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CEE 297C Final Paper
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June 2, 2004

**KAMEHAMEHA SCHOOLS:
HISTORICAL INJUSTICES TOWARDS HAWAIIANS
IN THE PAST AND PRESENT**

“Ka wā mamua and ka wā mahope are the Hawaiian terms for the past and future, respectively. But note that ka wā mamua (past) means the time before, in front, or forward. Ka wā mahope (future) means the time after or behind. These terms do not merely describe time, but the Hawaiians’ orientation to it. We face the past, confidently interpreting the present, cautiously backing into the future, guided by what our ancestors knew and did,” (Osorio 7).

Kamehameha Schools (KS), a multi-billion dollar educational Trust, is one of the last remaining organizations directly benefiting people of Hawaiian ancestry. Due to the fact that Hawaiians continue to fight for recognition by the United States as once indigenous, sovereign people of the Hawaiian Nation, KS is one of the last strong holds of the Hawaiian identity. Beginning with western contact in the early 1800’s, Hawaiians have continued to be displaced of their homelands to this day. KS represents an entity since 1883 that has withstood foreign influence as access is limited to only those of Hawaiian blood.

KS was named after the Kamehameha dynasty that ruled the Hawaiian Islands from 1810-1893. Bernice Pauahi Bishop, the Schools Founder, was a descendant of Kamehameha and created the school from her inheritance of Crown lands. Being one of the last remaining deities and because Bishop never conceived any children, the creation of KS can be seen as her child and continuation of the Kamehameha lineage. The mana (power) of the Hawaiian people passes through the Kamehameha line, and by carrying the Kamehameha name, KS maintains a recognized leadership role to the Kanaka Maoli (Hawaiian people). KS's name not only represents an educational institution but also the pride, tradition and glory of the Hawaiian people.

As the largest private landowner in the State, KS is a large target for public



Figure 1. Part of Kamehameha Schools Intermediate Campus

scrutiny. Often individuals perceive the Trust's finances as an unlimited commodity and attempt to exploit funds for individual gains. For top-notch educational facilities and generous post-high school scholarships of \$10,000 per year, numerous court cases bombard the Hawaiian-only admissions policy. KS is further targeted due to the highly

compensated and coveted leadership positions such as KS Trustee that are appointed as political favors by the Hawaii Supreme Court Justices. This political manipulation resulted in the removal of the entire Board of Trustees in 1999 for micromanagement,

money laundering, political favoritism towards family members, and illegal financial deals. Thus, by the Schools' inherently well-recognized problems which have been publicized and distributed starting from a newspaper article in 1997 titled "Broken Trust", these once internal issues are now widely known, acting as a catalyst for future protests and actions against KS in both the institution's educational foundation and admissions policy. These protests and actions against the school, especially the potentially very damaging *Doe vs. Kamehameha Schools* case (a current claim against KS which could set precedence to disqualify the Hawaiian admissions preference policy) has put Kamehameha Schools in an exposed and dismal situation.

When considering how KS came to be in this type of predicament, one should remember the common cliché that all history repeats itself. The quote from Osorio's "Dismembering Lāhui" on the first page urges Hawaiians to back cautiously into the future while maintaining all the knowledge of the past in front of them. When taking a critical look at both entities, there is a direct correlation of past events and tendencies leading up to Hawai'i's overthrow and the KS situation. Hawai'i was once an internationally recognized, independent nation, and Kamehameha Schools has "exceptionally unique circumstances"¹ that allow the schools admission policy to maneuver around western civil law recognizing KS as an independent educational institution. The similarities between the two are irrefutable. Both have remarkably similar characteristics: they rely heavily on western guidance confusing Christianity as a definition of "Hawaiian"; consider the Hawaiian people inferior citizens; mask injustices to the Kanaka Maoli; and constantly fight American imperialism. If Hawaiians and KS

¹ This is how Judge Alan Kay described the Kamehameha Schools situation and how the admissions policy of preference for Hawaiians applied to western civil law. See text of Judge Alan Kay's decision in *Doe vs. Kamehameha Schools et al.* Civ. No. 03-00316, Nov. 17, 2003.

were to learn from past historical events, they would begin to understand that like the Hawaiian Nation, KS is on a path towards foreign domestication. Kamehameha Schools' current political situation can be paralleled to historical mistakes made by the Hawaiian Aupuni (Government) which resulted in the eventual overthrow and annexation of Hawai'i, and, while KS has not yet been “overthrown”, similar characteristics foreshadow events that KS will need to address to retain its identity as a Hawaiian-only institution. KS is at risks of suffering the same fate of the Hawaiian Nation: western domestication.

Kamehameha Schools as Mo'i

Princess Bernice Pauahi Bishop was one of the last deities of the Kamehameha lineage. Her great-grandfather, Kamehameha, had united the Hawaiian Islands in 1810 and finally brought peace to the land. Through monarchial reign, the Kamehameha lineage ruled up until the illegal overthrow of the Hawaiian Government in 1893. Through Hawaiian tradition, a family's mana is passed through bloodlines. A child directly related to Kamehameha possesses part of Kamehameha's mana. If the child is also the offspring of a high ranking ali'i woman with Kamehameha, the child possesses even greater mana. Often the bloodline remains pure because cousins with comparable mana are encouraged to marry (as Princess Pauahi was slated to marry Prince Lot). Historically, this practice enabled the Hawaiian monarchy to continue and strengthen its ruling bloodline. At



Figure 2. Bernice Pauahi Bishop

times, disease ravaged the Hawaiian population and true heirs to the throne were scarce because the Kamehameha lineage was plagued with high rates of infertility, miscarriage, and death.

Often times when a male could not conceive children, the child was conceived by another male and then hānai (adopted) by the original man. Women often would rear their sister's or cousin's child if they failed to produce offspring. As Kanahale describes, "to the Hawaiians, such dual parentage (being the biological child of one great chief and the acknowledged child of another) was a matter of good fortune that bestowed upon the child a greater status and mana...it was neither uncommon nor unacceptable for high chiefs and chiefesses to have extramarital liaisons ...[and] such mating was sanctioned or condoned...[and] there was certainly no moral stigma attached to it," (5-6).

As important as dual parentage was in developing a true heir for the Kamehameha dynasty, it was also vital to the Hawaiian identity. Kamehameha and his predecessor were the Mo'i (Chief) of the Hawaiian people, but, more importantly, a symbol of strength against haole (foreign) influence. Though disease and disparity overpowered the kanaka (people), no kanaka could even consider not having a Kamehameha on the throne; that was inconceivable and would have been considered ground shaking to the Hawaiian moral.

