

clee1 - Lina

From: mailinglist@capitol.hawaii.gov
Sent: Tuesday, March 20, 2012 5:30 PM
To: HAWtestimony
Cc: malati8@hotmail.com
Subject: Testimony for SB3016 on 3/21/2012 10:45:00 AM

LATE TESTIMONY

Testimony for HAW 3/21/2012 10:45:00 AM SB3016

Conference room: 329
Testifier position: Support
Testifier will be present: No
Submitted by: Alexa von Alemann
Organization: Individual
E-mail: malati8@hotmail.com
Submitted on: 3/20/2012

Comments:

I support ho'oponopono program for presently incarcerated members of our community. It is a Hawaiian tradition to rehabilitate offenders in their own community under guidance of respected elders. Work and spiritual assistance go hand in hand to achieve healing on both sides - the perpetrator as well as victim of the crime. State land should be set aside for this and used to benefit us all. Thank you.
Alexa von Alemann, Kea'au, Hawaii (the Big Island).

clee1 - Lina

From: Cory (Martha) Harden [mh@interpac.net]
Sent: Tuesday, March 20, 2012 10:16 PM
To: HAWtestimony
Subject: support SB 3016 SD2, HD1 - PU'UHONUA

LATE TESTIMONY

Dear Legislators, please support a Pu'uhonua as a way to get offenders back on track.
Mahalo,
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TESTIMONY ON SB 3016, HD 1 RELATING TO PUBLIC SAFETY
BEFORE THE HOUSE COMMITTEE ON HAWAIIAN AFFAIRS

LATE TESTIMONY

March 21, 2012

10:45 am

Conference Rm. 329

Aloha Chair Hanohano, Vice-Chair Lee, and members of the House Committee on Hawaiian Affairs. **My name is Stephen Morse, and I am here today to strongly support SB 3016, HD 1** wearing two hats, one as the Executive Director of Blueprint for Change (BFC), and the other as the President and board member of a relatively new non-profit organization called, "Hawaii Prison News."

Members, for the record, BFC is the fiscal, technical, and administrative support entity for five Neighborhood Place centers statewide that provide support and strengthening services to families at risk of child abuse and neglect under a POS contract with the Department of Human Services. Our Neighborhood Place programs are unique among CAN prevention programs for two reasons: (1) they are the only places where children and families at risk of child abuse and neglect can get services without a referral or appointment and by simply knocking on the door; and (2) because many of the children and families we serve are Native Hawaiian, the NP services are culturally congruent, and for the most part, non-clinical.

Sadly, one of the biggest risk factors for child neglect in the Native Hawaiian families we serve is that one or both parents are absent because of incarceration. If we are going to break the cycle of incarceration and prevent the generational neglect of children within these families, we need to successfully reintegrate incarcerated parents into society, and more importantly, with their families and children. The present system is not working for Native Hawaiians. It is a revolving door for far too many offenders and ex-offenders. It's time we turn to more traditional ways to rehabilitate our pa`ahao, ways to help them heal and find their productive selves.

I'm also here to support the bill on behalf of Hawaii Prison News, a program that was formed by Hawaii prisoners incarcerated at Saguaro Community Correctional Center in Eloy, Arizona, for the benefit of Hawaii prisoners everywhere. Several years ago when I was employed as the Lead Human Services Advocate for the Office of Hawaiian Affairs, pa`ahao from Saguaro corresponded with me, asking for OHA's help to advocate for Hawaiian programs at Saguaro, including the establishment of a pu`uhonua facility that was separate but part of Saguaro CCC.

In trying to broaden support for these programs, I was able to contact at least 40 representatives of local prison advocacy and ministry groups, all of whom advocated for prison reform and the implementation of Hawaiian programs for Native Hawaiian offenders. In May 2008, with OHA's support, we brought all of these prison advocates and ministers together for the first time in an `Aha. The testimony from these advocates, several of whom are in this room today, was powerful.

After I retired from OHA in late 2008, pa`ahao at Saguaro called and asked me to help develop Hawaii Prison News on the outside. We recently printed and are distributing Volume 1 of a Hawaii Prison News Newsletter. We are attempting to distribute this newsletter to all prisoners incarcerated in local correctional facilities and at Saguaro. We hope this newsletter will be one of several new programs developed by HPN that will help successfully reintegrate Hawaii offenders and ex-offenders.

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In conclusion, and the point I'm trying to make in this testimony is that there is tremendous support for the idea of developing pu`uhonua for Native Hawaiian inmates within the community, and most importantly, among those who will be served within the pu`uhonua, the pa`ahao themselves. We strongly recommend that in preparing this plan, the Legislature require the Department of Public Safety to include prison advocacy groups such as the Community Alliance on Prisons and Ohana Ho`opakele as members of the planning committee. We all stand ready to work with the Legislature and executive branch of government to make the plan called for in SB 3016 a reality.

Aloha and Mahalo for allowing us the opportunity to testify this afternoon.

LATE TESTIMONY

KONA COMMUNITY-BASED EDUCATIONAL PROJECT (KCBEP)

June, 1974

Prepared By:

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STAFF:

Head Counselor: Lloyd Nekoba
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PREFACE

LATE TESTIMONY

This report, prepared by the behavioral consultant to the Kona Community-Based Educational Project (KCBEP) is an attempt to present an inclusive description of the project's first six months, its methods and philosophy, and its results. Because it is essentially an in-house report it should not be considered an "objective" evaluation such as might be conducted by an independent agency. Objective information and data are presented, but even more important for the present purposes are the viewpoints and subjective reactions of the staff, being community residents themselves, to the first six months of this continuing effort. Much of the analysis conducted here represents the consultant's efforts to integrate these reactions obtained through interviews, rating forms, and extensive contact in the actual conduct of the project. This project is unique in several ways. Primarily, it is a living manifestation of the ideas and educational philosophy of a community. It is hoped that this report will convey a small portion of these ideas.

