TCSJ
TECHNICAL COMMUNICATION
& SOCIAL JUSTICE

"Descendants of Survivors": Tensions in Translating COVID-19 Vaccine Promotion Videos in Hawai'i

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Technical Communication & Social Justice, Vol. 1, No. 1 (2023), pp. 64-78

Abstract: Technical communication at the intersection of public health and advocacy engagement requires critical analysis to ensure rhetorical ethics are prioritized over expediency. In this content analysis, I examine video transcripts from a Hawai'i-based collaborative encouraging Native Hawaiians and Pacific Islanders toward safe health practices and COVID-19 vaccination. I also include a reflexive narrative of the research process and challenges of translation as insider/outsider and researcher/translator. This article centers the early iterations of research and reflexivity—particularly how positionality may complicate the pursuit or articulation of research—and provides transparency for scholars launching into translation-based technical communication projects.

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Keywords: decolonial, positionality, vaccines

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"Aia ke ola i ka waha; aia ka make i ka waha."
Translation: "Life is in the mouth; death is in the mouth."
Meaning: "Spoken words can enliven; spoken words can destroy."
—'Ōlelo No'eau: Hawaiian Proverbs & Poetical Sayings (Pukui, 1983, p. 9)

Introduction

On July 28, 2022, the Hawai'i-based news station *Hawaii News Now* (KHNL/KGMB) reported on a scam message written in 'Ōlelo Hawai'i (Hawaiian language) and sent as an Instagram direct message (Gutierrez, 2022). While fluent speakers of 'Ōlelo Hawai'i verified the message was indeed a scam—and a poorly translated one, such that could be constructed through Google Translate—the recipient of the message, who is not fluent in 'Ōlelo Hawai'i, had also recognized errors in translation. Language experts suggested that the recipient's Instagram profile, which included an 'Ōlelo No'eau, a Hawaiian Proverb like the one opening this article, allowed scammers to target people in their own language in an attempt to form a relational connection. The takeaway from the news story: "E maka'ala"—or "beware"—that "although the [direct message] had multiple errors, as online translation services improve, scammers will try to take advantage, learning about your culture through your online posts" (Gutierrez, 2022).

The message from the news story sets on guard an audience victimized by and distrusting of interactions with "outsiders," as Hawai'i's history of colonization involved the harmful delinking of Kānaka Maoli (Native Hawaiian people) from their language and land (Aiu, 2010). This history, along with present threats to Native Hawaiian and Pacific Islander (NHPI) bodies, lands, and languages, make scholarly research and communication centering NHPI populations an extremely careful endeavor. The ethical, relational, and localized technical and professional communication (TPC) research approaches within this community can thus be quite intimidating, especially for novice, non-Indigenous researchers such as myself. While I recognize the marginalization of many "local"[1] demographics in Hawai'i (of which I am part and will discuss in further detail), NHPI populations have faced multi-layered subjugation, first from colonizers and later through plantation-era settlers from around the world who altered and continue to influence Hawai'i's cultural, linguistic, and political landscape (Trask, 2008).

[1] From within the Kanaka Maoli (Native Hawaiian) scholar-activist community, there has been controversy about the usage of the term "local" by people in or from Hawai'i with a settler colonial history, including for people of Asian heritage, such as the Japanese side of my family (Fujikane & Okamura, 2008). In a chapter titled "Settlers of color and 'immigrant' hegemony: 'locals' in Hawai'i," Kanaka Maoli scholar-activist Haunani-Kay Trask argued that "calling themselves 'local,' the children of Asian settlers…claim Hawai'i as their own, denying indigenous history, their long collaboration in our continued dispossession, and the benefits therefrom" (Trask, 2008, p. 46). Trask (2008) also wrote that "exploitative plantation conditions thus underpin a master narrative of hard work and the endlessly celebrated triumph over anti-Asian racism…Asian success proves to be but the latest elaboration of foreign hegemony" (p. 47). (For additional history, see *The Making of Japanese Settler Colonialism: Malthusianism and Trans-Pacific Migration, 1868–1961* [Lu, 2019]). Making these connections after the conclusion of my research microstudy, during the time of reflexivity that followed, fundamentally changed how I will approach articulating my positionality in future projects, particularly in my usage of words that connect me to the land, such as "from," "roots," and "local," which require further delineation than I had previously offered. I see this action as a move toward social justice through a language-based returning of power to the Indigenous community by acknowledging and situating myself within this settler colonial history rather than claiming rights to a place after longstanding family residence.

