



# Hawai'inuiākea

School of Hawaiian Knowledge

Annual Report 2015-2016







## *In This Report*

Dean's Message.....	2
Kawaihuelani Center for Hawaiian Language.....	3
Lā Mānaleo	
Lā Launa Pū	
Lā'ieikawai	
Kamakakūokalani Center for Hawaiian Studies.....	4-5
Spring 2016 Residency of Māori Painter	
June Northcroft Grant	
Aloha 'Āina Ho'i I Ka Piko O Wākea	
Ka Papa Lo'i 'O Kānewai.....	6
Rev. Dr. Allan Boesak	
Mexican Educational Leaders Meet	
Native Hawaiian Affairs.....	7
Strategic Planning	
Professional Development	
'Ōlelo Series	
Native Hawaiian Student Services.....	8-9
Grants & Enrollment	
Student Achievements	
Community Engagement.....	10-12
'Aimalama	
Mini-Grant Projects	
Engaged Scholars Research Grants	
Huliko'a Kaiāulu Scholar Series	
Publications.....	13
Faculty & Staff Honors.....	14
I Ulu I Ke Kumu.....	15
Donor Honor Roll.....	16
Beyond the College.....	16
About Hawai'i inuiākea & How You Can Help.....	back cover

*Cover: kalo artwork by Ilisha Fu created in Hawaiian Studies 225, Kumu Maile Andrade.*

# Dean's Message

Aloha mai kākou e ka Hawai'i inuiākea 'ohana!

He hi'i alo ua milimili 'ia i ke alo, ua ha'awe 'ia ma ke kua, ua lei 'ia ma ka 'ā'i.

*A beloved one, fondled in the arms, carried on the back, whose arms have gone about the neck as a lei.\**

I love this 'ōlelo no'eau because it reminds me that the work we do at Hawai'i inuiākea is about holding gently our beloved children and youth, our hāumana, because in this gentle embrace resides the promise and hope of our future generations. I was recently reminded of this 'ōlelo no'eau during a recent email exchange with Jon Yasuda, graduate of Kawaihuelani and former assistant director at Ka Papa Lo'i 'O Kānewai, and current po'o at Kawaihaha'o Church School. His passion for learning, his love for children, his commitment to 'ōlelo and 'ike Hawai'i, and his gratitude for everyone at Hawai'i inuiākea just leaped off my computer screen. Whenever I represent Hawai'i inuiākea and the University of Hawai'i at Mānoa—on O'ahu, the neighbor islands, or abroad—I am frequently approached by a graduate, or a parent of a graduate, or someone touched by a graduate of Hawai'i inuiākea. All of them share their gratitude, their appreciation, for all that our faculty and staff do for their loved ones.

I want to take this public opportunity to acknowledge and recognize, with complete humility and grace, the faculty and staff of Hawai'i inuiākea School of Hawaiian Knowledge. The deluge of thankfulness and gratitude shared by so many for all that they do fills my heart with joy! I should actually keep a Hawai'i inuiākea Gratitude Journal!!!

To our faculty and staff: I'm humbled and honored to represent you in so many of these venues and to hear great stories of the abundance of spirit that you all share through your courses, advising, co-curricular activities, research endeavors and many, many other activities—both on and off campus! When Hawai'i inuiākea was launched nearly nine years ago, we were testing what at the time seemed like a radical notion: that U.H. Mānoa, an aspiring indigenous-serving institution, could become a Hawaiian place of learning, and that Hawai'i inuiākea could lead the way. With your support and hard work we have been steering this university toward that landfall! Mahalo nūnui!!

We are indeed living into the principles that we set out for ourselves:

Hānau ka 'āina, hānau ke ali'i, hānau ke kanaka.

'Ike i ke au nui me ke au iki.

Ho'oulu 'āina, ho'ōla kākā.

When I began in 2008, a number of people told me that growing a college in fiscally stringent times would lead to certain failure. Well, I have to admit it hasn't been easy but we have increased the size of our college by student enrollment, number of programs, size of faculty and staff, and even yearly allocation! Well, maybe

not as large as some might desire, but more than we started with! We need to remember that the "dollar" is only one form of "wealth" but perhaps even more valuable is the abundance of knowledge generated by our faculty and students as well as the relationships that we build and strengthen every day. Our communities, internal and external to the university, benefit from the work of Hawai'i inuiākea faculty and staff, and our relationships sustain us with resources, lessons, contacts, advice, moral support, brainstorming and more.

The work of Hawai'i inuiākea would not be possible without this web of insight, innovation and shared value of advancing a more just and culturally alive institution. So, to you dear readers and supporters of Hawai'i inuiākea, mahalo nui for all you do to ensure the vitality of our programs. Because we collectively seek connections that nurture these impulses of intentionality, commitment to a spirit of abundance and generosity, and respect for the hard work we all do we are succeeding!

E mālama pono!

Dr. Maenette Benham

Dean, Hawai'i inuiākea School of Hawaiian Knowledge

\*M. Pukui, 'Ōlelo No'eau Hawaiian Proverbs & Poetical Sayings, Bishop Museum Press, 1983.



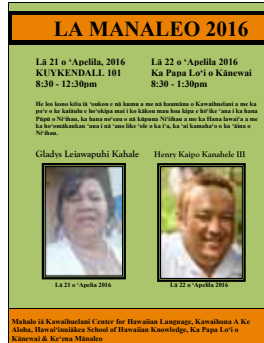


# Kawaihuelani Center for Hawaiian Language

## Lā Mānaleo

Lā Mānaleo is a day when native speakers from the Ni'ihau community are invited to come and present their cultural knowledge in their native language.

Lā Mānaleo was created for students and faculty of Kawaihuelani Center for Hawaiian Language, students at U.H. Mānoa, and the larger community to broaden their worldview of culture and language from a Ni'ihau native speaker's perspective. For many, this is a once-in-a-lifetime opportunity to interact with living mānaleo rather than listening to audio or video recordings. Students also have the opportunity to engage with the speakers and hear intonation, pronunciation, vocabulary usage, and grammar as well as see the body language interaction among mānaleo. This is an invaluable experience that cannot be replicated by second-language learners.



## Lā Launa Pū

I ke kakahiaka o ka lā 18 o Kepakemapa 2015, ua hui pū nā kumu a me nā haumāna 'ōlelo Hawai'i o Kawaihuelani Center for Hawaiian Language ma John Henry Wise Field (ka pā mau'u i mua o Bachman Hall).

Ua 'olu'olu ke kakahiaka i ka ua kili-hune o Mānoa nei. Ma hope o ka mālama 'ana i ka pule ua ho'olauna aku a ho'olauna mai nā haumāna mai ka papa 101 a hiki aku i ka papa 402. He nani maoli nō ke lohe aku i ke kama'ilio 'ōlelo makuahine i 'ō a i 'ane'i. Nui ka 'aka'aka 'ana o nā haumāna e pā'ani ana i ka pōpa'ipa'i, a pēlā pū ka po'e e kama'ilio ana i lalo o ka hale pe'a. Ua walea aku kekahi po'e i ka ho'olohe 'ana i ke mele Hawai'i, a me ke kama'ilio pū me 'Anakē Lolena Nicholas, 'o ia ko mākou kūpuna aloha a he mānaleo no Ni'ihau mai.



