

Annual Report
2014-2015

Hawaiʻinuiākea School of Hawaiian Knowledge



To “ulu i ke kumu”—to rise, to grow, to reach for the source—is something that many of us who are part of this Hawaiʻi community in these politically, socially, economically, and culturally momentous times strive to do. I look across this hālau and I acknowledge so many of us doing our very best to do right by our people, to do right by our heritage, to do right by our history.

The first “i” in “i ulu i ke kumu” is the most significant word in the phrase. That seemingly small word changes its entire focus. It empowers the word “ulu”. It is the “so that”

one can undertake the work to kūlia i ka nuʻu. This award is not for someone who has just done much. This award is not for someone who has ascended to the heights, or dug real deep.

I Ulu I Ke Kumu is an award in recognition of one who has allowed—who has caused—his or her deeds and life experiences to pave the way, clear the path, assure a safe passage, so those of us of this time, who so desire to understand our world in all of its intricacy, can see the way. I Ulu I Ke Kumu: one who makes possible the aspiration toward the glory of our ancestors.

—Aaron Salā,
I Ulu I Ke Kumu awards,
March 7, 2015. Story on page 15

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Dean's Message

Aloha mai kākou!

'Ike aku, 'ike mai. Kōkua aku, kōkua mai. Pēlā ka nohona 'ohana. Watch, observe. Help others and accept help. That is the family way.

As we reflect on our accomplishments, challenges, and aspirations we must first mahalo the many community members throughout our islands, on our campus, and overseas who have made unique contributions to our success as the only indigenous college in a research-intensive university.

What is clear is that we are a family of great diversity, distinction, and drive! Indeed, the intellectual vitality and innovative spirit of Hawai'i inuiākea faculty and staff generates a vibrant, diverse, and caring learning community.

Through both our academic programs and our extension efforts—hosted by Ka Papa Lo'i 'o Kānewai and Native Hawaiian Student Services Kauhale—we cultivate an environment where a broad range of informed perspectives give rise to spirited, mind-opening and unique opportunities that help students reach their full potential. Our college, birthed in 2007, has developed a distinctive identity that makes a substantial difference at UH Mānoa, throughout the UH System, and in the many communities that we serve!

In recent years, we have expanded our efforts to build an international presence. We began with our World Indigenous Nations Higher Education Consortium (WINHEC) 10-year accreditation in 2013, which expanded our network of colleagues who share similar goals and from whom we can learn and with whom we can collaborate. Through the continued efforts of Dr. Lilikalā Kame'eleihiwa we are represented at the United Nations Indigenous Forum and through innovative study abroad programs where she introduces our students to the richness of our Pacific 'ohana. Dr. Puakea Nogelmeier pushes us to expand the reach and impact of 'ōlelo Hawai'i through his nūpepa endeavors, while at the same time both he and Dr. Keao NeSmith tackle the complexities of translation.

An inter-college partnership with the College of Arts and Humanities and Hawai'i inuiākea resulted in the beautifully written and staged *Lā'ieikawai* at Kennedy Theatre which will be touring throughout Hawai'i and international venues. We applaud the work of Dr. Haili'ōpua Baker (Theatre), Dr. Kaliko Baker and Dr. Keawe Lopes (Hawaiian Language), and Kumu Snowbird Bento. Dr. Lia O'Neill Keawe led a national team of scholars and ulana lau hala practitioners to produce *'Ike Ulana Lau Hala: The Vitality and Vibrancy of Lau Hala Weaving Traditions in Hawai'i*, the companion book to the Bishop Museum exhibit *Nani I Ka Hala*, which will tour the islands and is scheduled to tour nationally. These are only a few of our exceptional accomplishments that make a difference!

Teaching and learning are fundamental to the mission of Hawai'i inuiākea. Our faculty members imagine, design, and teach in an interdisciplinary manner that actively draws on ancestral and contemporary knowledge to respond to major questions and problems we face in an ever-changing world. In addition, the creative work of research and inquiry is central to what we do, so as faculty conduct their own research they assist our students in conducting rigorous research.



Over the years, Hawai'i inuiākea has been honored with 6 prestigious university teaching awards honoring Dr. Laiana Wong, Dr. Kapā Oliveira, Dr. Kekeha Solis, Dr. Ku'uipolani Wong, Dr. Kekailoa Perry, and Dr. Lia O'Neill Keawe. Supporting our students through faculty excellence is a key element of our success.

So too is the work of our Native Hawaiian Student Services Kauhale. Under former director Dr. E. Kahunawai Wright (currently a professor at the College of Education) the kauhale programs leveraged Title III grants to recruit and serve Kanaka students across our UH Mānoa campus. In the fall of 2013, UH Mānoa was home to 2,979 Native Hawaiian undergraduate, graduate, and professional students—this is two times more than both UH Hilo and UH West O'ahu combined. Much of the growth in our numbers can be attributed to the work of this kauhale and their partners across the campus. The excellence of NHSS Kauhale has again resulted in a recent Title III 5-year award of 7+ million, Eia Mānoa. This program will strengthen Native Hawaiian undergraduate educational attainment by transforming institutional practices, increasing co-curricular services, and establishing a Native Hawaiian student scholars learning community.

Yes! We at Hawai'i inuiākea have been learning, walking, and doing with intention that which has deep roots in the mo'okū'auhau of our 'āina. Our youthful students are walking with vision and purpose through our higher education 'auwai, spanning the breadth of all we can offer! Placing one foot firmly in front of the other, we are in sync with the rhythms of the universe and the cadence of our own hearts. Our challenge is to keep it real and keep it relevant. I believe we are succeeding at both! He mahalo piha i kā mākou mau 'ohana, hoaaloha, a po'e kākō'o mai 'ō a 'ō no nā 'ano kōkua like 'ole i hā'awi aloha mai iā mākou i kēia makahiki kula i hala iho nei.

'O au nō me ka ha'aha'a. E mālama pono!
Dr. Maenette K.P. Ah Nee-Benham, Dean

Kamakakūokalani Center for Hawaiian Studies

HWST 675: Huli Heiau Hawai'inuiākea

When and how did Pele become the akua of flowing fire? Why are some heiau aligned with the North Star and others not? How did heiau help the ancestors measure the universe?

These are the kinds of questions being explored by HWST 675: Huli Heiau Hawai'inuiākea, a graduate course created by Dr. Lilikalā Kame'eleihiwa that was taught for the first time last summer. The first ever Hawaiian Studies course offered through Mānoa's study abroad program, it began with classroom sessions and visits to heiau on O'ahu, then concluded with a three-week tour of Tahiti Nui, Huahine, Mo'orea, Raiatea and Borabora by 13 students, faculty and staff.



Huli Heiau Hawai'inuiākea compares the designs of Hawaiian heiau with temples on other Polynesian islands. Consulting with the class was archaeologist Eric Komori, whose prior work on Tahitian marae helped with the trip's logistics. Komori also helped arrange consultations with Tahitians who live near the marae and know the temples' histories, and often escorted the group to the sites.

The research conducted by the students is cutting edge, said Kame'eleihiwa.

"Archaeologists don't study the myths, they just study the structures and don't understand the temples' uses," Kame'eleihiwa explained. "This is the first time ancestral knowledge and archaeology have come together to study how sacred sites were used for measuring the universe."

That the societies of Hawai'i and Tahiti are closely related is clear from the stories, said Kame'eleihiwa. Since the family of Pele, her father Kāne, and the Hi'iaka sisters are akua shared by Hawaiians and Tahitians, the knowledge, practices and stories associated with them can offer insights into the relationship between Hawai'i and Tahiti.

In the Hawaiian story of Pele learning to make fire, Pele and Kāne, her father, travel west with Haumea, her mother, from Tahiti Nui to Borabora, where Kāne uses the digging stick Pa'oa to bring up water from the earth. When Pele digs, she brings up fire. Then they sail due north to Ni'ihau, the center of the Hawaiian archipelago.

"The Tahitians don't have this story," said Kame'eleihiwa, "but our chants say she was born in Tahiti and the story also gives a navigational path from Tahiti to Hawai'i."