The ways TPC scholars approach decolonial or social justice-based research (and ensuing publication) with/in Indigenous groups depend on relational contexts between the researcher and community (Smith, 2021) and attunement to holistic Indigenous relationships and experiences (Rivera, 2022). Within this article, decoloniality refers to extending beyond "revealing the ways that colonialism continues to operate and to affect lives…as well as to show the unmitigated damage inflicted by past colonial practices" (Agboka, 2013, p. 298). Rather, decoloniality also requires mutual motivations and collaboration of researcher *with* Indigenous community toward the returning of land, power, and sovereignty to the Indigenous population (Itchuaqiyaq, 2021; Itchuaqiyaq & Matheson, 2021).

Decolonial research involving health and medicine within NHPI populations first necessitates recognition of the transmission of diseases brought to Hawai‘i by colonizers, which rapidly decimated the Kānaka Maoli population and led to inhumane treatment of those perceived to show signs of illness (e.g., see Imada, 2022). Historically, as well as in the present-day COVID-19 pandemic, NHPI populations also faced inequitable access to health information and care, experiencing greater health disparities and lower health literacy than other groups in Hawai‘i (Riley et al., 2021; Sentell, 2011). Thus, technical and professional communication geared toward NHPI and other Indigenous groups requires a localized approach that goes beyond mere translation of health information from one language to another, instead facilitating "the transformation of ideologies and worldviews away from Western ideals…[which] cannot be achieved without close collaboration and coalition-building with Indigenous language speakers" (Cuevas & Gonzales, 2022, p. 20).

In this article, I describe a research microstudy analyzing COVID-19 vaccination communications designed with/in the local community and targeting NHPI populations situated at higher risk for the disease. After identifying localized themes from the primarily English language and partially ‘Ōlelo Hawai‘i communications, I take a process-oriented approach to the study by addressing tensions of translation in the data coding process and my positionality as an insider/outsider researcher. I conclude with recommendations for proceeding with the next phase(s) of decolonial TPC research with consideration of cultural knowledge gaps and translation needs for engaging in such future studies.

Collaboration and Advocacy

To address the urgent need of bringing public health information and advocacy to NHPI communities, the Hawai‘i House Select Committee on COVID-19 Economic and Financial Preparedness formed the Hawai‘i COVID Collaborative in August 2020. This collaborative is described as a hui (partnership or alliance; Pukui & Elbert, 1986) of healthcare organizations and private businesses in Hawai‘i with the purpose of empowering residents to make safe, healthy, and informed decisions in response to COVID-19 (State of Hawai‘i, 2022).

A month after its launch, in September 2020, the Hawai‘i COVID Collaborative launched the COVID Pau Project. In addition to community outreach, the project included a website that could be viewed in multiple languages, including ‘Ōlelo Hawai‘i. It was updated daily with a dashboard of metrics: COVID-19 cases, hospitalizations, and an economic index prepared by

data analysts and visualization specialists. The site also provided resources, island-specific informational links, and videos encouraging residents to follow recommended guidelines by the Centers of Disease Control and Prevention. As well, after the roll-out of COVID-19 vaccines in spring 2021, the COVID Pau Project encouraged and facilitated access to vaccination, specifically targeting NHPI populations.

According to the Hawai‘i Department of Health, a surge in COVID-19 deaths during September 2021—a year after the COVID Pau Project's launch and six months after vaccine rollout in the region—hit NHPI communities harder than others. Within a span of "two weeks, Native Hawaiians…accounted for up to 40% of the state's COVID deaths" (Solina, 2021). The COVID Pau Project thus increased efforts to reach NHPI communities, aligning with state officials' stance that "the key to convincing more people to get the shot is the right messengers" (Solina, 2021) in addition to considerations of messages and languages.

