mind from repression*
ʻO ka oli kani leʻa, leo oli mahalo	*Oh, the joyous sounds of chanting thankfulness*
ʻO ke kūlia he pae e hoʻomau ai	*Kūlia is a level to continue forward*
He pae kumuwai, he pae poʻowai	*Where the watershed and waterdam are sourced*
He uwē o ka lani e ola ka honua	*Where the heavens cry to give life to the world*
He pae e kūlia no ka pono honua	*A level to achieve for the benefit of the world*
Ua mau ke ea o ka ʻāina i ka pono	*The life of the land is perpetuated by righteousness*
Ua mau ka pono o ka ʻāina i ka wai	*The prosperity of the land is perpetuated by water*
Ua mau ka wai o ka ʻāina i ke ea	*The richness of the land is perpetuated by life*
He kuleana e lōkahi no ka pono o ka lāhui	*A charge to unite for the perpetuation of our people*

This chapter encapsulates the data analysis through a series of mele paukū discussing the seven values. These values include aloha, lōkahi, kuleana, kōkua, mahalo, kūlia, and pono. In each mele paukū, I shared a moʻolelo that captures the importance of each value related to leading a balanced life to perpetuate our lāhui. Each value allowed me to reflect on my understanding of the values and garner a sense of pride and aloha for our participants to share their success in the Kahoʻiwai program through these values. While writing the mele, I felt a strong urge to continue to perpetuate the work of Kahoʻiwai, build resilient teachers, and help others incorporate the practice of aloha and pono into their work.

He mele aloha speaks to how aloha is foundational to nurture relationships between kānaka, ʻāina, and lāhui. Aloha fosters community and encourages personal growth in Kahoʻiwai and the participants' work as teachers and community members. Aloha sustains the nation by directly connecting to the land that nourishes our bodies. Aloha is sharing our life with others to build a nation as we stand alo a he alo (face to face) and share our life breath.

He mele lōkahi highlights unity and harmony, emphasizing teamwork and collective efforts to sustain the nation. We can ascend mountains, paddle canoes to the finish line, pull

down logs from the mountain, and pull in fish from the oceans. Harmony is being of one mind, united in strength and cooperation to raise independence. Lōkahi is achieved through working together for a common purpose, such as building independence through the perpetuation of kalo to nourish our nation. This value brings us together in unity and harmony to understand our kuleana.

He mele kuleana speaks to duty and commitment to the entities of our honua. As kānaka, we need to know our kuleana through actively participating in educational and community roles to sustain ourselves in all areas. Kuleana should be cherished as we cherish our water. Kuleana feeds the nation through a shared responsibility for perpetuating our lāhui. As teachers, we have a kuleana to model responsibility to others to share our knowledge and build resilience in our nation.

He mele kōkua speaks to the importance of helping and supporting others and being open to accepting help from others to build a mutual relationship. Kōkua promotes lōkahi and balance in our honua. Kōkua is the strength and humility to carry forth our efforts while dancing through muddy waters and pulling weeds. We need the strength to help our people through thick and thin, through muddy and clean waters. Kōkua helps us to raise keiki and remove obstacles, such as removing weeds from a crowded kalo field. By being open to kōkua, we are supporting and securing the existence of Hawai'i. Kōkua is mutual and should never be a burden if it sustains the nation.

He mele mahalo is presented as a form of gratitude for reciprocal relationships that reinforce interconnectedness. Mahalo magnifies aloha and encourages harmony. Mahalo frees the mind of negativity, which is expressed through the joyous sounds of chanting. Oli mahalo is a practice where we express our gratitude for the learning received at the site. We are often tired,

dirty, and hungry, but the oli mahalo does not resonate with those thoughts, only the reflection of gratitude.

He mele kūlia encourages continual improvement and pursuit of excellence by advocating for perseverance and resilience in everything we do. Kūlia speaks of continuous movement forward and achieving higher levels of education and knowledge. Kūlia asks us to understand that water moves continuously up and down the watershed, enriching the earth. Water is the purest, and the higher we get, the more water returns to the sky to be reborn as rain nourishing the earth. Kūlia is similar to how the water moves in that we continue striving to improve to serve our community better.

He mele no ka pono o ka lāhui is an overarching principle that ensures the perpetuation of health in ourselves and our land through action and moral integrity. When we practice the values, we are pono, sustaining and perpetuating our lāhui. Sovereignty is life, and we can achieve life through pono. Water is an avenue for us to seek pono as maintaining its vitality nourishes our land and bodies. Pono is a perpetuation of our life, much as how we should manage the water flowing through our ʻāina from the oceans to the heavens.

Kahoʻiwai practices pedagogies that are inclusive of ʻāina through community service, ʻāina reach experiences, and hana noʻeau activities. The opportunities we present to candidates are to build upon their confidence, empower them to be more, and push them beyond their boundaries to be the best version of themselves and kūlia i ka nuʻu! The values and pedagogy analyzed reflect our impact on our community and the tools to build a framework grounded in cultural values and social responsibility. This framework can continue to build upon Kahoʻiwaiʻs mission and help empower other communities to do the same based on their values.

The next chapter explores the findings of the research as expressed through the six Kauhale values and a seventh value, Lōkahi. Lōkahi was identified in this chapter as a necessary value for character development by research participants. The findings chapter will express the role each value plays in character development, and how gratitude is shared through kūlia and the hana noʻeau methodology. The research findings will explore both expected and unexpected findings of the research. He au ola ka wai no ka pono o ka lāhui!

Mokuna ʻEono: Findings

Figure 19

ʻOhe Kāpala #6: E kūlia i ka nuʻu i mau ke ea o ka ʻāina i ka pono[20]

Kūlia means persevering, seeking excellence, and striving to reach our fullest potential. This design symbolizes an infinite array of challenges, directions, ascents, and descents throughout our journey. Each step, whether higher or lower, progresses towards our ultimate goal. The ʻohe kāpala design visualizes a mountain range, while the kahakaha, or stripes, represent the waterfalls and breaks. These elements mirror those pivotal moments in life when we must take bold leaps of faith, guided by the wisdom of our kūpuna. As lifelong learners, we understand that the journey of learning is never-ending and is an active expression of living. We strengthen our resolve with every step by embracing these leaps, pushing forward, and exploring new pathways. Ultimately, we reach our destinations with resilience, a profound sense of purpose, and new strength.

In my understanding of kūlia, kūlia is not an expression of power over others. Kūlia is achieved through the support of others. As we kūlia, our people kūlia with us. Likewise, as we grow and chisel new pathways, our people will have a path to take to achieve the same success. E kūlia no ka pono o ka lāhui.

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[20] Strive to reach the summit, to perpetuate the life of the land in righteousness (Kawainui, 1890, p. 2).

6.0 Noʻeau: Crafting Insights on Student Success and Achievement for Kahoʻiwai

The previous chapter elucidates the data collection process through personal interviews and moʻokiʻi. Each section of the chapter is themed around the values of aloha, lōkahi, kuleana, kōkua, mahalo, kūlia, and pono, as identified by the research participants. The analysis presented reflections through haku mele and created song verses highlighting the feelings, emotions, and information shared during the research. The final sections delve into the analysis related to Kahoʻiwai pedagogies. Data suggest that values and pedagogies are woven into Kahoʻiwai, emphasizing a culturally responsive educational model that fosters a deep connection between students, their heritage, and their learning environment. The data analysis chapter captured the voice of participants during the moʻokiʻi and personal interviews.

This chapter explores findings from the literature on Indigenous education, ʻāina-centered approaches, and data analysis. This chapter presents the results of the investigation into the impact of Hawaiian culture-based pedagogy on student success and achievement within Kahoʻiwai. The chapter will also focus on the major themes identified in the data analysis: Aloha, Lōkahi, Kuleana, Kōkua, Mahalo, Kūlia, and Pono. Each of these seven values, when connected to their responsibilities to the ʻāina, inspired growth, encouraged strength and resilience through pilina, and established kuleana in Kahoʻiwai students. This chapter also delves into the themes from the data, shedding light on the specific pedagogical practices that significantly impacted student outcomes.

The themes align with the stages of the hana noʻeau methodology, starting with Hoʻolauna, where the research introduces aloha as a foundational value for reconnecting with identity. The journey then progresses to the Hoʻomākaukau stage, where we explore the concept of lōkahi (promoting unity, wellness, and harmony) as essential to preparing students for success.

In the Mākaukau stage, the focus shifts to kōkua, emphasizing the role of community and ʻohana in guiding students forward. The Hana stage addresses the research questions through the lenses of kuleana, kūlia, and mahalo, and finally, the Noʻeau stage summarizes the key findings on the impact of Kahoʻiwai pedagogies on student success and achievement.

The themes visually represent Kahoʻiwai values as reflected in the ʻohe kāpala designs. These themes are metaphorically connected to the final lines of mele for each value in the data analysis chapter, linking them to the foundational values outlined in the Kauhale rubric. Notably, "lōkahi," though not initially included in the Kauhale rubric, emerged as an essential value for character development during the moʻokiʻi data collection process and should be incorporated.

Using mele as a tool for data analysis allowed me to engage deeply with ʻōlelo Hawaiʻi, enabling a holistic approach to understanding the data. This process offered a broad perspective akin to viewing relationships from a bird's eye. It allowed for a deep dive into the intricate details of data and literature to uncover the essential insights necessary for meaningful conclusions. The themes in the findings chapter will illuminate the relationship between Kauhale values and student success, as explored through the intertwined concepts of ʻāina-centered inspiration.

6.1 Aloha as a safe foundation for cultural identity and exploration

Figure 20

'Ohe Kāpala #1 Aloha

Aloha kekahi i kekahi   *Love one another*

He pānaʻi ke aloha e ola ka lāhui   *Reciprocate aloha for the nation's perpetuation.*

The ʻohe kāpala above opened Chapter Three as pillars of generational aloha found through the pikoʻī, which connects us to kūpuna; through the pikoʻō, which connects us to our current generation; and through the pikoʻā, our future generations. The design reflects aloha, reciprocated through generations to ensure the perpetuation of our ʻāina and Kānaka ʻŌiwi. Aloha is a foundational value that sets expectations for interaction and encourages positive relationships and growth.

This theme captures the essence of aloha, respect, and care that participants identified as critical to their personal and professional growth. At Kahoʻiwai, the value of aloha is not merely an abstract ideal; rather, it actively embeds itself into the pedagogical practices that guide educators and students in their Kahoʻiwai journeys and professional growth. Aloha emerged as a guiding principle that provided a safe space for kānaka to explore and affirm their cultural exploration and identity through engagements with the ʻāina. Kahoʻiwai emphasizes the reciprocal nature of aloha, the sharing of life and breath with others, which extends beyond interpersonal relationships to include a deep connection with ʻāina, ʻohana, and lāhui. This holistic understanding of aloha fosters a sense of belonging and acceptance among students,

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enabling them to reconnect with their heritage in a supportive environment. Participants in the study reflected on how the Aloha expressed through the Kahoʻiwai program allowed them to overcome feelings of not being "Hawaiian enough." The program helped students embrace their identities by validating their role as teachers of Hawaiʻi's children, engaging them in cultural experiences and challenges with the opportunity to reflect on their role as educators in Hawaiʻi. This validation is crucial, as many students reported that before entering the program, they were uncomfortable with using Hawaiian culture or the Hawaiian language.

Educating with aloha is a foundational principle of Kahoʻiwai; as an employee at Kahoʻiwai, I often see staff taking time to counsel students, designing programs that will be fun and engaging, organizing space and time, and creating opportunities for students to succeed in the program and overcome obstacles. Aloha is critical in cultivating a strong cultural identity and fostering exploration. Data analysis shows that students with aloha-centered pedagogies strengthened their identities and connections through aloha and ʻāina. Engagement with the ʻāina provided a safe and nurturing foundation for exploring their cultural heritage and kuleana.

The literature review emphasizes that ʻāina expresses aloha through its role as a mother. (Kanaʻiaupuni & Malone, 2006; Kikiloi & Graves, 2010; Maunakea, 2021; Nāwahīokalaniʻōpuʻu & Like, 1895; Porter & Christobal, 2018). ʻĀina gives life, nourishes, provides, and embraces kānaka, providing a connection to identity and the strength to take on challenges and explore kuleana. Immersing students in ʻāina-centered activities gave them the time and space to explore their relationship with ʻāina and foster a loving and encouraging pilina with it. The emphasis on education rooted in aloha, which includes valuing students, fostering pilina, and practicing aloha by staff, created supportive staff and learning environments for

students. This pilina reconnected them with their roots and was a safe place to explore identity and culture without fear of playing the imposter.

Other Indigenous Teacher Preparation Programs (ITPP) created safe spaces and built connections. Indigenous educational programs incorporated values and principles that align with the concept of aloha. Dr. Williams (2024) shared the idea of Emháka7, encouraging us to do our best at each task. Dr. Kawaiʻaeʻa (2024) shares ʻike pilina and ʻike pikoʻū to build relationships and to create pathways for personal connection. The Whare Wānanga o Awanuiārangi (TWWA) speaks to Whanaungatanga, creating a sense of belonging. Finally, the Indian Community School (2023) speaks to Wogixete hakinįne, Tapānetowak, Ezhi-zaagiʼige, and Kanolukhwáhslaʔ, knowing and showing love is a pathway to peace and harmony. Aloha is a concept that is foundational to Indigenous education for providing support, building pilina, and encouraging peace and harmony.

Aloha, as integrated into Kahoʻiwai pedagogies, radiates throughout the program and fosters an environment where students feel safe, supported, and valued, directly impacting their success and achievement. Aloha creates an atmosphere of mutual respect and care that is reciprocated throughout the program and emulates professional and personal life outside the program. Aloha is embedded in learning experiences and encourages students to connect deeply with their identities, enhancing their motivation and engagement to succeed. This connection is particularly significant for Kānaka ʻŌiwi, who may have felt alienated by conventional educational frameworks that do not reflect their cultural values.

Aloha ensures that the learning environment at Kahoʻiwai allows students to explore their identity through positive engagements without fear of judgment. The Kahoʻiwai pedagogies that contribute to these experiences are ʻāina-centered experiences, building pilina with cohort and

staff, and sharing moʻolelo, hana noʻeau, mele, and hula. The data reflects this cultural grounding, with students reporting increased self-confidence and a stronger sense of academic and personal purpose. The nurturing environment fostered by aloha allows students to overcome insecurities and find strength in new connections.

Aloha is an expanded understanding of kuleana as it becomes a lived experience rooted in cultural identity and pilina with ʻāina. Aloha acts as the emotional and spiritual foundation that makes ʻāina-centered pedagogy effective. Students interact with the ʻāina not just physically or intellectually, but with a sense of aloha for the land, which instills kuleana to protect and care for it. As students share aloha, meaning they share breath with the land through pulling weeds, tilling, clearing, and planting, they breathe life back into the ʻāina. They connect to the land like a parent or child, instilling an intimate and protective bond with ʻāina. This bond through aloha inspires kuleana and commitment.

Aloha inspired kuleana through hana noʻeau and moʻolelo. Hana noʻeau and moʻolelo as pedagogies provided opportunities to challenge students to learn and take on new tasks and inspired them to take on challenges. Educators can model aloha by incorporating aloha into reflective activities. Students reciprocate aloha through listening and participation. Practicing aloha through hana noʻeau engaged students in learning patience and finding peace within their accomplishments. Students learned more and built their confidence each time they practiced the activities.

Moʻolelo embodies aloha, as the storyteller shares aloha by sharing the moʻolelo. Moʻolelo perpetuates practice and shares lived examples and experiences. Moʻolelo is a central pedagogical tool for transferring culture, history, lessons, and values. Storytelling, story work, and moʻolelo are essential methods for teaching and reinforcing identity, values, and a sense of

pilina between the storyteller and the listener. Moʻolelo is a blueprint for behavior, interactions, and responsibilities, fostering communal communication and reciprocation. This reciprocation embodies respect, reference, and aloha. The storyteller expresses aloha through sharing the story, and the listener reciprocates by listening, internalizing messages, and perpetuating the tale for future generations.

In conclusion, the centrality of aloha in the Kahoʻiwai educational framework substantially impacts personal and professional growth. The ʻohe kāpala symbolizes the connections to past, present, and future generations, highlighting the importance of reciprocal relationships grounded in aloha. The practice of aloha within Kahoʻiwai is more than an abstract concept; it is a lived experience that permeates all aspects of the program, from the interactions among staff and students to the pedagogical approaches that guide learning.