If instead of Borabora, the voyage north would start from Tahiti Nui and go directly toward Hawai'i, it would be too far to the east. It is also interesting to note that in the story of Ka'ehuikimanō, the shark from Puna acclaimed for his proper behavior, he departs for Tahiti from Kaula, south of Ni'ihau.

"It's clear that people were going back and forth between Tahiti and Hawai'i," said Kame'eleihiwa. "Our chants say Pele was born in Tahiti."

On Tahiti Nui, the party visited Fare Hape, the birthplace of Pele and site of five marae dedicated to Tāne, the Tahitian name for Kāne. Unlike many heiau in Hawai'i and marae in Tahiti, the Tāne temples have walls that are not aligned to zero degrees north. Libor Prokoff, the Tahitian astronomer who consulted with the group, said that the walls are instead aligned to various stars.

Another mystery is when and why Pele, in Tahiti a goddess of flowing water, became the akua of flowing fire in Hawai'i: "How did that change occur? How does she become goddess of a different element?"



After returning to O'ahu, Dr. Kame'eleihiwa and the students met regularly to review their research, and plan

Kamakakūokalani Center for Hawaiian Studies

Ho'okele Na'auao

Ho'okele Na'auao means to sail or navigate towards knowledge. The second annual Ho'okele Na'auao: A Hawaiian Librarianship Symposium was held on October 23 and was presented by Nā Hawai'i 'Imi Loa in collaboration with the Laka me Lono Resource Center at Kamakakūokalani and the Mānoa Library and Information Science Program. The purpose of the symposium was to increase the number of Library and Information Science (LIS) Native Hawaiian graduate students coming from Hawai'i inuiākea, to build a collaborative relationship between HSHK and the LIS program, and to promote Hawaiian librarianship and its importance in the 21st century.



Following the official symposium welcome, a special program hosted by the Hamilton Library's Preservation Department shared the work accomplished in restoring nine kapa moe from Hulihe'e Palace in Kona that were damaged in the 2011 tsunami. Eō E Ke Ali'i Ke'elikōlani Kapa Presentation featured a kapa moe belonging to Ruth Ke'elikōlani.

Kauwela Valeho-Novikoff, librarian at Kamakakūokalani and faculty lead for Ho'okele Na'auao, said: "The kapa represents many things to us. It's a cultural expression, it's our tradition, it's our ali'i's kapa. It brings with it a lot of mana. And that mana never goes away and never dies."



The afternoon session of the symposium featured panel discussions including the kapa moe restoration project, searchable web databases, curriculum projects, and a broadening of the concept of library.



public presentations which were well attended, each concluding with the audience engaging the students in discussion of their findings.

To make the cost of the course affordable for students, the Gladys Brandt Chair in Comparative Polynesian Studies helped support travel for the group. The chair was established by an endowment to the University of Hawai'i Foundation made by Aunt Gladys Brandt, the namesake of the Hawaiian Studies program and building.



"The more you understand the basics," said Kame'eleihiwa, "the more you can dig down deeper in the ancestral knowledge. If we didn't know who Pele was, if we didn't know her stories or if we didn't know about the alignment of our heiau, we couldn't understand any of this."

"We're collecting data. We're learning to look at the temple with ancestral eyes."

—Tino Ramirez

Kamakakūokalani, con't.

Where Haumea Inspires

When Kamakakūokalani opened in 1997, the faculty and staff adopted the motto, *he hale kēia no kākou—this is a house for all of us*. This intention opened the center to the Hawaiian community, making classrooms, seminar rooms and Hālau o Haumea, the open-air auditorium, available for cultural practices, education, debate, celebration and mourning. It has brought many Hawaiians to the Mānoa campus that might otherwise feel excluded, and it has also drawn the university, broader communities, and Indigenous people from the Pacific, Asia, the Americas and Europe to Kamakakūokalani.



The venue for many of these events is Hālau o Haumea. Tucked into the 'Ewa corner of Kamakakūokalani and below street level, the hālau can be difficult to find for first-time visitors. But once Hālau o Haumea is found, it's not easily forgotten.

Open on three sides, the hālau overlooks the lo'i kalo and trees of Kānewai Cultural Garden and its lānai nearly overhangs the stream. Windows let in natural light and any breeze will move through the hālau. Its low stage, and wide, carpeted floor are bare, and there is no ceiling between the floor and roof, just space that makes for great acoustics. It's cozy and ready to be filled with chairs, tables, and audio and visual equipment, whatever is needed to make an event successful.

The setting is memorable, but what stays with people is what happens there. Baby lū'au and memorial services. Graduation ceremonies. Receptions for justices of the Supreme Court, visiting dignitaries representing Indigenous nations, newly appointed university administrators. Poetry. Music. Film. Conferences on issues vital to Native Hawaiians, their self-determination, education, health and culture. Meetings to organize political action and resistance.

That Hālau o Haumea has been host to such a range of activity does not surprise Dr. Lilikalā Kame'eleihiwa. Now serving as director of Hawaiian Studies for the second time, she is Kamakakūokalani's longest tenured professor and helped plan the building.

Naming the building's auditorium for Haumea was appropriate, she said. Female akua guide and inspire, and guard knowledge. Haumea, specifically, teaches the skills essential for life—fishing, farming, how the sun moves through the sky, navigation, political rule.

—story continued on page 15

Kawaihuelani

Mūkikī Wai Nā Mamo o Mānoa

Mālama 'ia ka papahana 'o Mūkikī Wai Nā Mamo o Mānoa 2015 i ka lā 7 o Mei ma ka Hālau o Haumea ma Kamakakūokalani Center for Hawaiian Studies. 'O Mūkikī Wai ka inoa o ka lā hō'ike'ike no nā haumāna 'ōlelo Hawai'i a pau o Kawaihuelani Center for Hawaiian Language.



Ua ho'omaka kēia papahana kekahi mau makahiki aku nei ma ke 'ano he ho'okūkū. Eia na'e ua ho'oholo ke Kōmike Kāko'o Haumāna, nāna kēia papahana e mālama, e hō'ike wale nō nā haumāna i kū ha'aheo ai kēlā me kēia haumāna i ka lanakila. I kēia makahiki ua komo ma kahi o 70 haumāna ma nā māhele 'ōlelo 'o ka haku puke 'oe, 'o ka haku wikiō 'oe, a me ka ha'i 'ōlelo.



Kono 'ia nā haumāna mai ka papa 101 a hiki aku i ke kulana haumana laeo'o e hele mai a e hō'ike'ike ai i ko lākou akamai ma ka 'ōlelo Hawai'i.

—na Alicia Perez



Center for Hawaiian Language

Mauiakama

Mauiakama, a project of Dr. Kapā Oliveira of Kawaihuelani Center for Hawaiian Language at UH Mānoa and Kaleikoa Ka'eo and Kahele Duke-low of UH Maui College has received Ford Foundation funding through the UH Foundation.

The summer program begins with one week of Hawaiian language immersion and work at Ka Papa Lo'i o Kānewai and is then followed by a one-and-a-half week immersion experience on Maui exposing them to traditional Hawaiian sustainability practices via hands-on place-based fishing, farming and food preparation, engaging them in conversations with native speakers of Hawaiian, and teaching key Hawaiian studies concepts and the significance of Hawaiian cultural sites throughout the island of Maui.

Upon their return to Honolulu, students prepare final projects and presentations which encourage the revitalization of traditional Hawaiian values, concepts, and practices by stressing the importance of the traditional style of listening to kūpuna and following their guidance. Students also learn kōkua, laulima, lōkahi and huki like, the traditional social practices of people helping each other, of unity, and



of working or “pulling” together. Finally, students are immersed in activities that emphasize traditional Hawaiian sensitivity to the land and total environment; that is, the basic underlying concept of aloha 'āina (spiritual relationship to the land) expressed through mālama i ka 'āina (caring for the land) and huluhuli i ka 'āina (gathering from the land) the gifts or products of the land referred to as 'ai kamaha'o o ka 'āina (the amazing sustenance of the land).