The timeframe of the COVID Pau Project's intensified efforts to facilitate vaccination, throughout the fall of 2021, aligned with a research microstudy project that I needed to complete in my doctoral coursework in technical communication and rhetoric. I chose to examine the COVID Pau Project in response to Jones's (2016) stance of technical communicators as advocates and Moeller's (2018) call for critical assessment of health-related communications of advocacy organizations, especially surrounding ideas of expediency to solve a health problem. A hurried end-goal, Moeller argued, could result in means-to-an-end rhetoric with harmful messaging to marginalized groups that an organization aims to support and protect. From the outset, I could determine that the COVID Pau Project fit Moeller's (2018) cautionary frame of potential expediency in advocacy engagement, as the ‘Ōlelo Hawai‘i word pau translates to finished or done (Pukui & Elbert, 1986). The name of the initiative itself communicates urgency and anticipation for the pandemic's prompt and definite end. Assessing the rhetorical messaging from this group through a small-scale research project thus became a way for me to engage in early stages of my potential research at the intersection of the rhetoric of health and medicine and social justice without yet engaging in direct interactions with research participants from marginalized communities.

Vaccine Communication

Public health discourse about mitigating the spread and severity of COVID-19, including vaccination, has sparked controversy at local, national, and global levels. In *Vaccine Rhetorics*, with research conducted prior to the COVID-19 pandemic, Lawrence (2020) established vaccines as material objects marked by urgency, which demand humans to perpetually react to how vaccines "act in the world" (p. 14). Vaccines as material exigencies thus lead to controversy but must be addressed to understand the ways in which they affect human action and how rhetorical appeals may be more effective (Lawrence, 2020).

In a study on vaccine hesitancy, Ihlen et al. (2021) utilized the rhetorical situation "as a framework to discuss the constraints on and possibilities for content strategies regarding public authorities' initiatives to build trust in vaccine programs and, hence, counter vaccine hesitancy" (p. 2). Ihlen et al. (2021) situated vaccine hesitancy as not necessarily irrational, claiming that pro-vaccine messaging "should be tailored to the various hesitancy drivers" (p. 1). In line with

Lawrence's (2020) material exigency framework, identifying nuanced discourses within vaccine debates positioned vaccine arguments as a spectrum where "many rational, reasonable people actually exist along the middle of the spectrum" (p. 21).

Ihlen et al. (2021) also found perceptions of trustworthiness to be situational and negotiated, with the character of the speaker holding greater importance in instances of uncertain information. As well, relationality through establishing common ground increased speaker trustworthiness (Ihlen et al., 2021). A general distrust of colonial messengers communicating to marginalized communities has thus fostered skepticism of initiatives or mandates relating to public health, regardless of the message scope or severity. Within many communities of color, violence and persecution resulting from harmful, unethical medical and research practices account for the understandable longstanding hesitancy and resistance to medical interventions (Washington, 2006).

Charles (2022) problematized the term "vaccine hesitancy" among Afro-Barbadian communities in Barbados, positing that the connotation of "nonadherence and noncompliance…fails to capture the multiple affects and experiences involved in vaccination decision making" (p. 7). Instead, Charles (2022) reframed "vaccine hesitancy" as suspicion, an "affective relation that circulates in the various socioeconomic, political, cultural, and historical formations that contextualize the vaccine…and longer transnational histories of slavery, capitalist extraction, and public health" (p. 7).

Applying transnational and historical research on vaccine communication to inform strategic messaging within more localized contexts such as NHPI populations requires knowledge of and collaboration with communities in Hawai‘i. Riley et al. (2021) identified Hawai‘i residents' priorities during the COVID-19 pandemic, which revealed a focus on economic stability, chronic care management, inclusion of alternative healthcare options, food security, and healed land with locally sourced food. Data from such a study can inform localized approaches to connect vaccine communication to community goals, even those beyond issues of personal health.

In describing strategies to appeal to local populations about vaccine messaging, the Hawai‘i COVID Collaborative highlighted its storytelling power, where reminders of historical vaccine mandates by Hawai‘i's monarchs (for smallpox) "allows people to rethink their positions on vaccinations and mandates" (State of Hawai‘i, 2022) through the ethos of trusted messengers from within the community and culture. Jones and Walton (2018) positioned narrative as "a promising tool for engaging explicitly with issues of diversity and social justice because of its capacities for fostering identification, facilitating reflexivity, interrogating historicity, and understanding context" (p. 243). Rivera (2022) described the Indigenous method of testimonios, in which "an individual narrates a holistic experience that links a personal account to the collective experience of the community to which the individual belongs, which yields valuable information to examine the cultural and social roots of an issue" (para. 3). As well, in a meta-analysis of narrative's persuasive effects within health communications, Shen et al. (2015) found that audio and video narratives had greater effects than print-based narratives.