Aia pū ka Hui Aloha 'Āina Tuahine e 'imi ana i mau haumāna hou e komo ai i ka hui- a ua loa'a he 15 mau poe hou! Mahalo a nui i nā hoa kama'ilio a pau i hele mai i ka Lā Launa Pū. Mālama 'ia ka Lā Launa Pū i kēlā me kēia kau kula.



No ka 'ikepili no Kawaihuelani e hele iā: <http://manoa.hawaii.edu/hshk/kawaihuelani/>

## Lā'ieikawai Wins Multiple Po'okela Awards

HSHK faculty members Ipolani Wong, Kaliko Baker and Keawe Lopes played key roles in the success of the U.H. Kennedy Theater production of "Lā'ieikawai" by Tammy Haili'ōpua Baker. Out of over 35 plays produced in 2015, "Lā'ieikawai"—written, produced, and performed in Hawaiian—won an impressive ten Po'okela awards at the "Stars' Night Out" Annual Celebration of Theatre in Hawai'i:

### DESIGN EXCELLENCE AWARDS

1. Costume Design - Lā'ieikawai
2. Hair, Wig, Makeup Design - Lā'ieikawai (Snowbird Bento)
3. Lighting Design - Lā'ieikawai
4. Set Design - Lā'ieikawai

### PERFORMANCE EXCELLENCE AWARD

5. Ensemble Performance in a Musical - Lā'ieikawai

### ARTISTIC EXCELLENCE AWARDS

6. Choreographer - Lā'ieikawai (Snowbird Bento, Keawe Lopes, Sami Akuna & Wailani Simcock)
7. Musical Director - Lā'ieikawai (Snowbird Bento & Keawe Lopes)
8. Adjudicators' Special Awards - Lā'ieikawai (Peleke Flores & Kūpono Kawa'a fight scene)

### DIRECTORIAL EXCELLENCE AWARD

9. Director of a Musical - Lā'ieikawai (Haili'ōpua Baker)

### PRODUCTION EXCELLENCE AWARD

10. Overall Production of a Musical - Lā'ieikawai



# Kamakakūokalani Center for Hawaiian Studies

## Spring 2016 Residency of Māori Painter June Northcroft Grant

Māori painter June Northcroft Grant was in residence at Kamakakūokalani for six weeks during the 2016 spring semester, co-teaching a studio course with professor Maile Andrade, and meeting Hawaiian artists on O'ahu, Kaua'i and Maui.

Grant is of Te Arawa, Ngati Tuwharetoa, Tuhourangi, and Ngati Wahiao heritage. For her service to Māori and Māori art, she is an Officer of the New Zealand Order of Merit. A breast cancer survivor, she promotes screening awareness and speaks with patients. Her paintings are genealogical narratives and have been displayed internationally.

The inspiration for much of her work has been visually telling stories about the Wahine Toa, legendary women of her ancestral histories and tribal roots.

"My own ancestral links are full of strong women," said Grant, "culturally competent people who left pathways to follow, who left their footprints upon the earth."

Grant said all indigenous cultures share common stories about the creation, environment and the evolution of cultural practices. These are even more relevant across Polynesia, as the people



share histories and ancestry. Sharing knowledge with students at Kamakakūokalani was mutually empowering, reinforcing values and concepts that have been handed down through the ancestors' hands, hearts and minds.

"Giving students an insight into the way I visually translate the ancestral and personal stories of my life and tribe may inspire aspiring Hawaiian artists to tell their stories, in their own way, for their children and grandchildren to come."

June Northcroft Grant was the sixth Māori artist to have a residency at Kamakakūokalani, following Tina Whirihana, Matekino Lawless, carvers Lyonel Grant and Rangi Kipa, ceramicist Baye Riddell and weaver Donna Campbell. Andrade said the residencies give students opportunities to learn techniques and concepts, as well as a work ethic, and encourage cultural exchange. Being in the company of artists creating at the highest level can raise students' skills and consciousness.

Maileauli'i Vickery, a student in Hawaiian Studies' Master of Arts program, was enrolled in Andrade and Grant's studio course. She said seeing art in person is a rich experience, but being able to interact with a celebrated artist is even grander. Grant is warm and kind, passionate about painting, and connects with other indigenous people.

"Having this time with her has expanded my understanding of art and elevated my confidence as an aspiring artist," said Vickery. "This experience helped me to understand the truly personal connections we have to our art and how very limitless visual expression can be."

During the residency, Grant also visited Maui and Kaua'i to renew friendships with Hawaiian artists and meet new ones. Indigenous artists have been gathering since 1995, when a hui was held at Apu-moana Marae in Rotorua, Aotearoa. Subsequent hui have helped artists stay in touch and share thoughts about art, politics and the environment, and to support each others' work.

"Meeting up with local artists again is one of the highlights of the time spent in Hawai'i," said Grant, "as the relationships are strong, though our time together brief. My connections with friends and artists extends back over 25 years, and I have been privileged to have met up with most of them during my time here."

Grant said she is grateful for the residency and was profoundly moved by Hawai'i's beauty, and will savor the memories during the cold nights in Aotearoa, Polynesia's southernmost islands.

Grant's residency at Kamakakūokalani was supported by the Gladys Brandt Chair in Polynesian Studies and the Toi O'ahu Exchange. The chair was created by an endowment to the University of Hawai'i Foundation made by the late Gladys 'Ainoa Kamakakūokalani Brandt. She served as principal of Kamehameha Schools and chair of the University of Hawai'i Board of Regents. The Hawaiian Studies program and building are named for her. The Toi O'ahu Exchange enables Hawaiian and Māori artists to visit one another. Last summer, professor Andrade was able to take a group of students to Aotearoa for workshops and visits to several marae.





# Kamakakūokalani Center for Hawaiian Studies

## Aloha 'Āina Ho'i I Ka Piko O Wākea

On Tuesday, September 22, 2015 almost 100 kānaka gathered at John Henry Wise Field fronting Bachman Hall for Aloha 'Āina Ho'i I Ka Piko O Wākea. The event celebrated both the Piko o Wākea (equinox) and the life of kumu hula Leinā'ala Kalama Heine, a steadfast supporter of aloha 'āina, who returned to her ancestors earlier in the month.



The aho was made to symbolize the strength of those who unify for aloha 'āina. It was the intention that all four of our major islands make the same length of rope to give as ho'okupu at the exact same time. In future events when it is time for the islands to unite, we will bring our ropes together to show the growing strength of our people. Our kūpuna did something similar during the solstice when all islands connected ropes that were brought to Mokumanamana for ceremony.