Kipa Nā Haumāna iā Lā'ieikawai

Ua kipa nā kula kaiāpuni i ka Hale Hana Keaka 'o Kennedy no Lā'ieikawai i ka lā 26 o Pepeluali, 2015. Ua kono 'ia nā kula kaiāpuni a pau o O'ahu nei e nānā i ka hana keaka 'o Lā'ieikawai. Ua kākau 'ia ka hana keaka e kumu Haili'ōpua Baker a me kumu Kaliko Baker a 'o ia ka hana keaka 'ōlelo Hawai'i mua loa i hō'ike 'ia ma Kennedy.



Ua hō'ea mai he 800 a 'oi haumāna i Kennedy no 'elua hō'ike o ke kakahiaka a me ke awakea. He mea nani maoli nō ka lohe 'ana i ka 'ōlelo Hawai'i mai nā waha o nā keiki mai ma ke kahua kula. Mahalo piha iā Native Hawaiian Student Services a me ka papa a kumu Kekeha Solis no ka nīnauale 'ana i nā haumāna ma hope o ko lākou nānā 'ana i ka hana keaka. I mea kēia e kāko'o ai i ka hana a kumu Haili me ka mana'olana e hō'ike 'ia he mau hana keaka hou aku ma ka 'ōlelo Hawai'i. Ua piha wale nā kama i ka hau'oli i ua lā!

—na Alicia Perez



Lā Launa Pū

I ka lā 6 o Pepeluali, 2015 ua mālama 'ia ka lā ho'olauna no nā haumāna 'ōlelo Hawai'i a pau a Kawaihuelani, i kapa 'ia 'o Lā Launa Pū. Hui pū nā kumu a me nā haumāna i kēia o kēlā a me kēia kau ma Bachman Lawn i mea e paipai ai i ka 'ōlelo Hawai'i ma waena o nā haumāna o nā pae like 'ole.

Ua ho'omaka kekahi o nā kumu e koikoi aku i nā haumāna e ho'olauna iā lākou iho i nā makamaka hou i hiki ke ho'oma'ama'a i ke kama'ilio. Ma ke kau kupu lau, he mea ma'amau ka mālama 'ia ana o nā pā'ani makahiki 'oiai 'o Pepeluali/Malaki ka panina o ka makahiki. Mahalo i ke Kōmike Kāko'o Haumāna no ka mālama 'ana i nā mea a pau.

—na Alicia Perez



Ka Papa Lo'i 'O Kānewai

Cultural Center Opens

Ua kū ka hale, ua pa'a ka hale
The hale now stands; it is completed.

The traditional opening ceremony of the Kānewai Cultural Resource Center on September 6 marked the culmination of ten years of planning, grant writing, fundraising, and construction.

The new multi-purpose facility expands the educational reach of Ka Papa Lo'i 'o Kānewai with a large resource room, community learning pavilion, storage space, food preparation area and restroom with a shower. The building replaces tents, sheds, and a dusty grass area that served as make-shift classrooms for two decades.



After remarks and a blessing, a traditional adze was used to cut the large lei that hung from a beam in the pavilion, an action symbolizing the cutting of a newborn's umbilical cord. In the same way a child is released into the world once its piko is severed, so it is with a new hale. The severed section



of the wili-style lei that included lā'i for protection, kupukupu for new growth, and 'a'alī'i for strength, was carried to a lo'i named 'Uhai and buried. 'Uhai was the first lo'i that was rebuilt when the site was uncovered over forty years ago by a group of students led by kūpuna including Harry Kūnihi Mitchell of Ke'anae, Maui.



Following the ceremony, all in attendance were treated to food prepared by the staff of Kānewai which included 'ai pa'a (cooked, unpounded taro) and pa'i 'ai (cooked, pounded taro) from Kānewai's lo'i, 'ōpae tomato salad, and kālua pig and rice pudding from the imu set by staff and students.



The Kānewai Cultural Resource Center (KCRC) and its surrounding lo'i and cultural gardens is one of four educational and programmatic centers of Hawai'i inuiākea in addition to Kamakakūokalani Center for Hawaiian Studies, (story continued on back cover)

All Blacks Visit

On October 28 members of the world-famous champion rugby team from Aotearoa, the All Blacks, visited with students and staff at Kānewai. The All Blacks Rugby Legends, a group of retired players, traveled with the team on their way to a match against the U.S.A. Eagles at Soldier Field in Chicago where they overwhelmed the Americans, 74-6.



Rob Kaiwai of the New Zealand Consulate General in Honolulu accompanied the group that included Grant Brantwell, Frano Botica, Christian Cullen, Frank Bunce, Terry Wright, Charlie Riechelmann, and Eric Rush.



The kāne carry great mana and were eager to meet and talk story with Hawaiian students. With the exception of two players, all are a mixture of Pacific Islander and European descent including Māori, Tongan, Niuean, and Irish, among others. They expressed the value of being able to travel the world and learn about other cultures, a gift afforded them from their decades of playing for the All Blacks.

Most of the conversation centered around haka. Frank Bunce explained how the All Blacks began using the haka on the field before the start of rugby matches:



"No one was taught why we were doing it. Buck Shelfin, a guy a few of us have played with, is credited with it and said if we

were going to do it, we were going to do it properly. A new haka was written that identified with all groups in New Zealand. It was great to do it away because it reminded you of home."

"When you run out into a stadium and it's filled with tens of thousands of people who are banging for your blood, what strength do you have to draw on? You look around, and see all the black jerseys with the silver fern, the guys around you, and you draw strength from that. Haka is pride, commitment, a challenge. It means a whole lot to a whole lot of people."



Ka Papa Lo'i 'O Kānewai

Sig/Hurley Event

With the Hua moon (one of the four full moons of the Hawaiian lunar calendar) in the sky, clothing designers from Sig Zane and Hurley collaborated with Ka Papa Lo'i 'o Kānewai on December 6 to honor the hua—the fruit or seed—that has sustained the people of Hawai'i for generations: kalo.

Because of its history, broad collection of kalo varieties, and extensive work with the community, Ka Papa Lo'i 'o Kānewai was chosen as an ideal place for the release of the new Sig Zane and Hurley fashion gear honoring lo'i kalo. The event began with Kānewai's monthly First Saturday community workday. The goal of the workday is to bring together people of various ages and backgrounds to care for the land and learn traditional Hawaiian agricultural practices. Community members and students from Mānoa listened to stories about the history of Kānewai, learned about the water and about responsibility to care for the kalo.

Founder of Hilo's Sig Zane Designs, Sig Zane, and his son Kūha'o, along with Hurley Founder, Bob Hurley, explained how the fashion gear and lo'i kalo theme came to fruition.



They shared that honoring kalo through the clothing design offers the opportunity to not only celebrate our relationship and responsibility to the kalo, but also provides a chance for an important part of Hawai'i's culture to reach



Erik Rush added, "The haka is a celebration of who we are. That's what it means to me. I don't think it's used to intimidate anymore because if you get intimidated by haka, you shouldn't be on the field. It's a sign of respect."

And the team name? Christian Cullen explained, "The name came from a misprint: During one of the very early tours in the U.K., back in the old days, when we wore long pants and walking boots, the press over there was so impressed with

the way the guys played the game. It was radical at the time: they were flying around and throwing the ball where the Brits were just running the ball down the field."



other shores. Surfers who would be wearing the new lo'i kalo apparel had the opportunity to pound kalo to make pa'i'ai with the intention that all who participated would not only be able to then don the new clothing, but also walk away with a story to tell, a story inseparable from Hawai'i's history.



Kānewai offered about fifteen of its kalo varieties for visitors to taste. Educational specialist Summer Maunakea explained, "The sharing of so many kalo varieties shows the intricate relationship our kūpuna shared with the 'āina and offers an opportunity for people to experience the depth of that relationship through taste and texture while listening to the stories that come with each of the varieties."

The new apparel was displayed in the hālau and all in attendance were treated to lunch from the imu and a wonderful spread prepared by Chef Mark Noguchi and The Pili Group with coconut water from Waiola. Along with the delicious food, beautiful hula and music by various artists and entertainers graced the stage, including kumu hula and Sig's wife, Nālani Kanaka'ole.



"It's a great way to get the knowledge of Hāloa out both locally and internationally," said Kānewai director Makahiapo Cashman. "Sig and Hurley are known all over the world, so when people tap into them, it is not only an opportunity for Kānewai, but also for the culture of kalo to be known in more places."