SUMMARY

LATE TESTIMONY

The Kona Community-Based Educational Project (KCBEP) was begun in December, 1973, to meet the needs of "alienated" students from the Kona District on the Big Island of Hawaii. Supported by the Kamehameha Schools Extension Education Division and the Department of Education's Comprehensive School Alienation Program (CSAP) as well as several other resource agencies, the KCBEP has served 16 students directly and many more students and community residents indirectly. Counselors from the community itself worked with the students, and a part-time teacher/tutor taught academic lessons. Physical location of the project was a counseling office at Konawaena High School called Hale o Ho'oponopono and a Bishop Estate lot at Honaunau Bay near the City of Refuge National Historical Park. At the latter site the students have cleared the land and begun construction of a Hawaiian halau aided by their counselors and community experts.

The stated goals of the project were: 1.) to increase the attendance and performance of alienated students by reducing the cultural distance between community and school, and 2.) to build a positive self-image for these students by enabling them to demonstrate and utilize naturally developed skills and interests. Clearing the land and building the halau, going surfing and fishing together, learning culturally complementary modern skills such as SCUBA diving, and artistic expression through forms like slack-key guitar provided motivational components as well as avenues for learning. These and the other activities of the project fit culturally relevant learning strategies (which are not characteristic of any simple or single western model of education). A key element of this approach

was that the initiators of the project were not scientists or professional educators, but community residents. Lessons covered the basic high school subject areas of math, English, and social studies. Because each student was at a different level of skill in these areas, some having been out of school for several years, a special system of weekly assignments was arranged. Each student worked out with his counselor and teacher his assignments for each week in a mutual and signed "agreement." At the outset each student agreed to carry out so many "agreements" in exchange for which he would graduate, advance one grade level, or receive so many credits. Thus each student was moving at the necessary pace to achieve his agreed-upon goal.

Considering first the goal of improving attendance, five of the original 16 students were out of school altogether during the baseline period before the project began. Two of these dropped out again after one school quarter. The average attendance figures for the rest jumped from below 50% during baseline to over 80% for the project duration. Students who filled out project rating forms gave uniformly high ratings and indicated that they wished to continue their participation. The two students who did drop out did so for geographic (distance to school) and family reasons, and there were a large number of other students waiting to take their places.

In terms of performance, the agreement system enabled six of seven possible seniors to graduate. Only one of these was given a ~~high probability of graduating when the project began.~~ A series of standardized achievement tests were administered to the students in January (pre-test) and May (post-test) by a consultant, Ms. Rae Hanson. Noting in her report the small number of subjects and the relatively

brief period between testings as cautions against generalization, she presented averages showing gains on all tests used for the group. Individual gains varied, of course, but the group as a whole was found to have advanced in academic skills.

There was a great deal of agreement among staff members that the goal area in which the students had made the most progress was in self-image. Indicators of this progress included better dress and grooming, more positive self and group references, more outgoing behaviors, and more instances of taking responsibility. One student, for instance, who had been the most sullen, self-effacing, and quiet when the project began surprised the staff by requesting to be the group spokesman in a meeting with the Bishop Estate Board of Trustees, then speaking at the meeting most effectively.

It is felt that the KCBEP accomplished its goals within the limits of its six months of operation. The strongest feature was the motivating power of working on projects which have relevance both in content and conduct to youths of Hawaiian cultural background. The area which needs improvement in the future is the delivery of needed academic skills. This improvement can be made by taking the following steps: 1.) hire at least one full-time teacher/tutor rather than keep this position at part-time; 2.) obtain more educational materials which could be arranged in individualized "packets" such that certain students could use the same materials at the same time rather than serially; and 3.) ~~further refine the technique of involving required skills in~~ the solution of problems faced in project activities. It was noted that the staff was successful in recording instances of demonstrated "non-standard" skills among the students. These included speaking

or understanding Hawaiian and Japanese language, playing chess, skill at music, hunting, and so on. In the future these might provide a foundation for an alternative diploma or independent certification of life skills.

Analysis of overall project patterns showed that there was in operation what might be called a Hawaiian system of learning. Elements of this system include the use of ho'oponopono sessions to alleviate interpersonal conflict, person-to-person and self-paced learning, and effective use of group structure. It should be mentioned that the students proved very proficient at a new, non-literary mode of communication, videotape recording. Thus, a visual/oral library of project activities is developing. It is recommended that this medium, which is much closer to traditional Hawaiian forms of learning, be further explored as an educational tool.

ademic and vocational achievement. These are the students who have been identified as "alienated." The theory behind the KCBEP concept is that meaningful pathways away from alienation cannot be imposed from outside, but must be generated from within the community and by the students themselves as a part of their community. The KCBEP is thus aimed at the need for the student to recognize and capitalize on his own skills and contributions, the need to feel valuable. The particular needs of Kona are evidenced by the fact that the KCBEP represents time, thought, and commitment by residents of Kona for the students of their community.

Previously, the only program aimed at the alienated student was the counseling program on campus. The mere fact that the location was at the campus meant that non-attenders could not be reached, that valuable community resources could not be brought to bear, and that the schism between school and the "real world" was exacerbated. The only alternative for the student who found the educational system irrelevant was to return to the security of the natural environment and family. It is clear that the community cannot reap the benefits of education if the successful students all move away to pursue further achievement while the less successful students remain. It was seen as necessary for the community to act in its own behalf as well as the students'.

GOALS

In order to meet the needs of the alienated students in Kona, the KCBEP has the following goals:

1.) To improve the students' attendance and performance at school by reducing the cultural distance between community and school.

2.) To build a positive self-image for the students by enabling them to demonstrate and utilize naturally developed skills and interests which are meaningful to their families and community.

The program is based on individualized curriculum arrangements between student and counselor. Thus the objectives for each student will be specific and measurable, but will vary as individual needs vary. For some students the objective may be increased attendance percentage over a specified period of time. For others it may be improvement of certain skills or grade level. The staff used the following guidelines in preparing activities and materials:

A. Provide each participant with measurable, meaningful, and attainable goals leading towards:

- academic advancement toward a diploma*
- employable skills
- culturally relevant skills which may be independently certifiable.

B. Identify and develop a reward system based on the interests and skills of the participants such that the use of the system within ~~KCBEP makes learning per se enjoyable and not aversive on simple~~ measurable indicators such as participation time.