The length of 40 feet was chosen because it is a ka'au number and the ten strands, such as were used in hale construction, represent our ten fingers holding tightly. The ule hala used for the rope represents one of the meanings of hala, to transition. It also signifies a start of growing awareness for the people of Hawai'i.



The kāhea was made to gather, learn, and together make a 40-foot, ten-strand rope, or aho, using ule hala which was prepared on site. Many U.H. Mānoa faculty, students, and alumni came with their families to participate. There were also many youth who laid their hands to work, ranging from Mānoa and Ko'olauloa Pūnana Leo preschoolers to Hālau Kū Māna Public Charter School middle and high school students. At noon, the rope and other ho'okupu were laid at the ahu which was built this past spring to honor Mauna Kea and all other aloha 'āina and aloha kānaka efforts that need our thoughts and pule.

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## Hawai'i inuiākea at L.A. Ho'olaule'a

Students and faculty from Hawai'i inuiākea and other UH administrators, including the chancellor, staffed the UH Mānoa booth at the July 2015 Ho'olaule'a. UH Mānoa participated for the first time since the event was held in 1978 and received a warm Hawai'i welcome. The festival draws roughly 100,000 people who come for a taste of Hawai'i and the non-stop

Hawaiian music and performances. Southern California has the largest population of UH Mānoa alumni outside of Hawai'i along with thousands of residents with strong ties to Hawai'i. For more about the event go to: <http://www.hawaii.edu/news/2015/07/20/uh-manoa-ohana-connects-at-la-hoolaulea/>



# Ka Papa Lo'i 'O Kānewai


## Rev. Dr. Allan Boesak

Among the many notable visitors to Kānewai this year was Reverend Dr. Allan Aubrey Boesak and his family who visited Ka Papa Lo'i 'O Kānewai on June 18, 2015 to discuss issues of social justice.

Theologian, humanitarian, and advocate, Dr. Boesak is one of the world's preeminent authorities on liberation theology and is an influential leader in the fight against apartheid, having worked with Nelson Mandela and Desmond Tutu in the 1980s.

Dr. Boesak is currently the Desmond Tutu Chair of Peace, Global Justice, and Reconciliation Studies at Christian Theological Seminary and Butler University.





UNIVERSITY of HAWAII'  
MĀNOA

Chancellor Robert Bley-Vroman  
Cordially Invites You to

**"Justice, Reconciliation, and the  
Politics of Hope in South Africa's  
Rainbow Nation"**

A public lecture by  
**Rev. Dr. Allan Aubrey Boesak**  
Theologian, Humanitarian, Advocate

Wednesday, June 17, 2015  
7:00 - 8:00 PM  
Orvis Auditorium  
UH Mānoa Campus

For more information, call 956-9340



### *Rev. Dr. Allan Aubrey Boesak*

Born in 1946, in Kokamas, Northern Cape, South Africa, Rev. Dr. Allan Aubrey Boesak is a theologian, humanitarian, prolific author, and tireless advocate for social justice. Since gaining international acclaim for his doctoral dissertation, "Farewell to Innocence," nearly four decades ago, Boesak has emerged as one of the world's preeminent authorities on liberation theology. Boesak earned his doctorate in theology from the Protestant Theological University in Kampen, the Netherlands.

His early activism and service led to international recognition as an influential leader in the fight against apartheid. During the 1980s he worked alongside Desmond Tutu and Nelson Mandela to lead efforts against apartheid and promote reconciliation.

Boesak has held many leadership positions among organizations, including Christian Institute of Southern Africa; Association of Christian Students in South Africa; Alliance of Black Reformed Christians in Southern Africa; World Council of Churches; World Alliance of Reformed Churches; and the United Nations.

He taught and lectured at several theological institutions, colleges, and universities throughout North America, Asia, and Europe. His life work has resulted in multiple honorary doctoral degrees, numerous honors and awards, and many publications.

In June 2013, Christian Theological Seminary and Butler University named Boesak the Desmond Tutu Chair of Peace, Global Justice, and Reconciliation Studies.

*This free public event is sponsored, in part, by the Mānoa Chancellor's Distinguished Lecture Series and the University of Hawai'i Foundation.*



## Mexican Educational Leaders Meet

Indigenous education leaders from Mexico met with faculty and staff from Hawai'i inuiākea on October 9, 2015.

A traditional Hawaiian greeting was followed by a talk-story session in the hale pili led by Dr. Maenette Benham. After introductions and some background on Kānewai, the discussion turned to the similarities between the histories of the indigenous people of Mexico and Hawaiian people.

"We have so much in common," said Dean Benham, "including the importance of preserving culture through language and traditions such as medicinal arts."

The Mexican group was excited to visit Kānewai, hoping to see a place that parallels some of the work they do at their universities. There was also a discussion of the potential to create an intercultural educational exchange between Hawai'i and Mexico.

The visiting group included: Guadalupe Camargo Orduno, president of the Autonomous Indigenous University of Mexico; Veronika Kugel, PhD, president of the Intercultural University of the State of Hidalgo; Cesar Palacios Gonzalez, president of the Superior Intercultural Ayuuk Institute; Samuel Salvador Ortiz, assistant from the Office for the Development of Indigenous Communities at the University of Guadalajara; Albert Sanchez Jimenez, president of the State of Puebla Intercultural University; and Monica Vivian Mascareno, PhD, academic director at La Salle Noroeste University. The group was accompanied by two translators.





# Native Hawaiian Affairs

In April 2015 Dr. Kaiwipuni Lipe was hired as the Native Hawaiian Affairs specialist for UH Mānoa housed in the Hawai'i inuiākea dean's office. In partnership with the chancellor's office, Dr. Lipe coordinates and executes several projects that all help to foster a Hawaiian place of learning at UH Mānoa.

## Strategic Planning

Over the past year UH Mānoa has been undergoing a process to articulate and plan initiatives that will guide the campus for the next several years. One of those key initiatives is becoming a Hawaiian place of learning and an Indigenous-serving institution. As such, a committee of faculty, staff, students, and administrators from across the campus worked together to create an implementation report based on the recommendations of the 2012 Ke Au Hou report by the Native Hawaiian Advancement Task Force: (<http://www.manoa.hawaii.edu/chancellor/NHATF/pdf/NHATF-report-final.pdf>)

The culmination of this semester-long work by the committee is the Ka Ho'okō Kuleana Report. This report begins by providing grounding frameworks around the principles of mo'okū'auhau (genealogy), kaikua'ana & kaikaina (older & younger sibling), hānai & ho'omalū (to nourish & to protect) and mālama (to care for). Following this framing are logic models and action plans around four target areas including Native Hawaiian student success, staff and faculty development, cultivating a Hawaiian environment, and community engagement.