With both broad and localized discourses relating to vaccine communication and local interests, along with the exigence described by Moeller (2018), I turned to the research question for my microstudy project: What are the rhetorical themes of Hawai‘i COVID Pau video narratives?

Methods

In this content analysis, I selected 11 videos from the COVID Pau Project's YouTube channel (COVID Pau, 2021) for qualitative data coding. I focused on these 11 videos because they were posted within a six-month timeframe, from May through early November 2021, when COVID-19 vaccines were available in Hawai‘i but disproportional cases and mortalities were occurring among NHPI populations (during September 2021). These short videos ranged in length from 17 seconds to three minutes and 11 seconds. I included PSA-style videos intended to be short television spots or social media posts. I excluded videos from the YouTube channel that were considered press releases or detailed update videos, which tended to be much longer and for the specific purpose of reporting information rather than persuasive messaging toward vaccination for targeted audiences.

During the process of video transcription and data coding following Saldaña (2021), I used research memoing to record my observations and insights as well as to facilitate consistency and thoroughness of the coding procedure. After data coding, I organized the codes into related groups to identify prominent thematic messages within the video narratives. I then assessed the codes for a second time, individually within each theme, to ensure that I had understood the context of each code, as some portions of transcripts were in ‘Ōlelo Hawai‘i. I moved several codes to different thematic groups as necessary, based on context.

Challenges of Translation

Because of my limited proficiency of ‘Ōlelo Hawai‘i, I faced uncertainty translating and therefore coding several instances of words or phrases from the video transcripts. For example, lyrics to a song included ‘Ōlelo Hawai‘i phrases I was not familiar with, which required additional research. Consulting a native speaker of ‘Ōlelo Hawai‘i would have strengthened both the accuracy of translation and increased the likelihood of coding within appropriate contexts. As well, I coded the data alone and did so twice before analyzing the codes and organizing them into themes. Collaboration with a second data coder would have worked to establish inter-rater reliability with transcription coding as well as organization of codes into themes (Saldaña, 2021). While the parameters of the microstudy project did not require these additional checks and balances with coding, they warrant serious consideration for future projects where the implications of the research and engagement with the community are greater.

These challenges with translation affected me as a researcher by reinforcing self-doubt and outsider status, which was difficult to admit both during the data coding and later upon critical reflection, as I used the project as a springboard to determine the feasibility of continuing in this research trajectory.

Rhetorical Themes

Using Saldaña's (2021) qualitative data coding methods, I identified 90 unique codes, from which I categorized codes into five themes: 1) lāhui (nation/race) identity and survival; 2) following aliʻi (chiefs/monarchs) to victory; 3) power to decide what is pono (right/righteous); 4) cultural value of kuleana (responsibility); and 5) mutuality of concerns. Moving several codes to different thematic groups upon my second assessment of the context of each code did not result in additional or renamed themes. I briefly discuss the themes below.

Theme 1: Lāhui Identity and Survival

Lāhui is the ʻŌlelo Hawaiʻi word that refers to a people or a race (Pukui & Elbert, 1986). Video transcripts included repeated call-to-action phrases such as "for your lāhui" or "do it for your lāhui," referring to the reason to get vaccinated being to ensure the protection and perpetuation (i.e., the futurity) of an entire people. All individuals communicating these codes were local to Hawaiʻi and representative of diverse demographics (e.g., age, race, gender, etc.). However, it is uncertain whether all speakers were of NHPI ancestry.

Theme 2: Following Aliʻi to Victory

Aliʻi are chiefs or monarchs from the days of the Kingdom of Hawaiʻi (Pukui & Elbert, 1986). Three of the 11 videos were historical in nature, and coding identifying messages of how aliʻi implemented quarantine and vaccination mandates during disease outbreak (smallpox) more than 100 years ago. In connecting past epidemics with the current COVID-19 pandemic, messaging in these videos suggested that aliʻi did their part and now people in Hawaiʻi today need to do their part by following the example of ancestral leaders.

