

Kaikua'ana and kaikaina. Because of genealogical connections, there is a relational order established, namely the kaikua'ana and kaikaina relationship. Kaikua'ana is translated into English as the "older sibling or cousin of the same sex; sibling or cousin of the same sex of the senior line..." (Pukui & Elbert, 1986, p. 116). Similarly, kaikaina is translated into English as the "younger sibling or cousin of the same sex, as younger brother or male cousin of a male...sibling or cousin of the same sex of the junior line..." (Pukui & Elbert, 1986, p. 116). The terms also refer to the senior and junior genealogical lines, respectively. The basic premise of kaikua'ana and kaikaina, therefore, is that there is always a person or element that is interdependent on the next. Nothing is alone or without connection to the next; everything is intergenerational.

Drawing on the traditional relationship of kaikua'ana and kaikaina, I expand its relevance in today's world based on my experiences. I also see the roles of kaikua'ana and kaikaina to be defined not only by age or genealogical bloodlines, but also by distinctions in knowledge and experience. In addition, each person or element can be both the kaikua'ana and kaikaina in different situations. For example, when I am in the presence of my elders, I am the kaikaina in terms of age, knowledge, and experience. In another context, such as when I am a college advisor, I am the kaikua'ana to my students because of my knowledge, experience, and resources in terms of the university setting. However, in that very same relationship I can be the kaikaina in certain respects if my student is older than me in by age. It is a very delicate balance. However, what helps us to know our role is our

mo'okū'auahau; more than just genealogical pedigrees, it is also our genealogical stories of place, knowledge, and experiences. When we are able to recognize and acknowledge our mo'okū'auhau with people, places, and elements on many different levels, bloodline and birth order being just two of them, then we know our role as kaikua'ana or kaikaina in a given situation. When we know where we are in space and time within different relationships, we know how to behave appropriately.

Kuleana. Defining the relationship between kaikua'ana and kaikaina is kuleana. English terms provided for kuleana by Pukui and Elbert (1986) include “right, privilege, concern, responsibility...” (p. 179). In the mo'olelo of Hāloa, kuleana is captured well in the relationship of the land and the kalo, those elements being the kaikua'ana, with the people, the kaikaina in that context. As the kaikua'ana of the Hawaiian people, the land and kalo have the kuleana to provide for and feed the people. In return, the people, as the kaikaina, have the privilege to take care of the land and cultivate it well so the kalo can grow (Kame'eleihiwa, 1992). In other words, kuleana is about nurturing and sustaining the life of each of the entities in specific ways depending on our given roles.

Ka ho'okō kuleana. The last aspect of this framework is the ho'okō kuleana, or enacting of kuleana. Without action, the kuleana is not fulfilled. The terms I highlight are hānai, ho'omalū, and mālama (Kame'eleihiwa, 1992). In English, terms for hānai include “feeding, fostering, raising as a child, and providing for” (Pukui & Elbert, 1986, p. 56). Ho'omalū is translated to, “To bring under the care and protection of, to protect” (Pukui & Elbert, 1986, p. 234). This is what the elder

sibling, such as the land or taro, does for the younger line: it feeds, clothes, and protects us, the people. Mālama, in English is to “tend to, take care of, and maintain” (Pukui & Elbert, 1986, p. 232). This is the kuleana of the junior line; to take care of the elder line as a younger child would tend to his grandparent or a kalo farmer tends to his lo‘i.¹

I employ the principles of ‘ohana as a framework for looking at education because this is the culture that I come from; ‘ohana is part of my ontological position. I have been raised in many different ‘ohana and those accumulated experiences make up my worldview. When my educational experiences were grounded in ‘ohana, I felt a strong sense of congruence (Museus, 2008); those educational experiences were meaningful to me. As such, when I look at UHM and the professors there, I look to them as my kaikua‘ana because they have resources that can feed and nurture me in many ways. Similarly, when I am in a teaching or advising role to others, I see my kuleana to feed and nurture my students. Consequently, from the Hawaiian perspective that I come from, education is a resource and a gift; and the business of education is the business of feeding and nurturing to sustain the next generation.

Excerpt from:

Lipe, K. (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* (Doctoral dissertation). Pages 13-15 included here.

¹ Lo‘i: “Irrigated terrace, especially for taro” (Pukui & Elbert, 1986, p. 209).