Through this complex family system of bloodlines and dual parentage, Bernice Pauahi Bishop was a direct descendant of Kamehameha and cousin to Liholiho (Kamehameha IV), Lot (Kamehameha V), Lili'uokalani, and Ruth Ke'elikōlani. Kamehameha V offered Pauahi the throne to the Hawaiian Kingdom on two separate occasions, once while on his death bed, and both times she refused. Pauahi supported

Kamehameha V's sister Ruth Ke'elikōlani's appointment to the throne, but that never materialized because Lot died without naming a successor, and Lunalilo took the throne (also related to Kamehameha but not as direct as Ke'elikōlani). Ruth Ke'elikōlani was forever grateful for Pauahi's loyalty and gratitude and she bequeathed 350,000 acres of Crown lands to her cousin, noting Pauahi as one of the last true heirs to Kamehameha. During Pauahi's ten years of marriage to Charles Reed Bishop, she never conceived a child and recognized that her estate would be lost without a true Kamehameha to bestow her wealth. When a woman spoke to Pauahi she said, "...[you] must be very happy as [you have] so much property." Pauahi replied, "...happiness is not money, for having so much [I feel] responsible and accountable."² Pauahi witnessed the demise of an estimated 500,000 Hawaiians to 40,000 by the end of the 19th century caused by haole disease. Her mission then became to promote and help the Kanaka Maoli (Hawaiian people).³ In October 1883, Pauahi wrote her Will leaving the bulk of her vast estate to the founding of the Kamehameha Schools.

Pauahi honored her ancestors by naming the institution the Kamehameha Schools. As one of the last true descendants to the throne, the Kamehameha Schools can also be seen as a direct descendent to Kamehameha himself. As inherent with the bloodline, KS has a recognized leadership role in the Hawaiian community and its responsibilities include promoting and protecting the Hawaiian 'ano (identity). Pauahi was a woman beyond her years as she stated in her Will, "I direct my trustees to erect and maintain in the Hawaiian Islands two schools, each for boarding and day scholars, one for boys and one for girls, to be known as, and called the Kamehameha Schools...and to devote a

² <http://www.ksbe.edu/endowment/bpbishop/prntpver.html>

³ Bushnell, 1993, *The Horror Reconsidered*, (115) estimates populations of pre-contact between 500,000 to 400,000 people, a 92% reduction in native population.

portion of each years income to the support and education of orphans, and others in indigent circumstances, giving the preference to Hawaiians of pure or part aboriginal blood...”⁴ This was later interpreted by her husband Charles Reed Bishop in the first KS Founder’s Day Speech, KS was to give preference to those of Hawaiian ancestry which, although against American Civil Law, has withheld protest in the Hawaii Supreme Court to this day allowing the school to be solely for the advancement and education of Hawaiians.

Although Pauahi’s intention was to promote the Hawaiian population through education, her instructions seem to be misinterpreted to this day by the KS administration beginning with the first Board of Trustees and her husband.⁵ (Pauahi passed away in 1883 before KS was dedicated in 1887.) Pauahi encouraged a Western and Protestant education as directed through her Will as she wrote, “I desire my trustees to provide first and chiefly a good education in the common English branches, and also instruction in morals and in such useful knowledge as may tend to make good and industrious men and women... I also direct that the teachers of said schools shall forever be persons of the Protestant religion, but I do not intend that the choice should be restricted to persons of any particular sect of Protestants.”⁶ KS administrators interpret this to mean that KS should remain strictly as a Christian college prep institution and devalue the notion of a Hawaiian education. This interpretation seems to be misconstrued as Pauahi adamantly opposed Reciprocity and forsaking her ancestral claims maintaining the clear distinction between Hawaiians and Americans, (Kanahele 120). Being an Ali’i Nui, one must

⁴ The Will of Bernice Pauahi Bishop, Thirteenth Direction

⁵ The first Board of Trustees consisted of Bishop, Samuel Damon, Charles Cooke, William Smith, and Charles Hyde who were all prominent businessmen with some connection to the sugar industry.

⁶ Will of Bernice Pauahi Bishop, (www.ksbe.edu)

acknowledge that Pauahi's roots in her Hawaiian heritage and the educational value of remembering the Kanaka Maoli should be considered just as vital to educational policies. The teachings of KS students should focus not only on Western education but also on a Hawaiian education. Hawaiians during 1883 already had a grasp on the Hawaiian culture, and it can be interpreted that Pauahi promoted a bi-cultural education so that students would have a foundation both in a Hawaiian and Western world. Without her direction, her husband was allowed to use her name in setting precedents for the intention of the Schools. As evident through the Western oriented educational training and pedagogies of Christianity as the definition of being "Hawaiian," one must ask if this was really the intention of Ke Ali'i Pauahi in the establishment of KS or a manifestation of haole businessmen and their interpretation of the best use for the young Hawaiian population in the sugar plantations?

Morphing Christian and Hawaiian Ideologies

The rapid decline of the Hawaiian population engendered the shift of the Hawaiian population from Hawaiian to haole ideologies. As the Ali'i and Maka'ainana watched their numbers diminish from small pox, leprosy, and other foreign diseases, their confidence in the 'Akua began to waiver.⁷ Ka'ahumanu, Kuhina Nui (Advisor) to Kamehameha II and Kamehameha III, began to look for alternative sources of mana other than the 'Akua and influenced Liholiho to abolish the kapu (established rules and customs) system in 1819. Soon after, the Mo'i abandoned the kapu system and Kuhina

⁷ The *mana* of the *Ali'i* class was derived from the '*Akua*. The *Ali'i* were considered descendants of the Gods and were the liaison between the immortals and mortals under the *kapu* system. All destructive forces affecting the *maka'ainana* were a direct result of the *Ali'i* not pleasing the '*Akua* which resulted in the loss of *mana*.

Nui, Ka'ahumanu found her new source of mana in the missionaries. “The church became an institution promising life when death was everywhere, and the eventual conversion of Hawaiians by the thousands must be understood in the context of a time when their own religion, 'akua, and Ali'i could not prevent them from dying,” (Osorio 12). Although death rates continued to soar, the faith placed on foreigners and their traditions would influence the Hawaiians’ self-conception and ideologies forever.

As Christianity became a source for hope, it also became a source of power for the Ali'i through the American Board of Commissioners for Foreign Missions (ABCFM): the missionaries and ex-missionaries began to accumulate influence in governmental policies through their association with Christianity. Ali'is thought themselves lucky to have foreign advisors to help them in governmental matters, thus people with little experience in government and little knowledge of Hawaiian traditions began to establish laws and regulations for the Hawaiians. William Richards, an ex-missionary, is credited for drafting the 1839 Bill of Rights and 1840 Constitution, which limited the power of the Mo'i. The immensity of inappropriate western influence is astounding. In 1842 Gerrit Judd was hired as Minister of Finance, even though his background was in medicine. In 1844 John Ricord was hired to serve as attorney general with his American-trained law background and was the creator of the Great Mahele (Land Division). William Lee Little, an American attorney, drafted the 1852 Constitution giving the lower legislative house the decisive power of spending further limiting the Mo'i's role in the Government. As Osorio describes Ricord's status, “Ricord was a good example of everything the Maka'āinana had to fear. Whatever his intentions were, the fact that foreigners with no experience whatsoever with Kanaka were given such authority to determine the course of

government validated Maka'āinana concern. The fact that these same haole were setting up rules for distribution of land was another reason to be apprehensive,” (36).