* Academic advancement is based on credits earned for the successful completion of courses delineated by the Department of Education and approved by the school's administration.

C. Students' participation should produce tangible accomplishments in the form of created or constructed things, written or photographed records of activities, etc.; the project should grow as a validation of the students' contributions.

PROJECT APPROACH

The KCBEP is centered around individual interests within the Hawaiian learning system. These interests may run the gamut from canoe building to photography, from fishing to navigation. It is important that the interest areas be really meaningful to the participants. They function in a reward system that cannot be "faked." Each of the interest area activities serves as a vehicle for learning needed academic skills. There is a facility off campus where the students pursue their interests and where materials, work space, and tools as well as expertise in the areas are provided. The project site is located on a Bishop Estate lot near the City of Refuge National Historical Park at Honaunau Bay.

Many individuals in the Kona area have contributed their time and effort to the KCBEP. In some cases these are the oldtimers, who have lived in the area all their lives and are intimately familiar with cultural forms and techniques. In other cases the individuals are expert in certain skills which are shown directly to the students, skills such as woodcarving and the Hawaiian language. In some cases more modern skills are taught which are supportive of the Hawaiian lifestyle, skills such as SCUBA diving and surfboard construction and repair.

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The interest area which has been a focal point for the project is construction of a Hawaiian style halau, or meeting place. This is an open-sided structure made from ohia wood and other native materials. Mathematical techniques, the social functions of halaus in ancient Hawaii, reading books on Hawaiian houses, and other educational functions are exercised in facing the problems of actually building such a facility. In addition to constructing something authentically, the students have been videotaping their experiences. The purpose of this has been to provide an alternative medium of communication on an experimental basis, and to create materials which will illustrate the cultural context in which, for example, the Hawaiian halau was constructed.

The KCBEP, then, considers the best curriculum to be one which permits natural environmental experiences which foster learning. The most necessary "materials" are those persons, places, physical objects, and activities which form part of a student's natural environment. These things cannot be provided from outside. A key element in the provision of these necessities has been the community counselors. Four men who are community residents, not professional educators, and who are devoted to the future of Hawaiian youth, served on a part-time basis as counselors to the "alienated" students. Because in some cases they had shared similar experiences as students, they had what many professional men do not have, credibility. They were the initiators of the program and worked daily with the students.

Academically, the individualized course of study was based on fulfilling weekly "agreements." Each student's progress was measured

by how many weekly agreements, covering academic as well as non-academic behaviors, had been successfully completed. The student agreed at the outset to complete so many of these weekly agreements in return for which he would graduate, move up one grade, or receive so many credits. Each week the agreements for each student were arranged between student, counselor, and teacher. This arrangement enables the students who are farther behind to cover more ground in the same amount of time, while not penalizing the others. The success of this procedure in terms of the stated goals of the project is very dependent on the ability of the counselors and teachers to accurately assess the amount of work which can be accomplished by each student. Worksheets for this task were constructed by the behavioral consultant to the project, and examples may be found in Appendix I. The coordinator for all these activities was the head Outreach counselor at the school.

It was found that the optimum daily time period was 8am to 12 noon. Students were transported to the project site from the central counseling office, called Hale o Ho'oponopono via rented van. Classes were held on the lava rock, in the van, at Hale o Ho'oponopono, or wherever the staff felt the learning potential was present. It is anticipated that the halau will serve as an excellent class site when it is completed.

A complete listing of all the organizations and individuals who have helped in this project would be impossible. The following is a sampling and demonstrates the range of support engendered:

City of Refuge National Historical Park
Honokohau National Historical Park Study Commission
Law Enforcement Assistance Administration (LEAA)
Department of Social Services
Polynesian Voyaging Society
The Hawaiians
Kona Police Department

Third Circuit Family Court
Kona Hawaiian Civic Club
Liliuokalani Trust
UCLA Kona Project
Congress of Hawaiian People

The project has received funding for another academic year of operation beginning in September, 1974. This section has reviewed the structure and activities of the project during its first six months of operation. The next section will cover evaluative results of these first six months in terms of the pre-stated goals.

PART TWO: EVALUATION

ACADEMIC AND ACHIEVEMENT

I. Testing Program. Ms. Rae Hanson, a specialist in testing, conducted test sessions with the KCBEP students in January and in May, 1974. Some of the tests used were achievement tests to indicate pre- and post-project involvement performance (Peabody Individual Achievement Tests, Slossen Word Reading, Oral Reading, and Reading Comprehension). A short attitude survey was also given on a pre- and post- basis. Certain of the tests administered in January were "criterion-referenced" as opposed to "norm-referenced," allowing the staff of the project to make use of the findings in setting up individualized courses of study. The students' actual levels of performance could thus be built upon rather than simply compared with national standards. The full results of this testing program are contained in Appendix II. It is dangerous to make group generalizations on the basis of a small number of subjects and a brief time interval between testings, as pointed out in Ms. Hanson's report. It may be noted, however, that there were group average gains in all of the pre- and post-tests, and that many individual gains were of one grade level or more. Considering that the project has been in operation for a relatively short period of time, these results show that overall academic progress has been made. Weaknesses in the delivery of needed academic skills became apparent during the course of the project, however, and these will be discussed in the following sections.

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II. Agreement System. The purpose of the weekly agreement system was to enable each student to progress at the necessary pace academically to achieve his desired goal. The operation of the system is described above in Part One. The results of the system are to be found in the success of the students in achieving their goals. Six of the seven who could have graduated in June, 1974, did so. The one who did not will return in the Fall to complete his requirements. Charting a course to graduation for the older students was perhaps the most difficult task for the staff of the KCBEP. Each student had a different number of school credits, and each had a different set of developed skills, and the two did not always correlate. Only one student was given a high probability of graduating before the project began, but this student was behind some of the others in some skills.

Overall, the agreement system seemed to operate effectively to overcome these inequities. The initial agreement was negotiated between student, counselor, principal, teacher, and parents (See examples of forms in Appendix I). The goal of the older students in all cases was to graduate. One student who was lacking credits but did have the skills opted to take the GED equivalency exams and passed. The younger students in the project had as their goals moving ahead one grade level, making up so many credits, and staying in the project next year. Once the overall agreements were negotiated, the weekly assignments ensues. For the 14 students who remained in the project, 11 completed 12 agreements, one completed 13, and two, 18, for an average of 12.93 agreements completed. The students, while moving at different paces, could follow their own progress through accumulation of weekly agreements.

