After nearly 34 years, Ka Papa Lo‘i ‘O Kānewai Center and Cultural Gardens will have a permanent structure to house educational programs that reach upwards of 30,000 students, families, and volunteers each year. The Kānewai Resource Center will be completed in May after several years of planning, grant writing, and fundraising that culminated in a groundbreaking ceremony in August, 2013.

Though Kānewai’s true classrooms are the lo‘i and surrounding gardens, the multi-purpose facility will provide sheltered educational and program areas, secure storage space, ADA certified restrooms, and more.

Kānewai is one of the last remaining agricultural terraces in the vast natural irrigation network that once connected Mānoa to Waikiki.

con’t. on page 2
GREAT universities and their colleges are rooted in principled values that define their contributions to the society, people and places they serve. Here are Hawai’i’ina’ikakea’s:

Ka waihona ʻo ka na‘auao.
The repository of learning.

ʻIke i ke au nui me ke au ʻiki.
Know the big currents and the little currents:
be well-versed.

E lawe i ke aʻo a mālama, a e ʻoi mau ka naʻauao.
Take one’s teachings and apply them
to increase knowledge.

Hānau ka ʻāina, hānau ke aliʻi, hānau ke kanaka.
Born was the land, born were the chiefs,
born were the common people: the land, the chiefs,
and the people belong together.

These principled values are key to what we collectively strive
to do through research and engaged scholarship, teaching
and mentoring, and outreach and community engagement.
Since 2007, faculty, staff, and students at Hawai‘i’ina’ikakea
have worked diligently to meet these goals of excellence that
contribute to a strong Lāhui. We have many stories to share
in this report and invite you as well to peruse our updated
and redesigned website at manoahawaii.edu/hshk

So how have we lived into our guiding values?

Ka waihona ʻo ka naʻauao. How have our courses and programs
expanded quality education for all students, faculty, and staff?
I would welcome you to visit with our program resource center
kumu, Kauweloa Valeho-Novikoff (Hawaiian Studies) and Maya
Saffery (Hawaiian Language) to learn more about the resources
their collections provide. In partnership with IT specialist
Pili‘ilani Ka‘aloa and the dean’s office staff, the Knowledge
Well—a digital database—is now serving several key websites:

AVA Konohiki (Ancestral Visions of ʻĀina) is a land and natural
resource archival record including historical maps for the island
of O‘ahu. This corpus of approximately 12,400 records provides
searchable full texts of records from the mid-19th century that
helps students, researchers, faculty, staff, and community
members better understand land use. Go to: avakonohiki.org

Welina Mānoa is a set of activities for families and teachers of
children in preschool through grades 4/5. The site links Lyon
Arboretum, Mānoa Heritage Center, Ka Papa Lo‘i ʻO Kānewai,
and Waikiki Aquarium together through culture-rich learning
experiences grounded in Native Hawaiian and contemporary
western science of water and land/ocean use as well as manage-
ment and ecosystem sustainability. Go to: welinamanoa.org

ʻIke i ke au nui me ke au ʻiki. How have we grounded our
research, teaching, and service in ʻike kūpuna while pursuing
contemporary ʻike to create new knowledge and perspectives?

Our faculty is unique in that they are grounded in both academic
knowledge bases as well as traditional cultural knowledge and
practice: they possess ʻike Hawai‘i as well as academic degrees
in specific disciplines. This brilliant combination enables our
scholars (both faculty and students) to approach modern
challenges with traditional knowing and contemporary science.
Dr. Greg Chun’s article shows how Hui ʻĀina Momona faculty
illustrate this approach.

E lawe i ke aʻo a mālama, a e ʻoi mau ka naʻauao. How have we
disseminated ʻike Hawai‘i in communities beyond the academy
to strengthen the health and well-being of Hawai‘i’s people? The
community engagement initiatives we’ve supported through
Native Hawaiian Student Services have built strong educa-
tional ʻauai to ensure inclusivity via educational access. We’ve
committed faculty and staff to partnerships across the university
such as the Nānākuli Field School that have resulted in forward-
thinking community programs. Read the profiles of our students
and graduates as examples of our commitment to strive for the
highest quality of learning in all our programs.

