

Native Hawaiian Place of Learning: Aloha ‘Āina University

The University of Hawai‘i at Mānoa has committed to becoming a Native Hawaiian place of learning across our campus. Through consistent articulation of the goal “Native Hawaiian place of learning” by many stakeholders on campus, it has become synonymous with the forward direction of our university. Because of this, Kūali‘i Council supports the continuous use of “Native Hawaiian place of learning” and seeks to bring clarity and focus to the goal:

We recognize that “Native Hawaiian place of learning” begins with Native Hawaiian people, resources, and knowledge systems that have worked together in a ponoⁱ and sustainable reciprocal manner for centuries, leading to an abundant and healthy society. Mānoa Valley was indeed such a place of brilliant interaction between Kanakaⁱⁱ and their environments, which resulted in the capacity to hānai - feed and nourish - the multitudes. Following that model, we highlight two important points as we guide our campus in re-committing to and striving towards becoming a “Native Hawaiian place of learning”:

1. At the heart of any Native Hawaiian place of learning – both in traditional and contemporary times – is aloha ‘āina.
 - a. **Aloha:** The relationships and consistent reciprocal care between all parts of our world to sustain pono and well-being.ⁱⁱⁱ
 - b. **‘Āina:** The resources, the people, and the knowledge systems that are deeply rooted in sustainable care and pono for Hawai‘i.^{iv}
 - c. **Native Hawaiian place of learning - Aloha ‘Āina University:** A university where aloha ‘āina abounds as the foundation through consistent actions of aloha sustaining Native Hawaiian people, resources, and knowledge systems. This will be a model that all of us who live in Hawai‘i can use to care for one another so that we can collectively care for our island home.
 - d. **Ka Lamakū o ke Aloha ‘Āina:** We believe that UHM, because of its excellence in research, teaching, and service, can become Ka Lamakū o ke Aloha ‘Āina: A leading light of aloha ‘āina for Hawai‘i and the world.
2. The Native Hawaiian Reports (including 1986 Ka‘ū Report, 2012 Hawai‘i Papa o ke Ao, 2012 Ke Au Hou, 2016 Ka Ho‘okō Kuleana) have dozens of recommendations that provide direct pathways to becoming a Native Hawaiian Place of Learning across our campus and begin a process of aloha ‘āina.

ⁱ Pono: Balance, right, harmony. We emphasize that pono is about holistic well-being, manifesting positive intentions, and living those intentions on a daily basis.

ⁱⁱKanaka: Person of Native Hawaiian ancestry. We use this term the way our native speakers still do and our ancestors also did to refer to the original people who trace their familial genealogy back to the very soil and natural elements of Hawai‘i. We use the capital K because the original word Kanaka refers to the Hawaiian people just as we would use a capital J for Japanese or capital F for French.

ⁱⁱⁱ We draw on Dr. Keawe Lopes’ (2016) discussion of alo (face) in terms of the necessity of face-to-face relationships that take time, energy, and aloha to cultivate. Full citation:
Lopes, R. K. (2016). Ua noho au a kupa i ke alo. In K. Oliveira & E. K. Wright (Eds.), *Kanaka ‘ōiwi methodologies: Mo‘olelo and metaphor* (pp. 30-41).

^{iv} We borrow this language and framing from Dr. Mehana Vaughan (2016) in which she discusses ‘āina as resources, ‘āina as people, and ‘āina as ongoing connection and care. Full citation:
Vaughan, M. B. (2016). He lei aloha ‘āina. In K. Oliveira & E. K. Wright (Eds.), *Kanaka ‘ōiwi methodologies: Mo‘olelo and metaphor* (pp. 42-51).