Other requirements which were written into the agreements included attending school 90% or 85% of the time and increasing math or reading levels so many units. The system, being used for the first time, was unweildy for the staff at the outset. Negotiating the original agreements took a good deal of time. Familiarity with the system brought more efficiency. The system allowed for some degree of group reinforcement, which has been found effective in some Hawaiian school settings. Once everyone had completed so many weekly agreements, for example, a SCUBA class could be started. This principle could be more fully explored in the future when more time is available to schedule special group activities in advance.

III. Observations by Staff. In addition to the more quantifiable measures of academic skill or competence, staff members were continuously alert to behavioral indicators of competence. These observations were made over the course of the project and break down roughly into two categories: those which were directly related to academic performance areas, such as taking books home to read, and those which represented some level of learned competence in an interest area. This second category itself breaks down into those skills considered by the staff to be "life skills" such as hunting and fishing, and those considered to be more like hobbies or recreations like surfing and playing chess.

All of the noted competences of the 16 students compiled by the staff are compiled in Table 1. The list is not held to be exhaustive since 1.) many types of life skills might not have been observable within the project context, and 2.) cataloging naturally

developed skills is not a well-understood skill in itself. Nevertheless, the list represents a considerable familiarity with the students' lifestyles and personal interests and goals. The list also gives an accurate picture of the natural reward system used by the project and meaningful to the students. Some of the skills noted here are long-term, developed independently of the KCBEP. Some are a direct result of the project. Some of the skills noted in particular students were obvious, some were well hidden and came as a surprise when they appeared.

At the most general level, the staff was surprised at the number of students who demonstrated well-developed reading skills. This was thought to be a weak area among students in Hawaii generally and these students in particular. While still not performing exceptionally well on tests, the students were often observed to be reading on their own, they asked for materials to take home and read, and asked questions which indicated a level of understanding which was unexpected. It was felt by the staff that the materials available for reading development were inadequate to take advantage of the observed abilities. One inadequacy was not having enough of the same materials so that all the students or selected groups could read and discuss the same text. Another major weakness pointed out by the counselors was the lack of any good reading material with some cultural relevance to these students. The feeling was that they wanted more on modern Hawaiian lifestyle or identity.

An important finding on the research side (see Part Three) was the communicational competence exhibited by several of the students in their work with the portable videotape recorder. With very little

formal instruction the students managed to quite effectively communicate elements of the project and its development. Thus there is a growing library of cultural information on tape, information which otherwise would not have been recorded in any form. A half-hour edited version of some of this material has been used in formal presentations of the project. It is strongly recommended that this medium of communication be further explored in the future as an educational tool.

SOCIAL AND MOTIVATION

I. Attendance. Attendance may be considered in two ways, in terms of "drop-outs" and in terms of average attendance for the group. At the outset there was a group of five students who were considered "drop-outs." They never attended school and never intended to again. Eleven students were "in school" physically but often did not attend class and paid no attention when they did. In Figure 1, the Baseline period represents the first quarter of the school year, before KCBEP had begun. The two lines represent the average attendance figures for the whole group of 16 students and the average if the five "drop-outs" are not considered. During Phase I all 16 students were considered in school when they reported to Hale o Ho'oponopono. The attendance figures show a marked increase, to around 90% for the quarter. In Phase II, the third school quarter, two students dropped out of KCBEP. ~~These were among the five who had not been to school~~ at the outset. The average attendance for the 14 original students remained at a high level.

From these data it is safe to conclude that the program did develop into a positive motivating factor for attendance among most of the students. In addition to the positive feelings among the students towards the project activities, trips, and learning environment there developed a strong group identity and cohesion which contributed to the overall effect.

What of the two "drop-outs" from the program? To what may this failure be attributed? While it is beyond the scope of this report to detail case histories, a thorough examination of the factors affecting these students' decisions to leave was made. In one case the student was from a remote fishing village. Geographic factors (a one-hour bus ride to school followed by a 20-minute ride to the project site, one way) combined with economic pressures (a family which needed income from his fishing) to exert strong pressures to stay home and fish. In the other case a family conflict arose in which the relative with whom the student lived felt threatened by the "loss" of the boy, even to a Hawaiian based learning system. It was simply more important that the boy stay home and take care of his relative.

These kinds of forces are indeed strong. In trying to look for ways in which dropping out can be avoided, it would seem that the KCBEP would have to bend with the cultural pressures. It is felt that the two students who left made the "right" decisions based on their perceived alternatives. ~~Perhaps in the future some means could~~ be found for evaluating such students' life experiences as educational in themselves. How to perform this evaluation remains at present a poorly-understood process.

It should be noted that there were many students at Konawaena who sought to "drop into" the program during the six month period. Although some of these students did participate in project activities, this was considered part of the community involvement of the project. Only the original 16 were under the agreement system and only they are considered in this evaluation.

II. Self-image. This difficult-to-quantify goal area was generally considered by the staff to be the most successful. Using a "Social Indicators" approach, the staff delineated observable indicators of improved self-image for the students. Every student was rated improved on this dimension. Indicators included better dress and grooming, more positive self- and group-references, pride in the project and their membership in it as demonstrated by participation in meetings and conventions in which the KCBEP was presented, politeness and consideration of others, helping behavior, loss of "chip-on-the-shoulder" behaviors, and so on.

There is a currently accepted stereotype of Hawaiian and part-Hawaiian students as self-deprecating and with a low self-image. The results of the KCBEP may be taken as a demonstration that this behavior is dependent on the situation. In a standard academic situation self-deprecating behaviors may emerge. In the KCBEP the atmosphere was relaxed and the things which the students were good at were emphasized. There was never an implication in the KCBEP that the students had to learn something in order to be better people or to achieve at someone else's expense. Thus they did not feel inadequate, or "shamed" as often happens in classrooms.