## Professional Development

Over the past year two opportunities for professional development in the area of Hawaiian language and culture have been developed for UHM staff, faculty, and administrators. This is in alignment with the UHM strategic goal to become a Hawaiian place of learning and specifically to support the development of faculty and staff.

The first opportunity is a semester-long seminar focused on the Hawaiian worldview of the relationship between kānaka (as Hawaiians but also all people in general) and 'āina (the land and natural elements across Hawai'i that nourish us). In fall 2015 the seminar focused generally on concepts and relationships of aloha 'āina and mālama 'āina. In spring 2016 we focused more specifically on the 'āina of Mānoa and the stories, people, and resources of the area. These seminars attracted staff, faculty, and administrators from various departments including but not limited to Graduate Education, CTAHR, Sea Grant, English, Education, and the Library.

The second opportunity has focused on the over 140 Native Hawaiian staff, faculty, and administration now employed at UH Mānoa. As a way to celebrate the accomplishments of this group and to help them network and further strengthen their reach, a monthly series has been established to bring them together.

At the first gathering we featured professor Keawe Lopes and his students who shared mele and hula and taught the group an oli for Mānoa, "Welina Mānoa I Ka Lehu Aloha". At subsequent gatherings we have practiced the new oli, learned some basic Hawaiian language, and also created safe space for folks to be in dialogue about matters important to them, their students, and their communities.

Below, left: seminar group at Mānoa Heritage Center ('āina of Pu'upeo) led by docent and Hawaiian language graduate, Keala Wong. Below, right: seminar group visiting Lyon Arboretum ('āina of Haukulu) to learn more about that part of Mānoa.



## 'Ōlelo Series

In partnership with the Kūali'i Council Native Hawaiian advisory body at UH Mānoa, a new television series has been established highlighting Native Hawaiian programs at Mānoa. Beginning in February 2016 and in each subsequent month, a show is aired on the 4<sup>th</sup> Friday of the month and re-aired the following Monday. The first show covered a history of Kūali'i Council. Other shows during spring 2016 highlighted Nā Pua No'ēau and Native Hawaiian Student Services, the Department of Native Hawaiian Health (DNHH), and Ka Huli Ao at the Law School. Below: show 3 team in studio, from left to right: Dr. Kaiwipuni Lipe (co-host), Nalani Minton (co-host), Dr. Keawe'aimoku Kaholokula (DNHH), Dr. Winona Lee (DNHH), and Mele Look (DNHH).



# Native Hawaiian Student Services

## Grants & Enrollment

Our work at Native Hawaiian Student Services strives to place at the center the incredible wealth and agency Hawaiians have inherited from our ancestors. In ka wā kahiko, education was of utmost significance, as we were able to survive and thrive in the most isolated landmass in the world. While western contact brought devastating changes, Hawaiians found a way to adapt and survive. Even amidst extraordinary changes, Hawaiians continued to educate themselves. Our oral culture was enhanced by a written language, and we were successful at institutionalizing a comprehensive multi-island public school system. This commitment to education was evidenced by the literacy rates in the Hawaiian Kingdom, one of the highest of any other developing nation at the time.

Access to education for Hawaiians were constrained as a result of the overthrow in 1893 and subsequent illegal annexation in 1898. Despite the devastating effects of a multi-generational occupation, Hawaiians have remained persistent in our attempts to create spaces and places of belonging within educational settings. Today, NHSS along with our partners and community stakeholders strive to hold and create space for students to be inspired by the intelligence and agency of our ancestors, as well as empowered to use their education for a greater, collective good.

### Kekaulike: New Title III ANNH Collaborative Grant with UH Maui College

In October 2015, NHSS was awarded a collaborative grant with the University of Hawai'i Maui College, titled Kekaulike (named by Dr. Kapā Oliveira). The project is a 5-year grant that includes the following overarching goals:

- Multi-disciplinary research and networking opportunities for Native Hawaiian students, faculty, and staff.
- Academic access between the two campuses, by providing transfer bridge support for UH Maui students transferring to UH Mānoa, as well as pre-transfer online academic and co-curricular support for UH Maui students.
- UH Maui Native Hawaiian faculty and staff support to obtain advanced degrees at UH Mānoa through fellowships that will strengthen the knowledge base of UH Maui faculty and staff.
- Place-based and for-credit learning experiences for Native Hawaiian students at both campuses through the support of place-based, Hawaiian language, and culture-based practicum and field school opportunities.

Grant faculty are being recruited in Spring 2016, with the first key programming kicking off this summer: sponsoring Mauiakama in Summer Session 1 and the Kekaulike Summer Bridge Program in Summer Session 2.

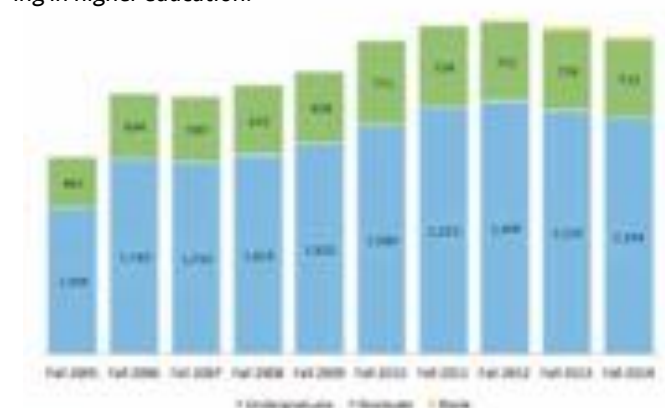
### Indigenous Program Award

In February 2016, Native Hawaiian Student Services received the 2016 NASPA Indigenous Peoples Knowledge Community Outstanding Student Support Program award for its positive impact toward Indigenous student development. As such, NHSS was

recognized at the NASPA annual conference in Indianapolis, Indiana. Although NHSS was not able to receive it in person, previous director Dr. Kahunawai Wright accepted the award on our behalf in Indianapolis.

### Data Profile

As a student services unit we also strive to make the UH a Hawaiian serving institution. UH Mānoa, the flagship Research I institution in the UH System, is becoming an important avenue for Hawaiians pursuing higher education. Over the last ten years, from Fall 2005 to Fall 2014, there has been a 59.9% increase in Hawaiian student enrollment at the UH Mānoa, enrolling the most Hawaiians engaging in higher education.



### UH Mānoa Hawaiian student enrollment by academic level

Over the last ten years, Hawaiian student enrollment across the University of Hawai'i (UH) System has increased by 85%, from 7,329 in Fall 2005 to 13,579 in Fall 2014. The growth on each individual campus over that ten-year period ranged from 34% (Honolulu Community College) to 356% (UH West O'ahu). Three of the ten UH campuses has at least doubled Hawaiian student enrollment (UH West O'ahu, Kaua'i Community College and Leeward Community College). Another two campuses (Hawai'i Community College and Windward Community College) nearly doubled their Hawaiian student enrollment during the same time, growing by 97% and 93% respectively. In some cases, this increase in Hawaiian student enrollment reflects the overall campus growth, such as the case with UH West O'ahu.