Instead of giving positions to Hawaiians, the Mo'i entrusted the Hawaiian Nation to foreigners; he believed these foreigners would work for the good of the Kanaka Maoli. The Mo'i allowed the missionaries to transform the entire Hawaiian government, which consequently totally changed the identity of the Hawaiian Nation: the definition of Hawaiian morphed into a definition of Christianity. Due to the foreigners lack of

understanding of Hawaiian ways and traditions, policies such as voting and land distribution ended up dismembering the Lāhui and thrusting western colonization on the Hawaiian people. “The transformation in economic, social, and legal system in nineteenth-century Hawaii has sometimes been portrayed as gradual and voluntary...It appears that the



Figure 3. Kamehameha Schools Founder's Day ceremony

Hawaiian government simply invited New England missionaries and jurists to transform the legal system of the sovereign nation,” (Merry 43). Thus, the term Hawaiianized-haole lead the Hawaiian government. Hawaiians believed that these haoles were promoting Hawaii’s independence and sovereignty, while in reality, the Hawaiians were blindly accepting all western colonization processes. This reluctant acceptance of western

domination lead to the ultimate failure of the Hawaiian identity and the disintegration of the Hawaiian Nation. Eventually these Hawaiianized-haole overthrew Hawaii in 1893.

As seen through the slow process of how the Hawaiian Aupuni was transformed by haole businessmen through their association with Christ, KS has also been lead a strayed through Christian pedagogies. Pauahi has always and continues to be portrayed to Kamehameha students as the model of the perfect “Hawaiian” characterized by her union with a haole businessman, faith in Christ and status as an Ali'i Nui. Students were to emulate her style and grace in their mission to become “industrious men and women.” Christian pedagogies however lead students to believe that the Hawaiian race was a dying, inferior race. The advisors to KS believed the only way to perpetuate the Hawaiian race was to incorporate haole or Chinese blood with Hawaiian. A pure Hawaiian was deemed a second class citizen because they were generalized as lazy and ideal. A mix with a Chinese generally produced offspring who were very detail oriented, and as a result the Hawaiian-Chinese would be suitable for hard labor. It was thought that the Hawaiian-haole would be suitable for leadership and management roles mainly due to the traits associated with haole blood. True success, however, belonged to the Christian instructors because most were prominent businessmen involved in the rapid sugar industry and pedagogies of Christ promoted industrialization in the form of manual labor deemed as a worthy occupation for any Christianized Hawaiian.

The KS Board of Trustees used pedagogies of Christianity as controlling and degrading devices and used their powerful American colleagues to exemplify the class difference between Hawaiians and haoles. In 1891 US Minister to the Hawaiian Kingdom, John L. Steven addressed the KS students during the Founder’s Day

ceremonies titling his speech “Advice to Young Hawaiians.” Through Noelani Goodyear-Kaopua’s interpretation of Steven’s speech, “Stevens offers a vision of a gendered, Christianized, bourgeois home as a prescriptive for proper citizenship and as a remedy to impending Hawaiian extinction... Stevens seeks to educate the young Hawaiian men in the capitalist Christian ethic of “industry”—hard work in the form of wage labor, private property ownership, and individual family units,” (16). Steven instructed the Hawaiian youth to not “fear, nor be ashamed to learn from the foreigner. Never listen to the demagogue who tries to arouse you against the foreigner who labors hard and saves his earnings. Such a demagogue is your worst enemy,” (Quoted in Goodyear-Kaopua, 16). When KS adopted and taught Christian ideologies of passiveness, prudence and obedience, foreigners simply gained more political power to further dismember the Lāhui and expedite western domestication. The dependence of the Hawaiian population and KS on Christianity purely reemphasizes the loss of Hawaiian identity and confidence in the Lāhui.

As seen through the events leading up to annexation, Christianity was a means to power and control. Through emphasizing the lost of the Hawaiian culture and identity and the superiority of western ideals, foreigners were able to instill passiveness and obedience in the Hawaiian people. Through this new Hawaiian mentality, foreigners were able to obtain major influence in government and attempted to influence anti-Hawaiian claims to the Mo’i to perpetuate their self interests. In the 1890’s the conditions of sugar sales were at an all time low because of a special protection given to American growers in the United States under the McKinley Tariff. The McKinley Tariff increased competition as the crop price for foreign goods increased through taxation. The

Mo'i and the Hawaiian people strongly disagreed with Reciprocity, which ceded Pearl Harbor to the United States military in exchange for duty-free tax on US-Hawaii trade, because ceding land was viewed as a step towards annexation and threat to the Hawaiian Nation's sovereignty. Economic chaos in the trade industry acted as a catalyst for American diplomat John L. Stevens to organize a revolt against the Queen under the self-named Hawaiian League. On January 16, 1893, U.S. Marines landed in Honolulu armed with Howitzer cannons and carbines. A group of 18 men, staged a coup, proclaiming themselves as the "provisional government" of Hawai'i. Stevens gave immediate recognition to them as Hawai'i's true government. This is ironic since Stevens had just recently given a speech to the KS students to follow and respect the foreigner and to model one's self around Christian ideologies of "industrialization." Not only was Stevens involved in the illegal overthrow, but each member of the KS Board of Trustees was also implicated. The intention of these claimed Hawaiianized-haole working for the Hawaiian people was not to promote the Hawaiian ano but to continue to strengthen the barrier of bourgeoisie and laborer.

In recent years of KS history, the trend of blind reliance on Christianity and haole businessmen has shifted towards a faith in Hawaiians. KS and the Hawai'i Supreme Court Justices believe that the best course for the school lies in teaching the Hawaiians to lead themselves, which is evident through the hiring and appointment practice of Trustees. Learning from past history, Hawaiians should be wary to relying heavily on western influence. As seen through the merger of the US and Hawaiian Nation the stronger country usually imposes their own ideas rather than a negotiated agreement. The equality of a superior nation to an "inferior" nation generates an unequal distribution of

management favoring the larger party which threatens the smaller nations sovereignty. Still, the difficult distinction of the Hawaiian and the Hawaiianized-haole must be taken into careful consideration because one cannot always assume which class one belongs to by only a person's appearance. The Mo'i misidentified haoles and Hawaiianized-haoles when determining who to appoint to his aupuni, KS has often been blinded to the Hawaiian who has blood quantum but is an actual haole through his mentality. KS once held pride in its claim of maintaining an all-Hawaiian Board of Trustees, but these persons cannot be called Hawaiian simply due to native ancestry. The definition of Hawaiian must now include a "Hawaiian-ness" in one's attitude and actions. Members of the all-Hawaiian Board of Trustees, who were forced to resign after accusations of micromanagement in educational endeavors, misused funds to empower and favor notoriously corrupt family members. These leadership qualities are not consistent with Pauahi's intentions, and it is not clear what is true Hawaiians and what is considered haole⁸. These haoles can be considered the most damaging to the school because they hide behind a veil claiming to be Hawaiian, similar to Christians who claimed to be Hawaiianized-haole working for the Hawaiian people, while implementing western ideals and policies. The repercussions of the Trustees' actions almost lead the Trust to lose its' tax-exempt status as a non-profit organization which would have caused KS to go bankrupt. All public school programs would have been discontinued and the resources of the Kapalama campus severely compromised. The Hawaiian image of KS as Mo'i would have been tarnished and resentment would fill the Kanaka Maoli population. In the past,

⁸ I use the term haole in two ways depending on the time period. Haole during the 1800-early 1900's refer to white foreigners whether they were naturalized citizens of the Hawaiian Nation or not. The term haole in current times means both white, Asian, or other ethnicity including Hawaiian who do not display Hawaiian values and instead tend to side more with western/American ideas and goals.

haoles were clearly identified by being white foreigners and were easily recognizable, but now identifying a haole-Hawaiian is exceptionally difficult.