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Examples of this influence of the situation on self-evaluative behavior include the students' wanting to have their names in a group "introduction" as part of the videotape edited for public presentation. There are many other instances of positive self-evaluative behaviors recorded on videotape. Another "classic" example cited by project staff was the one boy who surprised everyone by asking to be the group spokesman for a meeting with the Bishop Estate Board of Trustees. This student had been sullen, quiet, and self-effacing at the beginning of the project. At the meeting, in April, 1974, he stood and spoke most effectively, thanking the Trustees on behalf of the group for their support of the project.

As part of the overall KCBEP effort in this area a class was held on Social Relations, taught by one of the counselors. Since improved social behaviors were considered indicators of improved self-image, it was considered significant when one of the boys' mothers or fathers would comment on his manners. In one case a mother who had been concerned about her son's friends and their poor manners commented that since her son had been in the project he and his friends had vastly improved, to the point where she looked forward to their visits.

III. Student and Staff Project Ratings. Staff members and students filled out project rating forms at the end of the first six months. ~~The student ratings are based on a sample of 10 respondents.~~ The missing students were seniors whose involvement in graduation and end-of-the-year activities prevented them from filling out the form. Table 2 presents the average ratings given to the various project

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elements. The ratings were all high, ranging from averages of 4.0 (of a possible 5.0) for "Teachers" through 4.9 for "Trips." Analysis of the responses to the open-ended questions (see rating form in Appendix I) confirmed that the trips were a high point for the students. Responses to "Favorite things" were "trips," "building malau," "surroundings," and "everything." Responses to "What should be changed?" included "nothing," "be more organized," and "more trips." Responses to the question, "What did you learn the most about?" included "everything," "myself," how to get to know people and get along," "communicating with each other," "school work," "math," and "relating to each other."

Staff ratings of the project itself centered around the improved self-image of the students and the need in the future for more academic emphasis. Some of these comments will be included verbatim here:

Weak points:..the counselor should be more of a closer relation as to a grown up and not as to a kid.

...schedule changes; lack of multiple materials; not enough field trips.

...we did not not have enough time and things to teach the boys; also we needed more community input.

...not enough individualized activities for each student; although students did progress in reacing not enough time was spent in this area.

...need more funds to improve program.

~~Strong points: everyone learned a lot; boys have improved very well.~~

...group activities; field trips; ho'oponopono.

...reading.

...boys learned to accept responsibility and how to work together to get a job done;...they have learned to work together in all areas:math, reading, etc.

...some students were able to learn basic skills in reading and math. Most students were relaxed and at times eager to learn.

...trips to Pohakuloa, Honolulu, Hilo; body surfing; Christmas luau, clearing of lot and building halau.

Recommendations for change: longer day: 8 am to 2 pm.

... need for a full-time teacher.

...more time for one-on-one teaching; need to do more people and community-type things; more community input.

...many individual learning program packets; special tutoring times; more staff meetings

...full-time teacher.

...more time and funds; more help from the community

... need to be an alternative school and its basic goals should be to help students become socially more aware and sensitive.

...expand to allow more students to participate; especially need a female component; also recommend participation by non-"alienated" students- should be full openness if a community project.

...need an independent type of certification or diploma for students who have been through the program; recognition of their skills.

PART THREE: ANALYSIS

LATE TESTIMONY

SPECIAL ELEMENTS OF A HAWAIIAN LEARNING SYSTEM

This report has thus far concentrated on those elements of the KCBEP which are shared with the larger educational system, academic advancement and achievement, and social and motivational development. Evaluation would be incomplete, however, without mention of certain elements which are unique to the KCBEP. Because the KCBEP was designed by community residents, it may be said that these elements are the essence of a culturally relevant learning system in Kona, Hawaii.

I. Ho'oponopono. When possible, older Hawaiian concepts were brought into play in the service of modern goals. The central office of the KCBEP at Konawaena High School was dubbed Hale o Ho'oponopono. This was to signify the importance of this Hawaiian concept to the project. As defined by Pukui, Haertig, and Lee (1972)*, ho'oponopono means:

-setting to right; to make right; to correct; to restore and maintain good relationships among family, and family and supernatural powers. The specific family conference in which relationships were "set right" through prayer, discussion, confession, repentance, and mutual restitution and forgiveness. (p.60)

While traditionally a within-family means of overcoming conflict and re-establishing harmony, the KCBEP counselors and students applied the practice to themselves much like an extended family. Within any ~~closely-knit group~~ some interpersonal conflicts may be expected to arise. Modern western culture provides no easily agreed-upon group response to these conflicts, and the results may range from minor grudges to complete disruption of the group function. Ho'oponopono

*Pukui, M.K., Haertig, E.W., and Lee, C.A. Nana I Ke Kumu, Honolulu: Hui Hanai (Queen Liliuokalani Children's Center), 1972.

is a means of getting things out in the open between aggrieved persons and bringing to bear on the conflict all the emotional power of the underlying emotional bonds between them and their family. It has been likened to a Hawaiian form of group therapy. Unlike western forms of behavioral therapy, however, it is more easily accessible and implies no negative social connotations.

As had been foreseen, conflicts arose within the KCBEP, some between counselors, some between students, some between counselor and student. Typically, an intense discussion of the problem would be initiated by the head counselor. Participants were expected to be completely open and honest. Pukui et al (1972) call this attitude: 'oia'i'o, the very spirit of the truth. Even when tempers flared the participants were aware that the others were telling the truth as they saw it. The leader frequently made use of what the Hawaiians call ho'omalu, a quiet period to calm tempers. In cases where the dispute was successfully resolved the forgiveness and release from negative feelings were immediate. And in any case there was always hard work which needed to be done at the project to draw hurt feelings closer together. Temporarily unresolved conflicts could be put aside and did not interfere with the work at hand.

The techniques of the KCBEP are, of course, an adaptation of an older cultural form rather than an attempt at a literal translation. ~~Still underway is the process of learning more about the meaning of~~ ho'oponopono and improving the KCBEP adaptation. The students and counselors, as representatives of modern Hawaiian culture, bring to this endeavor naturally acquired information and understanding of the process of ho'oponopono. This has resulted in a growing awareness that

the kinds of lessons learned not in classrooms but in natural cultural settings may be very valuable. Individual students' self-concepts are thus improved, and a cultural form becomes something more than a historical footnote.