Hānau ka ʻāina, hānau ke aliʻi, hānau ke kanaka. How have we
moved the university toward being a Hawaiian place of learning?
As a land-, sea-, and sky-grant public research university,
U.H. Mānoa has a covenant to make invaluable contributions
to many communities, particularly Native Hawaiian commu-
nities. Becoming a Hawaiian place of learning requires us to
ensure that key principled values are embedded in the policies
and practices of everyday life on campus and permeate every
facet of the scholarly tradition including teaching, research, and
service. We continue to pursue the goals and objectives laid out
for us by the Native Hawaiian Advancement Task Force (manoa.
hawaii.edu/chancellor/NHATF) and Hawai‘i Papa O Ke Ao (ha-
waii.edu/offices/op/hpkeao.pdf). We continue to work toward
a community of place, profession, and cultural presence.

Mahalo pīha for your support of Hawai‘i’ina’ikakea and for joining us in
the good work of preparing our next generation of leaders! Enjoy this over-
view of our contributions over the last academic year.

Kūlia i ka nuʻu! Be true and stay the course!
Dean Maenette K.P. Ah Nee-Benharm
ka papa lo‘i ‘o kānewai

In 1980, during the Hawaiian cultural renaissance, several Mānoa students rediscovered the defunct ‘auwai (water ditch system) at Kānewai. The Hui Aloha ‘Āina Tuahine Hawaiian language club began a restoration effort called Ho‘okahe Wai Ho‘oulu ‘Āina. Under the guidance of beloved Maui kupuna Harry Kūhihi Mitchell, they fully restored the water ditch system and taro terraces.

In the years that have followed, Kānewai has become a much-loved place of cultural learning. A vast network of community organizations, university partners, schools, and passionate individuals have embraced Kānewai as a cherished wahi pana (celebrated place).

Kānewai serves Native Hawaiian and non-Hawaiian learners, farmers, researchers, and cultural resource practitioners through experiential education in a historic, traditional lo‘i kalo. Kānewai reunites people with the ‘āina and transforms our understanding of our place in the world. Kānewai is a guardian of over 60 native varieties of Hawaiian wetland taro that is disease and vermin-free and without genetic modification.

The Kānewai staff would especially like to mahalo Princess Abigail Kawananakoa, the Gladys Kamakakōokalani ‘Ainoa Brandt Endowment, the Office of Hawaiian Affairs, the Consuelo Foundation, the Robert W. and Susan T. Brown Family Foundation, the Hawai‘i Bowl Foundation, and the many other individual donors and supporters who helped make the Resource Center a reality.

hale pili repair

Another big endeavor is our hale pili repair project. These are to be the first major repairs done to the hale pili since it was built more than ten years ago. Many of our original building crew are returning to help! So far, we have reinforced some of the holos, pou hanas, and the crosspiece. We are planning to gather materials and replace other parts at the end of this summer. We would like to thank Ho‘oulu ‘Āina in Kalihi, Kāko‘o ‘ōiwi, and the many volunteers who donated their time and helped to organize the project.

the lo‘i at punalu‘u

Our work at Ka Papa Lo‘i ‘O Punalu‘u continues to keep us close to the community. As the semester ends we are gearing up for our summer programs like Explorations, Mauiakama, and lots of community groups.

mālama hāloa kalo festival

The Mālama Hāloa Kalo Festival has been a part of Kānewai for many years now. This year’s event, held on a First Saturday, featured forty-five varieties of Hawaiian kalo for tasting and provided huli for folks to plant at home. Camille Kalama spoke about the East Maui Water Rights case and Duffy Chang wowed the crowd with his “Copy Cat” pōhaku ku‘i ‘ai jig! Hālau Kupukupu Kealoha, Kamakakēhau Fernandez, Weymouth Kamakana, and Jon Osorio entertained the multitudes.
He Mele No Kānewai