—Jon Yasuda

"So the press described the guys as, instead of forwards and backs, a team of all backs. It got printed in the paper as 'all blacks' and it stuck. It's fantastic that they made that mistake. Around the world, there's only ever one team that wears all black with the silver fern. It's bold, it's strong,"

Frank Bunce left the group with this message about culture, pride, and purpose: "There's been activists like Tamaiti and Hone Harawita over the years who have stood up, screamed from the rooftops, made trouble, got arrested. But they are the ones that have dragged New Zealand kicking and screaming to accept things. With culture you have to start early, in pre-schools. That's your job as the young people now: stand up and shout."



Native Hawaiian Student Services

Grants Fuel Programs & Services

As reflected in the composition of our NHSS staff, a significant part of our work in supporting Native Hawaiian student success is facilitated through extramural funds. With very limited institutional support for our work, we consistently assess student and program needs and, in turn, apply for extramural funds to sustain, modify, and grow our programs and services. Below are brief overviews of the grant-funded programs NHSS has secured over the last eight years:

Kōkua a Puni: Title III Grant \$1,354,084 (2007-2013)

Kōkua a Puni (KAP) means “to surround with support” and was a developmental grant funded through the U.S. Department of Education Title III Native Hawaiian Strengthening Institutions Program. KAP was established to support and provide direction and guidance to Native Hawaiian haumāna (students) to foster leadership among them; to reinforce and grow our sense of Hawaiian identity at the UH Mānoa campus; to include our ‘ohana and community in higher education; to serve our lāhui (nation); and to increase the numbers of Native Hawaiian graduates. NHSS created and sustained two student support centers that averaged 8,000 student sign-ins per academic year and provided tutoring and academic, wellness and career counseling. The centers also supported the first NHSS internship program and summer enrichment program (now known as the Summer Bridge Program).



Hūlili: Title III Grant \$2,806,349, (2010-2015)

This grant created Hūlili Cooperative Program with Windward Community College. Hūlili is a cooperative grant program funded through the U.S. Department of Education



Title III Native Hawaiian Strengthening Institutions Program. The grant lasts for five years and is a partnership between UH Mānoa NHSS and Windward Community College (WCC) Office of the Vice Chancellor for Student Services and started in October 2010. The program title, Hūlili, means “ladder, bridge.”

Due to poor retention and graduation rates of Native Hawaiian students and the large numbers of Native Hawaiian students attending WCC and UH Mānoa, the goals of this collaborative partnership are to increase the number of Native Hawaiian students at WCC who transfer to UH Mānoa; to increase the retention rate of Native Hawaiian students at UH Mānoa; and to provide professional development opportunities for Native Hawaiian-serving faculty, staff and transfer students.

Hūlili continued the work of Kōkua a Puni by maintaining and strengthening the two student support centers that

grew to an average of over 10,000 student sign-ins per academic year as well as continuing tutoring, and academic, wellness, and career counseling. Hūlili also provided transfer counseling to prepare Native Hawaiian community college transfer students for their journeys at UH Mānoa. Hūlili supported the first formal Student Professional Development program which provided research, conference travel, and community engagement support to more than 150 Native Hawaiian undergraduate and graduate students in the last four years.

Hūlili supported Native Hawaiian transfer students at Mānoa through different intensive cohort models. For example, in Fall 2014 and Spring 2015, more than 100 Native Hawaiian transfer students participated in the Hūlili Kāko’o and Bridge programs that integrated workshops, huaka’i and other cohort meetings to provide a network of support for them on campus.

Hūlili also convened several Native Hawaiian and Indigenous student services gatherings and other collaborative events as part of its mission to create more inclusive networks of support for Native Hawaiian students. As part of the World Indigenous Peoples Conference on Education, Hūlili sponsored an Indigenous Student Services one-day conference with 65 participants from around the world to discuss themes including research, access and success.

The last Hūlili Summer Bridge Program (the seventh offered by NHSS) will run this summer, with 30-40 transfer students participating in for-credit classes and other co-curricular support activities like workshops and huaka’i to prepare them for their journey to UH Mānoa in the Fall. The Hūlili grant ends in September 2015.

Aka Lehulehu: OHA Grant \$180,000 (2012-2014)

The purpose of Aka Lehulehu was to help upper-division undeclared undergraduate Native Hawaiian students attending UH Mānoa complete their Bachelor’s degrees by providing integrated career and research-focused internships. In keeping with the Hawaiian worldview of maintaining balance, the program was designed to be holistic in nature and encourage academic and life success through guidance and mentoring. Aka Lehulehu refers to the “shadow of the multitudes” or, more figuratively, “a well-worn path.” That is, the mentor knows the path



and the student “shadows” the mentor. In this context, students discover they have many mentors, sources of support, and guidance in their journey through higher education and beyond. As such, in addition to gaining valuable real world

Native Hawaiian Student Services

work experience, students engage in activities which help them clarify personal values and interests, strengthen personal gifts, and foster self-reflection that contribute to declaring a major and graduating within a two-year time frame.

Eia Mānoa Title III Grant \$3,656,836 (2014-2019)

Eia Mānoa is designed to build a Hawaiian place of learning at the University of Hawai'i at Mānoa by strengthening student-faculty engagement utilizing Hawaiian knowledge systems, supporting student, staff, and faculty professional development, and preparing the next generation of Native Hawaiian scholar-practitioners.

There are three main parts of the grant:

Activity one will strengthen the Native Hawaiian student-serving capacity of UH Mānoa's core co-curricular services. Designed to reflect the spirit of Title III by working directly with campus partners, this activity will build organizational and individual knowledge about Native Hawaiian students and Native Hawaiian student-serving principles.

Activity two will strengthen faculty-student engagement. This will meaningfully engage faculty in supporting Native Hawaiian student success in and out of the classroom. In partnership with the UHM Center for Teaching Excellence and the Kānaka Maoli Institute, faculty will be provided with opportunities to build their teaching capacity (content and delivery) by learning about Native Hawaiian students and communities and the relevance of 'ike Hawai'i (Hawaiian knowledge) to multiple disciplines. This activity will integrate elements of student affairs practice into our faculty's work with students and will also increase the utilization of learning technology.

Activity three will establish a Native Hawaiian student scholars learning community. Given UH Mānoa's research focus and given the benefits of engaging students in research, this activity is designed to grow our existing student resource center's capacity into a student research learning community. This will capitalize on the space's success to date in engaging students and their very clear interest in 'ike Hawai'i-focused inquiry to form a Native Hawaiian Student Scholars Learning Community. The community will expose students to inter- and multi-disciplinary research approaches, methods, scholars, and funding opportunities within a shared context. It is also a way to build focused interest in conducting original research, in applying for graduate and professional school, and exploring academic careers.

NHSS is currently in the process of hiring the Eia Mānoa team. However, one of the more formal programs will debut this summer: the Eia Mānoa Summer Bridge Program that is

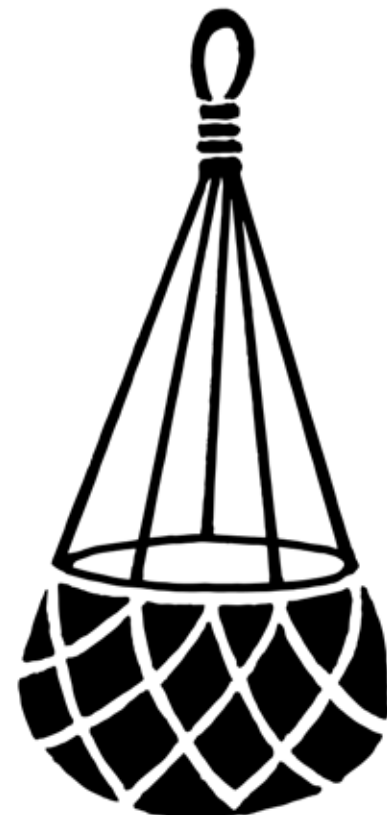
designed for new, incoming freshmen to UH Mānoa in Fall 2014. The program is an all-expense paid six-week optional residential program that includes a free course and an opportunity for students to meet fifty other incoming Native Hawaiian freshmen.