Aloha fosters a safe and supportive environment where students can explore and affirm their cultural identities as reflected through engagement with ʻāina, community, and practice. By creating spaces to honor these connections, Kahoʻiwai enables students to overcome feelings of inadequacy, embrace their identities, and find strength in themselves as connected to ʻāina.

6.2 Lōkahi to promote oneness, unity, and holistic wellness

Figure 21

ʻOhe Kāpala #2 Lōkahi
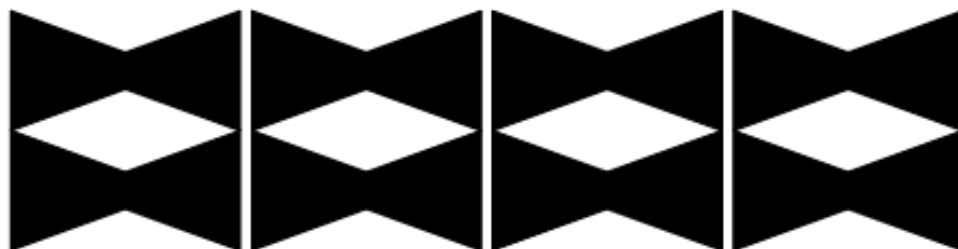
E apo lōkahi aku me ka naʻau piha aloha	*Reach out in harmony with a heart filled with love*
No ke ea Hawaiʻi kū i ke kalo	*For the independence of Hawaiʻi due to kalo*

This 'ohe kāpala opened up Chapter Four and is a visual representation of the love, balance, and harmony I feel when connected to 'āina. When 'āina serves as a mother, I feel as if a return to 'āina brings harmony and balance. When 'āina serves as a kupuna, I can be nourished by 'āina as I would my grandmother's beef stew. A bowl of her stew fills a physical, emotional, and spiritual need that enriches my soul. When 'āina serves as a kumu, it acts 'in loco parentis,' guiding and teaching me lessons and perspectives that I may not learn from my 'ohana. Lastly, 'āina serves as a leader. The embrace you feel from a leader validates your direction, support, and commitment. This embrace might also inspire you to do more and make an active effort in your obligations or responsibilities. These embraces establish lōkahi, unity, and harmony with others and within yourself.

Lōkahi is the seventh value recognized during the mo'oki'i data activity with the participants. Participants felt it was essential to add lōkahi as they often felt a sense of unity, belonging, and connection within their cohort and with the Kaho'iwai program. As expressed through the mo'oki'i process, lōkahi transcends diversity and brings everyone together for a common purpose. Lōkahi will be recommended as a seventh value in the Kauhale Values Rubric (**See Appendix B**) as expressed below:

Kauhale Principle #2: E apo lōkahi aku me ka na'au i piha i ke aloha: *Reach out in harmony with a heart filled with love.*

Kaona: We establish harmony through unity. Our harmony depends on the interconnectedness of all world entities, an inherent oneness that requires putting egos aside and coming together for a common purpose. Like a wa'a that only moves when unison is achieved, lōkahi exercises ea by actively engaging in hana, being present, and working together in unity.

The new Kauhale value and the last line of the data analysis section of lōkahi describe a path or sovereignty as achieved through harmony. Data collected during the lōkahi section highlighted the symbolism of kalo to sovereignty and emphasized that unity is essential to achieving it. Kalo represents an exercise in ea, demonstrating how kānaka came together in harmony and unity to perpetuate Kānaka ʻŌiwi.

Lōkahi plays a pivotal role in promoting oneness and holistic wellness in Kānaka ʻŌiwi and Indigenous educational frameworks. At Kahoʻiwai, lōkahi is a lived practice that guides interaction, pedagogy, and overall academic experience. Kahoʻiwai practices a cohort model, where a cohort of students are accepted each year. Cohorts attend ʻāina centered experiences and take courses together. Cohorts go through the same experiences and reflect together through activities. These pedagogies provide opportunities for cohorts to bond and form relationships with each other. Often, these pedagogies allow students to revel in shared hardships, challenges, heartfelt activities, and successes. These pedagogies foster a sense of pilina among students, educators, the ʻāina, and within the community, which is essential for achieving both personal and collective wellness.

Lōkahi emphasizes the importance of achieving balance and harmony in all aspects of life. It is about creating a sense of oneness with oneself, others, and ʻāina. Kahoʻiwai integrates this principle into its pedagogical approaches, encouraging students to see themselves as part of the larger whole, where their well-being is intrinsic to their community and ʻāina. Students are encouraged to reflect on how lōkahi manifests in their lives and how they can actively contribute to fostering this sense of oneness in their personal and professional lives. This reflection typically starts with personal introspection, where students seek balance and harmony within themselves. They then extend this introspection outward, considering how their actions,

attitudes, and choices affect their relationships. This process helps students internalize the concept that true personal wellness is only possible when it contributes to the health of the collective.

Participants in the moʻokiʻi process shared that lōkahi is a choice, and we make the choice to participate and be present, and we can still sustain each other even though we come from different backgrounds. Kealoha expressed that her favorite memories were from the residentials, where the cohort came together with kumu and explored different ʻāina. These reflections illustrate how lōkahi emerged throughout the data analysis, including in the Kahoʻiwai Kauhale values rubric.

Participants in the data collection reflected on how their interactions with ʻāina contributed to their overall wellness and unity with others. The experiences of working on the ʻāina, learning from it, and being in a harmonious relationship with ʻāina were cited as critical factors in enhancing their well-being and unity. The data suggest that these interactions physically help participants reconnect with themselves and foster a sense of inner peace and balance. Lōkahi is a guiding principle that enables individuals to work together harmoniously, leading to a collective understanding of togetherness.

The literature review discusses lōkahi as an essential value that fosters unity and collective action within Indigenous education. Across the First People Principles (Kerr & Parent, 2021), "learning is holistic, reflexive, reflective, experiential, and relational." In the Lilʻwat principles by Dr. Williams (2024), lōkahi is expressed as Kamúcwkalha, as the recognition of shared energy that signifies group alignment and the emergence of a unified purpose. The Native Indian Teacher Education Program of the University of British Columbia focuses on cohort models for their teachers (Archibald & La Rochelle, 2017). TWWA (n.d.) values

Whanaungatanga, which speaks to family relationships and kinship through shared experiences and working together. Indian Community School (2023) shares Kuži hakįnįnįne, Pakāhesew, Ezhi-dabasendam, and Yawelyahsi˙yó to seek balance and harmony within creation continuously. Indigenous education programs include lōkahi as a value in education to increase community engagement and oneness and emphasize the importance of interconnectedness to each other and ʻāina.

The literature further emphasizes that engaging with ʻāina promotes physical, mental, and spiritual well-being, describing ʻāina as a foundation for both individual and communal health. The literature portrays ʻāina as a healer and guide, directly connecting the land's health to the people's health and reinforcing a holistic approach to wellbeing. Kānaka achieve oneness by recognizing their place within the broader network of relationships, including ʻāina, community, and heritage. This sense of oneness is crucial for maintaining cultural identity and ensuring the continuity of Indigenous knowledge and practices. ʻĀina is a living entity embodying oneness and a source of continuity, wellness, and harmony. By engaging with ʻāina and upholding the value of lōkahi, cultural integrity is preserved, which helps minimize the impact of colonization.

Lōkahi plays a significant role in student success and achievement at Kahoʻiwai. It enables students to build relationships and create a supportive network to advance education for Hawaiʻi's children. When students achieve unity, they connect with the ʻāina, fostering a deep sense of belonging. This connection helps students develop a stronger sense of self, understand their role within the community, and recognize their responsibilities toward educating our keiki. By emphasizing unity, students are better equipped to overcome personal challenges and barriers often arising from isolation, encouraging them to rely on each other to navigate obstacles. This collective effort strengthens the support network, leading to more tremendous student success.

Lōkahi weaves harmony and balance with cultural and spiritual growth. This holistic approach ensures that students are academically prepared and grounded in their cultural identity. Integrating community and ʻāina centered pedagogy, hana noʻeau, reflection, and mele allow students to express themselves creatively while reinforcing their connections to themselves and others. Lōkahi supports character development by removing the students from the construct of 'my needs are more important than the needs of others' to 'we all have the same needs. How can we support and lean on each other so that we all can succeed?' By switching the narrative from ''o wau' to 'kākou,' we encourage students to think of others and add to collective well-being. However, we must also remember that the student must be balanced and have the energy and space to support others.

In conclusion, lōkahi is a foundational value that permeates lāhui thinking, fostering a sense of unity, balance, and harmony. The integration of lōkahi into pedagogy reflects the significance of promoting collective wellbeing. Lōkahi helps students develop a deeper understanding of their relationships to self, cohort members, ʻāina, and community. Reflecting on these relationships encourages students to shift their attention to the collective good, fostering an environment of mutual support and shared purpose. This collective mindset enhances personal growth and strengthens the entire community, ensuring that each student can contribute meaningfully to the education of our keiki.

The literature review and data analysis accentuate the importance of lōkahi in creating holistic approaches to education and achieving a sense of oneness that transcends personal challenges. This unity is essential for maintaining cultural integrity and advancing the educational success of future generations. Lōkahi is not just a concept but an embodiment of 'kākou,' shaping pedagogy and empowering students to thrive academically with a communal

mindset. Through lōkahi, students learn to navigate the complexities of life with a balanced, harmonious approach, ensuring the continuity and vitality of our Indigenous 'wai' or knowledge.

6.3 Kōkua as guided through community and 'ohana engagement

Figure 22

'Ohe Kāpala #4 Kōkua

E kōkua aku, kōkua mai	*Give help and receive help*
He kōkua e hanapa'a nohona 'ohana	*Support that secures the existence of family*

In this study, Kōkua vividly manifested through the active engagement of the community, 'ohana, and kānaka. Research participants collectively shared the concept of kōkua by helping each other embrace their commitments to one another and the 'āina. They demonstrated kōkua by actively supporting others and showing the vulnerability needed to ask for and receive help. This demonstration of kōkua resonates through the verse above, capturing the essence of giving help freely and receiving help with generosity. This support secures the existence and perpetuation of family systems and sets foundations that can be modeled from 'ohana to community and shared with the world.

The 'ohe kāpala above symbolizes the availability of kōkua across generations through the piko'ī, piko'ō, and piko'ā. We receive kōkua from kūpuna through the piko'ī. While dreaming, we connect with our ancestors and gain kōkua by sharing 'ike, much like finding clarity after a good night's rest or suddenly recalling the words to a forgotten song. Our current generation expresses kōkua through the piko'ō by modeling it within our families, setting

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expectations, and demonstrating it in action for our children. Kōkua also extends to future generations through the pikoʻā. By contributing to their well-being today, we ensure that our stories, values, and practices continue through the generations.

Research participants articulated collaboration and community empowerment through kōkua. The findings emphasized that the practice of kōkua within ʻohana and the community was about addressing immediate needs and cultivating long-term resilience and sustainability. Participating in community and ʻohana activities taught participants to navigate challenges collectively, engage in reflective practices, and let them know that kōkua is an extension of help and an acceptance to receive help when needed. Participants acknowledged that they often work in silos and would rather not depend on the help of others, but reaching out for help when necessary is a crucial indicator of success.

During the moʻokiʻi process, participants highlighted the following:

- Kōkua is servant leadership and modeling humility and leadership for students.

- Kōkua is a recognition of your strengths and weaknesses.

- Kōkua means to be mindful of what kind of kōkua is necessary not to overstep boundaries or negatively affect someone's growth.

- Be intentional, act timely, and know the best time to offer kōkua.

Participants in the moʻokiʻi process felt strongly about how kōkua must be intentional, appropriate, done at the right time, and foster growth.

Likewise, interview participants shared the same messages. Kaleʻa shared, "kōkua is at the heart of what we do. It is about helping each other, no questions asked, because that is what community means." Kealoha mirrored her thinking by saying, "Helping others isn't just a duty; it is a privilege. To kōkua is to connect with people on a deeper level, offering support not because

you have to, but because you want to." Finally, Kōkua shares, "Aloha (...) is our way of living kōkua every day, ensuring that we help and uplift each other no matter the circumstances." These insights underline the cultural significance of kōkua, reflecting on participants' commitment to mutual support and community wellbeing.

Mutual support and community well-being were foundational statements in the Indigenous teacher education literature review. Kōkua, which embodies the spirit of mutual assistance and cooperation, is deeply intertwined with the cultural practices of ʻohana and the community. This value was evident in how educational programs encouraged the active involvement of ʻohana and community members in the learning process, creating an environment where knowledge is shared and supported collectively. The communal support provided by ʻohana and the broader community reinforced cultural values and played a crucial role in nurturing educators' personal and professional growth.

Kōkua supports community thinking and engages us to extend our ʻohana foundational values into the community. The support we provide ʻāina is the collective responsibility of the community. Through educational activities grounded in community, kānaka can engage with the ʻāina and each other, normalizing kōkua for each other in ways that emphasize stewardship, shared learning, and transmission of knowledge. This communal approach strengthens the bond within ʻohana but also reinforces the collective identity and resilience of the community. Engaging with ʻāina allowed participants to recognize and adapt kōkua to maintain cultural practices and impact student success.

Students succeed through kōkua by fostering a learning environment emphasizing mutual support and communal responsibility. The practice of kōkua provided opportunities for students to grow through generosity for the betterment of themselves and the community. The emphasis

on the value of kōkua allowed students to put the needs of others first yet recognize that they needed to know their limitations and seek out support openly and with humility. Asking for kōkua can be challenging, but recognizing that we have a system of support in place to provide kōkua is inherited Kānaka ʻŌiwi.

Kōkua supports the idea that ʻāina-centered pedagogy expands our understanding of kuleana. Kōkua are actions to undertake kuleana. When partnered with ʻāina, kōkua helps others to recognize their strengths and where they might be able to lend a hand yet also recognizes their weaknesses and where they might find support for kōkua within the community. For example, an educator might be able to lean on the community for support by finding community-based organizations that can lead an activity on ʻāina centered education. Likewise, the educator can reciprocate that kōkua by helping the center design and assess ʻāina centered learning. Recognizing our strengths and weaknesses allows us to network with the community and leverage support.

We can leverage kōkua in a framework for Native programs by creating spaces that encourage networking and distributing kuleana among support teams. Kōkua provides a space to acknowledge the support people are willing to provide and a space to list where kōkua is needed. In this way, kōkua is recognized to foster community and ʻohana partnerships.

Through active engagement and mutual support, Kōkua manifests in community, ʻohana, and kānaka. Kōkua is portrayed not just as a form of assistance but as a foundational practice that strengthens family systems, perpetuates values, and fosters resilience in the community. The findings explore how kōkua is symbolized across generations, linking past, present, and future through shared knowledge and support. By embracing kōkua, participants model servant leadership, humility, and the importance of intentional, timely actions that foster growth.

6.4 Kuleana as inspired by ʻāina-centered pedagogy

Figure 23

ʻOhe Kāpala #3 Kuleana

E mālama i kou kuleana   *Take care of your responsibilities*

He kuleana e hoʻi ʻikena Hawaiʻi   *A calling to return to Hawaiian knowledge*

Kuleana is a relationship to ʻāina. This relationship is physical, spiritual, and communal, viewing ʻāina as a living entity that nurtures and guides. ʻĀina-centered pedagogy leverages this connection by embedding learning within the context of the land, thereby expanding the understanding of kuleana as a personal responsibility and a broader commitment to the wellness of the community, environment, and future generations.

ʻĀina-centered pedagogy places students in direct interaction with the land. This immersive experience fosters a sense of kuleana beyond self, teaching students to care for and sustain the ʻāina to honor kūpuna and ensure wellbeing. Hands-on and experiential learning inspire kuleana, but it can also be a lifelong practice of harmony and wellness. Kuleana involves rights and responsibilities. Kānaka ʻŌiwi has the right to access ʻāina and perpetuate kuleana for future generations. Kānaka ʻŌiwi has a kuleana to care for the ʻāina as stewards, leaders, and advocates.