Puapua'i Kānewai i ke oha kahiko,
Kāhiko ʻia mai ke poʻo a ka hiʻu,
Hoʻohiapo Uhai me ka haʻahaʻa,
Hahai maile Kolo i ʻo aia
Aia la ʻo Waʻahila e kānīhi aʻela
He Waʻahila ka ua noa e kili nahe maila,
Pākolu nā kahu o Hāloa
'O Laulima, ʻo Malama, ʻo Puʻuhonua ʻē...
Hoʻokahe wai hoʻosulu ʻāina,
Uluwehi ka papa loʻi ia Kāne me Kanaloa,
He wai puna, he wai e inu, he wai e mana, he wai e ola,
Ua ola Ka Papa Loʻi ʻO Kānewai i ke aloha ʻē...
Ola Kānewai

Kānewai pours forth aloha from long ago,
Decorating the landscape from head to toe,
Uhai leads with humility
While Kolo, there below, follows behind
Puʻu Waʻahila stands up tall,
Upon the land the Waʻahila rain gently falls,
Hāloa has three caretakers
Laulima, Malama (ʻĀina), and Puʻuhonua,
Let the waters flow, and let the land flourish
Kānewai flourishes because of Kāne and Kanaloa’s water
Kānewai, a spring, so quench one’s thirst,
Kānewai that empowers, Kānewai that gives life
Ka Papa Loʻi ʻO Kānewai lives on through aloha
May Kānewai continue to live on

Composed by Nāhulu Maiioho on April 17, 2013, this mele honors Ka Papa Loʻi ʻO Kānewai Center & Cultural Garden and its past, present, and future. Layers of meaning (kaona) refer to various aspects of the leʻi including Hāloanaakalaukapalii, the moʻolelo of Kānewai, the reopening of the papa loʻi in the 1980s, and the Hawaiian values of laulima (working together), malama ʻāina (caring for the land), and puʻuhonua (safe places). The chant further honors all who have contributed to and benefited from Kānewai as a place of learning, as a place of language and cultural revitalization, and as a contributor to the reestablishment of Hawaiian knowledge and practices as part of daily life.
native hawaiian student services

our theory of change

In April 2014, NHSS hosted its first ever U.H. Mānoa Teach-In: Our Theory of Change (OTC) event, which included lectures on topics such as nation-building, mapping mo'olelo, art, and lā'au lapa'au. The purpose of this event was to weave together different ways of thinking about creating change from different disciplines and giving practical applicable ways to activate that as a community member, as a student (high school, community college, or U.H. Mānoa), and/or as a teacher/educator. It was an opportunity for students to learn more about rooting what they do in their community—or to get connected if they weren’t already. Faculty also had the opportunity to share their knowledge across disciplines, with the community, other professors, and staff.

In May 2014, NHSS will be hosting its third gathering, the Indigenous Student Services Conference, which is scheduled as a huaka'i during the World Indigenous Peoples Conference on Education (WIPCE). The gathering will attract up to 100 student services practitioners from around the world and is intended to foster dialogue around effective strategies that promote indigenous student success. It also aims to provide an open space to showcase the many successful accomplishments of our people, programs, and initiatives as well as develop working partnerships to advance our efforts in increasing the success of our Native students. After the conference, NHSS plans to make available a report of the gathering and our conversations, in an effort to document our best and promising practices for our indigenous student services community.

student professional development program

Over the last three semesters, from Spring 2013 to Spring 2014, Native Hawaiian Student Services awarded 65 professional development awards to Native Hawaiian undergraduate and graduate students at the University of Hawai‘i at Mānoa doing independent and original research that supplements their academic learning. Awards of up to $1,500 were made to students in the areas of research support, community engagement work, or conference travel. Each of the awardees were interviewed before their research project began, and once again at the end of their project. The poetic transcription, or a poem-like composition from the raw interview data, below, represents highlights from interviews conducted with awardees from our Spring 2013 cohort.

native hawaiian & indigenous student services conference

In September 2013, NHSS hosted its second gathering of student services practitioners who work to support Native Hawaiian student access, equity and success across Hawai‘i. With dedicated funding from our Hōlili Title III Collaboration grant, we hosted 65 conference participants from each of our ten University of Hawai‘i campuses, as well as Moloka‘i Education Center, Chaminade University and the Office of Hawaiian Affairs.