Low Goals and Lower Expectations of the Educated Hawaiian

When Pauahi proposed to create a school for the education of Hawaiians, one can imply that she created a school to compete with haoles as the curriculum included ancient history, bookkeeping, philosophy, geology, algebra, chemistry, Latin, etc, (Kanahele 178). As natives lost control of their homeland through the advancement and confidence in the “learned foreigner”, Pauahi’s establishment was to create the “learned Hawaiian” so that Hawaiians could lead themselves. By donating Crown lands to the formation of KS, she intended to create the future leaders of the Hawaiian Nation, and, through her Will, she intended these leaders to be of the Hawaiian race. As Kanahele describes, “Pauahi understood the value of education to her own life...in her idealism, she must have believed that education would help to lift her people out of their plight and restore their pride and hope for the future,” (170). Because Pauahi died before the School was created, she was never able to implement her wishes in the School’s direction. The wording of her Will was manipulated to meet the needs of the Trustees and haole interests rather than Pauahi’s Will’s intended purpose of promoting the Hawaiian race. For example, examining and interpreting Pauahi’s words “creating good industrious men and women” were those Hawaiians who would become prominent government officials or successful businessmen through education. Her intention was to reinstate the Hawaiian identity and to openly disprove of the harsh stereotypes connected to Kanaka (such as: being lazy, promiscuous, uneducated, and savages). However, Charles Reed

Bishop construed the words of “creating good industrious men and women” as a means for cheap labor in the sugar plantations. Charles Bishop was the successful owner of Bishop Bank who made hefty profits off of the sugar trade such as other members of the Board of Trustees with their association with Castle & Cook, Alexander & Baldwin, and C. W. Lewers. Charles Bishop was also a promoter of education, but only to a certain class of citizens—haoles. As the first acting Board of Education director, Bishop was



Figure 4. Students of Kamehameha Schools

especially knowledgeable in educational affairs because he distributed funding and created policies for both select and common schools in Hawaii.

Reed Bishop and the Board of Trustees identified Kamehameha Schools as a select school. Select schools are different than common schools because they are better funded, teachers are highly compensated compared to common school teachers, education is taught in English rather than Hawaiian and, most importantly, the school’s focus is on business rather than industrial labor. Most of the haole businessmen’s children attended select schools because they were created for the elite. Charles Reed Bishop also helped establish another select private school, Punahou, which mainly served the children of white businessmen near Honolulu. Kamehameha Schools would be the only select school in Hawaii serving Hawaiians throughout the Islands. (Most Hawaiians either went to common schools or were not educated.) Even though both KS and

Punahou were in the same educational classification, and correspondingly should have been educated towards the same business model of success, there was a main difference in the educational mentality of the KS Board of Trustee. As KS was constructed,

“Nearly every business man and professional man of these islands was pleased when the Kamehameha Schools was organized. They believed young Hawaiians would be trained to do all kinds of mechanical and office work...They also believed a good percent would prove capable of filling positions of responsibility and showed interest by sending boys to Kamehameha and paying their expenses.”⁹

Through public opinion, KS was not to be created as a select school but more in lines with common schools. It did not matter that Pauahi intended the curriculum to be taught in the English branches, the Trustees interpreted that industrialization and agriculture would be taught instead of business modeling. Because the education was in English rather than Hawaiian, KS was still considered a select school rather than common school which satisfied the Trustees interpretation of the Will. As Bishop and the Board of Trustees were supposed to be working in Pauahi’s best interest, they seemed to have a racial view of education. Punahou, a predominantly white student body, was very business and scholarly oriented while Kamehameha, consisting mainly of mixed Chinese-Hawaiian or Haole-Hawaiian youth, became industrially or agriculturally oriented. Haoles were groomed towards a higher model of success compared to Hawaiian, Chinese or mixed youths. The higher standards of success produced higher expectations, but this was not the case in the education of Hawaiian youth. Instead the youth were reluctant to accept their role as the laborer for haoles through the established curriculum.

⁹ Quoted in Chun-Lum and Agard (3) and Goodyear-Kaopua (22).

The Board of Trustees had no intention to create a select school educating Hawaiians towards business, but rather a focus of the daily education at KS was to create “industrious men and women.” Thus, boys were educated in agriculture and girls to be obedient housewives. As the curriculum of KS changed through the years, the students only went to school for half of the time and attended to work manual labor the other half. In 1923, KS President and former executive of Lewers & Cooke (note: Cooke was also on first Board of Trustees), Frank Midkiff established a two week rotational program. This program allowed students to come to school for two weeks out of the month and then work at places like the Pearl Harbor naval yards, Hawaiian Electric, Mutual Telephone, the Honolulu Advertiser, Schuman Carriage and numerous plantations the other part of the month (Chun-Lum and Agard 29 and Goodyear-Kaopua 26). Hawaiian youth had lower expectations and correspondingly lower goals because the mentality of the school prepared them for lower ambitions.

This mentality transcends through Kamehameha students and faculty and influences hiring practices at the top levels. Pauahi intended for the “learned Hawaiian” to achieve leadership roles, and one can assume she also envisioned a “learned Hawaiian” eventually leading Kamehameha Schools. This “learned Hawaiian” encompasses a bi-cultural education of English and Hawaiian and serves to promote both cultures. Instead of hiring Hawaiians, KS has placed more confidence in the “learned foreigner”. This hiring practice not only continues to misinterpret Pauahi’s intentions, it exemplifies the inherent second class status of Hawaiians and acts as a self-fulfilling prophecy, convincing Hawaiians that they not capable of leading themselves.

The first example of hiring foreigners is former Chief Executive Officer Hamilton McCubbin. Dr. McCubbin was supposed to be the liaison between the Trustees and the teachers to implement the Strategic Plan over a number of years, but he also was directed to manage the business transactions of the Schools financial resources for programs on the KS Campuses and in the public sector. Although Dr. McCubbin's educational resume is impeccable (he received his PhD from the University of Wisconsin and later his post-doc from Yale, University of Minnesota, and then continued and received Stanford University's Andrew Mellon Fellow in the Advanced Study of Behavioral Sciences, Ethnic Studies, Stigmatism, and Racism¹⁰) the issues go back to the assumed advanced status for the foreigner who is "learned". Dr. Hamilton McCubbin can be called a foreigner mainly because he was not a resident of the Hawaiian Islands since his graduation in 1959 from Kamehameha Schools: he lived in Wisconsin.