Kuleana, when coupled with the lines of chant in the data analysis, speaks to how taking care of your responsibility will return and perpetuate Hawaiian knowledge and culture. Only through practice and ownership of our history and culture can we continue to live our values and

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inspire ea in kānaka. Inspiring kuleana through ʻāina internalizes a relationship that guides and shapes every decision we make as Kānaka ʻŌiwi. Our connection with ʻāina inspires kuleana, develops a relationship with ʻāina, and asks us to take a step back and observe how our actions are affecting the world.

The data analysis chapter highlighted that kuleana inspires a connection to ʻāina and encourages participants to have a sense of belonging and ownership to care for ʻāina. This chapter also highlighted participants' motivation to inspire this feeling of kuleana in their students and children for continuous practice. Participants felt an intrinsic sense of kuleana, as inspired by ʻāina, to perpetuate values, kuleana, and care of our kānaka, community, and ʻāina.

The literature review chapters also highlighted the importance of establishing kuleana in education programming and as it connects to ʻāina centered pedagogies. The following values of ITPP and educational programming identified kuleana. Kerr and Parent (2021) share that learning involves generational roles and responsibilities. This principle of learning establishes the direct link to generational change and how responsibility is connected. Dr. Kawaiʻaeʻa (2024) speaks to ʻike honua: "We envision generations who accept kuleana for our honua." Dr. Williams (2024) of the Lilʻwat First Nation speaks to Célhcelh as an emphasis on responsibility for learning and contributing to group efforts to foster personal growth and the success of the collective. Indian Community School (2023) shares Waža hisgexjį; onāmow; Ezhi-debwe; ʌkatoˑkʌneʔ - Be truthful, as "creator made all things with purpose and all are interrelated and dependent on one another(...) it is our responsibility to seek the truth to live in harmony with creation" (p. 2). Therefore, kuleana extends beyond self, encompassing kuleana to the ʻāina, which is integral to perpetuating generational knowledge, fostering personal and collective growth, and sustaining harmony with all of creation.

The reciprocal relationship with ʻāina, rooted in stewardship and cultural practices, forms the foundation of kuleana, guiding students to serve in their role in the community and with their identities (Alden et al., 2023; Antonio et al., 2023; Fraser, 2022). It is through this lens of kuleana, as shaped by ʻāina-centered pedagogy, that we can begin to explore how these interactions influence student success, expand our understanding of responsibility, and contribute to the development of educational frameworks that honor and perpetuate Indigenous knowledge (Kanaʻiaupuni & Malone, 2006; Kikiloi & Graves, 2010; Porter & Cristobal, 2018). In the following sections, we will address the research questions by examining the impact of ʻāina-centered practices on student achievement, the broader implications of kuleana in education, and the potential for these values to shape the future of Indigenous pedagogy.

ʻĀina centered education is a Kahoʻiwai pedagogy that encompasses kuleana, duty, and stewardship. These pedagogies encourage students to see themselves as caretakers of their cultural heritage and environment. By engaging directly with ʻāina, students develop a strong sense of kuleana, which drives their commitment to academic achievement and their future roles as educators. This connection between land and kuleana cultivates resilience and perseverance, both critical components of student success. Students' direct interactions with ʻāina provide tangible experiences reinforcing kuleana and commitment to their educational journey. The connections to ʻāina motivate students to excel academically, as they see their success as part of a broader commitment to community and honua.

So, how can an ʻāina-centered pedagogy expand our understanding of kuleana? Understanding and embracing this kuleana fosters an educational approach rooted in aloha, where learning is a lifelong responsibility connected to the well-being of ʻāina and lāhui. ʻĀina-centered pedagogy highlights the importance of ʻāina not just as a concept but as a living,

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breathing entity that shapes our actions and relationships. As a mākuahine, ʻāina nourishes and fosters a deep sense of identity, guiding students to see themselves as part of a more extensive, interconnected system. This connection is not merely academic; it is lived and felt through daily interactions with the land, where students experience firsthand the nurturing role of ʻāina in their lives.

As a kūpuna, ʻāina serves as a reservoir of ancestral knowledge, offering guidance and wisdom passed down through generations. Engaging with ʻāina in this way allows kānaka to forge lifelong connections with their heritage, understanding that their actions today continue a legacy that began long before them and will extend far into the future. This relationship with ʻāina fosters a sense of pilina, or deep connection, to the community, reinforcing that learning and growth are collective processes.

ʻĀina also acts as a leader, inspiring kānaka to take on responsibility and advocacy roles. Through this relationship, students learn that their kuleana extends beyond personal gain to include the well-being of their community and environment. This internal modification is a profound transformation, where the values of stewardship and advocacy become ingrained in their worldview, guiding their actions and decisions.

Finally, as a kumu, ʻāina creates spaces for observation, reflection, stewardship, and community service. These opportunities are not abstract concepts but are integrated into students' lived experiences, encouraging them to engage with the world around them in meaningful ways. This engagement sparks a lifelong journey of learning, where students carry forward the lessons imparted by ʻāina, influencing their personal growth and contributions to both the community and the ʻāina itself. Through this holistic approach, ʻāina-centered pedagogy cultivates pilina to the environment, community, and culture, embodying the principles of aloha

and kuleana in every aspect of their lives.

6.5 Kūlia to engage in character development and building strong personal foundations

Figure 24

'Ohe Kāpala #6 Kūlia

E kūlia i ka nuʻu e mau ke ea o ka ʻāina	*Strive for the summit for the perpetuation of ʻāina*
He pae e kūlia no ka pono honua	*A level to achieve for the benefit of the world*

     Kūlia plays a pivotal role in engaging character development and building solid personal foundations with students. Kūlia encourages students to set high standards and continually seek improvement, fostering a mindset of perseverance and dedication. Students pursue excellence in their academic endeavors and all aspects of their lives to promote lāhui wellness. Kūlia engages students to recognize the importance of setting and achieving goals while understanding the necessity of reflection and growth. This approach to character development is deeply rooted in the belief that true success is not merely about reaching the highest summit but in the journey of self-improvement and resilience. Through kūlia, students learn to build solid personal foundations by aligning their actions with core values, fostering a sense of responsibility, and cultivating the inner strength needed to overcome challenges and contribute positively to their communities. The ʻohe kāpala that introduces this chapter and the section on kūlia symbolizes this journey. Paired with the lines of the chant, it illustrates the pursuit of excellence, capturing the collective joy of progressing forward together.

In the data analysis chapter, Kūlia was shared through the words of Kawainui (1890), "E kūlia i ka nuʻu i mau ke ea o ka ʻāina i ka pono" (p. 2). The motto resonated with a direct calling to Kānaka ʻŌiwi to strive forward for the benefit of our nation. As this statement still holds today, I recommend updating the Kauhale values rubric to reflect this new statement of Kūlia.

Kauhale Value #6: "E kūlia i ka nuʻu i mau ka ea o ka ʻāina i ka pono" (Kawainui, 1890, p. 2). Literal translation: Strive to reach the summit, to perpetuate the life of the land in righteousness.

Kaona: strive to reach your highest potential and partake in a journey of excellence to perpetuate life and land. Recognizing strength and development through the journey. Ethics of seeking excellence; exhibiting mastery; ʻike aʻo, learning through giving/receiving knowledge, specifically for teachers, by reflecting, adapting, and being flexible in the teaching context.

Updating the Kauhale values rubric keeps the original message of the value while asking that we strive for excellence for more than ourselves and recognize the strengths and resilience built during the journey.

In the data analysis section, participants shared their journey through kūlia by articulating their understanding of kūlia through symbolic, physical, and metaphorical ways. Physically, kūlia can mean to reach the highest point. In the profession, achieving the role of administrator can bring about more remarkable change. As a mountain, climbing to the top of a ridge or mountain ledge can provide perspective and a deeper understanding of the ʻāina and its nuances. Symbolically, kūlia represents achieving your goals to strengthen resolve, building personal excellence, and achieving a sense of empowerment and accomplishment. Finally, metaphorically, it is a visual representation of upward movement, such as climbing a ladder,

soaring an ʻiwa bird, or sailing a waʻa across the Pacific. In the interviews, Kealoha captures it perfectly: "If I strive for excellence, you know we can all work together, we can do it well and support each other well."

The concept of striving for excellence was captured and integrated into the work of other Indigenous education settings. The Lilʻwat principles (Williams, 2024) express Cwélelep as "recognizing the need to sometimes be in a place of dissonance and uncertainty, heightened awareness, to be open to new learning." This principle expresses the challenges of a journey and how striving for excellence can create uncomfortable opportunities to inspire growth. Nā Honua Mauli Ola (Kawaiʻaeʻa, 2024) speaks to ʻike hoʻokō: "We envision generations who demonstrate academic, social, and cultural excellence that supports families, communities, and future generations. Finally, the Indian Community School (2022) speaks to being brave, Wašoše hakįnįne; Meskosēwan; Ezhi-zoongideʻe; Kaʔnikuhkatstàtslaʔ, "Demonstrating personal strength to face difficulties. Making positive choices. Having conviction. Facing your inner fears to live your gifts fully. Being willing to take on challenges or risks to better oneself or others." Although captured in various ways, Kūlia spoke through Indigenous education programs as challenging oneself for new experiences and learning, inspiring growth, demonstrating excellence, and having conviction in the face of diversity and challenge.

The literature expresses kūlia as mobilizing energy to empower kānaka in their role as leaders in our lāhui (Kanaʻiaupuni & Malone, 2006). So how might we kūlia through a values rubric to develop character and build solid personal foundations?

The Kauhale values rubric offers structured, reflective feedback on character development and building solid personal foundations. Kaleʻa captures her thoughts on reflection during the interview, "I never really saw the value in reflection and self-reflection until I went

through Kahoʻiwai, and you know, making a change based on those reflections, something I still do today." The Kauhale values rubric allows students to internalize and apply fundamental values through consistent reflections, goal setting, and community engagement. Students reflect on the rubric six times in Kahoʻiwai. The initial reflection occurs during the program orientation, where participants assess their readiness to pursue teacher certification. This reflection captures their thoughts, understanding, and goals. Program staff then evaluate the rubric to gauge participants' excitement, hesitations, understanding of values, and motivations to succeed in the program.

The second through sixth reflections on the values are explored during our camping experiences. These reflections are conducted in pairs or small groups with peers, encouraging mindful reflection and accountability on each value. This practice fosters honesty, integrity, and vulnerability, allowing students to receive critique and support from others. Pairing students promotes a sense of lōkahi, as they may share similar struggles and identify areas where they can offer or seek kōkua. Through the Kauhale values, students reflect on their understanding of these values and actively practice them in ways that support the wellness and unity of the cohort. The following sections will detail how each value contributes to character development and building strong personal foundations through the Kauhale values rubric.

6.5.1 Aloha kekahi i kekahi

Aloha fosters respect, empathy, and reciprocal care in society. The rubric encourages students to reflect on how they practice aloha in their daily interactions, promoting selflessness and the ability to recognize when others need love and support. Recognizing that aloha is reciprocal reminds students that it is reciprocation shared with others and the ʻāina. Aloha encourages students to consider how they demonstrate aloha and how to perpetuate aloha in all

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things. By consistently practicing aloha, students build a foundation rooted in mutual respect and compassion, strengthening their connections with others, the community, and the ʻāina.

6.5.2 E apo lōkahi aku me ka naʻau i piha i ke aloha

Lōkahi emphasizes balance and harmony within oneself, others, and the ʻāina. Reflecting on lōkahi encourages alignment in thoughts, actions, and relationships, fostering unity and collective responsibility. This value helps students work toward common goals and handle conflicts with grace, promoting a holistic approach to well-being that connects physical, emotional, and spiritual health with ʻāina. As a foundation for resilience, lōkahi teaches balance, stress management, positive relationships, and value-centered living. By consistently reflecting on their actions, students are better equipped to face challenges with a calm and centered mindset, supported by unity with others and ʻāina. Lōkahi also fosters oneness with ʻohana, community, lāhui, and ʻāina, strengthening personal resilience through deepened connections. This interconnectedness supports the sustainability and success modeled by generations of Kānaka ʻŌiwi.

6.5.3 Mālama i kou kuleana

Mālama teaches responsibility and accountability, urging students to remember their personal and professional duties. Mālama emphasizes that we have kuleana to spiritual, ʻohana, community, as professionals, as educators, and as leaders. Mālama is also a recognition that managing responsibilities comes with the balancing of those responsibilities. Mālama alludes to the importance of seeking help when needed, reflecting on self-care, and avoiding overextending themselves in their current abilities and in the current time. Mālama i kou kuleana reflects the ability of kānaka to think through processes and organize spaces to achieve all goals. Mālama

fosters a sense of duty and self-awareness, emphasizing the importance of balance and knowing one's limits, which is vital for personal growth and well-being.

6.5.4 Kōkua aku, kōkua mai

Kōkua is a robust yet balanced approach to humility, requiring thoughtful and intentional action. It involves finding the right balance between offering help and respecting boundaries, ensuring the natural flow of learning and growth continues. At the same time, kōkua empowers kānaka to draw on their inner strength to ask for help when needed. It is a practice rooted in mindfulness, humility, and a deep awareness of the needs of others. Kōkua underscores a long-term commitment to the growth and well-being of the community, encouraging proactive action when necessary while embracing patience and the willingness to learn from others. In terms of character development, kōkua instills a culture of mutual support, making it an integral part of daily life and reinforcing the deep pilina to the community, lāhui, and ʻāina. By embedding kōkua into everyday practices and educational frameworks, communities can foster an environment where support and cooperation are the norm, ultimately leading to a stronger, more resilient society.

6.5.5 Mahalo i ka mea loaʻa

Mahalo is a powerful tool for fostering resilience, humility, and a deep sense of pilina for others and the honua. Mahalo encourages kānaka to acknowledge the support, resources, and opportunities they have received. Mahalo includes being thankful for the challenges and opportunities to express growth, even during difficult times. For example, struggling with food security is full of stress and anxiety. However, it might open opportunities for kānaka to plant a garden, explore food preservation, seek support, and build relationships with others, providing valuable tools to help prevent the issue form reoccurring.

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Students reflect on the contributions of others to their well-being, which in turn cultivates a mindset that is less focused on entitlement and more on appreciation. This reflection is critical in character development as it helps students maintain a balanced and thankful perspective on their successes and challenges, recognizing that their achievements result from collective efforts and shared resources. Likewise, mahalo encourages resilience by helping students remain grounded and optimistic, even in adversity. This resilience creates opportunities to promote proactive approaches to problem-solving and personal development.

Finally, mahalo contributes to a culture of gratitude as a fundamental aspect of life. This culture supports the development of mindful, respectful, and committed kānaka to the well-being of others and the ʻāina. Kānaka are more likely to be able to support one another, share resources, and work collaboratively towards a common goal by taking care of their responsibilities. Integrating mahalo into daily practices and educational frameworks allows communities to develop a sense of gratitude and responsibility, leading to more fulfilling and harmonious lives.

6.5.6 Ua mau ke ea o ka ʻāina i ka pono

The life of the land is perpetuated through righteousness, justice, and sustainability. This motto is indispensable in character development and forming strong personal foundations by promoting ethical behavior, responsibility, and a pilina to honua. In terms of character development, this value encourages kānaka to act with integrity and fairness in all aspects of their lives. By prioritizing pono, kānaka learn to make decisions that are not only beneficial to themselves but that are just and equitable for others. This commitment to pono helps to build a character that is trustworthy, honorable, and committed to pono for the lāhui. This emphasis on pono also adds to a long-term vision that teaches us that our actions today have a lasting impact

on the future (good and bad). This perspective encourages kānaka to consider the consequences of their actions as the life of the land depends on their actions and choices.

As a value, pono teaches us that personal and collective well-being is closely related to how we care for and sustain our natural resources and social relationships. By embracing pono, kānaka develop a sense of kuleana to protect and nurture the environment, ensuring that it continues to provide for future generations. Embracing pono translates to an ethic of care and a proactive approach toward addressing environmental and social issues. Kānaka who internalize this value are more likely to engage in practices that promote sustainability and attitudes that sustain lāhui. By living pono, kānaka hold themselves and others responsible for maintaining the balance of their actions. Accountability is another key characteristic of personal development.

In summary, this exploration into the Kauhale values rubric and its use in pursuing excellence in character development and building a solid personal foundation is not just a Kahoʻiwai goal but a lifelong commitment to education with aloha and pono. Encouraging and empowering kānaka to live pono is woven through their connections with the Kauhale values of aloha, lōkahi, mālama, kōkua, mahalo, kūlia, and pono. Each value serves as a guiding star toward the summit of personal and collective growth.

