Cultural Practices, Science, and Community: Indigeneity and Personal Agency

Alyson (Napua) Barrows

University of Hawai‘i, at Mānoa

napuamau8@mac.com

Abstract

Napua Barrows, a teacher-leader in the Hawaiian Studies *Kupuna* Program on Maui, describes how cultural values and opportunities to learn supported development of professional expertise and personal agency. Her comments reveal her interest in bridging gaps between Hawaiian culture and science, and schools and communities.
Introduction

A brief insight of who I am. I was born into a family of 10 members, eight children and my parents. My mother’s parents were always apart of our family; we lived with them in my early childhood. Grandma and Grandpa raised the first born of their second daughter, my cousin. Papa George, my grand uncle, from Maui, helped to raise my cousin along with grandparents. A total of fourteen members in my family all living together in a three bedroom home. This was a typical average size Hawaiian family. Everyone work together cooperatively and in harmony was a necessity. The family unit provided a total support system for family members. Two family activity that created this type of support system stem from the families activity called ‘ohana pule and the other is the family’s religion, which was the center or core foundation of the family. ‘Ohana Pule is a time the family gather to pray and end the day. Both played an essential part in the family support system.

I believe that a strong family support system promote success in any area of discipline depending upon the family’s focus. Living with my grandparents under this type of support system strengthen the family and built unit in the home. Qualities such as: respect, working together in harmony, taking care of each other, working hard, playing hard were some of the qualities taught in my home. These qualities has extend into every aspect of my life.

My Niche

Pikoi Learning Center program provided this workshop. Pikoi is a class design to integrate the science into the classroom through the a Hawaiian Culture medium. Coconut Island is where I found my niche--that workshop provide me the skills to removed alien and invasive algae. I turn it around, rather than removing alien and invasive algae and I decided to replant native limu (algae). I recalled this cultural perspective “if you remove something you must
replace it with something.” You could say I developed a hypothesis but at the time it was a simple question. My hypothesis was “By replanting native limu aid in the increase of fish? In time Waihe’e Limu Restoration would be created to focus on the Native Hawaiian Edible Limu for both man and fish to eat. In the meanwhile, my focus was to also address the concerns of the fishermen.

**The fishermen concerns are answered.** A few fishermen, including my husband, had been concern with the increase of larger predators like barracuda. I notice that were less native limu found along the waters edge. The problem was a steady declining of fishes and limu. For a while, I have been wondering “What can I do to increase fishes and limu and reduce sighting of larger predators on my reef?

At the workshop, held on Coconut Island, I was reminded that fishes need limu for food and habitat. Again, I was reminded that the food chain had been disrupted and to correct this principle you needed to identify the problem. The decreasing of native limu was part of this food chain, which lead my efforts to replant native limu as one of the issue and one that could be worked on immediately. This first step drew me to other issues having an impact on the result of less fishes; that I then decided I wanted to learn more.

**A thirst for knowledge.** As I started to replant the limu I ignited a desire to learn more about the: reef, Hawaiian limu, fishes, Hawaiian moon calendar, Hawaiian Legends, Hawaiian technology vs Western technology. I dove into this program head first not stopping to think of the amount of time and effort it would take to work this program. While I was replanting the limu I returned to school. I completed a pre-elementary Education course at the same time completing a certificate route in: Marine Option Program, Naturalist II, and a certificate in Hawaiian Studies. This path I chosen soon open many doors of opportunity for me. One of the
doors provided additional tools to support my work as a Hawaiian Study Resource teacher and as the founder for the Waihe’e Limu Restoration Program. This door open a world of science that caught my interest and intrigue my curiosity.

**Science is attainable.** Now that my curiosity was engaged I needed to open this world of science to my students. Science has always taken on an “unreachable” or “unattainable” idea for the average person. Science, was neat to learn about the stars, planets, volcano but what is the practical side of science the every day science that we use that makes sense to the average person. My science instructor stated, “Science is everywhere in your daily life.” He caught my attention, I definitely wanted to find out more about this type of science.

A type of science I want to teach to my students is the relevant science they see daily all around them. Science was not and is not today my strength but it does have me hooked to open that door to science. If I am able to understand and recognize science in everything around me that is amazing. One example is in the kitchen cooking; changing substance adding heat and watching a chemical reaction, changing liquid to solid or to gases. Attending a workshop made science practical, attainable, useful, and necessary.