Renovation Title III Grant \$3,384,000 (2014 - 2019)

In 2014, NHSS was awarded \$3.384 million to renovate curricular and co-curricular space at UH Mānoa, with a focus on Hawai'i inuiākea units. The overarching goals of this renovation proposal are to strengthen UH Mānoa's curricular and co-curricular capacity to foster Native Hawaiian student success by building a Hawaiian place of learning at UH Mānoa. The grant focuses on improving UH Mānoa's classroom, laboratory and student services facilities and spaces that support culturally-relevant, critical, and engaging research and praxis on Native Hawaiian art, healing, language revitalization, and student support services.

Kamakakūokalani Center for Hawaiian Studies is the focus of renovation activities in year two of this renovation grant. Native Hawaiian Student Services and Kawaihuelani Center for Hawaiian Language will be foci in subsequent years.

—Nālani Balutski



**NATIVE HAWAIIAN
STUDENT SERVICES**

Student Achievements

Master's candidates and thesis descriptions

David Nāwa'a Napoleon

E Aea Mai: Breaching the Surface

Implementing a specialized form of ho'olele lupe, this mo'o'olelo transcends ancestral knowledge to breach the surface and uplift Kālia, Waikīkī, Kona, O'ahu.



Sharon Leinā'ala Bright

Ka Waihona Lā'au Lapa'au "Hawaiian Herbal Medicine Cabinet"

This project expresses parts of my journey in the healing arts of lā'au lapa'au. The story begins by identifying whom I am through the mo'olelo of my family and kumu, revealing the foundation of my research. Then I will share the mo'olelo of mālama 'āina, lā'au lapa'au and the healing qualities of the lā'au I have chosen to study. Finally I arrive at what I have learned from cultivating lā'au lapa'au plants in an aquaponics system. I will demonstrate how aquaponics, using the symbiotic relationship between plants and fish, presents a viable and valuable agricultural alternative that address today's challenges, of limited natural resources, pathogens, urban encroachment and pollution. My focus within the horticultural practice of malā lā'au lapa'au (healing gardens) has been the promotion of natural propagation and conservation while increasing accessibility of healing plants to a variety of homesteaders, renters, and homeowners.



Carly Makanani Salā

Certified into Existence, (Re)certified to Extinction: Blood Quantum and the Department Of Hawaiian Home Lands

The passage of the Hawaiian Homes Commission Act (HHCA) in 1921, is a defining moment for kānaka, as it segregates the collective into two separate and unequal groups, along exclusively racial lines. Through the HHCA, the Department of Hawaiian Home Lands (DHHL) is compelled to enforce and devise a method to prove each applicant's blood quantum, qualifying the applicant as a "beneficiary," thereby making them eligible to apply for a Hawaiian home lands lease. The purpose of this thesis is to problematize the methods used to certify Hawaiian blood quantum, and to examine the documents required by DHHL to prove racial/ethnic/ancestral makeup. This thesis also discusses the ramifications that the continued use of the HHCA definition of "native Hawaiian" (i.e. 50% blood quantum or more) has on an individual's eligibility for entitlements aimed to benefit all lineally descended kānaka.



Emma Pi'ilani Ha'aheo McGuire

Ka Hō'olu'olu Pōkole

'Oiai kākou e ola nei i ka wā hou, a nui nō ka holomua 'ana aku o ka 'enehana, ua kapa 'ia nā 'ōpio o kēia hanauna he mau "'ōiwi kikoho'e". Ma muli o kēlā, ua kupu mai ka 'i'ini i loko o'u e ho'omohala aku i kekahi puke ha'awina iBook no ka'u papa 'olelo Hawai'i, makahiki mua, ma ke kula ki'eki'e. Ma'a loa nā 'ōpio i ia 'ano 'enehana, a me ia 'ano puke, hiki paha ke ho'oulu a'e i ka hoi o lākou e a'o mai ai i ka 'ōlelo Hawai'i. 'O ko'u mana'olana ha'aha'a kēia. E lilo kēia puke i mea kōkua no ke ola mau loa 'ana o ka 'ōlelo makuahine.



William Kahae Lee

Reconnecting Kūāhewa with Kua'āina: Toward the Establishment of an 'Āina-Based Program in Kahalu'u Mauka, Kona, Hawai'i

Kūāhewa, Kona's vast dry-land agricultural system, historically fed and sustained Kona's community for centuries. This productive complex was the foundation of the social and cultural advancement in Kona, being only slowly abandoned in the decades following 1778. However abandoned this immense system may be, it still retains a high potential for reestablishment. This thesis re-introduces and re-engages the Kona community with Kūāhewa, a living agricultural system that has been buried for decades. Kūāhewa's historical importance and current relevance is re-examined in the context of developing and implementing an 'āina-based program as an effective method to reconnect the community of Kona to Kūāhewa. This thesis seeks to provide a theoretical framework for the restoration efforts of Kūāhewa, fostering a social awareness and consciousness to Hawaiian dry-land agricultural crops and practices existent in pre-contact Hawai'i.



Maria Ka'iulani Kanehailua

Charles E. King's Program of Hawaiian music featured on KGU Radio Honolulu from 1936-1940

This project originated from a desire to learn more about the personal life and professional career one of Hawai'i's famous composers and musicians, Charles E. King. A closer look at his radio program on KGU Radio Honolulu revealed a lengthy script of King's detailed description of the many live performances featured on his show. One of the groups that performed regularly was the Bina Mossman Glee Club. Radio programming such as this was a popular venue for musicians to get the most exposure in a time when vinyl records were just being introduced. The culmination of this project is a searchable database of the entirety of the script attained from King's radio program, a resource which can be most useful to budding and expert Hawaiian musicians alike.



Student Achievements

Jonah La'akapu Lenchanko

Kūkaniloko: A Hālau of Ākeaakamai of Kāne

Beyond a sacred birthing space for O'ahu's ali'i, the heiau of Kūkaniloko once stood as a hālau ākeaakamai a Kāne, a center of higher learning of Kāne-classed knowledge. It was here in the piko of O'ahu that the highest of chiefly lines were groomed to skillfully rule, manage, and care for the islands and its people. This particular narrative offers a kanaka 'ōiwi Hawai'i perspective relevant to Kūkaniloko and its distinct connection to a Kāne methodology of knowing, doing, and being. It is with great hope that the intricate knowledge encompassing this vast complex may inspire a budding generation of scholars to embrace ancestral knowledge as the foundation for navigating the future.



M. Kawēlauokealoha Wright

The Homesteads at Ha'ikū, Maui: A

Territorial Attempt at an American Colony

Just after the illegal overthrow of the Kingdom of Hawai'i, the Haole Oligarchy running the Republic of Hawai'i created and implemented a structured process to specifically build the American Anglo-Saxon population base. This thesis examines archival and other primary source documents of the Territorial Homesteading initiative that took place in the very early twentieth century. It also details the more than two thousand acres in Ha'ikū, Maui that were settled exclusively by Americans, which was called an American colony by newspapers and publications at that time.



Student honors

The Native Hawaiian Next Generation Leadership Award by Hawai'inuiakea School of Hawaiian Knowledge & the Consuelo Foundation was presented to **Jacob Hau'oli Ikaika Po'okela Elarco** and **Summer Puanani Maunakea** at the 2014 CNHA Annual Native Hawaiian Convention. The award recognizes an outstanding undergraduate and graduate student at the University of Hawai'i at Mānoa whose passion for learning is demonstrated through his/her deep commitment to serve all students at the university—especially Native Hawaiian and other underrepresented groups. The award also recognizes his/her commitment to service in the home community and the larger island community.



Dr. Kaiwipunikauikawēkiu Lipe, Hawaiian

Studies graduate, has been awarded the 2015 Outstanding Dissertion Award by the American Educational Research Association. Lipe earned her BA from Kamakakūokalani in 2005, then her MS in Counseling Psychology in 2008. Her award-winning dissertation was written in support of her doctoral candidacy in Education Administration at Mānoa's College of Education, which she successfully completed in 2014.