The use of the Kauhale values rubric offers more than just a tool for evaluation and observation; it is a framework that fosters introspection, accountability, and community cohesion. Students can internalize these values and translate them into meaningful action by consistently reflecting, setting intentional tasks, and seeking feedback within a supportive community. This process is integral to developing solid personal foundations, as it requires students to align their actions with deeply held values, ensuring that they are prepared to meet the challenges they face and equipped to lead with integrity and compassion.

By integrating the Kauhale values into daily practice, students are better positioned to navigate the complexities of life with grace and resilience. Aloha teaches us the power of love and empathy, fostering deep connections with others and the ʻāina. Lōkahi reminds us of the importance of balance and unity, guiding us to work in harmony with others toward common goals. Mālama instills a sense of responsibility, urging us to care for our duties and ourselves with mindfulness and intention. Kōkua emphasizes the strength of community, encouraging mutual support and humility in our interactions. Mahalo grounds us in gratitude, fostering a mindset of appreciation and resilience. Pono, perhaps the most encompassing of all, calls us to live with integrity, justice, and sustainability, ensuring that our actions contribute positively to the world.

The importance of kūlia is striving for the highest and continually pushing oneself to embody these values in all aspects of life. This striving is not about perfection but the process and the ongoing commitment to personal growth for the betterment of the lāhui. Leadership is not merely a position one holds but a reflection of one's character, actions, and dedication to pono. As educators, leaders, and members of the lāhui, our role is to kūlia no ka pono o ka lāhui. The Kauhale values provide a clear pathway for this journey, offering the structure and support needed to cultivate a strong foundation that will serve as the bedrock of effective leadership and advocacy. Kūlia is a lifelong endeavor committed to continuous reflection, learning, and growth. As we move forward, may we do so with the understanding that our most outstanding achievements lie not in the accolades we receive but in the character we build and our positive impact on the world around us. In this way, we truly Kūlia i ka nuʻu no ka pono o ka lāhui.

6.6 Mahalo as reflected through hana noʻeau and moʻolelo for program development

Figure 25

ʻOhe Kāpala #5 Mahalo

| Mahalo i ka mea loaʻa | *Be thankful for what we have* |
| ʻO ke oli kani leʻa, leo oli mahalo | *Oh, the joyous sounds of chanting thankfulness* |

Mahalo i ka mea loaʻa guide personal development and community wellbeing. Mahalo is an expression of gratitude and a lived practice acknowledging the pilina we have to kūpuna and ʻāina. Mahalo is about recognizing the contributions of others and the environment through our journey of learning and growth. We apply the concept of mahalo to program development by building the framework on a foundation of cultural values and practices. This process involves perpetually acknowledging the contributions of Indigenous knowledge systems, community supports, and pilina to ʻāina. In practice, this could mean integrating rituals of practices that express values into the curriculum and program activities, creating a reflective space where participants can recognize and honor the source and knowledge of their strengths.

This reflection on the ʻohe kāpala honors my kūpuna, highlighting their care and love for protecting their treasures. The kāpala design includes elements that surround and embrace a central square, symbolizing the balance between nurturing growth and providing a protective, loving embrace. Complementing this imagery are lines from a chant that express gratitude and encourage the ongoing practice of giving thanks through oli mahalo. Oli mahalo, a traditional

cultural practice, involves teachers and students expressing appreciation to the ʻāina, the community, or educators for their contributions and teachings.

Research participants described mahalo as reciprocity in action, noting that plants, the ʻāina, and kānaka can express it. Plants show mahalo through their growth and by providing food. ʻĀina expresses mahalo by nourishing and sustaining the people. Mahalo is a cycle of gratitude that fosters growth and rejects negativity. It is also a way to honor kumu and the teachings of others. We often express mahalo by listening attentively, engaging with others, and through gestures such as offering makana or performing a mele mahalo, which are symbolic expressions of gratitude.

This work is a symbolic gesture to mahalo the contributions of my kumu, mākua, kūpuna, and ʻāina in the development of theory and framework for the perpetuation of our lāhui. The hana noʻeau methodology describes a process by which we reflect and create. Hana noʻeau involves the stages of hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau. These stages guide art creation but can also serve as a metaphor for program development. The following sections will share how reflections via hana noʻeau can be applied to program development and developing a framework for Native programs. It is important to note that the stages of hana noʻeau are organic and fluid. Although they progressively move towards mastery, moving backward or forward is encouraged based on the needs of the collective.

6.6.1 Hoʻolauna

Hoʻolauna serves as a foundational introduction, where participants are introduced not only to the cultural and educational goals of the program but also to each other, fostering pilina through shared understanding and history. This stage is crucial for building relationships and gaining a comprehensive understanding of the various elements involved in the program. In this

context, relationship building extends beyond personal connections to include a deep engagement with the ʻāina, the resources, the cultural materials, and an awareness of any limitations or restrictions that may affect the program. It is about cultivating a collective understanding of shared values and ensuring all participants align with these principles.

Within a Native program framework, hoʻolauna might involve a series of initial orientation sessions where participants engage with the core concepts of the program, the cultural backgrounds, and the communities central to the learning experience. This stage could include activities such as engaging with the ʻāina through hands-on experiences, sharing moʻolelo and moʻokūʻauhau, icebreakers designed to foster communication and trust, and intentional opportunities for participants to build pilina with each other and with the land. By thoroughly understanding the cultural context, the goals, and the interconnectedness of all elements, participants can move forward with a strong sense of purpose and community, ready to engage deeply with the program's objectives.

6.6.2 Hoʻomākaukau

Through hoʻomākaukau, participants prepare themselves mentally and spiritually for the journey ahead, ensuring alignment with the path they are about to embark on. This step can involve setting personal and collective goals, understanding the kuleana that comes with learning, and preparing the necessary resources for success. Mentally, participants reflect on their intentions, clarifying what they hope to achieve. Spiritually, this stage may include meditation, prayer, or other rituals to help participants center themselves and connect with purpose. In Kahoʻiwai, preparation often looks like pule and oli that center and ground our thoughts, preparing us for the work ahead. Understanding kuleana is crucial as it emphasizes the responsibility to oneself, the group, and lāhui.

In program development, hoʻomākaukau involves detailed planning sessions where we carefully craft the program's foundational elements. This detail includes defining clear goals and objectives, establishing operational systems, and identifying the cultural and educational resources necessary to support the program. Recognizing the need for self-care, creating a space for reflection, and valuing participants' contributions are equally important. These planning sessions are about logistics and ensuring the program is rooted in cultural values and principles guiding its implementation.

Additionally, hoʻomākaukau might involve preparing the physical space where the learning will occur, ensuring that it reflects and supports the cultural context. This step could mean creating a learning environment that honors the ʻāina, incorporates traditional materials, or is designed to foster community and connection. Hoʻomākaukau is about creating a solid personal and collective foundation so that participants are fully prepared to engage in the journey ahead. This preparation ensures that everyone involved is aligned with the program's goals and values and is ready to contribute meaningfully to the experience.

6.6.3 Mākaukau

Mākaukau represents the stage of readiness, where participants are fully prepared to begin the actual work. In this phase, everyone ensures they have the necessary tools, knowledge, and mindset to proceed. Participants gather resources and prepare mentally and spiritually for the tasks ahead. In program development, mākaukau involves fine-tuning the program, thoroughly briefing participants on their roles, and addressing any remaining details to ensure alignment with program goals. This stage may also involve evaluating assessment needs to ensure clear objectives and strategies for measuring success.

At this point, participants deeply engage with crucial program elements, such as memorizing themes, chants, and pule, to ensure they feel confident and fully prepared to contribute. The focus shifts to fostering active engagement and supporting participant growth. Additionally, the mākaukau stage includes planning for participants' safety and well-being, ensuring their physical, mental, and spiritual needs are met. Mākaukau is about achieving comprehensive readiness, where every detail is considered and every participant is equipped to engage meaningfully in the program. This approach ensures a smooth transition into the active phase of work, with a solid foundation to support success.

6.6.4 Hana

Hana is the phase of execution and action, where participants engage in the work, create, and engage in activity. Reflecting during this phase is crucial because it allows for ongoing adjustments and improvements. Recognizing the need to step back and return to previous stages when necessary is not only acceptable but encouraged. The stage of hana focuses on achieving goals and tasks yet being mindful of the needs of balancing your mind, body, and spirit. This stage is about being productive while also being mindful of personal well-being.

For example, throughout this dissertation, I often needed to reconnect with ʻāina, pausing to take care of critical business with ʻohana or adapting how I operate through hana to care for my mental health. These intentional breaks were vital in ensuring I could achieve my goals and progress while maintaining my overall well-being. Through my own experience, I learned that when hana was out of balance, I often got headaches, became easily sick, and got lost in the mental anguish of deadlines and feelings of inadequacy. I began to feel disconnected from my ʻohana, and my motivation to succeed was vanishing. During these times, I took a step back, worked on smaller achievable tasks, and prioritized the revitalization of my spirit and health.

Hana is not just about relentless forward motion; it is about working with intention, staying attuned to one's needs, and making necessary adjustments to maintain harmony between work demands and personal well-being. Likewise, while working as a collective, taking active steps to maintain harmony, whether walking together, eating together, or spending quality time building pilina, is essential.

6.6.5 Noʻeau

The final stage marks the completion of the work and the sharing of knowledge gained throughout the process. This stage is a time for celebration and reflection, recognizing the achievements while understanding that learning is an ongoing, continuous journey. This stage often involves evaluation and feedback, where participants assess accomplishments, identify areas for improvement, and gather insights to share with the broader community. Likewise, sharing insights with stakeholders and those with vested interests is equally important. This stage is not just about marking the end of a project but about capturing the lived experiences of the journey. Noʻeau is a moment to honor the efforts and dedication that have led to the accomplishments, often accompanied by a sense of satisfaction and relief that the work is complete.

As a concept, hana noʻeau symbolizes the mastery of a craft or skill and serves as a physical and metaphorical representation of this final stage. This stage is a testament to the journey undertaken, celebrating both the tangible outcomes and intangible growth that have occurred. In this final phase, sharing knowledge with others becomes crucial, ensuring that the insights and experiences gained can benefit the broader community. Whether through formal presentations, community gatherings, or informal discussions, this stage is about contributing to

the collective wisdom and encouraging others to embark on their journeys of learning and mastery.

The process of hana noʻeau emphasizes gratitude or mahalo as an active practice of personal development and community well-being. Mahalo goes beyond simple thankfulness; it is a lived expression that honors our relationships with our kūpuna and ʻāina. This concept integrates with program development by ensuring the framework is built on cultural values and practices, continuously recognizing the contributions of Indigenous knowledge systems, community supports, and connection to ʻāina. Each stage of the hana noʻeau methodology guides both personal and collective practice. Hana noʻeau, as a methodology and framework for Indigenous programs, is a holistic approach that honors kūpuna and ensures that work is done no ka pono o ka lāhui.

6.7 Kahoʻiwai pedagogies impact student success and achievement no ka pono o ka lāhui

Figure 26

ʻOhe Kāpala #7 Pono

Ua mau ke ea o ka ʻāina i ka pono   *The life of the land is perpetuated in righteousness*

He kuleana e lōkahi no ka pono o ka lāhui   *A charge to unite for the perpetuation of our people*

Kahoʻiwai pedagogies include, but are not limited to, ʻāina-centered engagements, hana noʻeau, moʻolelo, and collaborative learning. Key findings highlight how these pedagogies contribute to the holistic development of students, fostering resilience, leadership, identity, pilina, and purpose. Kahoʻiwai's culturally responsive educational mode impacts students by

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connecting them with ʻāina, their role as educators, and encouraging personal growth for the perpetuation of Hawaiʻi's children. The Kahoʻiwai pedagogies link students to establish pilina and kuleana through the ʻāina to be educational leaders in our communities. When students establish pilina and purpose, they are prepared to tackle their educational journey and may become inspired to contribute as educational leaders no ka pono o ka lāhui.

The ʻohe kāpala above captures the state motto, "ua mau ke ea o ka ʻāina i ka pono," through the pilina we create to establish a solid foundation for kānaka. The horizontal lines represent the ʻāina, whereas the vertical lines represent kānaka. Our relationship to the land links to our ancestry and connection to ʻohana. The lines of the chant above emphasize our responsibility as kānaka to unite in harmony for the perpetuation of our people and ʻāina. This duty is a calling and an honor, carried out with aloha.

Kahoʻiwai research participants expressed their aloha for their work as educators during the moʻokiʻi process. Participants understood pono as a gift, whereas kuleana was an honor and a calling. Pono has intention, is sacred, and should be revered and perpetuated in our school systems. As kumu, research participants recognized that their role in society is to help model and establish pono relationships with their students to perpetuate our lāhui.

Pono and our relationship with ʻāina are critical values in many Indigenous education programs. Pono principles are vital in creating educational environments, maintaining cultural continuity, and establishing a balance between kānaka and ʻāina. Yunkaporta (2009) discusses "the fifth way is land links" to describe one of eight paths to Aboriginal ways of knowing. Te Whare Wānanga speaks to Kaitiakitanga as a practice of protecting the honua and its resources for generations to come. Finally, Nā Honua Mauli Ola (Kawaiʻaeʻa, 2024) envisions that

students will establish an ʻike kuanaʻike or worldview that inspires generations of students to honor and create pono relationships with the local and global communities.

Pono relationships establish a connection with ʻāina. ʻĀina is "alive, responsive, and communicative with a consciousness of its own. As kānaka seek mentorship from living sources other than people, it is their responsibility to be attentive to ʻāina, thereby allowing ʻāina to share knowledge and provide direction" (Alden et al., 2023, p. 50). ʻĀina is a living ancestor and teacher who guides and sustains kānaka through consciousness and responsiveness. ʻĀina embodies the principle that the perpetuation of life and ea are rooted in maintaining pono relationships and fostering leaders to reciprocate aloha back to the ʻāina. The following section will explore this research's findings to better understand the connections with ʻāina and the impact on student success and achievement in Kahoʻiwai.

6.7.1 Findings

Aloha kekahi i kekahi	*Love one another*
He pānaʻi ke aloha e ola ka lāhui	*Reciprocate aloha for the nation's perpetuation*
E apo lōkahi aku me ka naʻau piha aloha	*Reach out in harmony with a heart filled with love*
No ke ea Hawaiʻi kū i ke kalo	*For the independence of Hawaiʻi due to kalo*
E kōkua aku, kōkua mai	*Give help and receive help*
He kōkua e hanapaʻa nohona ʻohana	*Support that secures the existence of family*
E mālama i kou kuleana	*Take care of your responsibilities*
He kuleana e hoʻi ʻikena Hawaiʻi	*A calling to return to Hawaiian knowledge*
E kūlia i ka nuʻu e mau ke ea o ka ʻāina	*Strive for the summit for the perpetuation of ʻāina*
He pae e kūlia no ka pono honua	*A level to achieve for the benefit of the world*
Mahalo i ka mea loaʻa	*Be thankful for what we have*
ʻO ke oli kani leʻa, leo oli mahalo	*Oh the joyous sounds of chanting thankfulness*
Ua mau ke ea o ka ʻāina i ka pono	*The life of the land is perpetuated in righteousness*
He kuleana e lōkahi no ka pono o ka lāhui	*A charge to unite for the perpetuation of our people*

This mele serves as a mahalo to research participants and supporters of the research project. This research has allowed me to explore and honor my pilina and the practices that have shaped my identity. This journey has deepened my understanding of Kahoʻiwai pedagogies and strengthened my commitment to perpetuating the values and ʻike kūpuna through education. The mele speaks to the relationship between the seven values identified in research and the role each plays in protecting, nurturing, and perpetuating our lāhui. No laila e kūlia i ke ākea[21]. How do Kahoʻiwai pedagogies impact student success and achievement? Kahoʻiwai pedagogies impact student success and achievement by fostering a pilina to ʻāina and a kuleana to advocate and educate future generations. Kahoʻiwai cultivates the values of aloha, lōkahi, mālama, kōkua, mahalo, kūlia, and pono in students, inspiring them to internalize and reflect on their role as educational leaders in Hawaiʻi.