**The Hawaiian technology returns.** Coconut Island workshop provided the technology to removed alien and invasive algae. I knew about Ewa Beach replanting limu-- I didn’t know was how to replant the limu. The idea came during the workshop then returning home I sought my kūpuna for their thoughts. on replanting limu, they confirmed this cultural practices and my research confirmed that my ancestors practice this also. The Ali‘i Kings would have a certain type of limu, they favored, replant in his area or in his fish pond by taking the rock with the limu attached to it.
"Malama i kai" Take care of the sea. The process of replanting *limu* would be an ongoing process of learning. I sought the knowledge of my kūpuna, research historical accounts; interviewed, fishermen, women gathers; and then I turn to the ‘āina land its self and a spiritual realm for the main source of learning.

An example: On one of my snorkeling expedition prior entering the water, my student asked, “Are there eels?” Yes, I replied as I enter the water with her right alongside of me. We completed our snorkeling venture and was heading back. A group of juvenile fishes were swimming just ahead of us not moving from their location. I cast my eyes about the area and notice below the fishes laid an eel. I stay between my student and the amazing display of fishes and eel as we approached slowly but steadily moving forward. My student notice the fishes and then the eel and started pulling at my arm as we passed the site. The tugs became more persistent and then the signal to surface followed. Our heads popped up out of the water with excitement she said, “That was an eel!” We need to go back; I want to take a picture of it.” The fishes were an indicator that the eel was not threaten by our present. I later told my student because you were open to the elements and were calm you were privilege to see this eel. You asked for it and you receive an answer--the answer came at the end of our exploring. Working with students at Waihe’e Beach as never cease to amazed me what the students will fine. The greatest teaching tools is right there--a hands on activity--a first hand experience.

"Malama i ka ‘āina” Take care of the land. We stopped our car in front of an old green dilapidated plantation house and got out. Grandma, smiled as she looked at me and said,” I want you to stay here.” My grandfather gave this property to me. Later I learned that the property has been in the family for 200+ years. I gave a slight nod of my head accepting grandma’s offer.
She continued to “talk story” retelling a conversation she had with her grandfather. In the conversation, she was given the kuleana to pursue a higher education. “After you complete your education” her grandfather spoke with firmness, “I want you to use it to help your people.”

Grandma, became a school teacher and kept her promise to her grandfather. She even taught at Waihe’e School for a little while. Her influence was instilled in her children and grandchildren and will be felt for generations to come.

Grandma, paused for a moment and looked straight at me and said, “I want you to take care of this land.” In a soft clear voice I said, okay—a kuleana was given. A couple years passed and the land was cleaned and cleared and provided for our families. Today, I have expanded from Waihe’e to Kanaha along the shoreline, only to learn that my families before me have frequent these area too and will continue to frequent these area after me. Was this the intend of the kuleana grandma gave to me?

“Malama i ka poe” Take care of the people. When you take care of the sea and land the they will take care of the people. This was the case in my grandmother’s property it is also true as we worked replanting the limu. By working the land it has widen my horizon in education, science, navigation, Hawaiian culture, fishing, native plants and so much more. The experiences gain has given me insight to, understanding my students, and to help them move forward and be successful. Science at this point has become as common and normal as going swimming at the beach for myself and my students. I hope it will be second nature to them as it was to my ancestors.

Waihe’e Limu Restoration

On, January 2004, Waihe’e Limu Restoration (WLR) emerge from that Coconut Island workshop. At the workshop I meet Koa and later Kim, two undergraduates of Dr. Isabell Aiona
Abbott. They were the first to visit my site and to provided insight and support as they would visit several times later. Eventually, my work would introduce me to Dr. Isabell Aiona Abbott an authoritative on Hawaiian Native Limu, a part Hawaiian, a women, are a few of her acknowledgments, that I want to emphasize because it is a rarity as it is to find a full-blooded Hawaiian today—for I am seven-eight Hawaiian.

**WLR was created** to address the following concerns: fishermen’s concern of less fish; a decline of native limu; decreasing of open land to live and practice the Hawaiian culture; and Hawaiian children are failing in the schools, to bridge a western culture (science) and Hawaiian culture.

**Restoring limu program** is working to replanting limu, to learn what is affecting the decline in the native limu; and to find solutions to this problem. In turn, by addressing this issue we hope will promoting an increase in fishes on the reef. To promote a Hawaiian culture way of learning and understanding the western culture (science).