Dr. McCubbin was not present for the 1960's reincorporated of Hawaiian language into the public school system, the 1970's Hawaiian Renaissance, nor was he on the islands during the Lokelani reign, so his depth of knowledge of Hawaiian issues is unknown and tainted. Although he encompasses knowledge of the American educational system, the fact that he was not present for about 40 years in the Islands dealing with the Hawaiian educational program, or lack there of, means that he is not a true Hawaiian educator. His policies are learned from western institutions. As Haunani-Kay Trask describes in her book, "From a Native Daughter" we see "the world historians describe" and thus the education we learn is all about perspective. Historians need to classify Hawaiian culture, monarchial system, and land structure in ways they have already discovered...European feudalism, (114-118). Dr. McCubbin's knowledge of the

¹⁰ <http://www.ksbe.edu/allpdfs/2000spring/2000spring.exec.pdf>

educational system and behavioral studies all deal with perspective. Because his knowledge of Hawaiian history and educational practices for Hawaiian youth was unclear, hiring him merely for his academic resume resembles the Hawaiian Nation's trust on foreigners for policies and procedures.

The second hire by Kamehameha Schools to fill a Headmaster position on the Maui Campus is Rod Chamberlain. Dr. Chamberlain also comes from Wisconsin with an outstanding resume. He received his Masters and PhD from Pennsylvania State University in Education. A question arises - In coordination with the Strategic Plan, how does someone from Wisconsin understand the difference between implementing Hawaiian Culture from merely "elements" of Hawaiian Culture? This goal of Ike Hawaii is hard to grasp for knowledgeable educator from the Islands. Could Kamehameha Schools not find a qualified Hawaiian educator to lead the campus of Maui? Highly doubtful.

Dr. Chamberlain's headed the campus that accepted a non-Hawaiian student into the school because other applicants were deemed unqualified. The Kamehameha admissions policy functions on a 25-point scale. Points are allocated towards an interview, writing sample, test scores, GPA, teacher recommendations, and extracurricular activities. The normal cut-off for the Maui campus is a score of 17 out of 25. In 2001 the Maui admissions department was forced to lower the standard to 13 out of 25 due to limited qualified applicants. When all the spots on the campus were filled by Hawaiian students except for one space, Dr. Chamberlain agreed to accepting a non-Hawaiian to the Maui campus which enraged Hawaiians throughout the State. The major implications involved not only create a tidal wave for other non-Hawaiian applicants but

further places resentment and failure in the minds of Hawaiians. Pauahi's Will has no indication that the school be reserved for the academic elite, this was just an interpretation of the Trustees and Administrators in designing the admissions process of who to serve. Delineating a capable Hawaiian from a non-capable Hawaiian further isolates an already depleted number of Kanaka. It is hard to believe that a "learned Hawaiian" would have made the same mistake as this "learned foreigner". When examining Dr. Chamberlain's implementation of the admissions policy, one discovers that Dr. Chamberlain failed to take into account the Kamehameha Schools' tradition of serving Hawaiian youth (similar to how Ricord did not take into account the relationship of konohiki and Maka'ainana when he implemented the Great Mahele in 1848).

Ricord believed that the Hawaiian Nation's sovereignty would be maintained if the Hawaiian people could be seen as more sophisticated and modeled his theory to his own American conception of enlightenment. He felt ownership towards individual property would encourage the Hawaiians to strive towards an understanding of civilization and trade because the Hawaiians had no process of land ownership at the time. All lands were property of the Gods and the Ali'i oversaw the lands as the Maka'ainana cultivated them. Similar to Tahiti,

New Zealand, and the Marquesas that were annexed by other foreign powers due to their inability to prove that they were civilized beings with a working government, Ricord thought he could solve the Hawaiian Nation's problem. He gained influence over the



Figure 5. Land use system before western contact

Mo'i and persuaded the Mo'i to accept a Land Division Act known as The Great Mahele of 1848. Ricord assumed that the reason plots of fertile lo'i (Hawaiian potato) fields were left idle was because the Hawaiians were lazy. What he failed to realize was that over half of the Hawaiian population had died and the remaining few Hawaiians were often sent by the Ali'i to collect sandalwood to help cover the debt incurred to sea traders. Lo'i patches were left rotten not through Hawaiian laziness, but lack of man power. Like many of the other foreigner leaders, Ricord had low expectations of the Hawaiians and considered them inferior and incapable of being civilized. The Minister of Education criticized the Hawaiian people by saying "If you now continue poor, needy, living in disorder in miserable huts, your lands lying waste and passing into other hands, who fault will it be? Whose but yours? Some say this country is going to ruin through your [Hawaiian] laziness and ignorance," (Osorio 49). When Ricord created his land tenure system, he disrupted the delicate balance between konohiki (lower class Ali'i) and maka'āinana (person who worked the land). The established relationship between the two created a trust system for both parties as the maka'āinana were free to move about from konohiki to konohiki if he was unfair and the konohiki provided protection and access to lands to the maka'āinana. Now as the lands were being divided, these two entities often fought each other. This process of "privatized" land transcended further to allow haoles to buy and claim individual pieces of land which led to the creation of the sugar industry. The importance of this sequence of events is unsurpassable because it is the power of the sugar industry which provided the means for the illegal overthrow.

Hawaiians have consciously and unconsciously been exploited on account of the lack of faith in the Hawaiian people. The time between the Kamehameha in 1810 and the

Great Mahele in 1848 lasted only 38 years, but it was during this brief period in Hawaiian history, and between only two generations of Hawaiians, the laws and customs changed dramatically. Hawaiians inability to resist these changes may make it seem that they were incapable of understanding the magnitude effect of the change, but the reality of the problem lied in the fact that the system was constantly changing. How was a Hawaiian supposed to take advantage of new land laws when the Hawaiians were aware that the ‘aina was a product of the Akua and not to be claimed by commoners? How were the KS students supposed to succeed in business when they were only educated in manual labor? How was any Hawaiian to strive to compete with haoles when they were brainwashed to think that they were part of a dying race?

Buffering Historical Injustices

If knowledge is the key to unlocking the past, and the past represent the mistakes that are again made in the future, ignorance towards history must lead to ultimate and dire failure in the present. The Hawaiian aupuni made mistakes because the Mo'i lacked confidence in the knowledge and understanding capacity of his people. Instead of working with the Maka'āinana towards issues of the Nation, the Mo'i decided to buffer conflict and present them in a way that was “friendly” to the people instead of admitting the truth of reality. This made the Hawaiian people lose trust in the Aupuni because the Hawaiians now considered the Aupuni to be corrupt and not working for the Hawaiian peoples. All because the Aupuni hid their concerns and communicating unclearly.

Kauikeaouli's attempt to separate the political issues, with what he felt the lāhui (people) should be involved and from issues he felt the lāhui should accept through

ignorance was a great disservice to his people. For a leader to lead through secretive dealings behind the backs of his people only promotes distrust and resentment toward an individual's nation. Kauikeaouli's negotiations with the United States for annexation through a secret letter carried by Gerrit Judd to American shipping magnate Alfred G. Benson in 1853 illustrates how the 'Ōiwi were left in the dark towards important issues, (Osorio 130-131). Also by trying to obscure the facts of politics, Kalākau's rule was constantly an uphill battle. Osorio illustrates the battle of Kalākau in order to maintain the confidence of his people as "the story of the decline of Kalākau's—and the monarchy's—prestige cannot be divorced from these inauspicious beginnings, but it was the framing of Kalākau's administration as corrupt, especially after 1876, that played the more significant role. Of all those who accused the king of corruption, the most damaging were Native legislators who represented a strong minority of opposition to the king, his ministers, and their policies between 1876 and 1886," (159). Kalākau tried to please both the foreigner sugar planters and the Hawaiian people, and the fact that he hid his political agenda behind closed doors led his supporters to desert him.