Pedagogical practices centered on our place and relationship with and within ʻāina establish purpose and inspire resiliency through reflection. The pilina created through engagement with the ʻāina fosters kuleana, enhancing the student's connection and commitment to their community. The Kauhale values rubric asks students to reflect on their attitudes and character, designing opportunities that ground student character and inspire pilina. These pedagogies support students' academic success by strengthening their ethical and personal foundations and preparing them to be effective educators and leaders for our lāhui.

Reflective practices such as hana noʻeau allow students to continuously engage and apply their learning. Moʻolelo, through the stories shared by community leaders, ʻāina advocates, and those found in mele, helps inspire students to achieve in their lives. Kahoʻiwai alumni shared that

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[21] So let's present this to the world.

they felt more connected to their heritage and more confident in their identities, translating into their success as educators.

To further support the connection between reflective practices, cultural identity, and educational success, a values matrix has been developed to organize and contextualize the Kauhale values. These values are shared alongside practical applications and measurable outcomes to capture how the values could be applied in real world settings. These principles are actively integrated into teaching and learning practices, fostering holistic growth for students and educators alike.

Table 9

Findings: Kauhale Values Matrix

Kauhale Values	Definition(s)	Practical Applications	Measurable Outcomes
Aloha	love, compassion, and mutual respect, reciprocation	Building relationships, fostering inclusivity, promoting emotional wellbeing, reciprocating love and care for others	Increased student/community engagement, improved personal relationships, reduction in conflicts
Lōkahi	unity, harmony, oneness, togetherness	Teambuilding activities, collaboration, encouraging diversity of thought, and building others up	Enhanced group cohesion, higher productivity in collaborative tasks, feedback showing unity among participants
Kuleana	responsibility and accountability	Setting personal and group goals, assigning clear roles, community service, collective understanding and care for all wellbeing and harmony	Completion of assigned tasks, accountability demonstrated in reflections, increased community involvement
Kōkua	help and mutual support, giving and receiving help	Peer mentorship, community outreach, creating support networks, designing best ways to help, considering the negatives of too much	Number of peer interactions or mentoring instances, satisfaction surveys on received support

		help, identify specific goals to support	
Mahalo	gratitude and appreciation, thankfulness	Gratitude journals, recognition ceremonies, community acknowledgement, living life through appreciation	Documented instances of gratitude, feedback indicating an increased sense of appreciation
Kūlia	striving for excellence, trailblazing, tackling challenges	Setting high academic or personal standards, professional development opportunities, guidelines for what support looks like	Achievement of goals, professional growth metrics, reflections on challenges and achievements
Pono	righteousness, balance, integrity	Ethical decision-making frameworks, promoting sustainable models for the wellbeing of all, addressing conflict for the benefit of the collective	Resolution of conflicts, adoption of sustainable practices, alignment with ethical guidelines

The findings of this research reveal that Kahoʻiwai pedagogies, grounded in Hawaiian values and ʻāina-centered approaches, significantly impact student success and achievement by fostering holistic character development. These developments include the cultivation of personal and professional growth, the strengthening of identity through ʻāina, and the promotion of community responsibility. Using ʻāina-centered learning, reflective practices, the Kauhale values rubric, and establishing a network of kōkua is instrumental in shaping student success and achievement.

6.7.2 Unexpected Findings

Although this research primarily focused on examining the impact of Kahoʻiwai pedagogies on student success and achievement, several unexpected findings emerged during the analysis and reflection process.

One of the significant unexpected findings was the lack of quantitative research detailing the impact of ʻāina-based education on measurable outcomes such as health, wellness, educational achievement, and advocacy. The lack of quantitative data presents a challenge for broader advocacy in a world where numbers hold more importance than the voice of our kānaka. Qualitative narratives capture the deep connections between students, their environment, and their community, which are often difficult to quantify but are essential to understanding the full impact of ʻāina. There is a need to develop methodologies that can honor cultural narratives and meet the empirical demands of policy.

Secondly, during data collection and analysis, lōkahi emerged as an essential value that has motivated student success and achievement within Kahoʻiwai. Lōkahi will be added as a seventh Kauhale value to capture the importance of establishing unity and harmony for student success and achievement. Creating space for participants to share their experiences revealed the importance of continuously engaging with students on their perspectives of success and achievement within Kahoʻiwai.

Thirdly, while Kahoʻiwai engages with ʻāina for education, ʻāina also inspired political activism and advocacy amongst Kahoʻiwai students. This relationship started through stewardship and evolved to include a broader understanding of self-determination, social justice, and cultural rights. This finding suggests that ʻāina-centered pedagogy educates and empowers students to advocate for Indigenous rights and environmental sustainability.

The research methodology and reflection on data led to practices focused on self-care and finding balance as a researcher. Exploring the reciprocal relationships within culturally grounded research practices is crucial for the well-being of future Indigenous researchers. As the researcher, I gravitated toward more creative tools of analysis. In the data analysis chapter, I

engaged with poetry and haku mele, allowing me to express my reflections through verse rather than relying solely on traditional writing. This holistic approach brought the participants' words and messages to life. Creating 'ohe kāpala designs throughout the research process allowed me to reflect on my life, 'ohana, and work. This practice helped me organize my thoughts and address my health, 'ohana, work, and research needs.

6.8 Chapter Summary

This chapter delves into the influence of 'āina and values on the educational experiences of student teachers at Kaho'iwai. The research highlights how integrating 'āina-centered pedagogy, values-driven education, and the hana no'eau methodology resonates with the students, their identities, and their growth. As a Kauhale value, aloha plays a central role in creating a safe and supportive environment for cultural identity and exploration. At Kaho'iwai, the emphasis on aloha enabled students to reconnect with their roots, overcome self-doubts, and confidently embrace their inherent strengths. Kaho'iwai student achievement is grounded in the educational framework, Kauhale values and lōkahi.

Lōkahi emerged as a critical value during the mo'oki'i data collection process. Lōkahi is an expression of unity and harmony, bringing Kānaka together for a common purpose. At Kaho'iwai, the common purpose will continually be educating Hawai'i's children. Kaho'iwai alumni shared that the lōkahi they felt with their peers unified support and built a support network for their cohorts. The cohort model used by Kaho'iwai brought students together in shared learning experiences, creating a strong sense of community and collective responsibility. Achieving unity amongst the group provided space to give and receive help through kōkua.

Kōkua taught students the importance of both offering and accepting help. Participants shared that they had to overcome personal pride and the fear of being vulnerable to receive help

from others. This belief is part of a Western system, where being vulnerable symbolizes weaknesses. Kōkua strengthened their connections with others and reinforced community thinking within Kahoʻiwai. Kōkua provided opportunities for students to be vulnerable, practice values, and lean on others for support when needed. Recognizing kōkua allows students to engage with others, leaning on ʻohana, to create a network of kōkua (both giving and receiving). This network establishes a relationship with the lāhui, where vulnerability reflects strength.

Kuleana instills a sense of pilina, stewardship, and duty towards ʻāina and honua. ʻĀina inspires kuleana through overcoming challenges, developing pilina and purpose, and inspiring leadership in Kānaka. Engaging with ʻāina helps students to move boulders physically and metaphorically. Physically, these boulders could block waterways, and metaphorically, these boulders could block access to education. Kahoʻiwai students internalize a sense of kuleana as they recognize the importance of their roles as educators for perpetuating the lāhui. Kuleana inspires and motivates student teachers to kūlia and reach their potential in education.

The section on kūlia explores the Kauhale values and the role that each played in character development and personal achievement. Kūlia challenged students to journey to the summit, internalize, and achieve success through their continuous movement forward. Success might not always be imminent, but it will be there if students continue to put one foot in front of the other and continue climbing. Kūlia is an intrinsic motivation to continue carving pathways of success, backed with a network of community support, for the perpetuation of our lāhui.

Mahalo serves to ground participants in recognizing that their contributions, big and small, are integral to the success and perpetuation of our lāhui. Mahalo is an attitude of gratitude that encourages students to remain grounded and resilient even in the face of adversity. Mahalo reinforces the importance of living pono, where gratitude is present in all work. As a Kahoʻiwai

value, mahalo asks students to be aware of the contributions of others constantly and to honor the teachings of ʻāina and kānaka in their educational journeys.

Finally, the findings section describes the effect of Kahoʻiwai pedagogies on student success and achievement. The findings support that pedagogies grounded in Kauhale reflective practices, ʻāina-centered activities, and engagement with community and ʻohana contributed to the success and achievement of student teachers in Kahoʻiwai. Unexpected findings included the need for quantitative research as empirical evidence, the addition of lōkahi as a seventh Kauhale value, how ʻāina inspired political activism and advocacy, and the use of a hana noʻeau methodology to support the self-care needs of Indigenous researchers.

The next chapter will conclude the research by summarizing the moʻolelo of student success and achievement within Kahoʻiwai, reflecting on research questions, and discussing the study's broader implications. The chapter will highlight findings, provide implications for practice, and reflect on the hana noʻeau methodology. The study's limitations, future research directions, and final reflections will close the work. This research is presented with aloha, no ka pono o ka lāhui.

Mokuna ʻEhiku: Conclusions and Recommendations

Figure 27

ʻOhe Kāpala #7: Ua mau ke ea o ka ʻāina i ka pono

Note. The life of the land is perpetuated in righteousness.

Life thrives when we actively embody and nurture the core values that sustain us. The values of aloha, lōkahi, mālama, kōkua, mahalo, kūlia, and pono are principles that guide who we are and how we build pilina to the world around us. When we practice these values with intention, we elevate ourselves, becoming the best versions of who we can be. This dedication doesn't just enrich our lives; it breathes vitality into our community and ʻāina. Each act of stewardship, a moment of mālama, and an opportunity to build pilina is a step towards a healthier future for our honua. Through our actions as Indigenous kānaka, we have a kuleana to ensure that the life force of the land continues to flow, vibrant and strong. The ʻohe kāpala design plays on the layers of intricate connectedness between ʻāina, kānaka, and all life forces, forming a solid foundation for enduring the perpetuation of life. Every stroke and pattern tell how deeply valued we are as woven parts of the fabric of existence. Let us unite and embrace this responsibility, knowing that through our efforts, we are ensuring the lives of future generations and creating a legacy of resilience and harmony no ka pono o ka lāhui.

7.0 Hana Noʻeau: Concluding the Research through an Expression of Art

The previous chapter told the moʻolelo of character development through the reflective practices of the Kauhale values rubric and ʻāina-centered pedagogies in Kahoʻiwai. Regarding

character development, aloha provided a safe foundation to explore cultural identity. Lōkahi promoted unity, balance, and harmony, establishing relationships amongst the cohort and building pilina with Kahoʻiwai staff. Kōkua encouraged students to be open, offer, and seek support through ʻohana and community.

Research questions were relayed through kuleana, kūlia, mahalo, and pono values. Kuleana, inspired by ʻāina-centered pedagogy, established commitments to perpetuating education in our nation. Kūlia inspired character development, fostering a mindset of resilience and determination to carve pathways for the success of others. Mahalo expressed gratitude through the stage of the hana noʻeau methodology and how this might be described in the development of education frameworks for Native programs. Finally, pono demonstrated that the impact of Kahoʻiwai pedagogies on student success ultimately contributes to the perpetuation of our lāhui.

This study deliberately minimized the influence of Western research models and literature to make a meaningful contribution to the research on Kānaka ʻŌiwi and Indigenous communities. This study maximized the impact of Indigenous perspectives and scholarly, ensuring that Indigenous ʻike kūpuna sits at the nexus of the findings. Hana noʻeau and haku mele are essential for reflecting and conveying research across generations. Prioritizing Kānaka ʻŌiwi methodologies worked to share my contributions to education as expressed through my kūpuna.

This chapter concludes the research through a kūpuna saying, pīpī holo kaʻao! *The story continues*. Pīpī holo kaʻao signifies that while a story has been shared, it is not finished and must carry on. Similarly, though this research ends, the implications and the work that follows are far from over. This research shares the moʻolelo of the impact of ʻāina-centered pedagogy and the

Kauhale values on character development, success, and informing the identity of Kahoʻiwai students. The Kauhale values include the values of aloha, lōkahi, mālama, kōkua, mahalo, and pono. Educating through values is a unique and practical approach to preparing educators for their professional roles, yet it also deepens their connection to heritage, kuleana, and pilina in the community.

7.1 Reflective Thesis Summary

Each chapter of the thesis is organized through the Hana Noʻeau methodology framework, capturing the work through hoʻolauna, hoʻomākaukau, mākaukau, hana, and noʻeau. The journey begins with an introduction to my ʻohana, myself as the researcher, my positionality, and the intent behind the study. My moʻokūʻauhau serves as the foundation for my research, providing connection and strength throughout this research journey. The value of mālama i kou kuleana opened Chapter One to recognize the kuleana I have in this research to honor my ʻohana and contribute to the educational progress of our lāhui. As a Kauhale value, mālama i kou kuleana is explored through a brief history of Kahoʻiwai and its mission, to empower post-secondary students through hybrid educational experiences grounded in Hawaiian knowledges and values. Chapter One concludes by framing the research questions and methodologies as guided by ʻike kūpuna.

In preparation for work as guided by ʻike kūpuna, Chapter Two opens with the value of kōkua, reminding us that the way of ʻohana is to give and receive help. A framework to engage with kōkua is shared through developing the hana noʻeau methodology. ʻOhe kāpala is a reflective hana noʻeau, a Kahoʻiwai pedagogy, and a metaphor to capture the journey of Kahoʻiwai students in the program. The chapter continues with an overview of both Kānaka ʻŌiwi and Indigenous methodologies and concludes with a review of research methods. As a

primary method, moʻokiʻi captures the moʻolelo of participants and their reflection on values as expressed through engagement with ʻāina at Kaʻala farms.

The research progresses through the step of mākaukau, an action of readiness through a review of academic literature. This step reviewed literature surrounding the Kahoʻiwai Center for Adult Teaching and Learning, Indigenous teacher preparation programs, and Indigenous pedagogies. Chapter Three opens with the value of aloha kekahi i kekahi to express the reciprocation of aloha and the role this value plays in determining effective pedagogy for education. The review captures the essence of Indigenous literature as it relates to the pedagogies of ʻāina-centered education, community engagement, elder guidance, and moʻolelo as pedagogy. Following Chapter Three is a specific look at ʻāina-centered literature as discussed by Kānaka ʻŌiwi researchers.

Chapter Four opens with a new value, lōkahi, and a poem about how ʻāina inspired my kuleana as a Kānaka ʻŌiwi student, teacher, and leader. Research participants identified Lōkahi as a seventh value important to character development. Lōkahi inspires unity, oneness, wellness, and harmony. Chapter Four then explores the harmony of ʻāina-centered literature and the role ʻāina plays as a mākuahine, kūpuna, kumu, and leader. ʻĀina not only contributes to introducing values but also provides a space to observe, practice, and engage with values across a shared landscape. ʻĀina empowers education through teaching, births identity through connection with honua, guides well-being through ʻike kūpuna, and inspires advocacy as a leader.

After establishing the foundation for research through introduction, preparation, and readiness, Chapter Five amplifies the voices of the participants. Chapter Five expresses the thoughts of research participants on character development and its importance to the education of future generations. This chapter opens with the value of mahalo i ka mea loaʻa, emphasizing the

expression of gratitude shared by participants during the moʻokiʻi and personal interview sections. Research participants identified seven core values contributing to their success and achievement within Kahoʻiwai. A creative process of analyzing research through verse and poetry captures the leo of participants as reflected across the seven values. This chapter concludes with a Kānaka ʻŌiwi mele expressing the role each value plays in the perpetuation of our lāhui Hawaiʻi.

Mele is a practice of noʻeau. If the data analysis chapter was a rough draft, the findings chapter exemplifies the art of the research. The findings are presented in Chapter Six through noʻeau and express the art of achievement of Kahoʻiwai students through pedagogies grounded in aloha. Chapter Six describes the relationship of values to character development, reflects mahalo expressed through the hana noʻeau methodology, and reflects on findings related to the research questions. The chapter concludes by sharing unexpected findings specific to the research.