**Participants** Are from the Wailuku, Wai’ehu, and Waihe’e area. Within these area there is five Hawaiian homes subdivision. The lands boarding the streams were once taro farmlands. Original taro farming families continue to live in the area and farming taro still exist but on a small scale. WLR is targeting the schools in the Baldwin complex, which are students from within my community and surrounding communities all using the Waihe’e Beach.

Participants are children 4 to 15 years of age and new at snorkeling but are able to swim. This program initially focus on students from Waihe’e school but are now accepting student from within the communities mention earlier but are going to other schools. Students’ must bring a parents or an adult to all snorkeling activities; their parents / adult is responsible for their water safety. Parents are encourage to participate along side of their child.
Sites The location of snorkeling program is Waihe’e beach to replant and to gather limu from Kanaha beach. These are the two main areas although, we do check on lower Wai’ehu beach that is called Kaa and Paukukalo.

Activities Students are taught to recognized the following: weather, tides, waves, and turbidity. They demonstrate this knowledge by describing the weather, and then determining if the weather condition is suitable to snorkel. They describe the tides and ask themselves what kind of tides are we having and is the tide appropriate to snorkel. Students identify a: minus tide, low tide, high tide. They describe the waves and what directions are the waves coming from. Students are posed the following questions and statements: Are there waves? Describe the waves. How will the waves affect our snorkeling?

Students are instructed on the fitting and adjusting the mask to their face and then must demonstrate step. Students demonstrate wearing the mask to check it’s fit and comfort. Students are instructed on defogging the mask and apply this tool to defog their mask. If the mask is defogged correctly mask will not fog when students use it in the water. Students enter the water below the knee and are instructed to wear their mask and breath through the snorkel--students demonstrate these steps. The process instructions then apply what was taught continues until all the objectives are completed then the snorkeling session is over. Parents / adult learn along with their child--this provides family bonding time. This is also an opportunity to relax and enjoy the beach and now have the opportunity to take care of their reef.

Hawaiian Culture vs Western Culture

Questions like these mention previously are not a Hawaiian cultural approach to exploring the environment but a western approach. Observation is essential in the Hawaiian culture as it is in science--the difference is observation is done without questions. Repetition of
the activity provides the learning and experiences rather then by questions. Students are reminded of their Hawaiian Culture. Students are instructed and then must demonstrate their knowledge.

**Conclusion**

The snorkeling program provides an avenue for students to come to the beach and learn both the western and Hawaiian approach to learning. Student develops vocabulary that is used in the school setting. Students learn principles that are also taught in the school setting. These activities provide a sustainable education. Students were able to adjust, defogged, breath through their snorkel, follow instructions. Students could assist other students with their mask and give the same instruction as they received it. At the end of each session I know what each student learned that day.

**High Tide program**

This program is directed to students 5 to 15 years of age. This program traveled to Kamali’i elementary school to help students identify our native limu and alien and invasive algae species. The word limu is use to describe the Hawaiian species and the word algae is use to describe the non-Hawaiian species. Students first use the English word “seaweed” in place of limu and algae. Students learn how things get it’s name.

**Participants** were student from Kamali’i School 3rd and 4th graders. Students were divided into seven groups of five students each.

**Site** students worked in the classroom

**Activity** is “name your seaweed.” Students were introduce to the Hawaiian limu, alien and invasive algae under the name of seaweed. Students were instructed to use their five sense
to describe the seaweed. With their description they were to use it to name their seaweed.

Students name their seaweed before learning its true name. In this activity students learn how things are given a name. Students describe the “Wawae‘iole,” that common name is rat foot. Students called it “green fat spongy seaweed” and name it “fat spongy seaweed.” Another was the Hypnea which common name is “Hookweed.” The students name this seaweed “Red Hook Seaweed.”

**Team teaching** Instructors move around to the different groups observing the students following the instructions. Student were independent and able to follow instructions with very interactions with instructors.

**Conclusion** Students were able to follow instructions, be independent, amazed at some of the names closely related to the true names. The time limited per group to at each station were sufficient. Students were able to complete all stations within the alloted time. The conclusion of the class students participated in the open discussion and share their thoughts on how people name things.