The following transcript from an English language video in the study, titled "Alexander Liholiho Took Action | A History of Hawaiʻi" (COVID Pau, 2021) and read by a speaker with local intonation (though not necessarily of NHPI ancestry), mainly includes coded messages under the first two themes:

> *From 1853 to 1854, an estimated 7,000 Hawaiians died of smallpox, nearly ten percent of the Kingdom's population. The intensity of the epidemic led Liholiho to make vaccination mandatory for both residents and visitors. Vaccination officers were appointed to each island. Information about the vaccine and where to get it was published in newspapers. Our ancestors did their part to ensure we could thrive today. As descendants of survivors, we too must take action. For our people, for our future, get vaccinated.*

Along with containing explicit calls to action toward vaccination, however, the messaging of the videos also create space and encourage agency for individual decision making, as described in the next theme.

Theme 3: Power to Decide What is Pono

The word pono translates to righteousness or right actions (Pukui & Elbert, 1986). Coding included messaging that encouraged residents to get vaccinated, but only to do so if vaccination

was right for them, as individuals, based on what they knew. As well, coding included messages to take protective measures if they chose not to get vaccinated.

For example, in one video, the interviewee, who identified as NHPI, stated that she "tried to make sure we were…in line as much as we knew how with what was pono for [her daughter] and for our family." My memoing during the transcription and coding processes included the following consideration:

> *At the end of the parenting video, the participant says to get vaccinated if it makes sense for you. Essentially, the messaging is to get vaccinated but to still use individual common sense and situation to base one's decision, rather than across-the-board encouragement to get vaccinated. This might be different from other video messaging.*

This theme of individuality in decision making indeed works rhetorically and in tandem with the Hawai'i COVID Collaborative's strategy that the "video simply invites viewers to think about vaccinations and decide for themselves what they should do, and intentionally avoids a hard call to action that demands people to be vaccinated" (State of Hawai'i, 2022).

Theme 4: Cultural Value of Kuleana

Kuleana is a Hawaiian value that means responsibility (Pukui & Elbert, 1986). Unlike codes related to lāhui, ali'i, and pono themes, the actual word kuleana did not exist in the video transcripts as uttered by speakers. However, there were multiple instances of coding in relation to personal responsibility as a cultural value. Messaging within this theme especially connected to the sense of responsibility to prioritize the care of local communities, families, children, and for individuals themselves.

Theme 5: Mutuality of Concerns

This final theme included coding that reflected an understanding of what local residents find to be important, concerning, or needed during the COVID-19 pandemic. These topics of mutual concern included the economy in the state of Hawai'i, hospitality and restaurant industries, and generally getting back to situations of normalcy, much in line with resident priorities found in the study by Riley et al. (2021).

In the next section, I combine my research study limitations with a reflexive narrative about my approaches and positionality as a researcher.

Research Reflections

Engaging in reflexivity is a decolonial scholarly approach that Kahakalau (2019) described as a way for "researchers to take time to reflect and allow ancestral 'ike (knowledge) and recent insight to interact and surface as new knowledge" (p. 14). Kahakalau (2019) also discussed a Hawaiian methodology called Mā'awe Pono, wherein one phase (Ho'omōhala, or incubation) involves distancing and then returning oneself to the research in order to reflect. With these approaches overlapping with research practices guided by my doctoral program and methods

courses (e.g., reflexivity), I returned to the research microstudy with new insight about both the research process and where I stand within it.

Reflexivity about the reasons behind my grappling with data translation, coding, and analysis during the microstudy project led to a much deeper understanding—and acceptance—of who I am and the boundaries and constraints of my current situation as a researcher/translator. While disclosing my own limitations, as well as those of my study, is uncomfortable and anxiety-inducing, this radical transparency in the TPC field is needed to reveal the realities and messiness of research, especially with studies involving marginalized communities, localization, and translation. These candid accounts, such as the inclusion of memoing or admissions of insider/outsider self-doubt, also work to dispel assumptions about what early iterations of research look like. As a student, I have gained much from reflexive writing, whether reading published scholarly work or journaling on my own.

Pihlaja and Durá (2020), following a translation-based study focusing on the complex roles of the student/researcher and advisor/translator, stated that "thanks to the critical work by feminist, cultural studies, and decolonial scholars, academic publishing is adapting to accommodate these affective, relational dynamics, demanding they too serve as an integral aspect of project documentation and research pedagogy" (p. 372). From my perspective as a doctoral student, reflexive studies from scholar-teachers engaging in "messy" research in TPC or adjacent fields (e.g., Jones, 2014; Pihlaja and Durá, 2020; Shaw et al., 2019; Small & Longo, 2022; Walton et al., 2015) create learning spaces for students to start going—and possibly "failing"—forward (Rickly & Cargile-Cook, 2017).