7.2 Summary of Key Findings

 Aloha kekahi i kekahi	*Love one another*

He pānaʻi ke aloha e ola ka lāhui	*Reciprocate aloha for the nation's perpetuation*

Success and achievement through Kahoʻiwai pedagogies were achieved through each of the Kauhale values, ʻāina-centered engagement, community pilina, guidance by kūpuna, and an educational framework grounded in hana noʻeau philosophy. The values served as critical components of character development, building supportive networks of pilina, and building upon strong personal foundations essential for individual success and the community's well-being. Reflecting on values asks students to consider their role as part of a larger cycle, akin to water's

role in the circle of life. Like water, teachers are necessary for the nourishment and success of our community and honua.

Education through aloha creates a safe environment to explore identity, allowing students to ask questions, practice culture, and grow their understanding of kuleana. Aloha is a practice of reciprocation where aloha is exchanged through words, actions, and gratitude. The reciprocation of aloha might not be immediate and can be shown in the perpetuation of aloha throughout a lifetime. This reciprocation is holistic and connections through the relationships of kānaka, ʻāina, ʻohana, and lāhui. Kahoʻiwai creates an atmosphere of mutual aloha and mālama, enabling students to reconnect with their identities, build pilina within themselves and others, and strive for student success. Education founded in aloha sets an expectation of reciprocation that supports the student's overall development.

Kahoʻiwai research participants expressed their understanding of lōkahi through "Pūpūkahi i holomua[22]" (Pūkuʻi, 1983, p. 302) and "E lauhoe mai na waʻa; i ke kā, i ka hoe; i ka hoe, i ke kā; pae aku i ka ʻāina[23]" (Pūkuʻi, 1983, p. 40). Both proverbs speak to the importance of working together harmoniously to paddle the canoe and reach the destination together. Lōkahi was identified as a value that brought about the importance of working collectively, building a support network, and uniting to inform change in our communities. The cohort structure of Kahoʻiwai designed opportunities for individuals first to connect and develop pilina with other like-minded individuals. They could also collectively work together to inform real change in our ʻāina, moving rocks, for example, to bring water back to Waipiʻo Valley and planting hundreds of trees and kalo throughout the state to renew and nourish the community. Finally, lōkahi

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[22] Unite to move forward. This proverb describes how paddlers need to pull the paddle together in harmony to make the canoe move forward.

[23] Everybody paddle the canoes together; pail and paddle, paddle and bail, and the shore is reached. This proverb describes working together in unity in order to successfully reach the shore.

promoted a shift from individualism to a collective mindset, where mutual support and shared purpose are essential to academic and personal growth.

Mutual support was expressed through the value of kōkua and its foundational role in fostering networks and relationships to ʻohana and communities. Kōkua was demonstrated through supporting each other but also described the vulnerability of asking for help. Asking for help can be difficult for students as it is often seen as an expression of weakness. However, seeking kōkua is a sign of strength, as it requires students to recognize their needs and reach out to others for support. That said, in character development, students first need to make a genuine effort to solve problems on their own before leaning on the support of others, as asking for too much kōkua can burden the collective. Kōkua is transmitted across generations, is a kuleana, and is foundational to nurturing resilience and empowering pilina through our relationships.

Kuleana was expressed and fostered through a relationship with ʻāina. ʻĀina reinforces kuleana, teaching students that their health, wellness, and well-being have direct implications on the wellness of our ʻāina. ʻĀina fosters a sense of stewardship and commitment. Research participants shared that they felt revitalized in ʻāina when knee-deep in the mud with hands turned down to the earth. ʻĀina-centered pedagogy expanded on the participants' understanding of kuleana to nourish, protect, and advocate for ʻāina to secure the wellness of generations to come.

Kūlia inspires students to climb mountains, challenge themselves through a journey, and forge new pathways. Regarding character development, kūlia not only asks students to strive to meet their highest potential but also asks them to grow through the ups and downs of the journey and create pathways for others to find the same success. ʻĀina-centered pedagogies grounded in values can help students develop and build strong personal foundations of success. Aloha sets the

foundation for success by securing a safe space to explore identity and practice reciprocal relationships. Lōkahi encourages students to build unity and recognize the strength found within an ʻohana. Mālama teaches the importance of balancing kuleana and fostering a sense of kuleana towards ʻāina and lāhui. Kōkua balances mutual support, vulnerability, and reflections on needs and available energy to offer kōkua. Mahalo serves in character development to live through gratitude and promote proactive approaches to life challenges. Finally, pono perpetuates values for our lāhui, inspiring a commitment to build our character, model for others, and expand on our community's well-being.

Mahalo is expressed through reflecting on hana noʻeau and its application to program development and the advancement of Native programs. As a key finding, mahalo shared that the hana noʻeau methodology is an existing structure to design programs as guided by reflection. Hana noʻeau can inspire Native programs to create educational programs centered around the arts of their culture and community. For example, ʻohe kāpala has guided reflection on practice in Kahoʻiwai for over a decade. ʻOhe kāpala provides the structure of reflection yet can also demonstrate cultural practice as an outcome. Hoʻolauna sets the foundation for exploration and understanding. Hoʻomākaukau and Mākaukau expand on preparation, reflection, and ensuring that everything has been prepared for the work ahead. Finally, the hana and noʻeau stages are active working stages of getting the job done and ready to be shared with stakeholders.

Lastly, Kahoʻiwai pedagogies impact student success and achievement and do so through pono for the perpetuation of our people. Critical Kahoʻiwai pedagogies include ʻāina-centered learning, reflective practices, the Kauhale values rubric for character development, hana noʻeau, and moʻolelo. These ultimately create a safe foundation to explore, a network of support, a nexus

centered around ʻāina, a framework for success, and opportunities to express values no ka pono o ka lāhui.

While this research focused on assessing the impact of Kahoʻiwai pedagogies on student success, several unexpected findings emerged. The absence of quantitative data on the effects of ʻāina based education is a challenge for advocacy in a world driven by data. Lōkahi emerged as a seventh value necessary for character development and recommended a change in the Kauhale Values rubric. ʻĀina-centered pedagogy created space for students to become leaders through advocacy, activism, and environmental and social justice. The pilina established with ʻāina is an inspiration to protect and preserve our ʻāina for generations to come. Finally, my research experience balancing spirituality, ʻohana, and wellness enriched a reflective practice through ʻohe kāpala.

7.3 Limitations

This study provided valuable insights into the way Kahoʻiwai pedagogies affected student success and achievement through ʻāina-centered learning, character development, and reflecting through hana noʻeau. However, limitations to this research include a small sample size of Kahoʻiwai participants, which restricts the generalizability of the findings. Secondly, the unique context of Hawaiian values presents challenges when comparing or applying these pedagogies to other Indigenous and non-indigenous communities, limiting the broader implications of the results. Thirdly, the study lacked quantitative measures, hindering the ability to fully assess the effectiveness and scalability of Kahoʻiwai pedagogies on student success. The following recommendations are proposed to address these limitations and strengthen the impact of Kahoʻiwai pedagogies.

7.4 Recommendations

The research on Kahoʻiwai pedagogies and their impact on student success and achievement have several recommendations for future research and context for educational practices. Future research recommendations include more longitudinal studies on the Kauhale Values rubric, quantitative research on the effects of ʻāina-centered education, and the impact of self-care through hana noʻeau as an Indigenous researcher. Recommendations for education include integrating frameworks for ʻāina-centered approaches in practices, designing ʻāina-centered pedagogy and frameworks, designing learner outcomes in character development through values, and best practices in culturally responsive curriculum.

7.4.1 Research Recommendations

Reflections via the Kauhale values played a significant role in character development for our Kahoʻiwai alums. A longitudinal study on this impact will help us understand the impact of values on student success and achievement as they journey throughout the Kahoʻiwai program and can expand to their experience as first-time teachers over a few years. The research can focus on the impact of reflection to inform character development.

Quantitative data on the impact of reflection and character development can also be shared by highlighting the relationship with ʻāina. Quantitative research can create data indicating the direct impact ʻāina has on academic achievement, wellness, and advocacy. This data will provide empirical evidence to support the integration of ʻāina-centered pedagogy across education, Kānaka ʻŌiwi advancement, and environment, political, and social advocacy. ʻĀina-centered education played an incredible role as the foundation for leadership exploration and practice in Kahoʻiwai.

As a reflective practice, I found that returning to ʻāina and the practice of hana noʻeau

provided great encouragement to continue this research journey. A recommended study on the impact of hana noʻeau and ʻāina as self-care practices for Indigenous researchers can become a supportive network for empowering Indigenous research to overcome feelings of inadequacy and encourage connections through intentional practices. Hana noʻeau through ʻohe kāpala helped me to take my mind away from the pressure of deadlines, aided in organizing thoughts, and allowed me to connect to kūpuna through art to inspire a pilina to research. At times of uncertainty, returning to ʻāina helped to reinstate my purpose, put my research into action, and reenergize my body to forge ahead in this research journey.

7.4.2 Recommendations in Education

The research journey allowed me to see where the research can be recommended within the educational arena. ʻĀina, hana noʻeau, and values can be utilized as foundations, frameworks, curricula, programs, models, guiding principles, and instructional pedagogy. On a small scale, hana noʻeau can inform how we teach through lesson plans, ʻāina can inform curriculum design, and values can inform classroom values. On a larger scale, hana noʻeau can inform project and program structures, values can inform learner outcomes, and ʻāina can model community efficiency by returning to ahupuaʻa relationships. The recommendations towards education are innumerable and can set the stage to build stronger pilina within our lāhui.

Designing a comprehensive framework for lāhui through ʻāina-centered activities can inform how education is recommended within Hawaiian education settings. Utilizing resources such as Nā Honua Mauli Ola (Kawaiʻaeʻa, 2024) and Maunakea's work on ancestral principles (2021) can guide the integration, ensuring that ʻāina remains a central component of designing educational experiences. ʻĀina centered frameworks can create unique experiences for students to learn about each content through direct engagement within the spaces they live in. Sharing

these experiences throughout the pae ʻāina establishes a network of support and sharing that will inform best practices across the entire state and centered on our space.

As curricula, ʻāina-centered education and philosophies can incorporate ʻike kūpuna and values but also adapt to contemporary educational needs that support student engagement with the ʻāina in meaningful ways. ʻĀina centered curriculum allows for patterns and relationships in education to be observed holistically. The following is a small example exemplifying the relationship between ʻāina and cross-curricular concepts.

Table 10

ʻĀina Across Curriculum Example

ʻĀina: Kīlauea, Keauhou, Kaʻū, Hawaiʻi Moʻolelo: Pele and Hiʻiaka	
Curricular Subjects	Curricular Relationships to ʻĀina
Social Studies	• Moʻokūʻauhau and Moʻolelo- sharing the mythology of Pele and Hiʻiaka, their ʻohana, travels to Hawaiʻi, and origin. • Geography- Formation of islands, geographical structures and language, mapping, ahupuaʻa. • Cultural/World studies comparing Hawaiian mythology to other cultures and themes. • Social Structures- land stewardship, historical and contemporary practices, modern challenges of land value, development, and the impact of volcanic activity. • Civic Engagement and Environmental Advocacy- protection of natural resources, land use politics, cultural access politics, cultural preservation, and impact of tourism. • History- major eruptions and impact on the community, interviewing residents and kūpuna, and analyzing patterns over time.
English	• Mythology and storytelling- narrative structure, character development, and themes. This can include creative writing, biographical writing, and fictional/non-fictional writing. • Informational writing integrating data and scientific vocabulary. • Literature analysis- analyzing poems, chants, songs, moʻolelo for kaona, symbolism, imagery, synonyms, and language.

Science	• Geology and Volcanology- volcano models, mapping lava flows, chemical structures, rock formations, the composition of volcanoes, relationship to hotspots and island chain, and various climates across Hawaiʻi. • Adaption of ecosystems- plant and animal adaptation, succession studies of plant growth after a lava flow, soil compositions, and changes in ocean life. Consider also how kānaka farming techniques change after lava flows. • Hazards, risk management, historical case studies, and management based on moʻolelo and traditional practices. • Climate- climate changes, influence on global climate, weather patterns, the relationship of different weather patterns, and phenomena with moʻolelo. For example, Kahuwila and Kahekili (brothers of Pele) and their relationship to Thunder and Lightning. • Forest and animal preservation and practices. For example, leaving the biggest ʻōhelo berries on the plant to feed nēnē geese to ensure the new growth of ʻōhelo bushes in the future.
Math	• Geometric Shapes and Volume- cones, cylinders, and volume of lava. Calculate the volume of lava within the crater or a tube such as a lava tube. • Graphing and Data Analysis- graphing historical events and utilizing earthquake data for frequency and magnitude over time. • Proportional Reasoning- size of volcanic eruption and its impact on surrounding areas. • Measurement and Scale- calculating the length of Hiʻiaka's journey across Hawaiʻi and incorporating measurements, distance, time, and conversions. • Probability and Risk Assessment- calculating the probability of earthquakes or eruptions over time. • Algebraic Expressions and Equations- using equations to express growth and erosion patterns.

ʻĀina-centered curriculum can be integrated within each ahupuaʻa by immersing students in their specific environment's rich, layered traditions and histories. This approach involves exploring the nuances of moʻolelo, personal narrative, active engagement with ʻāina, and wahipana within the ahupuaʻa. By connecting students to these elements, the curriculum builds

pilina with students and ʻāina, develops a sense of kuleana, and ultimately empowers students to take charge of their education.

ʻĀina informs character development as such values can improve learner outcomes and classroom rules. The following is an example of how Kauhale values can inform the design of safe learning environments.

Table 11

Kauhale Values to Design Safe Learning Environments

Kauhale Values	Designing Safe Learning Environments
Aloha kekahi i kekahi *Love one another*	● Circle or U-shape seating arrangements ● Use of cultural artifacts, symbols, and languages throughout the classroom ● Flexible learning spaces ● Bringing ʻāina into the classroom (plants, fish, etc.) ● Expanding classroom to outside spaces ● Peer mentoring and buddy systems ● Group work and rotating roles ● Circle time ● Celebrating diversity and unifying community events
E apo lōkahi me ka naʻau i piha i ke aloha *Reach out in harmony with a heart filled with love.*	● Shared learning spaces ● Flexible seating options ● Project and problem-based learning ● Culturally responsive teaching ● Reflective practices ● Inclusive decision making ● Shared decisions (classroom rules) ● Conflict resolution practices like hoʻoponopono ● Community engagement and service learning through caring for school, ʻāina, and classroom.
Mālama i kou kuleana *Take care of your responsibilities*	● Routines to take care of kuleana around the classroom ● Classroom agreements ● Kuleana boards ● Peer accountability groups ● Leadership opportunities ● Resource circles ● Reflection spaces and quiet zones ● Student-led conferences

	● Service learning
Kōkua aku, kōkua mai, pēlā ihola ka nohona ʻohana *Help one another, that is the way of family*	● Resource sharing stations ● Setting expectations for shared resources ● Peer teaching and learning, study buddies, and group projects ● Kōkua circles, establishing small groups to provide support for one another. ● Rotating leadership and support roles ● Service learning ● ʻOhana engagements ● Intergenerational learning ● Modeling behaviors and demonstrating kōkua
Mahalo i ka mea loaʻa *Be thankful for what you have*	● Gratitude wall to provide a dedicated space for students to express mahalo ● Peer and Teaching appreciation sessions ● Expressing mahalo through gift-giving and art ● Gratitude journals ● Service learning ● Mahalo letters ● Reflecting on finding gratitude in all things
E kūlia i ka nuʻu e mau ke ea o ka ʻāina i ka pono *Strive for the summit to perpetuate the life of the land in righteousness.*	● Inspiration boards ● Dream boards ● Tracking progress charts ● Student showcases ● Expressing and practicing best practices ● Goal setting and celebrations ● Hana Noʻeau ● Growth mindset culture ● Differentiated instructions ● Feedback looks like ongoing constructive feedback
Ua mau ke ea o ka ʻāina i ka pono *The life of the land will perpetuate in righteousness*	● Sustainable practices and recycling ● ʻĀina-based learning ● Cultural exchanges and learning circles ● Community-focused engagement and projects ● Interdisciplinary lessons connecting stewardship to subject matter ● Mālama ʻĀina days ● Kānaka ʻŌiwi celebrations ● Lāhui mindset projects

In addition to serving as guidelines for safe learning environments, the Kauhale values can stand alone as classroom rules. The Kauhale values model best practices for both designing safe, educational environments and classroom values to encourage students to learn and practice Hawaiian cultural values.