From Hawaii | Melia & Dr. Doi
Geonote 2013
Expand your intellectual horizons
Further reinforces why I am in school
Personal reinforcement
Connections I wouldn't have made otherwise
Met inspirational people
Learned about community
Confidence boost
I think I can do this, I think I can compete with them
Confidence that you can do the work
Affirmation of my work
It's reassuring to see others
Seeing people that care about the same things
Others have same issues
Everyone on the same page, refreshing
We're not alone
Meeting famous experts
Treating us like colleagues
Foot in the door
Great to feel a part of that
Figured out my skills and niche
I need to network
Feeling of belonging
Feeling of being in the right place
Re-motivates me, reminds me why I'm in the program
They're doing things that we didn't think of
Inspire to do something back home
Came back with ideas
See how much we're doing already
We need to get our people at these levels to change things
Want to work with Native Hawaiians and be an advocate
Deep conversations about nation building
Where we stand, where we want to go
We're the ones that are going to make the change

Overall, at the exit interviews, students talked about how the professional development opportunity (whether it was supported research or conference travel) provided opportunities to network with others in their field, and helped reinvigorate/remind them why they're in school, and the confidence to continue.

—Nilani Balutski

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current student highlights

Kaiwipunikaikawékiu Lipe, Hawai'i 'iuikea alumnus, Hawaiian Studies

My name is Kaiwipunikaikawékiu Lipe. I am the daughter of Dr. Lilikalā Kame'elehiwa and Dr. James Anthony. I live in He'eia, Ko'olaupoko, O'ahu with my partner, Dr. Daniel Lipe, and our daughter Ha'ena and son Lamākūokaneholani.

I originally became a Hawaiian Studies major for my BA after taking HWST 107 and realizing there were so many things about Hawai'i that I couldn't articulate. While completing my BA, I did some work with Native Hawaiian high school students and realized that there were so many gaps for students between high school and college, so I decided to pursue a master's degree in counseling with the hope that I could use my counseling skills to better interact with students and their families. While earning my master's degree I worked as an academic advisor at UH Mānoa. During my time as an advisor, I realized that the overall climate and culture of UHM made it difficult to provide holistic support to Native Hawaiians in a Hawaiian way, so that prompted me to return to graduate school to earn my PhD in Educational Administration. My hope with this final degree is to engage within the many levels of education to help not only transform UHM into a Hawaiian place of learning but also help families re-imagine education for their children using a uniquely Hawaiian perspective.

Loke Fergerstrom, graduate student, Hawaiian Language

Hānau 'ia 'o Arnel A'sa Lokelani Fergerstrom i ka 'āina kaulana i ka ua Kanilehua 'o Hilo a hānai 'ia nō ho'ī i Mānana. Ua ho'omaka 'o Lokelani i kona hele kulanui 'ana ma ke Kula Kawaiulu 'o Ewa, 'o ia ho'ī 'o LCC. A ne'e hou maila a puka a'ela me ke kēkēla laepua 'ōlelo Hawai'i i Mānoa ma lalo o ka malu o Kawainuihlanu. I kēia manawa he haumana laeco 'o ia i ka Polokolamu 'ōlelo Hawai'i e 'imi no'ī nei pili i na mele mai ka Hale Hō'ike'ike o Bihopa.
current student highlights, cont.

Kalama‘ehu Takahashi, undergraduate student, Hawaiian Studies & Hawaiian Language
Kalama‘ehu is from Maui and is a new transfer student from U.H. Maui College. His kumu serve as his inspiration, foundation, as well as academic and cultural support. His experiences both on Maui and O‘ahu both had an equal part in forming his identity as a student here at the University of Hawai‘i at Mānoa. As a student at Hawai‘i U‘i‘a‘kea, he has been making more connections both academically and culturally which he feels will create bonds that transcend many generations. With the knowledge he is gaining as a Hawai‘i U‘i‘a‘kea student, he looks forward to a future career (or creation of one) that will ensure that our keiki from this ‘āina flourish, and in turn, take care of our ‘āina.