**Hawaiian Study Program - Kupuna Component**

Hawaiian Study Program, lost their administrators from the district to the state level. This didn’t stop the Kūpuna in HSP KC. Instead, HSP KC was placed under the principals. We (referring to the KC) immediately restructure at the district and state. A representatives from each district represent their district at the state level. This was a non-revenue position. Training than came from within the group. This became a blessing for us to network with the other district and provide the support and training we needed.
The Principals knew nothing about how to run our program. I realized a collaboration with my principal was essential. A relationship was built and in 1997, I was managing HSP-KC under the direction of my principal at the school level. Our Maui district went under restructure, which this position fell into my lap too. My credentials was I knew my Hawaiian Culture; I was familiar with the HSP-KC program; I could communicate to my principal; I was willing to take on this task and relieve him of this additional responsibility, that proved to beneficial to

Eventually, after 10 years, the state level administrator position was funded but the district was not. A bill was submitted to support the district level. I attended the hearing and submitted my testimony. The bill was passed supporting the district representative. Later HSP KC name was change to Cultural Personnel Resource. We continue to build relationship at the state for support of the HSP CPR program and at the district levels between principals and teachers, and CPR. “The No Child Left Behind” has hurt the program more then help the HSP.

_I ke kula - In the School_

Under the Hawaiian Study Program - Kūpuna Component (HSP - CPR), I been hired as a part-time resource teacher teaching Hawaiian Studies in these areas of: language, culture, and history in the public schools. As a part-time time resource teacher: I work with K-2 grade level; I work 17 maximum hours a week; I work with 17 classes meeting with each class once a week for 30-40 minutes of instructional time. The program encourage CPR to collaborate with the classroom teacher in coordinating the prepared lessons.

_Use of Visual Aids_

To address the time factor and students retention these are some of the methods I use: First, using visual aids. I bring in visual aids but I also use the visual aid provided outside of the
classroom, or in the community, or their own imaginary skill. Visual aids in the community such as: historical sites, museums, stores, beaches, natural resources: mountains, valleys, rivers, clouds, rain, wind. The imaginary skill of the students is visualize what I am instructing them to see, feel, taste, touch, and hear.

An example of using natural resources: the first and second graders were learning about the different types of clouds. I incorporated the water cycle using places in their community, such as Iao Valley, river, Kepaniwai Park, and Happy Valley. Students recall these places and picture them in their mind and then elaborate on the feeling the cool mountain air, the breeze, the cold water in the river. Students incorporate the clouds, the type of clouds, the color of the clouds. Students then draw the diagram of a water cycle incorporate these places that are in their community. If the weather permits, I take them outside the classroom to see the mountains, rain, clouds we are talking about and the water cycle in action. Students learn the story of Wakea and Papa. Students then retell the story and how Wakea and Papa helps in the water cycle. The Hawaiian culture, western technology, and culture is incorporated.

Team Teaching

In 2010, my schedule change from instructional time of once a week to once a month. The need to be creative was upon me again. This time I did a team teaching program. I brought three colleagues to work with me and once a month we went to Lihikai, Waihe’e, Wailuku, to work with 4th graders, elementary school providing introduction to Hawaii’s Native limu. Students had hands on activities sorting the variety of native limu and identifying the native limu, alien, and invasive algae. The class was divided in four groups seven students and each had an instructor giving them their total attention. This team teaching worked to get the
information across. Later Wailuku classroom teachers evaluated this presentation and their comments were very good. They were impressed with their students attentiveness and recall as students verbal use of new vocabulary words were used at appropriate times. During the activity students identified and explain the problems and solutions for declining limu. A graph shows the schools and students participated in this program. Lihikai classroom teachers provided students with a questionnaire of what they learn from this presentation. Schools has requested for us to return. Waihe’e classroom teachers were not present in the classroom to observe what we were doing with their students.

May Festival Celebration

Waihe’e School, holds a Festival in May, which other schools call it “May Day.” This is an annual celebration that parents, community, students, teachers, are all involved and look forward to this celebration. That year the celebrations was in the students accomplishment of learning about the Hokule’a Voyaging Canoe.

Voyaging “To Find the Way”

The story introduce voyaging of the Hawaiian Canoe. In 2007, “Polynesian Voyaging Society confirm the voyage to satawal to deliver the Maisu canoe to Mau. I was asked to provide the theme “E ’ike i ka alanui” To Find the Way. The principal educational perspective was “Education (like a canoe) can help you find your way in life.” The student began their voyage to learn about the Hokule’a and the man who brought the knowledge back to Hawaii and the man who was willing to learn.
Participants The students of Waihe‘e School k-5 grades, teachers, staff, administrators, whole school. Then at the May fest it was the students performing for their parents and families what they had been learning about the Hokule’a voyaging canoe.