Cultural values grounded in reflection create guidelines for safe learning environments and frameworks to guide instruction. The hana noʻeau methodology steps fit well within the constructs of a lesson plan or curriculum unit as they help teachers design lesson plans as if they are preparing for and teaching art. The following table is implemented into a lesson plan template and integrates the steps of hana noʻeau methodology as a reflective framework for the curriculum. (see Appendix C for a sample lesson plan)

Table 12

Hana Noʻeau Lesson Plan Template

Hoʻolauna
- This stage serves to introduce the lesson and general ideas. This stage is exploratory for the student and teacher to build a foundation of shared understanding and expectations.   - Hoʻolauna, build pilina, gauge initial understandings of subject and themes.   - What do the students hope to learn? What do the teachers hope to learn?   - How will you inspire learning and invite curiosity?   - The objectives are the lesson are announced here.
Hoʻomākaukau
- Stage 1 serves as a way for the teacher to prepare and be organized for the lesson.   - Reach out to community partners.   - Prepare materials for lesson.   - Arrange huakaʻi.   - Consider the preparation for spiritual well-being and grounding. This includes classroom practices such as protocol, oli, mele, etc.
Mākaukau
Stage 2 serves to prepare students for success.

- Prepare students for expectations.
- Continue to build relationships.
- Activities that engage the students and prepare them for new activities and work ahead.
- This stage engages students to have the background knowledge necessary to do the activities/lessons.

Hana

- This stage is where all the activities and work are put in to meet the goals of the lesson plan.
- This stage includes activities, assessments, huakaʻi, and all tasks necessary to achieve the objectives of the lesson.
- If necessary, return to hoʻomākaukau and mākaukau stages to prepare and engage students.
- Hana includes the active engagement of students and teachers, learning together to achieve success.
- This stage should be organized by activities, listing all functions, expectations, worksheets, and assessments.

Noʻeau

- This stage is shared with others (peers, ʻohana, school, community).
- This stage includes opportunities to share work with others and showcase findings.
- This can be in the form of a hōʻike, gallery, presentation, newsletter notice, or other ways to share knowledge gains with others.

The lesson plan framework consists of each of the five stages of the hana noʻeau process. Hoʻolauna serves to introduce the lesson, where both teacher and students establish a shared understanding of the lesson. Hoʻomākaukau involves teacher preparation for the lesson. Mākaukau involves preparing the student for the work ahead. Hana is the implementation stage where all planned activities and assessments are carried out to achieve the learning objectives. Finally, Noʻeau involves sharing the findings and accomplishments (big and small) of the student with a broader audience.

The research insights of Kahoʻiwai pedagogies, ʻāina-centered education, Kauhale values, and hana noʻeau methodology lend themselves to research and education recommendations. Future research should focus on longitudinal studies of the Kauhale values,

quantitative analyses of the impact of ʻāina on student achievement, and the role of self-care through hana noʻeau in supporting Indigenous researchers. Educational recommendations emphasize the development of ʻāina-centered frameworks, curricula, and teaching methodologies that incorporate Hawaiian cultural values, student engagement, and character development. These recommendations create culturally responsive and holistic learning environments that strengthen the pilina to ʻāina and our existence as the Hawaiian Nation.

7.5 Pīpī Holo Kaʻao

As the thesis draws to a close, this research journey has just begun and has broader implications to inspire future research and work. This moʻolelo of research has reached its conclusion, but there are numerous nuances, avenues, pathways, tangents, and branches to expand upon the research findings. This journey proves the integration of Kauhale values and ʻāina-centered pedagogies in Kahoʻiwai fosters character development and strengthens the pilina between kānaka, lāhui, and ʻāina. Like a Kahoʻiwai student journey, this research journey has been grounded in ʻike kūpuna, hana noʻeau, and pilina. The research indicates that Kahoʻiwai has created a framework for nurturing resilient, culturally rooted learners equipped to take on the kuleana of enriching the waters that nourish our keiki through education. This story of education, cultural perpetuation, and connection to ʻāina hopes to inspire and empower future Indigenous educators to strive for the highest summits, to kūlia, and to continue designing opportunities for students to grow and achieve in future generations. Pīpī holo kaʻao.

Glossary

The ʻōlelo Hawaiʻi terms in this glossary include simplified definitions found on https://wehewehe.org, a combined Hawaiian dictionary resource provided by Ulukau, an online Hawaiian research repository. This glossary may also include my understanding and use of the words. Words are organized in alphabetical order.

A

ahupuaʻa	land division usually extends from the mountain to sea
akua	god, gods, spirit, ghost, idol, divine, supernatural, godly
alakaʻi	leader, guide, director, teacher, guide
alo	face
aloha	love, affection, compassion, the sharing and exchanging of breath, grace, salutations, lover
alulike	working together, coming together

E

H

haʻi	say, tell, mention, state, declare, confess
hana	job, labor, perform, practice, process, to do
hana noʻeau	arts and crafts, the making of art
haku	create, compose, invent, braid
haku mele	creating chants, songs, verses
haumana	student
haumāna	students, plural
hīpuʻu	knot, bond, fastening, to tie a knot
holomua	continue, persevere

honua	land, earth, world, background, foundation, fundamentals
hou	new, recent, again, fresh
hōʻailona	sign, symbol, representation, mark, badge, omen, target
hoʻāla	to waken, rise up
hoʻolono	to listen
hoʻopono	to have morality, to be excellent, to express well-being and righteousness
hōʻike	presentation, celebration, exhibit, to show
hoʻolauna	introductory, introduction, to become familiar
hoʻomākaukau	to prepare, get ready, organize
huli	the stem of the kalo prepared to be replanted

I

K

kahakaha	stripes
kahiko	ancient, old, olden
kahoʻiwai	the return of the water
kākou	we (inclusive, three or more people)
kaleʻa	joy, enlightenment, happiness
kalo	taro
kama	student, child, young one
kanaka	person, human being, individual, mankind
kāhea	call, summon, call to action
kākua	to bind or fasten
kānaka	tribe, people, plural for kanaka

kapa	tapa, bark cloth
kāpala	stamp, the design or press of a stamp
kauhale	homestead, village, settlement
keiki	child, small
kele	peel, skin, clean the skin off the kalo root
kilo	to observe
ki'i	picture, fetch, get, capture, grab
kīhei	cape, cloak, or covering
kinolau	representation, spiritual form, environmental forms of god(s)
kōkua	to help, support, share, aid
kuleana	responsibility, responsibilities
kumu	teacher, foundation, source, reason, origin, model
kupuna	ancestor, elder, grandparent
kūlia	strive, rise up
kūpuna	plural of ancestors, elders, grandparents
L	
lāhui	tribe, people, nation
lauhala	leaf of the pandanus plant, used for weaving
laulima	many hands working together, cooperation, joint action, community
lawai'a	fishing, fisherman
lei	garland, flowers, wearable foliage
leo	voice
loko i'a	fishpond

loʻi	planting area, particularly as it relates to terraces, plots of land for kalo
lōkahi	unity, unison, harmony, agreement
lupe	kite
lūʻau	can refer to young taro tops or a feast of food/party
lei	garlands, necklaces, braided, weaved or strung together
M	
mahalo	thankful, thankfulness, gratitude
makai	towards the ocean, oceanside, lowlands
mākaukau	prepared, ready to begin
makawalu	numerous, many, multiple, to vet through and collect ideas, any and all connections, avenues, and relationships
mākua	parent, elder, caregiver
mākuahine	mother
mālama	to care for or take care of
mana	power, energy, authority
mauka	towards the mountain, mountainside, uplands
māʻona	satisfied, full after eating, eating ones fill
mele	music, song, chant, melody
moku	section of land
mokuna	chapter
moʻo	story, succession, genealogy, lineage
moʻokiʻi	lineage story told through imagery, photostory, photovoice, photo novella
moʻokūʻauhau	genealogy, lineage

mo'olelo	story, tale, lineage of shared knowledge, history
mu'umu'u	dress
N	
nalu	surf, ride the wave, go with the flow
nēnē	Hawaiian goose
nī'au	midrib of coconut leaf
no'eau	art, expert, skill, talent
nūpepa	newspaper
O	
ola	live, let live, life, health
oli	chant
P	
pae'āina	group of islands, statewide, islands as a collective
pala'ie	Ball and loop toy made of coconut midribs and husk fibers
paukū	paragraph, section, verse
pa'i'ai	smooth pounded taro root, the stage before water is added to make poi
pehea	how? What? How about it?
piko	center, umbilical cord
piko'ā	sexual organs, center where next generations come from
piko'ī	fontanel, the soft spot on a newborn's head, center that connects us to past
piko'ō	umbilical cord, center that connects us to current generation
pilina	connection, relationship
pono	righteousness, the most reciprocal and harmonious way of living

poʻe	people
pōhaku	stone, rock
pōhaku kuʻi ʻai	stone used for pounding food, particularly taro to make paʻiʻai.
pule	prayer
pulu niu	coconut fibers

U

W

wahipana	storied, important places, places where stories are told
waiwai	richness, valuable, importance
wao	realm
wau	self, myself, me
waʻa	canoe

ʻ

ʻai	food, eat, eating
ʻāina	land, earth, literally meaning "place" where eating/food occurs
ʻauamo	carry burdens, absorb
ʻaumākua	ancestors, family gods (plural, collective)
ʻauwai	ditch, canal, waterway within a farming system
ʻekahi	one
ʻelua	two
ʻekolu	three
ʻehā	four
ʻelima	five

ʻeono	six
ʻehiku	seven
ʻike	to see, know, feel, great, recognize, perceive, experience, and understand, to show and make known, display, tell, exhibit, explain, discover, witness, knowledge
ʻiwikuamoʻo	backbone, spine, family, bones that bridge story
ʻoe	you, thou
ʻohana	family, kinship
ʻohe	bamboo
ʻoki	to cut, sever, snip, trim
ʻōlelo	language, to speak, words, statements, terms, say, quote, converse, verbal
ʻōiwi	native