Kaimana Chock, undergraduate student, Hawaiian Language
Welina mai ke aloha. ‘O wau nō ‘o Kaimana Chock; he haumāna au ma lalo ke ke‘ena ‘ōlelo Hawai‘i ‘o Kawaihuelani a he lima hana ho‘i ma lalo o ke ke‘ena Native Hawaiian Student Services, ma ke ‘ano he hoa tutu ‘ōlelo Hawai‘i. Ua hānau a hānai ‘ia au ma Mānana uka, ‘Ewa, O‘ahu, akā na‘e, kolo ke ʻewe o ku‘u piko i ka ‘āina hānau o ku‘u hulu kupuna, aia ma Waipi‘o, Hāmakua, Hawai‘i. ‘O kēia ka lua o ko‘u mau makahiki ma ke kula nui ma lalo o ke keʻelike laepua, akā e pau koke ana nō ka mākia ‘ōlelo ia‘u; no laila, ke mana‘o nei au e komo pāhe i kekahi polokalama hou. Ke lana nei ko‘u mana‘o, e ho‘okumu ana au i ko‘u pikineki pono‘i. Ma o ko‘u ho‘ona‘aua ‘ia ‘ana ma ka malu hieheie o ke kula o Hawai‘i U‘i‘a‘kea, i loko nō o nā papa ‘ōlelo Hawai‘i a me ka hana ‘ana ho‘i ma ka NHSS, ua ‘ike nō au i ka hohonu a ka laulā o ka ‘ike o ko kākou mau kupuna.

Zachary Lum, undergraduate student, Hawaiian Language
‘O Ha‘ikū, He‘eia, Ko‘olaupoko, O‘ahu ka ‘āina hānau o Zachary Alaka‘i Lum. Ua mili mai kēia liko pua a Pauahi e ke ahe a ka ʻŌlaunui o uka o Kapalama. Mōhala maila nō ho‘i kēia liko i ka ua Tuahine o Mānoa nei. Ma laila nō i a‘o la mai ai ka ʻōlelo makauhine ma lalo o ka malu o Kawaihuelani. He haumana nō ho‘i kēia no ka polokolamu Mele kekahai. I ke kau kupualo o ka makahiki 2014, e puka ana kēia me ka pālua ‘ia o nā kēkele: BA Hawaiian Language a me BA Music. Heawaiwai nō mēle Hawai‘i no Zachary. ‘O ka po‘e mele Hawai‘i, he waihona ‘ike ia. Ma laila i hilo pa‘a ‘ia ai ka ‘ile o nā kūpuna e ola ai ka nohona Hawai‘i, ke kuana‘ike Hawai‘i nō ho‘i. ‘O kō ia nei pahuhou, e ‘ike kēia hanauna hou nei i kaawaiwai o ia mea he mele Hawai‘i. ‘Oiai nui kona ‘i‘ini e ‘iimi no‘i no nā mele Hawai‘i, e mea ana kana hana ma ka polokolamu lae‘o no Ethnomusicology i ke kau hā‘ulelau o ka makahiki 2014.

‘Ilima Long, graduate student, Hawaiian Studies
Aloha mai. My name is Kerry Kamakaoka‘Ilima Long. I was born in Hilo and raised in Seattle. I moved back to Hilo in 2003 and there began my journey of cultural awakening while living with my grandmother, dancing hula and taking Hawaiian Studies at Hawai‘i Community College. I’ve stuck with Hawaiian Studies because I wanted to develop my ability to see and think critically from a position where culture, politics and spirituality are not seen as separate.