Kamehameha Schools' attempt of presenting historical injustices to the Hawaiian students, displays very similar characteristics. KS often buffers or even fails to educate students on historical injustices and tries to promote the "happy Hawaiian". As students celebrate Charles Reed Bishop's Day in assembly for the Schools' Trustee and loving husband of Ke Ali'i Pauahi, little acknowledgement is given to his anti-Hawaiian antics as Director of the first Board of Education and his activities in the illegal overthrow of Lili'uokalani. Kamehameha Schools also buffers historical injustices and important Hawaiian issues in programs like the time honored Kamehameha Schools Song Contest

to maintain the image of neutrality towards controversial politics. If KS is not to repeat the past, full disclosure of Hawaiian history must be admitted by the faculty and staff and presented to students. Leading the Hawaiian population towards ignorant acceptance will not help KS survive in the future. As an institution that educates Hawaiians and has influence in state-wide programs, the misinterpretation or omission of relevant Hawaiian history is a disservice to the Hawaiian community. The Hawaiian community expects Kamehameha Schools to produce the leaders of the future, yet many Hawaiians leave the school without much thought of perpetuating the Hawaiian culture. KS feels it has accomplished the goal of the community based on test scores and graduation statistics, but the real value is not seen on a spreadsheet, it is what the students bring back not only to the school but the Hawaiian community.

The Untold Story of the Hawaiian Renaissance

The Hawaiian Renaissance of the 1970's was a time when Hawaiians finally started to fight back against nearly two centuries of western domestication. Issues of Hawaiian Home Lands, restoring Kahoolawe, an increasing military presence with nuclear weapons, and the reinstatement of Hawaiian language and culture in the public education system forged



Figure 6. Kamehameha Schools Song Contest held in the Neil Blaisdell Center

movements and unification of people throughout the Hawaiian population. This era of pride in the Hawaiian culture began to emerge in the Islands, and Hawaiians were no longer ashamed to have dark skin and practice their Native culture. To most Hawaiians, this time in the seventies was the proudest moment of the Hawaiian movement, yet there is still progress to be made as evidenced in the 1999 production of the Kamehameha Schools Song Contest; all versions of Hawaiian struggle for Native rights was buffered to show the “happy Hawaiian.”

The theme of the 1999 Song Contest was the “Hawaiian Musical Renaissance.”

An excerpt from the Song Contest program reads:

“After 200 years of encroachment by Western culture, the Hawaiian renaissance reversed years of cultural decline and inspired a deluge of new ideas. It created a new kind of Hawaiian consciousness, inspired greater pride in being Hawaiian, led to bold and imaginative ways for Hawaiians to reassert their identity and led to a new political awareness...Significantly, the impetus for the resurgence in Hawaiian music came almost entirely from the local community rather than from the outside or from the tourist industry. You can tell by the songs: the lyrics are in Hawaiian, the themes are Hawaiian, the composers, for the most part are Hawaiian,” (2)

KS did not address these issues in the Hoike production, and instead displayed what Haunani-Kay Trask describes as cultural prostitution. Prostitution in “From a Native Daughter” is described as “the entire institution that defines a woman as an object of degraded and victimized sexual value for use and exchange through the medium of money...to possess and reproduce them at will...by her very “nature,” (140). Cultural prostitution is the victimization of the Hawaiian culture to promote Hawaii, and the islands sexual assault can be seen through the tourism industry exploiting Hawaiian traditions of hula, the ‘aina, and the Hawaiian people. Any false replication of facts

promoting the existence of a “cordial” relationship between Hawaiians and foreigners allows further cultural prostitution of Hawaii: KS only promotes the devaluation of the Hawaiian culture to others by ignoring the deep conflicts and fight for Hawaiian independence. Spectators state-wide, both Hawaiians and non-Hawaiians, watched as Kamehameha students promoted the loving relationship between the American military and the young Hawaiian girls as they came together in a very entertaining swing dance from the 1970’s. Bright lights and loud colors endorsed the idea of a cultural paradise promoting “the image of escape from the rawness and violence of daily American life.”¹¹ Thus KS promoted the cultural prostitution of the Hawaiian culture.

It is because the KS Song Contest is televised state-wide, and many people tune in to the program simply for the Ho'ike that Kamehameha ignored the political issues and consequently promoted the cultural prostitution of the hula, the Hawaiian people (especially women), the tourism industry, and the 'aina itself. KS could have used the time to educate the public in the struggle of the Hawaiian Renaissance, but did just the opposite, and fuelled false historical information. Responses from the community varied - some watched only for the Ho'ike's entertainment value, but others, however, felt that Kamehameha should have taken the opportunity of educate the masses of the historical injustices facing the Hawaiian people during a time considered to be the most important decade of the Hawaiian Movement, the 1970's. As Goodyear-Kaopua describes her reaction to the Ho'ike in her dissertation:

“As the show came to a close, I boiled with anger and disgust at the way the revolutionary political movements of the 1970s, as well as the history of tourist and military industrial build-up of the late territorial period, had been erased in this performance of genealogical narratives. Before my eyes, the memory of critical oppositional Hawaiian and Local social

¹¹ Trask 136

movement was obscured by the pedagogical practices of the Kamehameha Schools, both as it educated its students for this performance, and as this performance on television staged a cleansed genealogy of Hawaiian cultural and national identity for viewers across the islands,” (Chapter 1, 5).

Considering the Hawaiian Renaissance vital to the Hawaiian’s resurrection of identity, culture and spirit, it is ironic to note that some Kamehameha students never discussed and/or could not remember the gravity of the time period because it is not emphasized in classes. Kamehameha Schools has the duty to inform its students and even mandate knowledge of the past through the curriculum. If emphasis is not placed on how Hawaiians failed in the past and then succeeded through time, like during the Hawaiian Renaissance, the future generations will forever be walking in the dark. If Kamehameha Schools truly wants to promote Hawaiian independence and cultural identity, KS would take sides on controversial issues and present them to the public without fear of ridicule and condemnation. Facts from the past are actual events that cannot be erased from history; the only disagreement comes from differing perspectives. Buffering injustices and political frameworks only limits the power of KS and its students for future battles against foreign domestication as KS continues to accept the foreign perspective of the “happy Hawaiians.”