"Aloha as Fearlessness: Lessons From the Mo'olelo of Eight Native Hawaiian Female Educational Leaders on Transforming the University of Hawai'i at Mānoa Into a Hawaiian Place of Learning" considers the transformation of the university through the stories and experiences of eight Native Hawaiian women who are leaders in education. It presents two frameworks for leadership and organizational change grounded in Hawaiian knowledge.

Lipe says her children motivate her studies:

"My overall goal in life and career is to find ways in this overwhelmingly non-Hawaiian/non-Indigenous world for my children to be Hawaiian and Indigenous by connecting and engaging in their ancestral knowledge and recognizing it as such.

"My research looked at making this happen in the academy but I recognize that learning happens in all places all the time. Hence, I work towards highlighting the immense knowledge my children (and all children) can and should learn in their homes and communities. To me, that's transforming education."

Lipe is currently a specialist in Native Hawaiian Affairs in the dean's office.
—Tino Ramirez

Community Engagement

Kilo Honua Workshop

In March 2014, LAMA (Loli 'Aniau, Maka'ala 'Aniau) convened cultural practitioners, community educators, kūpuna, and Native Hawaiian leaders from Ka Pae 'Āina o Hawai'i for an intensive two-and-a-half-day workshop. The ahupua'a of Kailua, the moku of Ko'olaupoko, on the island of O'ahu provided the perfect environment for our gathering and for our discussions.

Together we listened to mo'olelo of various aloha 'āina efforts, shared best practices, and discussed place-based, community-driven, and culturally-rooted initiatives/solutions that benefit us today, but more importantly, the generations to come. We came from different islands and hold different kuleana in our communities; however, we all are committed to working for the betterment of the lāhui.



The mo'olelo and experiences shared by the participants lay the foundation for the Kilo Honua publications that will be disseminated through the Cultivating Kilo Honua workshops as well as other community gatherings. The primary goal of these workshops are to engage the Native Hawaiian community and enhance the knowledge, skills, and attitudes of the participants regarding climate change, renewable energy, food security, and traditional knowledge.



One of the action items that has transpired from the Kilo Honua gathering is our monthly Hō'ā i ka lama (ignite the torch) initiative. This is a call to our global community to "Hō'ā i ka

lama" on every full moon, turning our attention to the night sky to show our collective support for the Mālama Honua Worldwide Voyage, to raise awareness around the global issue of climate change, and to encourage simple, conscious efforts to mālama 'āina (care for the land).

Inspired by Earth Hour, a worldwide "lights out" movement uniting millions of people around the simple act of turning off their use of electricity as a symbolic act to show their awareness and care for the planet, LAMA encourages everyone in 'TURNING IT ON BY TURNING IT OFF' for an hour or two or from sundown to sunrise on each full moon.

'Aimalama Lunar Calendar Symposium

On October 3-5, 2014, in the ahupua'a of Kailua, the moku of Ko'olaupoko, on the island of O'ahu, LAMA (Loli 'Aniau, Maka'ala 'Aniau) in partnership with Kalei Nu'uhiwa and Kama'aha Initiative, hosted cultural practitioners, community educators, kupuna, and resource managers from Ka Pae 'Āina o Hawai'i at an intensive two-day symposium.

Collectively we explored how observation of the lunar phases effectively enhances our collective work. Together we shared and detailed the successes of our mālama 'āina efforts within the context of sustainability and community empowerment and we

discussed how these culturally-rooted initiatives and perspectives present the unique opportunity to reconnect with Kaulana Mahina (the lunar calendar) and its use as a tool for adapting to the changing climate.



The group came together to lay the foundation for an upcoming Kaulana Mahina conference in September, 2015 that will gather and engage Native Hawaiian and other indigenous practitioners

of the Pacific with the primary goals of enhancing collective knowledge, skills and attitudes toward our re-adaptation to a changing climate as we strengthen our traditional practice of being kilo (observers). The conference will seek to inspire the larger community to take action within our own communities towards sustainable systems, attitudes, and practice with Kaulana Mahina as the guiding force.



Through listening, discussion and presentation sessions, the network collectively affirmed that reconnecting with the rhythm of the mahina can be an effective tool in teaching the populace to recognize natural indicators, mālama our natural resources, and return to a culture of temporal observation that has sustained and continues to sustain Hawai'i's population.

For more information on the 'Aimalama Symposium and the Kilo Honua Workshop: <http://islandclimate.net>

Community Engagement

'Ohana Series

The 2014-2015 'Ohana Series collaboration between Hawai'i inuiākea, Kamehameha Schools Ka Pua Project, Ma'o Organic Farms, and INPEACE manifested once again as a powerful learning and fellowship tool for families on the Wai'anae Coast. The bi-monthly gathering, held at the KS Community Learning Centers in Nānākuli and Mā'ili and at various community spaces along the Wai'anae Coast, is geared towards exposing Westside 'ohana to a mixture of multi-generational, experiential and knowledge-building activities around the themes of mahi'ai and ola kino.



Each session is designed to build relationships within families to strengthen resiliency, increase interest in educational pathways, and raise consciousness around cultural identity. The long-term goal of this work is to expand the capacity for critical analysis and engagement in social, political, and educational advocacy that deeply impacts the community. Now in its second year, the project welcomed engaging discussions and activities about health and well-being, traditional Hawaiian healing, and a meaningful connection to the 'āina.

The Fall 2014 sessions, hosted at the Community Learning Center in Nānākuli, focused on the theme of mahi'ai-to cultivate, farm. Community member Kalani Flores led the introductory session where families engaged in a tour of the Coast and learned the history and mo'olelo of significant wahi pana in the area. Also featured was Laiana Kanoa-Wong of the Ho'okahua Cultural Vibrancy Division of Kamehameha Schools,



presenting on Kaulana Mahina, offering families a baseline understanding of the important role the moon plays in traditional farming and fishing practices. Eric

and Kamuela Enos shared the value of traditional farming practices and the importance of healthy eating. Wai'anae Coast resident and community leader Kana'i Dodge led the group in a hands-on activity making 'āina bars from the kiawe bean, underscoring the wealth of healthy resources available on the Wai'anae Coast.

Nānākuli Intermediate kumu Jewelyn Kirkland led the

group in an activity that highlighted aquaponic farming as a viable, healthy, and eco-friendly route to sustainability. Ma'o Organic Farms hosted families at their Farm to Fork Mala'ai 'Ōpio gathering. The December hō'ike included ku'i 'ai kalo with Kana'i Dodge and crew, an art project led by UH-Mānoa's Nā Pua No'eau team, group writing, and an oli workshop.

The Spring 2015 series, focusing on Lā'au Lapa'au and traditional healing methods, welcomed families to the new Kamehameha Schools Ka Pua Initiative Community Learning Center in Mā'ili, an early learning complex that houses a wide array of community organizations that seek to create educational opportunities and improve the capabilities and well-being of Hawaiian children and families along the Wai'anae Coast.



The season opened with an engaging tour of the Wai'anae Coast with Nānākuli native and cultural practitioner Kuahiwi Moniz. Kuahiwi colorfully shared mo'olelo and provided historical overviews of wahi pana along the coast, connecting families to its rich and vibrant history while enjoying a gorgeous, cloudless day on the West side. Renowned lunar historian and cultural practitioner Kalei Nu'uhiwa shared her expertise on Kaulana Mahina, the Hawaiian lunar calendar, and the interconnectedness of this ancient source of wisdom to our modern lives and health. Her engaging presentation effectively set the tone for the series' focus on lā'au lapa'au, citing the significance of particular moon phases in plant propagation and harvest. Across 2 sessions, lā'au lapa'au practitioner Meghan Leialoha Au presented her mana'o about traditional healing practices as taught to her by former Hawaiian Studies instructor, the late Kumu Levon Ohai. Families made their own healing tinctures utilizing native herbs and protocols.

Throughout the series, participants were introduced to key community organizations that echo Ka Pua's resolve to service Native Hawaiian families through educational opportunities, support services, and innovative skills training.

A detailed evaluation report is available at the HSHK office.