I also wanted to take my scholarly pursuits down a pathway with faculty that would never question my intent or the value of my research and who would challenge me from the same places that I challenge myself—from a place of love for ‘āina and lāhui. My career goal is still broad, to do work that I love and that makes meaningful steps toward decreasing our dependence on capitalism, militarism and other structures that depend on massive oppression to thrive. Whether those steps are material or ones of consciousness or a combination of both, I don’t know yet, but these are the values I’m proud to take away from Hawaiian Studies.
Kahanuola Solatorio, undergraduate student, Hawaiian Studies & Hawaiian Language

Jonah Kahanuola Solatorio was born and raised in Kewalo Uka on the island of O’ahu. His time as a haumana in the Hawai‘i ‘ıni‘akea School of Hawaiian Knowledge has helped him gain a better understanding of his kuleana to the Hawaiian nation. He believes this responsibility is to share the knowledge that he received about our ‘ike Hawai‘i with the future generations of Hawaiian learners. Kahanuola’s passion for learning about the Hawaiian culture has kept him motivated toward his goal of graduating with a Bachelor’s degree in Hawaiian Studies and Hawaiian Language, which he will be completing this Spring.

After graduation, Kahanuola plans to pursue a Master’s degree in the College of Education at the University of Hawai‘i at Mānoa. He hopes to become a Hawaiian Studies teacher, while also continuing his career in Hawaiian music. His favorite ‘olelo no‘eau, “o ke kahua ma mua, ma hope ke kūkulū,” is a constant reminder to continue pursuing education.

Kawēlau Wright, graduate student, Hawaiian Studies

Aloha mai. My name is Kawēlauokealoha Wright and I currently a first-year MA student in Hawaiian Studies. After receiving my Associate degree at U H. Maui College, I transferred to U H. Mānoa, moving away from my family, to pursue a BA and MA in ‘Ike Hawai‘i. Taking one Hawaiian language class on Maui inspired me to return to school after a period of more than thirty years. I am currently the president of the newly formed student hui, KaPA‘A, (Ka Po‘e Aloha ‘Aina). Our mission is to build a mentorship genealogy between Hawai‘i ‘ıni‘akea faculty, graduate students, undergraduate students, prospective students and the community. We are also working to bridge the gaps between Hawaiian Studies and other disciplines, using aloha ‘āina as a commonality. I look forward to returning to Maui, where I hope to become an educator. I look to my kumu and mentors for inspiration and I carry the kuleana of doing the same for my future students. I firmly believe that one of the fastest ways to make a difference in my community is through educating others and allowing them to teach me in the process.

Keli‘i Ruth, undergraduate student, Hawaiian Studies & Hawaiian Language

"Ua lehulehu a manomano ka ‘ikena a ka Hawai‘i." Ma o ka noho ‘ana o Keli‘i i ke alo o nā kumu i a’o ia ai ko ‘oia‘io o ke‘a ‘olelo no‘eau. A ma muli ho‘i o ke‘a ‘ike o nā kūpuna i kūla ai o ia i ke kēke ke ‘aepua ma ka ‘olelo Hawai‘i a me ka ‘ike Hawai‘i ma Mānoa nei. Ua hānau ia mai a hānai ia mai ho‘i o Keli‘i ma ‘Aiea, O‘ahu a mau nō kona noho ‘ana i laila i ke‘a mau i lā. Ua nui ka ‘ike i a‘o ia ia ia no ko ho‘ōla ‘ana a me ke kūpaa ‘ana ia i ka ‘olelo Hawai‘i no nā hanae e hiki mai ana. Ua nui ho‘i kona mahalo i nā kūpuna a i kā lākou hana nui no ko ho‘oppa‘a ‘ana i ke kahu o kākou. And through this foundation set by our kūpuna and kumu, and the support of his ‘ohana, Keli‘i has been inspired to pursue a higher degree in the Hawaiian Language, which he will begin in the Fall of 2014. He hopes to inspire others to understand that the knowledge of the people of Hawai‘i truly is “great and understanding.”

