Re-envisioning Native Hawaiian Student Success: Part One

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• Aloha!
• Mahalo!
• O ke kāhua ma mua [ma hope ke kūkulu] (ʻŌN, 2459)
• Kū ka lau lama (ʻŌN, 1889)
• How have we come to think about Native Hawaiians, education, and student success?
“The origin of thought, even before sound beings to shape language, is found in intention. Intention is the portal to right action, it inspires motivation, movement, and why we understand anything. We must first watch our intention, then prepare, then set out into excellence.”
(Meyer, 2003/2010)

O ke kāhua ma mua [ma hope ke kūkulu] ('ŌN, 2459)
• How does our past connect us to our present and future?
• What is, is NOT what has to be.
• What do we think constitutes “success” for our Native Hawaiian people?
• Why do we think this?
• “Hawaiian survivance” [Vizenor, survival + resistance] (Goodyear-Kaʻōpua, 2013)

Kū ka lau i lama (ʻŌN,1889)
In 1893, our people also understood themselves to be Hawaiian, not American. I want us to consider the very interesting notion that we Hawaiians were better off in 1893 than in 1993…

(Osorio, 2006, p. 21)
“In Hawai‘i, public schools did not always function as part of a settler state system... Kanaka Maoli are among the few aboriginal nations living under U.S. empire who built a national school system under the laws a Native-led government in the nineteenth century.”

(Goodyear-Kaʻōpua, 2013)
Education as a “self-modernizing project”
What did public schools look like during the first part of the Kingdom of Hawai‘i?

- **1832** – 53,000 pupils in 900 schools [Kamehameha III, Kauikeaouli]
  - The vast majority of kumu were Hawaiian
- **1834** – The first Hawaiian language newspaper published
- **1837** – 2,000 pupils
  - Hawaiians learned what they wanted to and left!
- **1840** – First constitution of Hawai‘i by Kauikeaouli (Kamehameha III) included the codification and institutionalization of public schooling
- **1840** – Chief Children’s School established (now Royal School in Honolulu)
- **1841** – Davida Malo appointed as the first head of public schools and appoints Kānaka superintendents to supervise schools on five islands
- **1842** – Elementary-level education in reading, writing, geography, and arithmetic was required for anyone to be married or hold high office
HE MEA IA E HOOLAHAIKE. A HE MEA HOI E PONO AI KE KULANUI.

"I nanaipo ka uhane, aole ia he maikai." ............NA SOLOMONA

Makahiki 1. LAHAINALUNA, MAUI, DEKEMABA 17, 1834. Helu 23.

Ike no ka ilio i ke ano o ka lole a na kanaka e komo ai. Ina i aiona ka ilio pela, malama maikai ao ia i ka malihini i hele mai me ka lole maikai a me ka hana maikai, aole nahu aku ia ia. Aka, ina hele ke kanaka ino, me ka lole ino, kiai no ka ilio ma ka puka o ka pa, aole hookomo ia ia iloko o ka pa.

Ma na wahi a pau loa, he makamaka, a he hoano ho ka ilio, no ke kanaka. Aole ia e makemake e noho ma kahi e, me ke kanaka no e noho ai. Nolaila, noho no ia ma na aina a pau i nohoia e kanaka, ma na aina anu a ma na aina wela.

Ua like na helehele no o ka ilio maoli, me ko ka iliohae; aka, ma ka hana ana, ua like ole loa.

He huhu ka iliohae, a hiihiu loa, aka, o ka ilio, ua lokomaikai, a ua hoolohe. He oiaio, hookamanie ole kona aloha, aka, o ka iliohae, ina lokomaikai oia i kekahi haalele hala ole oia. O ka ilio maoli, ina i ao pono ia a pono, he waiwai loa ia; aka,
Hoku o ka Pakipika
Mooolelo no Kawelo.

O Maihuna ke laue, o Maiakala o ke wahine, e noho ona laua ma Hanamau i nui o Kauai. Hapai o ke o Maiakala o ke keiki a hanau mai i ke keiki kane, hapai aia lau laua i ke iina o ia laua makaahiole mau o Kawelo. Hapai kane o Hanamau ina ia, iia la, iia lau, ke iina o ia hanau mai ia o Hanamau, a hanau mai ia o Kawelo, a hanau mai ia o Kauai, a hanau mai ia o Hanamau. Hapai kane o Hanamau, a hanau mai ia o Hanamau, a hanau mai ia o Hanamau. Hapai kane o Hanamau, a hanau mai ia o Hanamau, a hanau mai ia o Hanamau.
What did public schools look like during the second half of the 19th century?

- 1870s-1880s – Charles Reed Bishop serves as the president of the board of education, shortly after Chief Mataio Kekūanāoʻa passes in 1868 [Lunalilo followed by Kalākaua]

- Schools are increasingly becoming part of contested terrain between non-Native business interests and Native leadership – “sorting and segregating” groups for plantation society (Okihiro, 2009)

- Bishop advocates for increasing the number of English-medium schools; prioritizes industrial education over literacy, especially for Native Hawaiians
The rising generation [of Hawaiians] are not as industrious as their ancestors were; that they – and especially those educated in the high schools and in the English language – have wrong ideas about labor; in short, are lazy and idle, and have much more of pride and conceit than is good for them.

--Charles Reed Bishop,
President of the Board of Education (1870s-1880s)
(as cited in Goodyear-Kaʻōpua, 2013, p.20)
Mataio Kekūanāoʻa, President of the Board of Education (1860-1868)
What happens to the Kingdom of Hawaiʻi at the turn of the 19th century?

- 1874 – Kalākaua beats Queen Emma in a highly controversial election; Treaty of Reciprocity with the U.S.
- 1887 – Bayonet Constitution
- 1891 – Death of Kalākaua; Liliʻuokalani successor
- 1893 – Illegal overthrow of the Kingdom of Hawaiʻi by the Committee of Safety supported by U.S. Minister to Hawaiʻi, John L. Stevens [Liliʻuokalani]
- 1896 – Formal ban of Hawaiian language medium education
- 1898 – Illegal annexation of the Kingdom of Hawaiʻi to the U.S.
They tell us all kinds of things, but what do we think of ourselves?

What do we think of ourselves?
How have we come to think about Native Hawaiians, education, and student success?

What does Native Hawaiian educational success mean for our lāhui?