Institution	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014
UH Mānoa	1,810	2,389	2,361	2,456	2,588	2,866	3,004	3,049	2,979	2,895
UH Hilo	561	721	773	867	913	1,028	1,034	1,074	1,026	1,045
UH W O'ahu	167	187	207	268	321	380	437	514	634	761
UH CC's	4,791	5,652	6,084	6,983	8,331	9,860	10,121	9,971	9,433	8,878
UH System	7,329	8,949	9,425	10,574	12,153	14,134	14,596	14,608	14,072	13,579

### UH System overall Hawaiian student enrollment



# Native Hawaiian Student Services

## Student Achievements

### Lilinoe Lindsey

*Hula as One Part of Hawaiian Identity: The Builders of Ka Pā Nani 'O Lilinoe From a Foundation of Family Traditions*

A small group of hula teachers managed to keep the Hawaiian culture alive by maintaining a connection to the past at a time when Hawaiian culture was at the point of near extinction. Native speakers were passing away and like them, the language and traditions of Hawai'i were quickly disappearing.

Through a desire to perpetuate the traditions of the hula combined with the rich cultural values of a Hawaiian family, the Hawaiian identity withstood the pressures of a fast changing society. The resurgence of the hula and an interest in all things Hawaiian gradually spread throughout the world. With this phenomenon, the hālau hula re-emerged as a place of learning Hawai'i's history, customs, traditions, culture and the arts.



### Hiwahiwa Steele

*He Ali'i Ka 'Āina; He Kauwā Ke Kanaka (The Land is Chief; Man Its Servant); Traditional Hawaiian Resource Stewardship and the Transformation of the Konohiki*

In traditional Hawaiian society, the konohiki were a specialized class of chiefs appointed by the ali'i nui (high chiefs) to steward their lands, water and human resources. Their self-sustaining and holistic methods of land and resource stewardship became known as the konohiki system. The system's principles were governed by the ancient Hawaiian kapu religion and based on cultural values of mālama 'āina – the deep familial ties and reciprocal stewardship between the 'āina (land and environment), the akua (deities) and kānaka (man).



To date, the konohiki's history remains fragmented, insufficient and lacking the Hawaiian perspective. This thesis is the first comprehensive, focused study on the konohiki utilizing a wide range of Hawaiian-language primary sources mainly from 19<sup>th</sup> century Hawaiian-language newspapers published between 1834-1948 and the 1848 Māhele land records. These sources uncover invaluable cultural and ancestral knowledge, and provide new information that changes the complex, and often misunderstood historiography of the konohiki.

### U'ilani Tanigawa

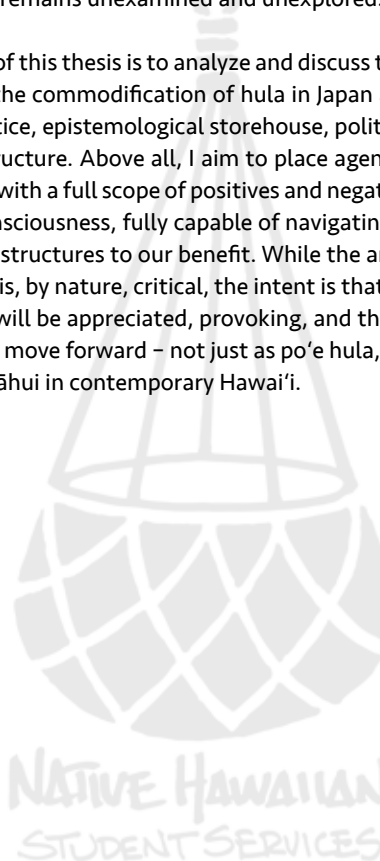
*The Hula Industry: The Commodification of Hula in Japan and Culturally Grounded Hula*

Illustrative of its people and culture, hula in contemporary times has undoubtedly become a symbol of Hawai'i. Stemming from the tourism industry, the stereotypical ideal of hula often aids in the construction of a misconstrued image of a destination paradise. In recent years, hula has become widespread in places throughout the world and Japan has risen to host one of the largest industries of hula.



This industry not only exists as an offshoot of our cultural practice, but as a major economic, social, and political mechanism as well. The comparative aspect of this thesis uses the idea of "culturally grounded hula" as hula that is grounded in 'ike, its underlying structures, processes, and protocols, where above all else, cultural content and context is paramount. Hula's restorative, regenerative, and educational properties provide a cord that binds us to ancestral brilliance – an increasingly important tool for kānaka navigating contemporary times. The apparent commodification of hula in Japan remains unexamined and unexplored.

The purpose of this thesis is to analyze and discuss the impacts and influence of the commodification of hula in Japan as it serves as a cultural practice, epistemological storehouse, political expression, and social structure. Above all, I aim to place agency in po'e hula, equipping us with a full scope of positives and negatives to arrive at complete consciousness, fully capable of navigating and appropriating foreign structures to our benefit. While the analytical aspect of this thesis is, by nature, critical, the intent is that this discussion and analysis will be appreciated, provoking, and thoughtfully considered as we move forward – not just as po'e hula, but as a collective healthy lāhui in contemporary Hawai'i.



# Community Engagement

## 'Aimalama

Hundreds of cultural experts, practitioners, and community members from Hawai'i and nations across the Pacific gathered in Honolulu from September 25-27, 2015 (Malama- Hilinama, Mahina- Hua, Akua, and Hoku) to share lunar methodologies with one another and build a regional community of practice focused on addressing and mitigating the impacts of climate change.

'Aimalama: Pacific Peoples' Lunar Conference on Climate Change took place at Keoni Auditorium on the University of Hawai'i at Mānoa campus. Representatives from Hawai'i, Aotearoa, Cook Islands, Yap, Tahiti, and Mo'orea convened to share their experiences in reviving and applying traditional lunar calendar wisdom in daily practices, and discuss how ancestral knowledge can complement and even inform modern-day technology solutions.



The three-day conference included numerous panel discussions, keynote addresses, and a selection of huaka'i (guided day trips) to organizations and community programs on O'ahu that incorporate lunar calendar knowledge in their endeavors.

Dr. Pualani Kanaka'ole Kanahele, a revered Hawaiian cultural practitioner, retired associate professor in the University Hawai'i System, kumu hula, and co-founder of the Edith Kanaka'ole Foundation opened the conference with her keynote presentation that set a strong foundation for the conference.



"The Hawaiian lunar calendar is knowledge that belongs to Hawaiians," Kanahele said. "The traditional lunar calendar is older than Hawaiians. It is ancient wisdom and therefore belongs to the People of the Pacific. The 'Aimalama Lunar Conference brought this ancient wisdom to the forefront for us to update our knowledge today, so that we can create new knowledge for the future and share it with the world."