My biggest concern as I attempted my microstudy project was uncertainty about whether I belonged doing it at all, based on my positionality. Kerstetter (2012) described Banks's (1998) "four categories of positionality—indigenous-insider, indigenous-outsider, external-insider, and external-outsider—that represent differences in researchers' knowledge and values based on their socialization within different ethnic, racial, and cultural communities" (p. 101). With many spaces in which to exist somewhere in the middle as a researcher, I must be able to articulate not only my positionality but how the ways in which I approach my research could potentially affect it at all stages. Thus, I developed the following positionality statement within the context of this project:

> *Rosanna Michiko Vail (she/her) is a cisgender woman born and raised on the island of Kauaʻi in Hawaiʻi, where her grandmother taught her to read in English at the age of 3. At age 18, she first ventured beyond the Hawaiian archipelago for educational pursuits, earning a B.A. in English/Writing. A first-generation graduate student, she earned a master's degree and is pursuing a doctoral degree in technical communication and rhetoric. She is the first biracial person in her direct lineage, with a Japanese father and a Portuguese mother, whose ancestors on both sides emigrated to the Islands to work on plantations. As a fourth-generation settler who is not Native Hawaiian and no longer resides in Hawaiʻi, she is fluent in English and Pidgin English (Hawaiʻi Creole English) and has limited knowledge of Hawaiian, Spanish, and Japanese languages. Growing up on Kauaʻi, she learned and practiced Hawaiian value ethics that instinctually and continually inform her personal, academic, and professional understandings and*

> *decisions, including within her job as an editor in the sciences. Her research interests are turning toward Indigenous methodologies and rhetorics of health and medicine in Hawai'i, and she identifies as both insider and outsider during research processes. She approaches data with certain tacit knowledges, assumptions, and cultural expectations while lacking fluency of the Hawaiian language or the full scope of Hawaiian customs and traditions. In future research, she will rely on Hawaiian/English translation from fluent speakers, when necessary, as well as inter-rater reliability in qualitative data coding methods.*

The qualitative data coding process amplified my status of external-insider, with my exact position shifting within this liminal space depending on what I had translated. For example, in one instance of coding Hawaiian value ethics, I felt very connected to the community and culture. In another instance, I felt more distanced from the community and culture because of a lack of familiarity with the people or content depicted or stated. A passage from my research memo included these considerations:

> *The "do you identify as vaccinated" video does not identify the musicians in the video/text, only in the YouTube description. I wouldn't know who the group or musicians are if I saw that PSA on television. Is this rhetorical? If you know, you know? Or is the video spot too short to include on-screen text? Or an oversight? This is an instance to code for what is not said/included…I need to be sure to translate the Hawaiian words and phrases as well, and code them.*

This increasing discomfort about my (in)ability to recognize and translate visual or textual data from transcripts conflicted with the research moments that connected me to the lāhui. Next, I offer considerations for proceeding in this line of research, particularly for those identifying as outsider or insider/outsider to a community.

Going Forward

The following takeaways are from my perspective as a novice researcher encountering many TPC and qualitative research ideas for the first time during and following my microstudy. However, I believe that more experienced TPC scholars may also benefit from these takeaways, especially if considering engaging in community-based studies with/in Indigenous groups or preparing classroom activities that prepare students for such research.

Takeaway #1: Positionality Is a Resource in Flux

In an article by Itchuaqiyaq and Matheson (2021) about what decoloniality in TPC means, co-author Itchuaqiyaq acknowledged a moment of being both "wholly Indigenous" and "wholly an invader" (p. 304). She mentioned the disconcerting likelihood of being able to "get away with" what she was trying to do because of her connections and involvement with Indigenous communities, methods, and her own Indigenous body. From my own non-Indigenous, liminal, and shifting position, I appreciate her transparency and share her concerns. We as TPC researchers cannot engage in decolonial work without first addressing the hard truths about ourselves and our potential to cause harm, even inadvertently, from our research decisions and views.