Activities Students learned several important points throughout the story, that are: Hawaiian values, kupuna grandparent, Legends, oral history, stars, sun, waves, birds navigation. Throughout the story students participated by answering some of the important points addressed in the story. Students built their own boat and shared how they built their boat. They observe the sailing of their boat than acknowledge if it sailed or not. Students learn about hypothesis and made their own hypothesis of sailing their boat. Students then discuss why the boat sailed or didn’t sail. Students were instructed to view the news on the Hokule’a sailing to Satawal. Students reported on the news whether from: T.V, radio, and or newspaper. My connection with crew members gave additional insight of the voyage. The Polynesian Voyaging Canoe website provided additional information.

In class, we discussed the significant points of the Hokule’a voyaging to Satawal. This activity ignited interest. Why where they sailing to Micronesia? Who was this person Piailug? Who was Nainoa Thompson? There were many other questions that students learn through the activities I provided in class and the songs each grade level was performing.

Then I gave my personal experiences sailing on a double haul canoe. The Makalii Big Island canoe, with the Hawaiian Studies Kupuna Component. I told the student imagine, your grandparents sailing on this canoe. The kūpuna, this was their first time sailing on this type of vessel. They were imagining their ancestors traveling on a vessel similar to the Makalii. Students imagine the feeling and gave me feed back on what they thought it would feel like.
I convey my story of sailing on Hokule’a and the awesome feeling of sailing with Nainoa Thompson was the height of my aspiration. From these stories I wanted the students to grasp the awesome feeling of being out on the canoe at night in the vast dark ocean. I had the students close their eyes and imagine the feeling—no land, no lights but the stars, no t.v., and no ipod for music. “We were suppose to dock at 7:00 pm but we didn’t. The canoe turn and headed straight to sea as the sun was setting into the ocean. The twinkling lights of Waikiki glittered along the waters edge. Soon the lights became smaller and smaller we sail further out to sea. An a blanket of darkness fell upon us on the canoe. The faint glimmering lights of the stars hung above us. I was not worried. I knew Nainoa was on board and I trusted in his skill as a navigator. At that moment, a sigh, came from the class, I guess it was a sighed of relief. I knew than the students was there with me on the Hokule’a. A few students asked “Were’nt you afraid?”

Kristy Palmeria, Kindergarten classroom teacher, collaborate with me to suggest a theme for the May Celebration, “To Find the Way” which incorporated the reviving of the Hawaii’s voyaging skills and knowledge and honoring Mau Piailug and Nainoa Thompson for their contribution.

Goveia, Third Grade classroom teacher collaborate, with me to have her students open up the May Celebration introducing Mau Piailug, from Micronesia, a navigator, who restored the art of navigation to the Hawaiian people.

Sandy Dioso, first grade classroom teacher, a collaborate with me as we choreography the hula (dance) movement to the song Hokule’a Guiding star. This collaboration lead her to instructing her grade level teachers and students as their chosen song for their May Celebration.
Jocelyn Tengan, Librarian, we pulled our resources and wrote the script for the May Celebration program incorporating the grade level brief script of their dance number.

Students were interviewed These were the questions: Describe your boat? What materials did you use to make your boat? Do you think your boat will float and sail?

**Problems** Class were selected to participate in the interview and be video tape, due to the time I could not video tape all my classes but had to select one or two per grade. The other classes students performed the same task but without being video taped. Polynesian Voyaging Canoe had a program to hook up with the crew on the Hokule’a and talk with the crew members. Unfortunate, I was not able to do a hook up because of my class schedules and having the proper hook in the classroom. This had to be planned with the classroom teacher.

**Conclusion** Each grade took an aspect of voyaging and expanded on this element. Some teachers got really involved and their students too. It was a perfect timing to work the voyaging at the same time the Hokule’a was sailing. The sailing of the Hokule’a added a touch of excitement. At each class time the class was being up dated to the whereabout of the Hokule’a. Right, in the beginning of their sailing they had to stop at Big Island for some minor repair. This added a bit of excitement to the voyage. To have the whole school working on this one subject set an exciting atmosphere in the school. You would hear teachers talking about the voyaging. Students eager to float their boats. Questions about the Hokule’a position. I seen my students three years in a roll. The following year I quiz my students on what they remember. The sailing of their boats, voyaging of the Hokule’a the important points of sailing. They could remember my stories. They could remember Nainoa and Mau--this was important.
**Sustainable Community** The design of WLR is to reach out into the community and to change the mind set of people and to get them out into their environment not only to relax, enjoy, play, but to also take care. The snorkeling program works with children from the ages of four to 12 years of age. Now, this program is incorporating the parents/adult participation. Hawaii is one state that is surrounded by water and the educational system does not include this in their curriculum. The first classroom for children growing up in Hawaii is the beach. Whether it is the beach, valleys, mountains, and streams these areas are not being adequately used in our educational curriculum. Students are learning about the rain forest in South America--this is where place base learning should take place.