Many Pacific societies are currently reviving and reconnecting with the traditional lunar calendar to restore wisdom of agricultural productivity, marine and forest gathering, resource management, health and healing, and daily practices that provide sustenance for the health and well-being of communities. 'Aimalama gathered leaders and innovators operating at the intersection of ancestral knowledge and technological transformation to identify common ground to confront regional and global challenges.



"Kaulana Mahina is a proficient tool for noting baselines for healthy environments and for tracking changes that are occurring daily, seasonally, annually, and episodically," said Kalei Nu'uhiwa, a Hawaiian lunar practitioner and one of 'Aimalama's co-founders. "The lunar calendar provides a proven process in which changes can be recorded and adaptive changes for survival can be considered. The 'Aimalama Lunar Conference is a place to share this valuable knowledge with a wider audience and foster a network of practitioners across the Pacific that can harness this wisdom for the benefit of their communities."





# Community Engagement

"We stand at the intersection of ancestral knowledge and technological transformation in order to identify a common ground from which to confront regional and global challenges," said conference co-founder Mália Nobrega-Olivera, director of strategic partnerships and community engagement at Hawaiʻiinuākea School of Hawaiian Knowledge.

The research and practices discussed at 'Aimalama set the basis for community workshops, academic conference presentations such as at the 2016 Native American and Indigenous Studies Association (NAISA) Conference, and a half-day Conservation Campus at the 2016 International Union for Conservation of Nature World Conservation Congress. The discussions highlight lunar methodologies used to identify changes occurring in the Pacific, natural indicators of changing climate, and adaptive measures to prepare for it.

'Aimalama: Pacific Peoples' Lunar Conference on Climate Change was sponsored by the Kama'aha Education Initiative, Kamehameha Schools, Hawaiʻiinuākea School of Hawaiian Knowledge, LAMA (Loli Aniau, Maka'ala Aniau), The Kohala Center, the Western Pacific Regional Fishery Management Council, and the Gladys Kamakakūokalani 'Ainoa Brandt Chair in Polynesian Studies at the University of Hawaiʻi at Mānoa.

For more information about 'Aimalama please visit <http://aimalama.org>

## Mini-Grant Projects

Hawaiʻiinuākea School of Hawaiian Knowledge is committed to applying Hawaiian knowledge in service and support to the Hawaiian community. The purpose of these mini grants are to link education, research and practice together in ways that invigorate the work of faculty and students and unites Hawaiʻiinuākea to Hawaiian community-based organizations outside the UH Mānoa campus borders.

**Project Name-** Nā Wahi Kupuna

**Project Area-** Education (P-20)

**HSHK Faculty-** Kapā Oliveira

**Community Partner-** 'Ao'ao o nā Loko I'a o Maui

**Community Website-** <http://mauifishpond.com>

Nā Wahi Kupuna documents oral histories on the island of Maui to preserve our knowledge of the place names, histories, and traditional Kānaka fishing and gathering practices along Maui's coastline. Kūpuna and other expert cultural practitioners have been interviewed and videotaped as they discuss their connection to and recollection of various Maui wahi pana as well as the oral histories associated with these places.

**Project Name-** Movement-building for Ea: A political leadership training workshop

**Project Area-** Education (P-20)

**HSHK Faculty-** Konia Freitas

**Community Partner-** Ke Ea Hawaiʻi charter school student governance council

**Community Website-** <https://www.facebook.com/pages/Ke-Ea-Hawaii/519037108170216?fref=nf>

Movement-building for Ea: A political leadership training workshop brings UHM faculty and graduate students together with high school students and teachers from Hawaiian culture-based charter schools on various islands. The focus of the two-day workshop is to expand the youth's capacity to engage in political issues that they deem important to their communities. The participating 'ōpio are elected leaders from eight different Hawaiian charter schools, and together they form an inter-scholastic council called Ke Ea Hawaiʻi.

**Project Name-** Molokaʻi Pule Oʻo: The Nation Within

**Project Area-** Education (P-20)

**HSHK Faculty-** Ron Williams

**Email-** [ronaldwi@hawaii.edu](mailto:ronaldwi@hawaii.edu)

**Community Partner-** Hui o Kuapā

**Community Website-** <https://www.facebook.com/huiokuapa>

Molokaʻi Pule Oʻo: The Nation Within addresses pertinent issues in the Molokaʻi community, both immediate and long-term. The Hawaiʻiinuākea faculty worked with Hui o Kuapā and Molokaʻi High School kumu to equip, train, and excite students to excel in both a specific school project and the larger project of lifelong learning. The project challenged each individual student to look within at both community and self to find the vital knowledge that links struggles of today with profound knowledge from the past. It inspired haumāna to remember what they have inside of them and the tools that their one hānau – Molokaʻi Pule Oʻo – offers them. It asked them to be the ones who write the histories of their nation that their moʻopuna will read.



# Community Engagement

## Engaged Scholars Research Grants

**Project Name- Mālama Kai Hohonu: Creating a Working Group on Deep Seabed Mining in the Pacific**

**HSHK Faculty- Jon Osorio**

Seabed mining will have long-lasting environmental impacts on ocean and connected ecosystem health. The sea-bed mining site that will most affect Hawai'i lies outside of state and federal jurisdiction. Extra-governmental solutions are needed. This project builds alliances to ensure this bio-diverse and fragile habitat is protected. The project also educates stakeholders so they can take a greater role in facilitating protection. Outcomes include policy proposals and a better informed citizenry.

## Huliko'a Kaiāulu Scholar Series

Huliko'a Kaiāulu is a series that features speakers from the Wai'anae Coast sharing stories about their connection to Wai'anae, educational pathways, areas of research/practice, and their efforts to extend their knowledge in ways that serve their community. These monthly sessions are coordinated by staff from Kamehameha Schools, INPEACE, MA'O, and HSHK. The goals of this ongoing series are to increase mākuā knowledge about educational opportunities for their 'ohana and themselves and increase access to expertise and research that can benefit the community. Here are some highlights:

Nick Smith shared his expertise in creative media and how these tools can help to tell the stories of our community. Dezalynn Tiell, current student at Leeward Community College, also shared her experience in video production and her aspirations for the future.

Malani DeAguiar, Kamehameha Schools Education Programs Manager for West Hawai'i and former Nānākuli resident, shared her mana'o on goal-setting and finding balance among the physical, mental, emotional and spiritual areas of life. Ka'ehukai Burley, current substitute teacher at Wai'anae High School and graduate student, also shared her educational journey.

Jennifer Elia and Reni Soon shared the results of their study on unintended pregnancy in the Native Hawaiian community, shedding light on key themes and how 'ohana strongly affect how we view pregnancy. Children's Healthy Living Program shared the results from their community study and changes they are trying to make in early childhood classrooms.