VI. Person-to-Person Learning. An important part of the system generated by the KCBEP was the value placed on the communicator of a lesson. In many other parts of the world which share non-western values this is also true. In western-style education, however, a lesson or principle is supposed to be learned independent of the teacher or the source. In rural Hawaii it is still important who is doing the teaching. A person may still be regarded with respect for knowing how to build walls, how to chant, or simply because he is old and has experienced much. In the KCBEP the students learned from their counselors, their teachers, each other, and from community residents who helped with the project. All these people had positive emotional value for the students.

At the outset it was recognized that the counselors had credibility with the students and could serve as examples of successfully working with "the system." It was found that the counselors could serve as educational models as well. Counselors taught some direct lessons such as Social Relations and Hawaiian History, but their effectiveness was greatest when the students imitated their intellectual curiosity.

One problem faced by students of the Hawaiian culture in ~~traditional classroom settings is that they are typically not permitted to~~ help each other. Helping on assignments and papers is seen and punished as cheating. Outside of the classroom, however, this type of helping

is well accepted. In the KCBEP helping was encouraged, especially in cases where a student had achieved some level of academic competence which the other students had not. Because the students represented differing levels of academic credit and differing levels of actual competence there were instances observed of students who had not been to school and thus had not passed courses helping students who were more advanced in class credits but who had not learned the skills. There were no instances observed of "shaming" or making fun of any student who was having difficulty learning a given lesson. Perhaps illustrative of the personal nature of the communication within the project, students were called by the counselors Brother Gary, Brother Lester, our little brothers, and so on.

III. Self-Paced Activity. Much of the learning that takes place in the natural environment of a Hawaiian youth in rural areas is not subject to the same kind of planning which is possible in an urban or technological environment. Fishing, for instance, must take place when the fish are running, when the ocean and weather conditions are optimal, and so on. Surfers must wait for good swells. Hunters must operate in an unpredictable environment. Schedules are not as important and time is not seen as an enemy. So some youngsters who are quite capable of learning and operating effectively when they are not under a temporal constraint turn off when they are required to complete a problem or assignment as fast as possible or within a short period.

Through the agreement system the students in the KCBEP were able to work out with their counselors and teachers a self-paced schedule. It did not matter when during the week the work had to be done, so if the surf came up or there was a family crisis the

student could make up the work on his own. While the success of the program validates this approach, the system placed a heavy burden on the counselors and teachers. With an adequate supply of educational materials and with more familiarity with the system some of this workload could be reduced. It is recommended that thought be given to developing standardized but individually oriented (ie., "unit mastery") materials in the high school subject areas.

The self-paced element enabled some students to catch up in areas of weakness. One student, for example, was a senior but had never mastered long division. He had always been unable to go back enough to learn the fundamentals, and each passing year made the discrepancy worse. Able to go at his own speed and not shamed, he struggled with and finally mastered this basic skill.

IV. Group Structure. The importance of the group has been mentioned before in this report. It has been found in other experimental work that Hawaiian youths are group oriented ("affiliation-motivated"). Typically this has been taken to mean that group reinforcement or rewarding certain work with group activities will produce better learning performance. Because the KCBEP was a community generated concept the "group reinforcement" principle was included on an implicit if not explicit basis. As expected, rewarding events were "naturally" group functions, and individuals shared with the group, without the ~~need for this to be specified as a project rule.~~

Most decisions about the project were discussed with the students as a group. Plans were worked out jointly. When a presentation of the project at a Title I convention was scheduled in April, 1974,

plans were made so that the students, on a field trip, could attend the convention and be spokesmen for the project. This emphasis on the group as the viable identity of the project did not prevent each student from manifesting an individual identity. On the contrary, it seemed to foster this development. While some close-knit groups may form and function as an escape from cultural pressures, this group had the advantage of support from outside. It was very significant to these students that they were being supported by the Bishop Estate and by CSAP. This enabled the group identity to be a positive one. There was more pride than embarrassment. Thus the KCBEP managed to use the group orientation of these students to their benefit rather than their detriment.

SOME TECHNICAL COMMENTS

I. Operant vs. Respondent Technology. Much attention is being paid in educational planning to that part of the science of learning called operant conditioning (or Skinnerian or instrumental conditioning), sometimes called "behavior modification," albeit mistakenly. The basis of this approach is the principle of learning which states that behavior is controlled by its effects. Reward a behavior and it will increase in frequency. Punish or withdraw reward contingent upon a behavior and it will decrease in frequency. This principle has been intensely studied in psychological laboratories, and it has been put to functional use in therapeutic, industrial, and educational settings. The term "reinforcement," while often misused, is more often used today than ever before. A student, for example, can increase the amount of time he spends on homework or pay better attention in class, all with

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appropriate reinforcement.

As this operant technology increases in its use, cultural problems arise. What is a positive reinforcer in one culture may be an aversive stimulus in another. What constitutes behavioral categories may vary from culture to culture. So it is often held that the proper application of operant principles across cultures is a matter of discovering the appropriate reinforcers which "work" within the target group. The underlying principles themselves, however, are not supposed to vary across cultures. A controversial technology, operant techniques have been criticized as too close to unethical mind control or totalitarian authority. Others object to the requirement that the behaviors which are to be changed must be observable and recordable. "Too limiting," is the cry, "What about basic values which cannot be objectively measured?" Importantly, the approach has not been criticized as not working. Further, its proponents argue, we all change behavior using the same rules every day. Why not make it systematic?

The controversy is brought up here because it is felt that the KCBEF illustrates certain limitations in this and other types of educational technology. The basic charge has nothing to do with whether it "works" in the narrow sense or even whether it represents a personal ethical threat. Simply, it is that any systematic program of behavior change is a part of a larger system which must be recognized. Just as the operant rule is imposed in the laboratory, so must it be imposed in larger settings. In some cases this imposition does not matter in any important sense, that is, it fits with the rules

extant in both the larger and sub-systems. In other cases it may not fit. If it does not fit, one or the other system will have to change to accomodate it. Usually this is the sub-system. The Hawaiian culture may not be oriented in the operant direction. If not, then the decision to implement reward rules may be a decision to change a cultural system - if it works.