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Appendix A

Moʻokiʻi Data Values and Pictures

Figure A1. Moʻokiʻi aloha

Figure A2. Moʻokiʻi Lōkahi

Figure A3. Moʻokiʻi kuleana

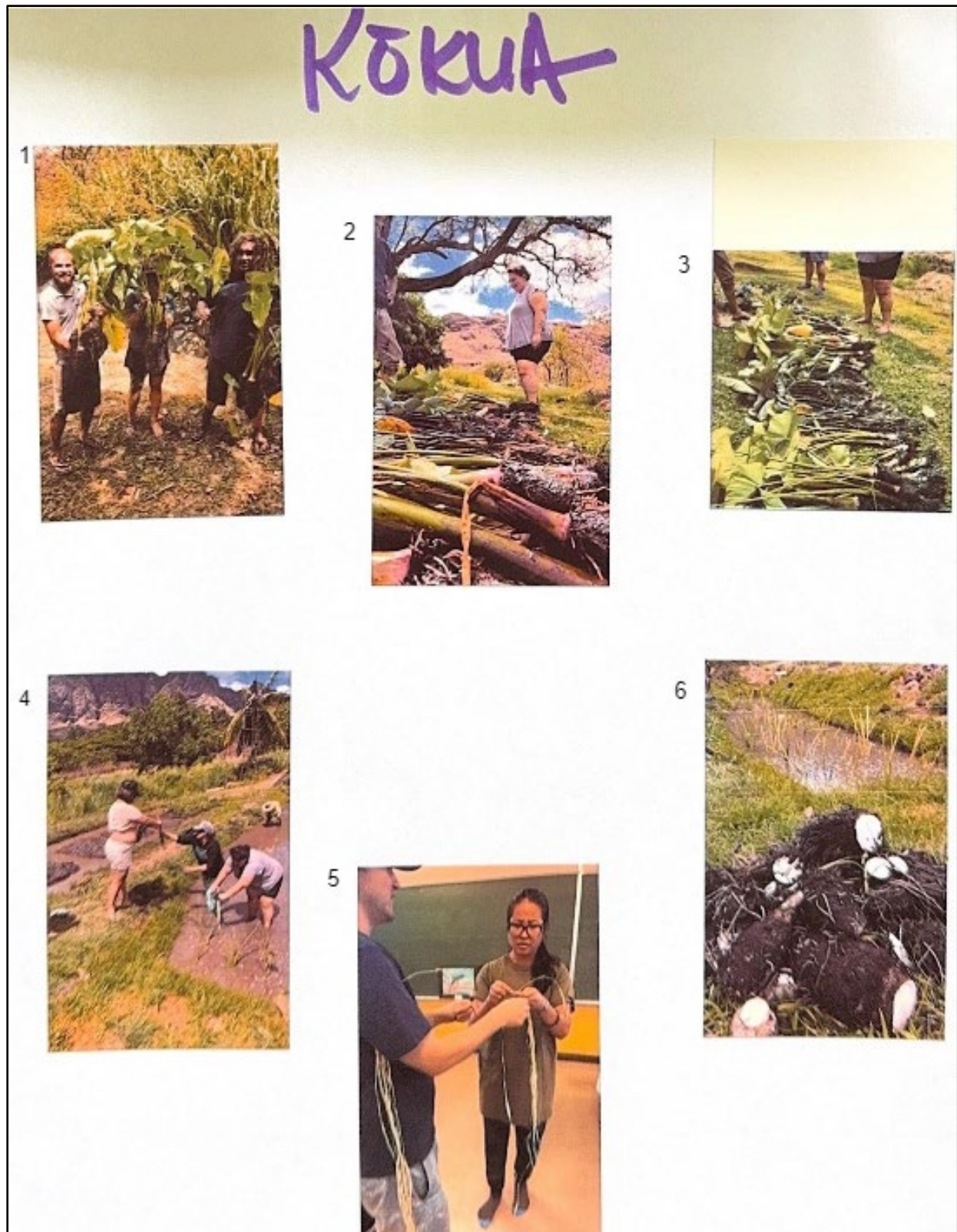**Figure A4. Moʻokiʻi kōkua**

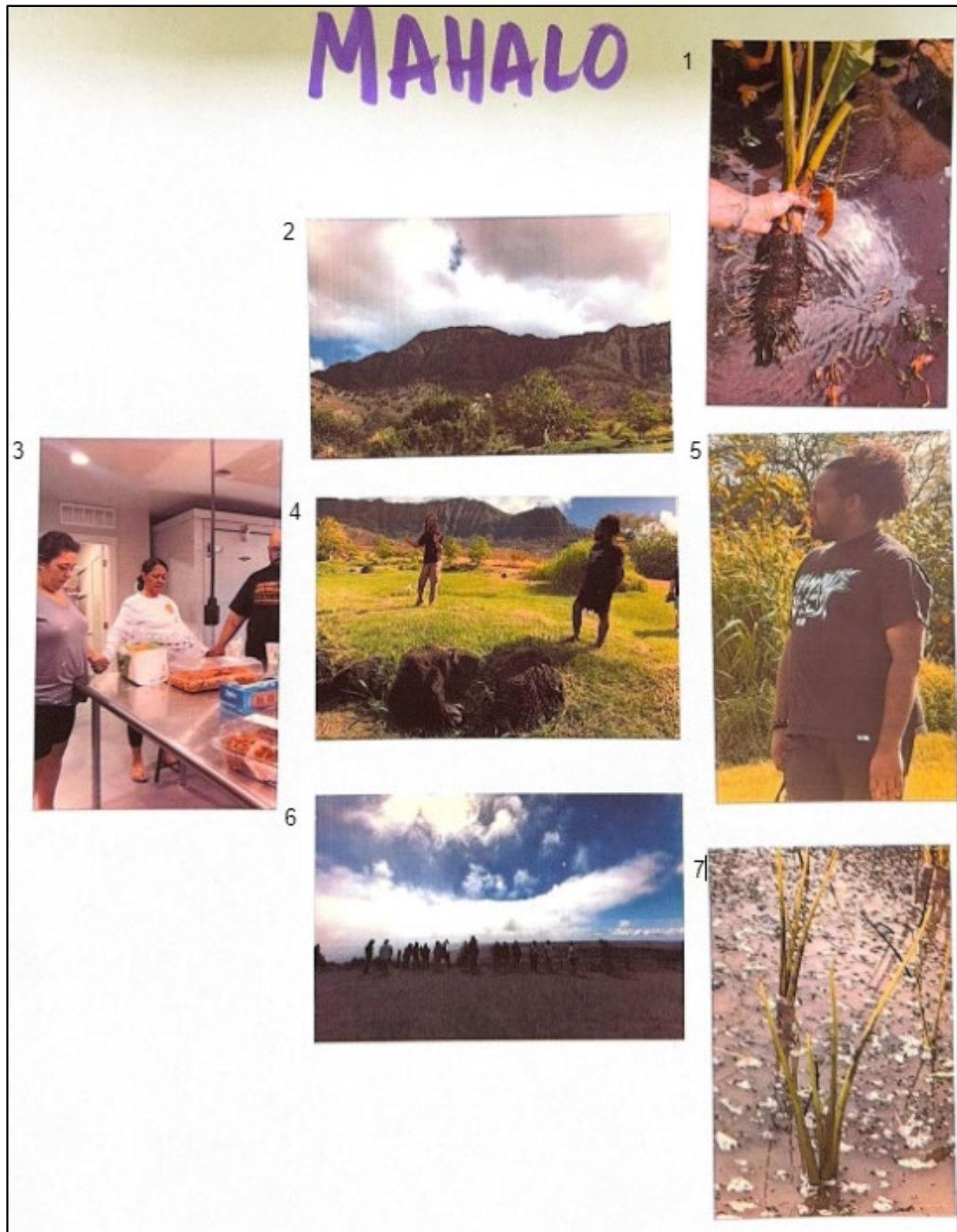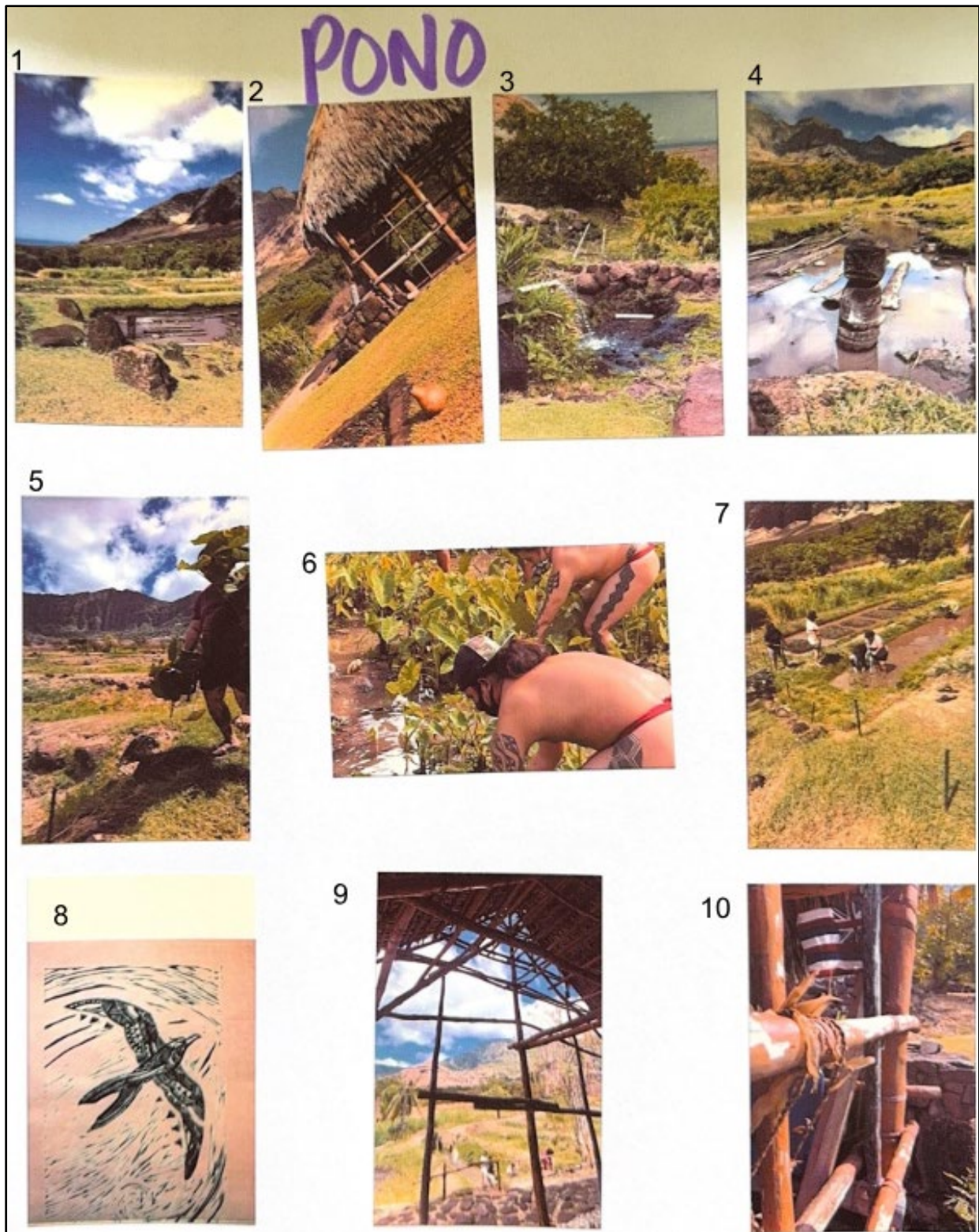**Figure A5. Moʻokiʻi mahalo**

Figure A6. Moʻokiʻi kūlia

Figure A7. Moʻokiʻi pono

Updated Kauhale Values Rubric

Kauhale Values Rubric

Kaho'iwai

Inoa _____

TERM GOAL: _____

KAUHALE PRINCIPLES	UA OLA! Excellent	KE OLA NEI! Acceptable	UA HO'ĀLA! In Progress
ALOHA KEKAHI I KEKAHI Love one another. Kaona– Respect for all of our relations; cultivate relationships; consideration of how your actions affect everyone, including those you don't know; expansion of life affirming tractions and ways of knowing.	Fully integrates Hawaiian social expectations, social mobility. Lives positive social relationship. Reciprocation is natural.	Attends to social expectations, makes students comfortable. Demonstrates behaviors that support learning and reinforces Hawaiian epistemology.	Developing cultural practices, attempts to integrate social expectations into teaching, mo'olelo, and traditions in teaching.
E APO LŌKAHI AKU ME KA NA'AU I PIHA ME KE ALOHA Embrace in harmony with a heart full of love. Kaona– Making deliberate choices to unite and work together in harmony. Developing a shared purpose and goals to transcend diversity.	Demonstrates proactive effort to unite and engage others in harmony. Fosters a positive and inclusive environment, active pursues shared goals.	Participates in proactive efforts. Generally approahces others with kindness and unity. Contributes to the development of shared goals.	Struggles to engage in collaborative efforts. Displays limited considerations towards others. Has difficulty contributing to the shared goals of others.
MĀLAMA I KOU KULEANA Take care of your responsibility. Kaona– Taking care of kuleana at the individual, familial, community, nation/world level; mālama 'āina, as in actively taking care of the living systems that sustain us. kuleana to transform systems at the appropriate time in an appropriate manner.	Seeks and accepts kuleana at all levels. Integrates sustainability into daily practice.	Accepts and integrates kuleana at various levels. Contributes to sustainability.	Accepts kuleana as directed. Articulates sustainability as a Hawaiian value.
KŌKUA AKU, KŌKUA MAI, PĒLĀ IHOLA KA NOHONA HAWAI'I Give and receive help, that is the way of family. Kaona– Actively looking for ways to help one another, and allowing yourself to be helped; interconnectedness of all, community empowerment through collaboration	Gives and receives help without question. Demonstrates the notion of community, working for a greater good.	Assist others as required. Seeks and accepts help. Collaborates with others.	Helsp when asked. Assist as a last resport. Works in a collective manner when directed.

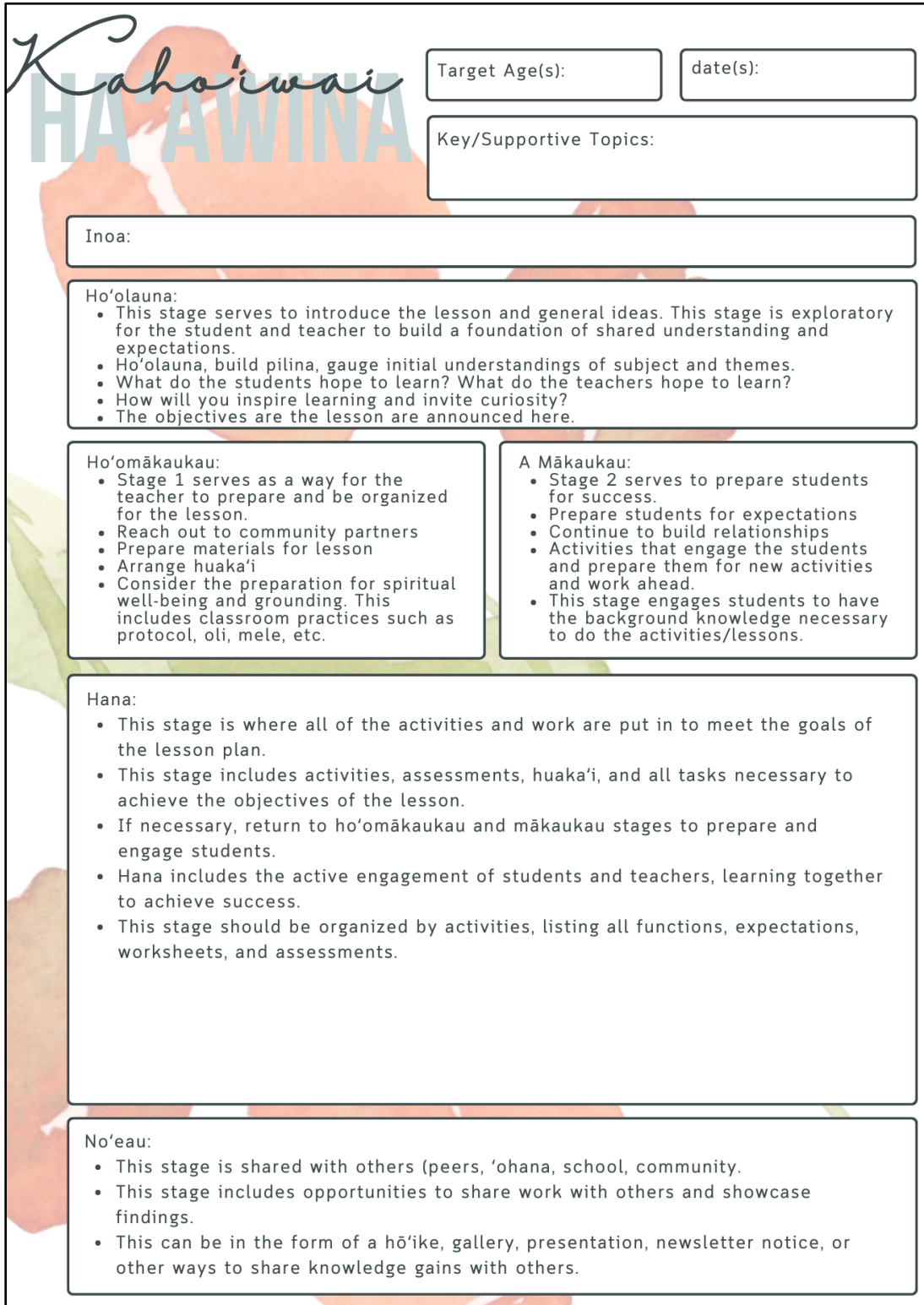| KAUHALE PRINCIPLES	UA OLA! Excellent	KE OLA NEI! Acceptable	UA HOʻĀLA! In Progress
MAHALO I KA MEA LOAʻA Be thankful for what we have. Perpetuation of life-sustaining practices and ancestral knowledge that has been passed down; cultural efficacy; use of ʻōlelo Hawaiʻi.	Reciprocates mahalo to the Hawaiian community, perpetuates Hawaiian knowledges and language.	Shows appreciation for akua's gifts including ʻāina. Incorporates ʻōlelo noʻeau and ʻōlelo Hawaiʻi in activities.	Understands mahalo but has trouble showing it, attempts to use ʻōlelo noʻeau and ʻōlelo Hawaiʻi.
KŪLIA I KA NUʻU, E MAU KE EA O KA ʻĀINA I KA PONO Strive for the summit, so the life of the land is perpetuated in righteousness. Recognize strength and development through the learning journey; ethics of seeking excellence; learning through the process of exchanging knowledge; being flexible	Places teaching and learning as an essential quality. Accepts change as an everyday event. Demonstrates excellence.	Works with quality. Flexible and adaptable to situations as they arise. Accepts teaching and learning in varous forms.	FDemonstrates that quality is important. Flexibility requires effort. Takes PD when directed.
UA MAU KE EA O KA ʻĀINA I KA PONO The life of the land is perpetuated in righteousness. Show respect and love in all aspects of wellness. Seek to restore ea, including self-determination in education, live pono, practice cultural traditions, follow protocols, and embody values.	Acts with aloha. Embeds Hawaiian practices and makes relationship to other cultures. ʻĀina is embedded throughout.	values and demonstrates Hawaiian ways, practices, and traditions. Develops practices supported by values. Connections to ʻāina are evident.	Understands colonial practices as contra-indicators of Hawaiian values. Connections to ʻāina limited.

Student Name: _____

Date: _____

Term Goal:
....
....
....

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Appendix C

Kahoʻiwai Lesson Plan Template: Includes the stages of Hana Noʻeau

Kahoʻiwai
HA AWINA

Target Age(s):

date(s):

Key/Supportive Topics:

Inoa:

Hoʻolauna:
- This stage serves to introduce the lesson and general ideas. This stage is exploratory for the student and teacher to build a foundation of shared understanding and expectations.
- Hoʻolauna, build pilina, gauge initial understandings of subject and themes.
- What do the students hope to learn? What do the teachers hope to learn?
- How will you inspire learning and invite curiosity?
- The objectives are the lesson are announced here.

Hoʻomākaukau:
- Stage 1 serves as a way for the teacher to prepare and be organized for the lesson.
- Reach out to community partners
- Prepare materials for lesson
- Arrange huakaʻi
- Consider the preparation for spiritual well-being and grounding. This includes classroom practices such as protocol, oli, mele, etc.

A Mākaukau:
- Stage 2 serves to prepare students for success.
- Prepare students for expectations
- Continue to build relationships
- Activities that engage the students and prepare them for new activities and work ahead.
- This stage engages students to have the background knowledge necessary to do the activities/lessons.

Hana:
- This stage is where all of the activities and work are put in to meet the goals of the lesson plan.
- This stage includes activities, assessments, huakaʻi, and all tasks necessary to achieve the objectives of the lesson.
- If necessary, return to hoʻomākaukau and mākaukau stages to prepare and engage students.
- Hana includes the active engagement of students and teachers, learning together to achieve success.
- This stage should be organized by activities, listing all functions, expectations, worksheets, and assessments.

Noʻeau:
- This stage is shared with others (peers, ʻohana, school, community.
- This stage includes opportunities to share work with others and showcase findings.
- This can be in the form of a hōʻike, gallery, presentation, newsletter notice, or other ways to share knowledge gains with others.

Kaho'iwai

HA AWINA

Target Age(s):

date(s):

Key/Supportive Topics:

Inoa:

Ho'olauna:

Ho'omākaukau:

A Mākaukau:

Hana:

No'eau:

Appendix D

Ethics Letter

09.07.2023

Noekeonaona Kirby
19-4207 Alanui Akakani Road
Volcano
Hilo

Tēnā koe i roto i ngā tini āhuatanga o te wā,

The Ethics Research Committee Chairperson has reviewed your response to the Ethics Committee feedback. We are pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wishes you well with your research.

Please ensure that you keep a copy of this letter on file and include the Ethics committee document reference

number: **EC2023.18** on any correspondence relating to your research.

This includes documents for your participants or other parties. Please also enclose this letter of approval in the back of your completed thesis as an appendix.

If you have any queries regarding the outcome of your ethics application, please contact us on our freephone number 0508926264 or via e-mail ethics@wananga.ac.nz.

Nāku noa, nā

Kahukura Epiha

Ethics Research Committee Secretary

Phone: 0508 92 62 64