Saydee Pojas, Program Manager for INPEACE's Ho'oulu Waiwai program, shared her mana'o on navigating barriers in college, finding a college major to fit your passion, and applying educational experiences in a purposeful professional career. Kaihilani Abalos, current LCC student, also reflected on her educational journey.

Maisha Abbott, recent UH West O'ahu graduate, talked about using digital evaluation as a tool to do meaningful work. Allyson Franco, current UH Mānoa post-baccalaureate student, shared the Ea Curriculum which aims to inspire communities to find and raise up their voices.

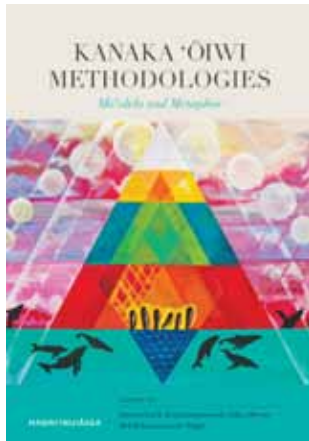
All Huliko'a Kaiāulu presentations are available at <http://tinyurl.com/hulikoa>





# Publications

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



## **Kanaka 'Ōiwi Methodologies: Mo'olelo and Metaphor**

Kapā'anaokaolāokeola Oliveira & Kahunawai Wright, editors

*The fourth volume of the Hawaiʻi inuiākea book series explores the diverse ways in which Kanaka 'Ōiwi scholars engage in the research process. Their texts examine topics such as Native Hawaiian critical race theory, Hawaiian traditions and protocol in environmental research, and using mele for program evaluation and research design.*

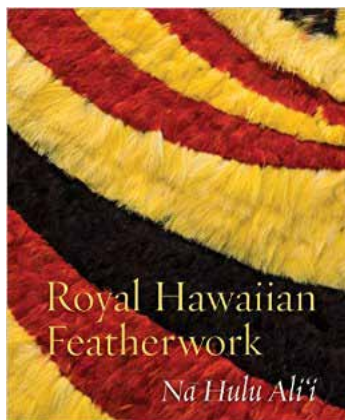


## **The Healers**

Kimo Armitage, author

*The Healers is a novel about a family's lineage of healing and the two young cousins chosen to train with their grandmother. In the tradition of oral storytelling, The Healers weaves together multiple narrators and time periods to tell a story about nature, man, the spirit world, as well as family and place. The Healers is Kimo Armitage's first novel and is a much-anticipated addition to Hawaiʻi literature for young adults.*

Cover art by Maile Andrade.



## **Royal Hawaiian Featherwork: Nā Hulu Aliʻi**

Maile Andrade, contributing author

*The catalogue accompanying a major exhibition at the de Young museum in San Francisco documents the first comprehensive showing of Hawaiian featherwork mounted on the US mainland. It features rare and stunning examples of some of the finest extant featherwork in the world as well as related eighteenth- and nineteenth-century paintings, works on paper, and historical photographs. Through scholarly essays and poetry, the book explores the central role that such sacred works of art played in the culture and history of Hawaiʻi.*



## **Food and Power in Hawaiʻi: Visions of Food Democracy**

Lilikālā Kameʻeleihiwa, contributing author

*"Kaulana O'ahu me he 'Āina Momona: Famous is O'ahu as a land fat with food" is a chapter that describes how Hawaiian Ancestral Knowledge of superior water management was used to sustain a large population on O'ahu. The subsurface water management of the Moku districts created 113 fresh water fishponds, comprised of 4,200 acres making 1.3 million pounds of fish annually, just on the land. [Above: 1913 map of 450-acre Kawainui fresh water fishpond in Kailua, prior to the dredging of the 'Aikahi canal.]*

available summer 2016 from U.H. Press

# Faculty & Staff Honors

Each year, the chancellor of the University of Hawai'i at Mānoa recognizes the leadership and service of UH Mānoa faculty, staff and students committed to enhancing the University's mission of excellence.

## **Robert Keawe Lopes, Jr.**

### **Chancellor's Citation for Meritorious Teaching**

Assistant professor and kumu Robert Keawe Lopes of the Kawaihuelani Center for Hawaiian Language is described as a genuinely passionate and skillful educator. His work sets a new pathway for the disciplinary areas of cultural learning through creative expression, visual language presentation, and the perpetuation of an indigenous worldview through traditional and contemporary art forms. He bases his philosophy of teaching on fostering an educational setting where students actively invest in building a firm platform upon which they can stand confidently both within and beyond the classroom setting. He extends his creative, inspired influence to the wider student body through a number of efforts, including mentorship of the Tuahine Troupe, whose members specialize in the perpetuation of mele and share their appreciation for it at campus and community events.



## **Tammy Haili'ōpua Baker**

### **Faculty Diversity Enhancement Award**

Through work centered on development of an indigenous Hawaiian theatre aesthetic and form, Tammy Baker of the Department of Theatre and Dance has developed and implemented policies, procedures and programs that substantially enhance diversity on the basis of ethnic, ancestral, cultural and regional identification. She has taken every possible opportunity to revitalize the Hawaiian language, to bring together speakers and learners of the language and of Hawaiian Creole English (Pidgin), and to promote traditional and tradition-based Hawaiian cultural practices. Her work brings the university into the community through endeavors that include serving as a playwriting instructor for Kumu Kahua and as a teacher of performing arts at numerous island schools. She co-founded the first modern Hawaiian medium theatre troupe whose productions have toured internationally.



## **Maile M. Tauali'i**

### **Regents' Medal for Excellence in Teaching**

When Maile Tauali'i arrived in the Department of Public Health Sciences, she was tasked with establishing the world's first and only accredited Indigenous MPH specialization with no textbooks, models, competencies or guides. By working with people to define what would be of greatest use to their communities, she developed and grew the Native Hawaiian and Indigenous Health Specialization. This pathway celebrates the strengths of Native peoples and educates decision-makers. Said one of her students, "sometimes I feel I do not have the support of everyone in my family, but Dr. Tauali'i has been there to make sure I succeed. She has pushed me to become stronger and taught me to believe in myself, something I could not have achieved on my own."



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## **Puakea Nogelmeier**

Congratulations to professor Puakea Nogelmeier for being named a Living Treasure by the Honpa Hongwanji Mission of Hawai'i in recognition of his professional achievements and his contributions to the community, most especially for his devotion to perpetuating Hawaiian language and culture. He has named countless babies, serves as the voice of TheBus and gives lectures and presentations on Hawaiian culture and language throughout the nation and internationally. Dr. Nogelmeier has published numerous works on Hawaiian language and Hawaiian literacy and serves as executive director of Awaiaulu, a foundation that has been instrumental in retrieving Hawaiian knowledge through language. Since 2004, Awaiaulu has helped teach students to translate Hawaiian-language newspapers.





# I Ulu I Ke Kumu 2016

The annual fundraising event, I Ulu I Ke Kumu, was held on March 12 and honored three individuals and one organization for their extraordinary leadership and accomplishments in Native Hawaiian education: Neil and Mariane Hannahs, Earl Kawa'a, and Awaiaulu.