Through the WLR, I have been able to connect with other communities to take an active role in taking care of their reef. Lana‘i, through Alan Kaiaokamalie is replanting limu on their reef with the help of Lisa Lanai’s High School teacher and her class along with other community members. On the island of Maui there is Hana, Kahana, Lahaina are participating in replanting limu too.

This program has helped me build collaborations with Department of Land and Natural Resource, Skippy Hau; Marine Option Program at University of Hawaii Maui Campus, Donna Brown; and Marine Study Program - Zoology - UH Maui Campus, Ann Coppersmith, Hawaiian Ethnobotany. I have been involved with Ho‘oulu‘ai a community based organizations that has mutual working relationships with: Waikapu, Wai‘ehu Terrace, Paukukalo (Hawaiian Homes subdivision) Wai‘ehu I, II, III, IV (Hawaiian Homes subdivisions) community associations.

Through the Hawaiian Studies Program I been able to go into the following elementary schools: Kamali‘i, Lihikai, Waihe‘e, and Wailuku to do a presentation on limu. The presentation
consist of: identifying Native Hawaiian edible *limu*, identifying alien and invasive algae, problems for the decline of native limu, solutions for promoting the growth of native limu. The school presentation is design to be informational as well as practical, relevant, and essential. The presentation for the communities are to be adaptable and can be modify by communities and to again make it practical, relevant, and essential for them. Teachers provided students with a questionnaire

My participation in the Maui Marine Resource Council has helped to work in the following areas: Policy and Law making, Fishing issues, and Water issues. This council is created to address concerns and to reinforce existing laws and or to modify and or create new policy / law. I have meet many different people, agency, and organizations which helps to expand my resources and tools to take into the classroom and to use in the WLR program.

<table>
<thead>
<tr>
<th>Kindergarten</th>
<th>First Grade</th>
<th>Second Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of classes</td>
<td>7</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Number of students per class</td>
<td>21</td>
<td>25</td>
<td>28</td>
</tr>
<tr>
<td>Total number of students</td>
<td>147</td>
<td>125</td>
<td>140</td>
</tr>
</tbody>
</table>

*Figure 1. Waihe’e School: 2010 students per class and per grade level.*

<table>
<thead>
<tr>
<th>Wailuku</th>
<th>Waihee</th>
<th>Lihikai</th>
<th>Kamali‘i</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of classes</td>
<td>6</td>
<td>5</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>Number of students per class</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>25</td>
</tr>
<tr>
<td>Total number of students</td>
<td>168</td>
<td>140</td>
<td>196</td>
<td>100</td>
</tr>
</tbody>
</table>

*Figure 2. Lihikai, Waihe’e, Wailuku Schools: 2010 students per 4th grade.*
<table>
<thead>
<tr>
<th></th>
<th>Kindergarten</th>
<th>1&lt;sup&gt;st&lt;/sup&gt; Grade</th>
<th>2&lt;sup&gt;nd&lt;/sup&gt; Grade</th>
<th>3&lt;sup&gt;rd&lt;/sup&gt; Grade</th>
<th>4&lt;sup&gt;th&lt;/sup&gt; Grade</th>
<th>5&lt;sup&gt;th&lt;/sup&gt; Grade</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of classes</td>
<td>7</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>5</td>
<td>32</td>
</tr>
<tr>
<td>Number of students per class</td>
<td>21</td>
<td>25</td>
<td>28</td>
<td>28</td>
<td>28</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Total number of students</td>
<td>147</td>
<td>125</td>
<td>140</td>
<td>140</td>
<td>140</td>
<td>135</td>
<td>827</td>
</tr>
</tbody>
</table>

*Figure 3. Waihe‘e School: 2010 students per class and per grade level.*
References

Thompson, N. Why we voyage: Reflections on Rapanui and Hokuleʻa's first twenty-five years

U.S. Department of Education. (September 15, 2004). Native Hawaiian Education Act Retrieved