The lens through which I see the world was in the process of refocusing during the time I wrote the first draft of this article, as I came to terms with my own settler identity, linguistic limitations, cultural knowledge gaps, and whether I could—or *should*—pursue higher-stakes community-based research in Hawai‘i after my microstudy project. Positionality changes over time and influences research in different ways from project to project; thus, I recommend researchers utilize positionality statements as resources, referring to them before and throughout community-based research. Revisiting positionality is crucial for researchers seeking to strengthen relationships with communities or coalitions, requiring a willingness and capability to articulate how research—and more importantly, people—may be affected. Although I have not interacted directly with Indigenous communities in a TPC research capacity, I can attest that any "outsider" will need to clearly explain exactly who they are, what they want from that particular community, and why. Writing a positionality statement, even with a specific project in mind, was more difficult than I had anticipated but has equipped me for future research study design and scholarly interactions. Activity prompts such as Duvall et al. (2021) can assist in developing a positionality statement.

Takeaway #2: Community Trust Is a Slow-Build and Permanent Commitment

The content analysis method in my microstudy was an intentional, safe choice for me as I began testing the waters of a possible research trajectory involving an Indigenous community. I received advice from several TPC scholars to build up from such lower-stakes projects, knowing that my research starting out will be clunky and messy, and then to learn from it and eventually move toward the larger, higher-stakes projects when I'm ready. In other words, start small, and don't rush it.

Time is an important factor as I consider ways that my future research might contribute toward decoloniality—the actual "restoration of sovereignty of Indigenous peoples, lands, and knowledges" (Itchuaqiyaq & Matheson, 2021, p. 308). The next steps to community-based research will still involve much patience and very slowly starting and strengthening relationships. Trust from within marginalized and historically harmed communities does not happen overnight, nor does it (or should it) happen for researchers who try to expedite deeper connections for some type of professional or personal gain. Settler and Indigenous conceptions of time are incongruent (Kimmerer, 2018; Rifkin, 2017), and although going slowly tends to conflict with expectations often put on researchers in both academic and industry settings, the relational pace should be set by the Indigenous community in a move toward decolonizing research.

Takeaway #3: Pivoting Is an Intentional Action to Restore Power

While I maintain that it was the right choice for my microstudy to remain *micro*, without going overboard at that stage, I would have considered pursuing inter-rater reliability with a second data coder or consulting with a native speaker of ʻŌlelo Hawai‘i had I realized ahead of time that some portions of transcripts would be at a level I could not seamlessly translate myself. The need to pivot a research approach can happen at any time during the research process. However, rather than pivoting *in response to* unexpected methodological problems that arise, I recommend

pivoting as an intentional disruption to help ensure ethical research processes for decolonial TPC work. This also supports a feminist research approach of reflexivity occurring throughout a project involving participants rather than only after its conclusion (e.g., Selfe & Hawisher, 2012).

Inquiries into why I am making certain research (and personal) decisions, especially as a non-Indigenous scholar, as well as how I am actively working toward decoloniality in my research, produce opportunities to pivot. The following questions encourage critical reflection:

- How does my research design account for my linguistic and cultural knowledge limitations? What are the implications of engaging in research with such limitations?
- How can I prioritize language revitalization and find ways to amplify language and culture as a permanent action of care with/in a community?
- Who am I accountable to in this research? Who has authorship or acknowledgment?
- Who or what could be harmed through this research (including myself)?
- What should not be shared outside of the community?

Most importantly, I consider whether pursuing a particular project at the current time is the right decision for me (i.e., is it pono, or right?). I constantly check if I am still willing to walk away from a project or an entire research trajectory if that is the right call, regardless of how such a change might slow my educational progress or be misunderstood in an institutional setting. The biggest research pivot is choosing to be removed from a project or position because doing so would serve to amplify the voices that should instead lead a particular research situation.

Conclusion

Understanding local communities is necessary for researching health communication and facilitating public health and safety, whether in the context of COVID-19 or other diseases. The examination of messages from advocacy organizations helps technical and professional communicators, as advocates, to ensure that information, persuasion, and calls to action are enacted with appropriateness and care for communities. While the rhetorical themes from the COVID Pau Project video narratives aligned with NHPI identities, histories, cultural values, and common goals, the larger impact of this early research endeavor involved lessons learned throughout the process of engaging in and reflecting upon the research. I am now more equipped to design future research studies with consideration to the relational interactions with participants as well as how to ethically respond to my limitations as a researcher/translator.

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