Observations of the patterns of learning within the KCBEP support the notion that Hawaiian culture may not be naturally oriented in an operant direction. Something more like respondent learning seemed to be dominant. Respondent, or Pavlovian, learning is another basic "form" of learning which is based on stimulus association. If a given stimulus elicits a certain type of response, and another, neutral stimulus is placed in a consistent relationship with the first stimulus, then the neutral stimulus will come to elicit a response much like the original response. Emotional learning has been found to depend on this associative paradigm. So a person will come to feel positively or negatively about something if a positive or negative stimulus is consistently paired with it.

Operant and respondent learning are probably not separable in everyday life as they are in laboratories. Rewarding a behavior means pairing something positive with something else. But within the cultural experience children may grow up exposed to more learning "trials" arranged like operant trials or arranged like respondent trials. The cultural anthropologist Gregory Bateson maintains that because of this cultures may be characterized as operant or respondent cultures. Operant cultures would value high individual achievement,

competition, tangible rewards, symbols of merit, etc. Respondent cultures would be more fatalistic, more laissez-faire.

The Hawaiian culture may be more of a respondent system while the surrounding western culture is an operant system. The elements of a Hawaiian learning system discussed in the sections above support this contention. Learning feelings is more important than learning objective information. Intellectual skills are more readily mobilized by emotional problems than by impersonal problems. Learning through repetition or imitation of another's actions may similarly be traced to the emotional feelings elicited by the other.

If this hypothesis is true, then learning skills like reading must be brought into the Hawaiian system, not made part of a different system. It is more effective to see a counselor go off to read a good book than to be offered a reward for reading within the KCBEP. It should again be emphasized that the two types of learning are inextricably interwoven, making it extremely difficult for someone not of the Hawaiian culture to accurately follow the Hawaiian rules. These are differences at a very basic level of functioning. And this is why the assertion is made that community involvement in educational projects is essential.

In summary, then, the hypothesis is made that the KCBEP represents a non-western, within-culture means of behavior change which exists not in contradistinction to but with a different orientation towards standard educational technologies. ~~It is hoped that the future will~~ see more of a rapprochement between the larger and the sub-cultures in this area. Emotional learning has been conspicuously missing from

American classrooms, and Hawaiian youngsters must be able to function in a surrounding culture based on objective information.

II. Generalizability of Community-Based Concept. The final section of this report examines the importance attributed to the community. To what extent can we say the KCBEP's success, such as it is, is a function of these factors rather than the particular persons and personalities of the Kona Project? It is certainly true that the persons involved in the KCBEP each brought an essential part of the whole. The specific directions and tenor of the project were a direct function of their personalities. Another type of project might not have succeeded, and, similarly, this form of project might not succeed in another community. The point is made that the key element has not been any single part of the KCBEP, and the commonality among elements is the commitment to the community. Many agencies and institutions interested in bettering education and changing maladaptive behavior to adaptive behavior recognize this lesson but are stymied by how to initiate community initiation. It is a "chicken and egg" problem. If a community will not or can not take the initiative, should this "doom" the community to not receiving assistance? It is suggested that the answers to this question lie in more and deeper investigations of community patterns and forces which cause such blockage. It may ~~be as simple as the communication patterns established between school,~~ agencies,, and community residents. There is no agreed-upon means to understand community forces in Hawaii, and it very well may be that

economic as well as educational benefits would accrue to areas such as Molokai or Kohala as a result of projects like the KCBEP. The lesson of the KCBEP is simple that the agency which wishes to work toward social change for the betterment of the residents must be willing to work closely with them, even if this means a sort of "shuttle diplomacy" at this level. The attributes of relevancy and commitment which the residents possess are sine qua non for successful change.

Following this idea, the KCBEP intends to keep detailed video-tape recordings of its activities to share with other communities which may be motivated to attempt analogous projects. The most general lesson of the Hawaiian learning system embodied in the KCBEP is that one cultural group cannot prescribe what is best for another cultural group.

TABLE 1

Student Competences

	<u>Number of mentions</u>
I. ACADEMIC	
Reading	8
Writing	3
Math	4
Concentration	2
Test-taking confidence	2
Observation skills	1
Organization	1
VTR communication skills	4
Languages (Hawaiian and Japanese)	2
II. NON-ACADEMIC	
A. "Life Skills"	
hunting	2
fishing	2
throwing net	2
hotel work	2
coffee farming	1
money handling	1
auto mechanics	1
spearfishing	2
B. Hobbies and Recreation	
model airplanes	1
candle-making	1
guitar	4
surfing	5
body surfing	5
chess	2
canoeing	2
story-telling	2
art	1
photography	1
carving	2

TABLE 2
Project Ratings By Students*

<u>PROJECT ELEMENT</u>	<u>Average Rating (n=10)</u>
1. Head Counselor	4.6
2. Counselors	4.5
3. Teachers	4.0
4. Trips	4.9
5. Hawaiian heritage	4.5
6. Community Relations	4.4
7. Learning Environment	4.2

* See Appendix I for example of rating form.