Camille Kealaka‘i Simon, undergraduate student, Hawaiian Studies

Aloha. My name is Camille Kealaka‘i Simon. I am the only daughter of Lorraine Ruth Williams-Simon and Stanley Warren Simon. I was born and raised on the beautiful Wai‘anae coast on the island of O‘ahu. After graduating from Nārākuli high school I continued to pursue my education at the University of Hawai‘i at Mānoa. My establishment as a haumana in Hawai‘i ‘ıni‘akea School of Hawaiian Knowledge, happened after my experience in Hawaiian Studies 107. It was then I realized that my heart was with our people and our culture. My journey in Hawai‘i ‘ıni‘akea has opened my eyes to a world of rich traditions, passion, and purpose. I will be graduating soon with a degree in Hawaiian Studies and moving on to my Master’s in the Fall. The knowledge that I obtained here at Mānoa will be incorporated into my future career where I plan to stay active in advocating for Native Hawaiians communities. I have always wanted to make a career out of helping people due to my childhood, and I feel that Hawai‘i ‘ıni‘akea has given me reason to continue on with my dreams by connecting me deeper to me culture. Hawaiian Studies has given me great insight into what my kuleana to our lāhui will be. I will be leaving Hawai‘i ‘ıni‘akea with many wonderful memories, strong connections, and life-long friendships.
More than 250 attended Ho’okule Na‘auao: A Hawaiian Librarianship Symposium last September at Kamakahōkūlanalani. The symposium’s intent was to increase the number of Native Hawaiian graduate students in Mānoa’s library and information science program, and create collaboration between that program and Hawai‘iiniākea, as well as promote Hawaiian librarianship in the 21st century.

Presented by Nā Hawai‘i ‘Ilima Loa, the Laka me Lono Resource Center at Kamakahōkūlanalani, and Mānoa’s Library and Information Science Program, the symposium included a tour of Hamilton Library’s Hawaiian and Pacific Collections, panel discussions meant to encourage student engagement, and discussions of Hawaiian and Indigenous librarianship practices and professional development.

Kauwela Valeho-Novikoff, librarian of Kamakahōkūlanalani’s Laka me Lono Resource Center, said the symposium showed students culturally-based aspects of library and information science while de-mystifying it and showing its relevance to Hawaiian culture.

“Well, librarianship involves kuleana for properly managing information. One of the students wrote in her response to the symposium, it’s like Hawaiian librarians are in the kahuna class; they’re the keepers of knowledge and culture.”

As more information becomes digitized and more Hawaiian knowledge finds its way into collections, access becomes an issue. For example, said Valeho-Novikoff, if a kupuna is videotaped documenting knowledge of a particular place, should free access be allowed to that interview? It may not be appropriate. Some knowledge may be just for one family or a specific community.

“So there is a lot of kuleana in being a Hawaiian information specialist,” said Valeho-Novikoff, “but our students get it because they’ve come through Hawaiian Studies, they understand that there’s a balance between the need for new information to create new knowledge and honoring the sources of knowledge. There’s a protocol; it’s very Hawaiian.”

Along with connecting people to stored information, Hawaiian reference librarianship also involves connecting people with people, said Valeho-Novikoff. While watching a canoe race at Kāhului harbor, she ran into Hawaiian Studies professor Carlos Andrade, who teaches courses in malama ‘āina. Andrade was on Maui meeting and documenting Hawaiians working with sustainable agriculture projects, but he didn’t know anyone in East Maui.

“I said, ‘Of course I’ll put you in touch with someone,’ and helped him contact people in Kāpahulu. He brought them makana, and they had fun, working together and sharing information.”

Educating Hawaiian information specialists is important, said Valeho-Novikoff. Institutions such as the Office of Hawaiian Affairs, Kamehameha Schools, Bishop Museum, and state agencies like the Department of Land and Natural Resources, State Archives, as well as the public libraries and schools need librarians with knowledge of Hawaiian culture.

Toward that goal, Kamakahōkūlanalani and Kawaihuelani are working with the library and information science program to create a Master of Arts dual degree where students could graduate with both degrees in Hawaiian studies and library science, or Hawaiian language and library science.

Student response to the symposium was good, said Valeho-Novikoff, and another one is being organized for fall 2014. The focus will be on preservation.

“Students were very interested in the panel on preserving our mo‘olelo, and they want to know more about what librarians can do to preserve and present people’s stories.”

—Tino Ramirez