—all stories by Micky Huihui & Malia Nobrega-Olivera

Leadership, Faculty, and Staff Honors

Dean Maenette Benham won the prestigious Educator of the Year award from the Native Hawaiian Educational Association at their 2015 convention held March 23 and 24 at Windward Community College. Also receiving the annual award was Noreen Mokuau, dean and professor of the Myron B. Thompson School of Social Work and Nawa'a Napoleon, associate professor and chair of the Department of Languages, Linguistics and Literature at Kapi'olani Community College.



The annual award recognizes exemplary work from those who have "served to enlighten and uplift" the Hawaiian community through education. Mānoa Chancellor Robert Bley-Vroman said, "The university's mission includes taking as its historic trust the Native Hawaiian values embedded in the concepts of kuleana, 'ohana, and ahupua'a, which remind us of our responsibilities to family, community and the environment."

Dr. Kapā Oliveira, Kekailoa Perry, J.D., and Dr. Laiana Wong were recognized for outstanding research at the 2015 American Educational Research Association annual meeting. They were asked to participate on an Invited Presidential Session panel entitled "The Burden of Being the 50th State: The Role of Educational Research in Claiming Justice for the Hawaiian People". Scholars invited to the panel are considered leading authorities in their areas of research. Also invited from the UH System was Kaleikoa Ka'eo from UH Maui College.



Dr. Kekeha Solis has been selected as a 2015 recipient of the Board of Regents' Excellence in Teaching Award. This award recognizes faculty members who have made significant contributions in teaching and student learning. The faculty who are honored exhibit an extraordinary level of subject mastery and scholarship, teaching effectiveness and creativity, and personal values beneficial to students.



We said aloha in 2014 to two important individuals from the Native Hawaiian Student Services team: our director and community outreach coordinator.

Dr. Erin Kahunawaika'ala Wright took the leadership position at NHSS when it was established in 2007. She was responsible for growing NHSS from a staff of 4 to 11, creating two student resource centers, launching several innovative programs including a Native Hawaiian residential program, providing critical data to the UH system to increase Native Hawaiian enrollment and retention, and bringing in over \$30M in federal grant funds.



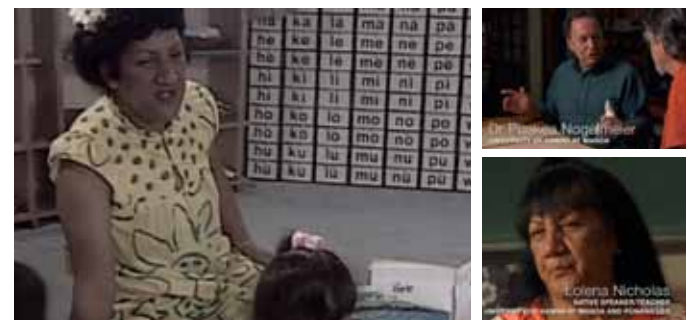
Since 2012, **Ileana Haunani Ruelas** spearheaded programs to attract Native Hawaiian high school students to enroll at Mānoa after graduation and encourage Native Hawaiian community college students to transfer to Mānoa. These efforts included campus sleepover programs, informational sessions and tables at events across O'ahu, and summer enrichment programs.



A fond aloha to **Dr. Carlos Andrade** who is retiring this year. Carlos earned his PhD in Geography in 2001 and has served as an associate professor and director of Kamakakūokalani Center for Hawaiian Studies where he teaches courses about Hawaiian perspectives in astronomy, geography and resource management as well as non-instrument navigation, meteorology, canoe handling and design.



Two faculty members from Kawaihuelani Center for Hawaiian Language, **Lolena Nicholas** & **Dr. Puakea Nogelmeier**, are featured in a national PBS documentary on language revitalization: *Language Matters*. To view, go to pbs.org.



I Ulu I Ke Kumu 2015

Hawaiʻinuiākea's annual fund raising event was held on March 7th and honored six individuals for their extraordinary leadership and accomplishments in various areas of Native Hawaiian education

Both Kūhiō and Claire Asam serve the Hawaiian community through aliʻi trusts: Kūhiō is the executive director of the Lunalilo Trust and Home and has nurtured it to become the foremost system of kūpuna services in Hawaiʻi. Claire has served as a trustee of the Queen Liliʻuokalani Trust since 2007.

As a professor of psychiatry at the John A. Burns School of Medicine at U.H. Mānoa, Dr. Naleen Andrade oversees more than thirty graduate medical education residency programs.

Pōkā Laenui and Puanani Burgess have served as advocates for community building and indigenous rights on the local and international level for decades. Puanani is a mediator and facilitator of community building and conflict transformation, currently working closely with the Consuelo Foundation. Pōkā has spoken extensively throughout the world on issues of indigenous peoples, human rights and decolonization and is considered an expert on issues of indigenous affairs.

Edwin Mahiʻai Copp Beamer, one of Hawaiʻi's greatest ambassadors of traditional Hawaiian music, learned to play piano at the age of three from his father. He recorded two seminal albums of traditional Hawaiian music that included many of his grandmother Helen Desha Beamer's compositions.

The event successfully raised \$15,000, primarily for the student emergency fund administered by NHSS that assists students who fall into financial gaps. The fund was established by Dr. Maenette Benham and Dr. E. Kahunawai Wright, former director of NHSS. Monies generated from the event will also be used to support student leadership development.

Finally, a note that Naleen Andrade sent after the event perfectly reflected the evening:

Reading through this email string brought back the spirit, storytelling, music, scents, tastes, playfulness, beauty, gratefulness, aloha mau loa, and awe that I experienced at the pāʻina and celebration. Claire was eloquent, Kūhiō witty, and their sons, precious models of what good parenting achieves; and Mahiʻai, an unassuming man with a salt-of-the earth name ("the farmer"), whose incandescent artistry and aloha inspired his haumāna and ʻohana to share with us a priceless concert. It was an evening of magic and mana. A hōʻike that showed the breadth and depth of the ideals that our great Aliʻi leaders envisioned for their lāhui. I felt their souls and the Holy Spirit of ke Akua listening, laughing, dancing, being with us all.

Where Haumea Inspires, con't.

"Haumea is the earth mother, the female divinity in every Hawaiian female," said Kameʻeleihiwa. "The house is female and the hālau is the largest part of the center."

At the end of April, Hālau o Haumea was the venue for "Ka Kanpou Nu Kwee Nukusaa: The Legacy of World War II in Okinawa." It was one of several events at the hālau this spring that sought to raise awareness of other island people in the Pacific struggling with aspects of colonialism.

The evening began with a performance of traditional Okinawan dance and song, then a panel presentation by a delegation that included Okinawa's representative to Japan's Diet. The delegation from Okinawa spoke about the militarization of their island, lack of representation in the Japanese government, and threats to their language, culture, sacred sites and environment. Currently, an American military base is being relocated from an urban area to the coast at Henoko, where a runway is to be built on a coral reef. Criticism of the project is widespread and thousands have protested against the facility, but the movement is being dismissed by the Japanese government and media.

Nearly one hundred people attended the presentation, and after its conclusion, Eric Wada, an organizer of the event, said the delegation's trip to Hawaiʻi was gratifying. Earlier in the day, they had visited Hawaiʻi Island to learn about language revitalization and farming kalo as a way to perpetuate culture. At Kamakakūokalani, they were heard with interest and made many friends.

Returning to Oʻahu, members of the delegation were apprehensive about speaking in public, he said, but they were assured that Hālau o Haumea was a safe place where people can speak freely.

"The hālau is a great place for people to communicate and share," Wada said. "We appreciate that it's here and we were able to bring the delegation here. They have felt welcome and understood in Hawaiʻi and tonight was a big part of that."

—Tino Ramirez

Publications

Several new books written or edited by Hawaiʻi inuiākea faculty were published this year:

Ancestral Places: Understanding Kanaka Geographies

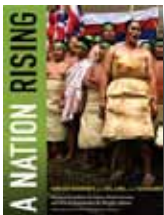
Kapāʻanaokalāokeola Oliveira, Director, Kawaihuelani Center for Hawaiian Language



Ancestral Places explores the deep connections that ancestral Kānaka enjoyed with their environment and how moʻolelo of places and relationships with the ʻāina created a Kanaka sense of place that is valid today. The book shows how cartographic performances are used to map the ancestral places of our kūpuna and help to retain the moʻolelo of these places through creation accounts, nuances in the language, hula, and other methods.