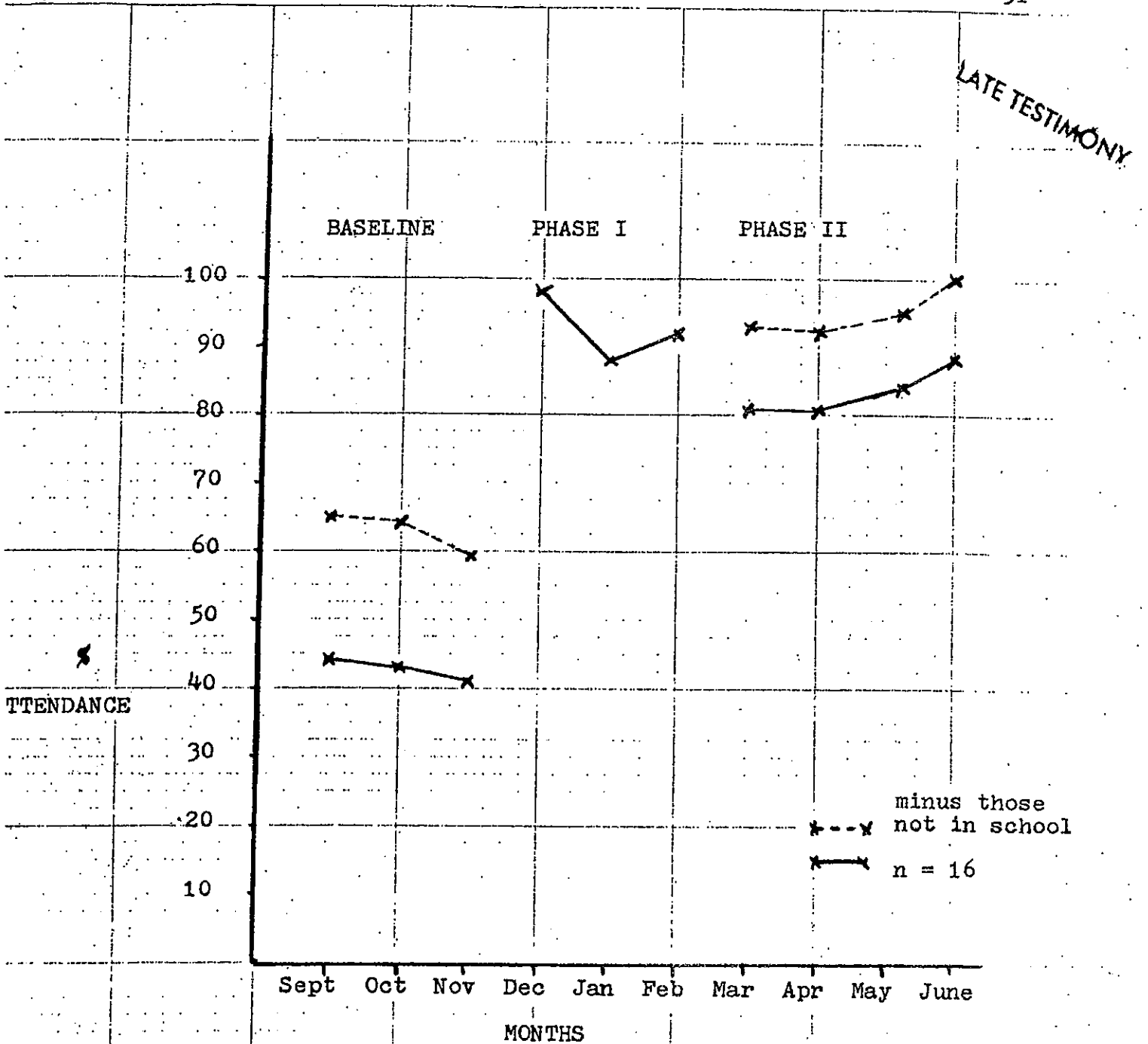


Figure 1. Average Attendance Percentages by Month for Students in KCBEP.

TO: Fred Cachola

June 17, 1974

FROM: Rae Hanson *Rae*

LATE TESTIMONY

RE: Post-testing results on the Kona Community-Based Educational Project, May 29, 30, 1974.

The post-test battery given the Kona students the end of May consisted of selected tests from the pre-test battery and included:

The Peabody Individual Achievement Test (PIAT), Subtests:
Math, Reading Recognition, Reading Comprehension, Spelling
Slossen Word Reading

Oral Reading Criterion-Referenced Test

Silent Reading Comprehension Criterion-Referenced Test

Thirteen students were given the post-test battery. The pre-test population included three additional students, two of whom have dropped out of the program and one who graduated by taking the GED.

Data on the above four tests has been charted and evaluated (See Appendix A). The following narrative and Appendix A cover pre- and post-test data (January to May 1974) and include the results of the attitude survey given in January and June.

Peabody Individual Achievement Test (PIAT)

The purpose of the PIAT is to provide a wide range screening measure of achievement in the areas of math, reading, spelling, and general information. For purposes of testing at Kona, the PIAT subtests in math, reading recognition, reading comprehension, and spelling were individually administered. These subtests established a base-line achievement level for each student in January, and were readministered in May. Positive gains in each of the four areas was made. Consideration of these gains must take into consideration the small population being tested. Because of the small number of students tested in both pre- and post-sessions (10-13) a large gain by one or two students on an individual subtest can effect the total gain of all students when an overall average or median score is calculated. The gains shown here represent the average gain of the total group as indicated by pre- and post-median scores. (See Appendix A for individual student scores and average student gains.)

	PRE	POST	GAIN
MATH	Range: 2.6 - 10.3	2.5 - 12.9+	
	Median: 5.35	6.50	1.15
READING RECOGNITION	Range: 1.3 - 12.9+	1.4 - 12.9+	
	Median: 5.8	6.8	1.0
READING COMPREHENSION	Range: 0.0 - 9.8	1.9 - 11.4	
	Median: 4.8	6.8	2.0
SPELLING	Range: 2.0 - 8.7	1.2 - 12.9+	
	Median: 6.25	7.75	1.50

MAJOR AGREEMENT

LATE TESTIMONY

DATE: _____

I, _____, would like to participate in Project
Hooponopono in order to reach the following goal: _____

In exchange for this consideration, I agree to complete _____ Weekly
Agreements with my counselor before _____ 1974.

Other conditions:

This agreement may be revoked if:

(Student's signature)

We, the undersigned, have read the above agreement and agree to its terms.

(COMMUNITY COUNSELOR)

(OUTREACH COUNSELOR)

(PRINCIPAL)

(PARENTS)

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WEEKLY AGREEMENT # _____

STUDENT: _____ DATE: _____

I agree to participate in school or tutoring activity for _____ hours
this week. Specifically, I will do the following:

(Student's signature)

In exchange for the above, I agree to work with _____
on the Hooponopono Project this week.

(Community counselor's signature)

This agreement has been successfully completed.

(Tutor)

(Outreach Counselor)