American Attacks on the Hawaiian Nation and Kamehameha Schools

The historical correlation between the events leading up to the 1893 overthrow and KS’s current situation is irrefutable and can be interpreted as a reason why KS is facing intense legal conflict which threaten the School’s Hawaiian-only admissions policy. The first parallel is seen in the leadership role of the Mo’i. The Mo’i must stand

for the Hawaiian people and the Hawaiian Nation. If a leader seems weak, enemies will attack. Currently through all the management struggles and recent Internal Revenue Service conflict of maintaining the school's tax-exempt status in 1999-2000, KS can be considered in a current state of weakness. The next similarity between the Hawaiian Nation and KS is the dependence of Christianity as a definition of "Hawaiian". By failing to identify the values of being Hawaiian compared to pedagogies of Christianity, both succumb to dominance and oppression through those preaching Christianity. Both allow themselves to be influence by perceived Hawaiians which further decimate the true Hawaiian identity. Not only through Christianity but also through educations, Hawaiian youth are taught to be second class citizens. Hawaiians are expected to have lower goals of success and strive only to work manual labor for haoles. Because historical injustices are not addressed in the Kamehameha curriculum, future generations cannot learn from these mistakes, and consequently Hawaiians continue to make the same mistakes over and over. The Achilles heal of the Hawaiian Nation and KS is that both, although once completely independent of US rule, now succumb to American rules and regulations. The Hawaiian Nation became implemented in US imperialism through its dependence on the sugar trade: Kamehameha Schools has become implicated because of the Hawaiians-only admissions policy depending on the decision of the US legal court system. During the overthrow, Americans used military force to back their position in creating a provisional government, and Americans are again asking for the help of the US to back their position of destroying the KS admissions policy through the US court system. Wealthy businessmen like John L. Stevens lead the charge for his personal gain in the sugar industry and now two wealthy lawyers, Eric Grant and John Goemans, now lead

the charge against KS in pursuit of their own notoriety and fame in the *Doe vs. Kamehameha Schools*.

As the *Doe vs. Kamehameha Schools* case was initially “won” in the Hawaii Circuit Court, this case will inevitably proceed to a higher court until it is finally decided in the United States Supreme Court. Not only will this case plague KS, but KS can also anticipate more court cases against the admissions policy. Even though Pauahi’s Will intended her assets to go towards the education of Hawaiian youth, KS lack of promotion of Hawaiian culture and instruction towards its students creates a huge target for protests and actions against the school. Giving preference to a racial minority but not addressing the issues of Hawaiian revitalization is a violation of American Constitutional Rights. In the 14th Amendment of the United States Constitution, “No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.” As of now, Kamehameha Schools has not justified, through its curriculum and pedagogies, that the institution indeed serves Hawaiians for the continuation of the race and culture. KS must prove to the courts that being a Hawaiian-only institution serves an interest that the government cannot address properly in programs.

In the *City of Richmond v J.A. Crosson Co. (1989)* and *Adarand Constructors, Inc. v Pena (1995)*: Race-based minority programs are subject to a “strict scrutiny” test and are legal only if they are “narrowly tailored to further a compelling government interest”. Because Kamehameha Schools primary goal is in its admission preference for Hawaiians, KS needs to improve its educational programs which clearly define the

promotion and continuation of the Hawaiian culture. KS will have difficulty defending that the existence of the school is vital to the Hawaiian community because KS efforts to teach only neutral and positive history to Hawaiians and because KS promotes cultural prostitution. Yet, even a complete change in curriculum may still not be enough to salvage the admissions policy as Hawaiians are not recognized by the United States as having unique status (such as Native Americans). Because Hawaiians are not federally recognized, there is no compelling government interest. In a position paper submitted by the Hui Hoohawaii Assembly (HHA) to the Kamehameha Schools Board of Trustees, acting Chief Executive Officer, the Interim Vice Presidents of Education and Legal Affairs on September 23, 2003, the HHA recommended KS change the educational policy as KS currently educates “Hawaiian children to become western, which is more aligned with historical injustices against Hawaiians. KS should modify and broaden its focus and assist Hawaiian learners in becoming reconnected to, and grounded in, their own indigenous culture, which is more aligned with righting past injustices against Hawaiians. Cultural centers and their programs will help to reestablish the socio-cultural support system that was historically undermined by westerners.” Thus by changing the direction and intent of the school to focus on the issues Hawaiian have faced and continue to fight today, perhaps the US will recognize the importance of keeping the institution for the benefit of the Hawaiian population as a “unique” situation. This means that Kamehameha’s image of the “good Hawaiian” will need to change and Kamehameha will be forced to take political sides and potentially segregate itself from parts of the Hawaiian community.

But rather than the macroscopic outlook on the School and how KS correlates to Constitutional Rights, a microscopic analysis shows that KS lead itself towards this situation of western dependence. The Hawaiian Nation's total economic dependence was based off of American trade of sugarcane, and the KSBE has committed the same mistake. A majority of the KS finance is in America. Not only are the finances tied to western currency, but KS also must appease the government to maintain its tax-exempt status. The HHA recommended that "KS should consider an organizational transition from an institution that grooms Hawaiians to be western and to succeed in a western world, to an institution that grooms Hawaiians to be Hawaiian in order to succeed in all worlds," but this change seems impossible for KS. To change the organizational management of the School would have to come from the Trustees down to the students. The Trust's entire future is dependent on the western world as all investments deal with foreigner currency and not Hawaiian value. Thus, the Trustees face the everyday internal battle of what Kanalu Young describes as "stability, conservation, and protection [of Kamehameha Schools] vs. the schools vision." KS is totally dependent on the managing of a multi-billion dollar estate based primarily on American interaction, and changing it's policy to a Hawaiian Institution seems ludicrous and a recipe for failure. But as Trustee Nainoa Thompson claims, "it's not always about the money."

Kamehameha Schools into the Future

KS administration is already considering how Kamehameha School should proceed into the future, and the administration has already decided on its path through the 2000-2015 Strategic Plan. In the Strategic Plan's Vision statement it reads:

“Kamehameha Schools is a dynamic and nurturing learning community committed to educational excellence. We assist people of Hawaiian ancestry to achieve their highest potential as good and industrious men and women. We do so by contributing to their development as people who are:

- Grounded in spiritual and Christian values;
- Intellectually, emotionally, and socially self-reliant;
- Resourceful, resilient, life-long learners;
- Equipped with the skill they need to succeed in endeavors of their choosing
- Responsible, ethical, contributing members of their multi-cultural and diverse communities, and
- Prepared to practice and perpetuate the Hawaiian values and traditions of Ke Ali’i Pauahi”

Although these criteria seem guide the school’s evolution in a great direction, the glossy pages of the Strategic Plan may be an indication of the “glossy action” to be taken by administration, faculty and staff. One must wonder how much change the Strategic Plan will generate in the next 15 years and if changes will allow the Courts to uphold the Hawaiians-only admissions policy.

In the first vision statement, KS will ground itself in Christian values.