Neil Hannahs' 41-year tenure at Kamehameha Schools culminated in his management of 358,000 acres of agricultural and conservation land in Hawai'i, earning him the Innovation Award from the Hawai'i Conservation Alliance and the Kama'āina of the Year Award from the Historic Hawai'i Foundation. In 2015, Hannahs transitioned from director of KS's Land Assets Division to founder and director of Ho'okele Strategies LLC, an entrepreneurial venture that aims to foster culturally-grounded leadership, coach social enterprises to evolve from being charity-worthy to investment-ready, and catalyze a vibrant ecosystem for impact investment.

Mariane Hannahs' career has been in service to the education of young children. With classroom teaching and program management experience from different schools, she took the first of several positions at Kamehameha Schools in 1993 where she worked until her retirement in 2015. Her deep interest in Hawaiian culture-based education led to sabbatical study in Hawai'i, New Zealand & Palo Alto, California. Mariane returned to the Kapālama campus and in 2010 was appointed to the standards-based kula Hawai'i training team to facilitate development of a K-12 culture-based curriculum O'ahu, Maui and Hawai'i campuses.

Earl Kawa'a is skilled in the Hawaiian traditions of fishing, farming, crafts, canoe carving and hale building. He is also an accomplished social worker and possesses knowledge in lā'au lapa'au, lomilomi, and two methods of ho'oponopono that he has used in federal, state, corporate, family, and individual casework. As social service director with the Waimānalo Health Center, he provided counseling services with a blend of Western and Hawaiian methodologies to clients. For the last ten years, he has served as a cultural specialist for Kamehameha Schools. He is highly sought after in the academic arena and in Hawaiian communities as a teacher, community organizer and mediator. Seven years ago he successfully launched his Board And Stone Program and continues to teach traditional methods of carving poi boards and stones to multigenerational families statewide.

Awaiaulu is a non-profit organization dedicated to making archival Hawaiian language knowledge accessible by developing resources and resource people that can research, translate, and re-present materials for modern Hawaiian and English-language audiences. Led by executive director Puakea Nogelmeier and projects director Kau'i Sai-Dudoit, the organization has trained Hawaiian language translators and editors, published books, translations, and other educational materials, and led collaborative efforts to digitize and make available to the public tens of thousands of pages from Hawaiian-language newspapers from the nineteenth and twentieth centuries.



The I Ulu I Ke Kumu awards dinner and program generates scholarship funds for Hawai'i inuiākea students, primarily for the Student Aid Fund, an innovative financial assistance tool that helps students who experience unexpected events continue their enrollment uninterrupted. The fund is administered by Native Hawaiian Student Services and was established by Drs. Maenette Benham and E. Kahunawai Wright, former director of NHSS.

You can help us build this fund beyond the contributions raised at our annual event by making a donation at <https://giving.uh-foundation.org/give-now>. Type in the account number 12575304. To donate by check, call Mark Fukeda at U.H. Foundation at (808) 956-7988.

To make a donation to one of our student scholarships, or to create a new one, please contact Mark Fukeda at the number above.



# Donor Honor Roll

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## up to \$100

Nani-Ann Akana  
Cedric Akau  
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Kurt Tanoue  
Maileauli'i Vickery

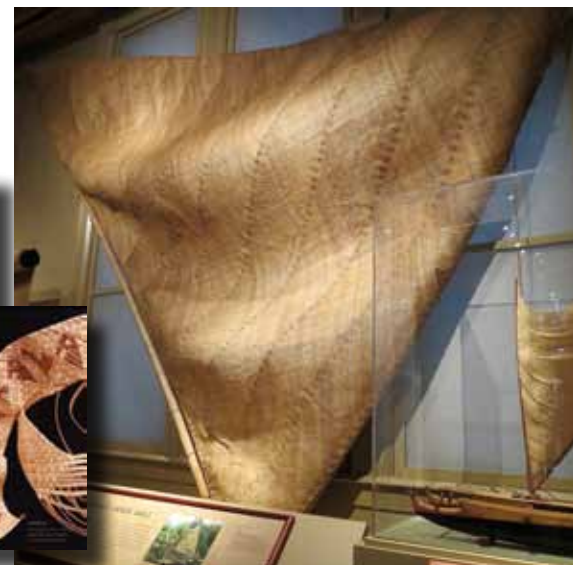
We extend a very special mahalo to Judith Pyle for the Judith Dion Pyle Dean's Chair endowment that funds the Community Engagement Mini-Grants Project and Engaged Scholars Research Grant and for her support of volume four of the Hawai'i inuiākea series, the Nani I ka Hala Maui exhibition, our annual report, and for hosting many, many of our visitors.



## Nani I Ka Hala on Maui

The Maui Arts & Cultural Center partnered with the Bernice Pauahi Bishop Museum to take the popular exhibit "Nani I Ka Hala: Lau Hala Weaving In Hawai'i" to Maui from October to December, 2015.

The Hawai'i inuiākea series' volume three *'Ike Ulana Lau Hala: The Vitality and Vibrancy of Lau Hala Weaving Traditions in Hawai'i* was featured in the exhibit and three of its authors-Ku'uipolani Wong, R. Keheha Solis and Lia O'Neill M. A. Keawe (also an editor) traveled to Maui to participate in a panel discussion about the book.



## Beyond the College

One of the goals of the exhibit and the panel discussion was to provide Maui communities with the opportunity to see a unique selection of lau hala artifacts from the Bishop Museum collections that would inspire an appreciation of the cultural heritage and history of Hawai'i. Many Maui residents, especially students, don't get a chance to travel to Honolulu





# About Hawaiʻinuiākea

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

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

Hawaiʻinuiākea is:

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

## Native Hawaiian Student Services

**NHSS provides a range of services in a culturally & academically focused environment:**

- Individualized support
- Advising
- Scholarship application workshops
- Tutoring
- Internship opportunities
- Community huakaʻi
- Professional development funding
- Technology capacity building
- Career and enrichment workshops
- Summer enrichment program for U.H. system community college transfer students

Provides support and guidance to Native Hawaiian students at Mānoa to increase recruitment, retention, and matriculation. NHSS also serves all HSHK majors and undergraduate and graduate students majoring in Hawaiian language and/or Hawaiian studies.



visit us at

Queen Liliʻuokalani Center for Student Services, Room 104  
Kamakakūokalani Center for Hawaiian Studies, Room 211

<http://manoa.hawaii.edu/nhss/>

### 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>

Contributors to this report: Tino Ramirez, Alicia Perez, Lilinoe Andrews, Ulu Oliva, Malia Nobrega-Olivera, Nālani Balutski, Maenette Benham, Punihei Lipe, Lilikalā Kameʻeleihiwa, Maile Andrade, Mark Fukeda

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