A Nation Rising: Hawaiian Movements for Life, Land and Sovereignty

Assistant Professor Erin Kahunawaiʻaʻala Wright (former director of Native Hawaiian Student Services), editor (with Noelani Goodyear-Kaʻōpua and Ikaika Hussey)



A Nation Rising chronicles the political struggles and grassroots initiatives collectively known as the Hawaiian sovereignty movement. Scholars, community organizers, journalists, and filmmakers explore Native Hawaiian resistance and resurgence from the 1970s to the early 2010s. The stories and analyses of efforts to protect land and natural resources, resist community dispossession, and advance claims for sovereignty and self-determination reveal the diverse objectives and strategies, as well as the inevitable tensions, of the broad-tent sovereignty movement. The collection explores the Hawaiian political ethic of ea, which both includes and exceeds dominant notions of state-based sovereignty.

Ka Hopita: A I ʻOle, I Laulā a Hoʻi Hou Mai

Keao NeSmith, Kawaihuelani Center for Hawaiian Language



A translation of Tolkien's beloved fantasy classic *The Hobbit* about Bilbo Baggins' unexpected journey with Gandalf the wizard and thirteen elves. Written by Tolkien for his own children, the book includes all the original maps and drawings.

No Mākou Ka Mana: Liberating the Nation

Kamanamaikalani Beamer, Assistant Professor, Kamakakūokalani Center for Hawaiian Studies and William S. Richardson School of Law



Winner of three 2015 Ka Palapa Poʻokela awards including the Samuel M. Kamakau award

No Mākou Ka Mana is exhaustively researched, carefully written, and powerfully argued...a major contribution to Hawaiian history and Hawaiian studies. Beamer demonstrates that the aliʻi and their advisers created their constitutions, laws, and styles of government themselves, keeping the Hawaiian customs that worked and importing European and American practices that they wanted. The clear analysis, engaging narrative, and original voice will serve as inspiration to other small nations and indigenous peoples the world over.

—Noenoe K. Silva

ʻIke Ulana Lau Hala: The Vitality and Vibrancy of Lau Hala Weaving Traditions in Hawaiʻi

Lia O'Neill M.A. Keawe, Assistant Professor, Kamakakūokalani Center for Hawaiian Studies, editor (with Marsha MacDowell and C. Kurt Dewhurst)



ʻIke Ulana Lau Hala considers hala through several, very different lenses: an analysis of lau hala items in photographs from the Bishop Museum; the ecological history of hala in Hawaiʻi and the Pacific including serious challenges to its survival and strategies to prevent its extinction; perspectives—in Hawaiian—of a native speaker from Niʻihau on the relationship between teacher and learner; a review—also in Hawaiian—of lau hala in poetical sayings; a survey of lau hala in Hawaiian cultural heritage and the documentation project underway to share the art with a broader audience; and a conversation with a master artisan known for his lei hala.

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Beyond The College

Nani I Ka Hala

A crowded grand opening at the courtyard of the M. Long Gallery at Bishop Museum on the evening of March 28 celebrated the opening of an original exhibition on lau hala. The culture, history, technology, ethnobotany, and beauty of this Polynesian art is on full display throughout a multi-dimensional, multi-room exhibit.



The exhibition is the culmination of work from three institutions who partnered to create one of the most technologically cutting-edge original exhibits seen at Bishop Museum: Michigan State University Museum, Hawai'i inuiākea, and the Bishop Museum Cultural Resources division. Funding was provided by the National Endowment of the Arts and the Institute of Museum and Library Services.

Researchers collected interviews from weaving experts and gathered input from language advisors, folk life experts,

weaving communities, and content specialists. The resulting narrative is the backing on which sound, light patterns, floor-to-ceiling textiles, digital screens, interactive modules, items from the Bishop Museum collections, and exquisite adornments are woven to create a remarkable lei that honors the nimble fingers and creative minds of weavers who have kept the legacy of ulana lau hala alive. The exhibit will run through July 26.

To see photos from the grand opening, go to:
<http://go.hawaii.edu/qd>



About Hawaiʻinuiākea

Hawaiʻinuiākea is:
Kamakakūokalani Center for Hawaiian Studies
Kawaihuelani Center for Hawaiian Language
Ka Papa Loʻi O Kānewai Cultural Garden
Native Hawaiian Student Services

Established in 2007, Hawaiʻinuiākea is the newest college on the Mānoa campus and the only indigenous college in a Research I ranked institution.

The mission of the Hawaiʻinuiākea School of Hawaiian Knowledge is to pursue, perpetuate, research, and revitalize all areas and forms of Hawaiian knowledge.

Cultural Center Opens, continued.

Kawaihuelani Center for Hawaiian Language, and Native Hawaiian Student Services. The KCRC is now a permanent facility for the active development of experiential learning, curriculum development, and traditional Hawaiian culture and kalo cultivation. Kānewai is also a sanctuary for one of the state's largest collections of clean, virus- and genetically modified-free varieties of Hawaiian kalo.

"The center gives us more space to reach more people in the community and host various workshops. Having a center like this where everything is contained and accessible really helps to facilitate and expand our educational opportunities," said Kānewai director Makahiapo Cashman.



Hawaiʻinuiākea dean Maenette Benham and professor Kekailoa Perry secured funding from a federal HUD grant to meet the final funding and administrative requirements. Generous donations from the Abigail K. Kawanānākoa Foundation, the Gladys Kamakakūokalani ʻAinoa Brandt Endowed Chair, the Consuelo Foundation, Virginia Hinshaw, and the Judith D. Pyle Dean's Chair were instrumental in bringing the center to completion.

The KCRC is the first building designed for the Mānoa campus by School of Architecture students. Professor Anne Spencer Leineweber, FAIA, and architect Wayne Goo guided then-students Francine Pālama, James Kaipō Niimoto, Wylan Marquez and Mel Malele in developing the building's design. The building is also the first contemporary one on campus designed using a traditional Hawaiian measurement system. Rob Iopa of WCIT Architecture contributed the design and engineering work at no cost.

—Tino Ramirez & Lilinoe Andrews

Beyond The College, continued.

NOAA Award Funds Hawaiian Newspaper Translations

Ka Wā Ma Mua, Ka Wā Ma Hope supports the translation of Hawaiian language newspaper articles that highlight weather and climate change in Hawaiʻi. The project teams the National Oceanic & Atmospheric Administration's Pacific Islands Region and U.H.'s Sea Grant Program with Hawaiʻinuiākea, the National Weather Service, the Pacific Risk Management ʻOhana, U.H.'s Joint Institute for Marine and Atmospheric Research, and Awaiaulu, the Hawaiian language and publishing organization.

The project's title translates to "Using the Past to Inform the Future: English Translation of Hawaiian Language Newspaper Accounts of Unusual Weather Events". NOAA's Preserve America Initiative Internal Funding (PAIIF) will create a website that will display the original



Hawaiian newspaper articles and the English language translations. The first articles are focused on fisheries and indications of climate change in Hawaiʻi. Dr. Darren Okimoto of U.H. Sea Grant said "On behalf of the University of Hawaiʻi Sea Grant College Program I would like to extend our sincere gratitude to our NOAA partners and the NOAA PAIIF for recognizing the importance of the Hawaiian language newspaper archive and how information from this virtually untapped resource can be used to inform current day management decisions. We are excited to continue our efforts with Awaiaulu in developing the next generation of translators as well as making these newspaper articles available to the public through a searchable website."

To learn more about the U.H. Sea Grant and the Hawaiian newspaper translation project go to <http://seagrants.oest.hawaii.edu/>

Your Gift Counts

Your gift helps to support our Hawaiian Language and Hawaiian Studies undergraduate and graduate programs and ensures that our ʻōpio, mākuā, and kūpuna participate fully in educational programs. Please join us in supporting the Hawaiʻinuiākea Enrichment Fund by making your gift today. Your online contribution can be made safely and quickly at: <http://www.uhf.hawaii.edu/HawaiianKnowledge>

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