Christianity was the catalyst for the overthrow and annexation of the Hawaiian Nation, and Christian pedagogies were due to the loss of the Hawaiian identity through disease which crippled the Kanaka



Figure 7. Kamehameha Schools High School Students

Maoli’s self esteem. Through Christian rhetoric, people like John L. Stevens and Charles Reed Bishop

were able to convince the Hawaiian population that their race was dying. Christianity was their savior and they should follow the foreigner’s way of life. KS students were encouraged to set their standards low for they were to only work as manual labors

satisfying Christ's Will by being "industrious" which ironically is included in the Vision statement. Perpetuation of these Christian ideologies further exemplifies the plight of the Hawaiian people and their failure to survive in their own land. Christian pedagogies even went so far as to mask the true Hawaiian identity of Pauahi. In many cases, a devout Christian epitomizes Pauahi more so than a powerful and adamant leader of the 'Ōiwi does. To include this direction of focusing on Christianity as the first vision in the Vision statement is an indication that KS has no intention of educating students of Charles Reed Bishop's role in the racist exploitation of the early KS students. If the Schools really believe that Christian values must be implemented in the curriculum, then the Schools should use the teachings to benefit the Hawaiians. Use the power of Christ to give strength to the students, and use the values present in the bible to encourage youth to strive to work hard and succeed in all aspects of life. Teaching values such as obedience and prudence should not take priority over teaching the values of individuality and self assertion.

In the second Vision statement, KS strives for student independence. As the Hawaiian Nation was so dependent on foreign trade, leadership and guidance, the realization that the Hawaiian population will someday gain independence from foreigners is a great sign. This statement, however, is one of the "glossy statements" as KS continues to buffer the illegal overthrow and annexation during Hawaiian History classes. Kamehameha Schools lacks its assertion of independence because KS fails to take political sides on issues of Hawaiian Sovereignty and Ceded Lands. As a leader of the Hawaii people and the last image of Mo'i, KS should be the leaders of the Hawaiian Movement, yet little political activism can be seen by the School. Some faculty and staff

contribute to the Hawaiian Movement, but KS could become the largest force of Hawaiian assertion to regain the Hawaiian Nation's identity. Sadly, KS as a whole neglects to become involved. KS is rightfully viewed as the passive Hawaiian evident in Cases like *Mohica-Cummings vs. Kamehameha Schools* which are settled out of court, thus allowing a non-Hawaiian to take one of the coveted positions of the Kapalama Campus student body by lying on his birth certificate. If KS advocates students to fight for independence, Kamehameha Schools should also fight for its independence as a unique educational facility for the Hawaiians instead of accepting defeat, or as Young describes "cutting their loses."

The third mission statement indicated that KS will continue to create life-long learners. The sad part of the School curriculum, however, is that focusing all education efforts mainly on college preparation fuel students to attend college. The curriculum is stacked so full of western practices and facts that there is little room left to explore elements of Hawaiian culture and language. Although the Kamehameha campuses on Maui and Keeau are now beginning to mandate Hawaiian language and practices in their Schools, the Kapalama campus still fails to cultivate the Hawaiian culture. Kamehameha Schools should strive to encourage students to be life-long learners of their culture, but instead of life-long interest, many students at the Kapalama Campus leave after taking merely two mandated Hawaiian History and Hawaiian Culture classes. KS needs to place greater efforts in engaging the student body to learn about their past as Hawaiians instead of concentrating on the students direction of the future. How are students to know what they should really value without having a greater glimpse of the past? How can KS foster succeeding in both worlds as a Hawaiian and Westerner?

The fourth and fifth mission statements promote students excelling in life through skills and encourage students to be contributing members of the community. In old Hawaiian tradition the value of malama 'aina (love the land) and giving back were embedded in the Hawaiian people's hearts. Kamehameha has always given to students in the form of financial aide and post-high scholarships a path to succeed. Only recently has KS mandated that students give back to the community. This is considered a huge step in the right direction for the Hawaiian people because it forces those who accept KS aide to give back to the Hawaiian community. KS should take further action and mandate hours of community service before high school graduation. KS students are blessed with top-notch facilities and opportunities, and often students take all the opportunities given to them for granted. Students who physically return to the community, will hopefully become more appreciative of what they have and what an extraordinary opportunity they are afforded to be a Kamehameha School student. A heighten awareness of how lucky and fortunate a Kamehameha School student is will foster some feelings of leadership for the student amongst the Hawaiian people - exactly the intention of Pauahi. Heightened awareness will further KS's success because through the shared knowledge of its students, the teachings of Ke Ali'i Pauahi will broaden and reach far more than just those attending the KS campuses - more Hawaiian can be reached.

The final vision statement is to perpetuate the Hawaiian culture and tradition. KS students can only do this if they learn this at Kamehameha. There needs to be more of a distinction between Christian values and Hawaiian values because they are often confused and interchanged through KS pedagogies. Historical injustices must be addressed in courses, and students should be encouraged, if not lead by, Kamehameha

faculty to actively participate in the State Legislature through petitions, letters and even protests. Pauahi intended to create the leaders of the Hawaiian nation through education at Kamehameha, and although Kamehameha produces many leaders in the community, only a handful have lead the Hawaiian people.

Trust Must Remain Trustworthy

People may follow, and people may listen; but true leadership is created when trust is established. Kamehameha School is a multi-billion dollar Trust lead by five Trustees. Bernice Pauahi Bishop established her Trust because she felt that her assets would go to good use to promote Hawaiians. She trusted the ability of the Hawaiians to one day regain the Crown lands and compete for independence and identification in the Hawaiian Islands. Often times KS has failed, not because its idea was bad, but only because no one trusted them. After so many failures of admission policies such as the lottery system, hiring practices such as McCubbin, and corruption of Trustee appointment, the Trust has to be re-earned by the KS Trustees.

To regain trust, the Trustees must prove that they have the Hawaiians' interests are heart before their own. KS must have the mass of Hawaiians at heart and not just the intellectually elite students or financial gains. One incident that caused KS to lose the trust of the Hawaiian people occurred when KS refused to sell leasehold land at reasonable prices. The majority of the people living on the land were Hawaiians, but KS failed to realize that they could afford to take a lost in profit by helping the Hawaiian population. KS succeeding in obtaining their interests without consideration to the Hawaiian populations interests of securing a residence at a reasonable price. KS, at

times, becomes so success oriented that it fails to consider the people associated with the problem. You do not always need to bat 0.900, you can bat 0.300 and still make it into the Hall of Fame.

The Trustees also must prove that they are competent in understanding the issues facing Hawaiians. Competence will come in the form of succeeding in monetary investments and also succeeding in incorporating Hawaiian value and tradition into their daily decisions. Currently the KS Trustees fail to implement Hawaiian culture and tradition, but they have tried to correct this failure by creating a Hawaiian Cultural Center on the Kapalama Campus. Because the current Trustees were brought up during the 1960's and 1950's, they were raised in a time when teaching Hawaiian language was illegal and there was no pride in being Hawaiian. The current Trustees became Trustees because of the success in the western financial world as many of them were the CEO of large businesses or high military officials. To prove their competence, the Trustees and KS need to prove to the Kanaka that they understand the struggles of the Hawaiian people. They need to acknowledge that Hawaiians have disproportional crimes rates, drug abuse and health problems and find ways to mitigate these elements. KS currently focuses on education for kindergarten through 12th grade but should also try to incorporate adult programming. Hawaiians are capable and can succeed with the correct education, but through the historical injustices that plagued the population, at times Hawaiians do not have the capacity to succeed.

IMUA KAMEHAMEHA!

