



**Growing Hawaiian leaders,  
Strengthening Hawaiian research,  
Empowering the Lāhui.**

Native Hawaiian Student Services (NHSS) prepares Hawaiian students to build upon a legacy of excellence, with creativity and confidence, in order to fulfill the kuleana of their time, thereby leading Hawai'i into a thriving, life affirming, de-occupied future. Our programs are designed to improve institutional access, student-faculty engagement, research, leadership, and success, by fostering Hawaiian identities and cultivating Hawaiian scholarship.

## *Lāhui Hawai'i Research*

Mahalo for joining us as we discuss, share & learn together. This convening of undergraduate and graduate students, faculty, and community members endeavors to provide networking and engagement opportunities to the UH Mānoa community. As we map out the path ahead, we are interested in interrogating the following critical questions for the Lāhui Hawai'i Research Center:

## **What is Lāhui Hawai'i research?**

What are the functions and purposes of Lāhui Hawai'i research?

What kinds of Lāhui Hawai'i research already exist at the University of Hawai'i?

What should a Lāhui Hawai'i Research Center agenda look like?

How can we better support & enhance existing & future Lāhui Hawai'i research?

**How does our collective research enhance our concepts of ea in service to our lāhui?**

## *Conference Program*

**Friday, September 22**

**Kamakakūokalani Center for Hawaiian Studies**

8:30 - 9:00 am: Registration

9:15 am: Opening Welcome (Hālau o Haumea)

by Dr. Jon Osorio & Dr. Willy Kauai

9:30 am: Opening Keynote by Dr. Kiana Frank

10:15 am - 11:00 am: Session #1

11:15 am - 12:00 pm: Session #2

12:00 pm - 1:30 pm: Lunch & Kānaka 'Ōiwi Authors Panel

1:45 pm - 2:30 pm: Session #3

2:45 pm - 3:30 pm: Session #4

3:45 pm - 4:30 pm: Closing

## Opening Welcome

### Hālau o Haumea

Willy Daniel Kaipo Kauai holds a PhD in Political Science from the University of Hawai'i at Mānoa. He was born on the Island of Maui in the rural town of Kula. Before becoming the Director of Native Hawaiian Student Services, Kauai was an instructor of Ethnic Studies, Hawaiian Studies, and Political Science. His teaching and research interest focused on the politics of race in Hawai'i and its historical and contemporary intersections with law.

Dr. Jonathan Kay Kamakawiwo'ole Osorio is a full professor and Interim Dean of Hawai'i nui ākea School of Hawaiian Knowledge. Dr. Osorio received his PhD in History from the University of Hawai'i. At Kamakakūokalani, he has developed and taught classes in history, literature, law as culture, music as historical texts, and research methodologies for and from indigenous peoples. His recent publications include *The Value of Hawai'i: Knowing the Past and Shaping the Future*, which he co-edited and authored, and *Dismembering Lāhui: A History of the Hawaiian Nation to 1887*. He is also a composer and singer and has been a Hawaiian music recording artist since 1975.

## Opening Keynote

### Hālau o Haumea

Dr. Kiana Frank grew up in the ahupua'a of Kailua on the Kō'olaupoko side of O'ahu. She graduated from Kamehameha, got her B.S. in molecular genetics at University of Rochester and completed her Ph.D. in molecular cell biology at Harvard. She is currently an Assistant Professor in Pacific Biosciences Research Center and her research is focused on understanding how microbes interact with the environment and influence the functionality, health and sustainability of our 'āina and kai resources. Her mission is to perpetuate place-based knowledge and ecological-based studies that foster values and concepts of traditional management by integrating with contemporary technology and scientific knowledge systems.

# Session #1

10:15 am - 11:00 am  
Mālama 'Āina, STEM & Health

## **Huli Ka Lima i Lalo Mai Uka i Kai: Reconnecting and restoring 'ike through 'āina**

Hālau o Haumea; Facilitator: Kawelau Wright (graduate student)

### "The 1895 Land Act: The Beginning of the Hawaiian Land Grab and the Dispossession of Kānaka 'Ōiwi"

Kawelau Wright (graduate student)

Hawai'i underwent major changes in the period immediately following the illegal overthrow of its monarchy. One of these was the extreme change in land laws. The 1895 Land Act overwrote the laws established by the Hawaiian Kingdom and completely changed the landscape of Hawai'i. My project looks at these changes put into place by the Haole Oligarchy that usurped the Kingdom of Hawai'i and presents an in-depth look at the time period immediately following the overthrow, examining the various schemes established by the 1895 Land Act and the subsequent Organic Act. These systems were created and utilized to enable American settlerism in Hawai'i, and did so effectively. Hawai'i's landscape changed dramatically in numerous ways due to these systems. They affected population demographics as well as dispossessed Native Hawaiians both economically and socially. I will use territorial government documents and letters as well as numerous newspaper articles generated during Hawai'i's territorial period to present this history. Some of these land laws are still in place today, which facilitates the continued oppression of Kānaka 'Ōiwi today. I believe that it is important to understand what has happened in Hawai'i's history in order to better educate and ultimately prepare for the return of the sovereignty of Hawai'i. This is a piece of that understanding.

## "Lo'i Terrace Restoration in Waimanalo (Mauka)"

Nainoa Frank

My presentation will give information to the progression done in Waimānalo on restoring terraced lo'i. The progression has come a long way of clearing invasive plants that grew over years and clearing our own path to get there. This place is rich with nutrients and healthy soil. Placed at the very bottom of the mountain, this land offers opportunities to manage our own resources. With this restoration in Waimānalo we are uncovering a blanket and finding more and more knowledge to consume in order to maintain an agriculture plot of this size. About a 2 Acre plot is what the lo'i terrace sits on with only so many hands to restore it. Water is diverged from Waimānalo stream to the Lo'i. This restoration offers education for students of all ages, and potential for people to come and give back to the land. Everything in this Waimānalo lo'i restoration holds a deep connection to me as kākana and enhances the EA for the lāhui.

## "A Perspective on Restoring Mahi'ai Kalo Infrastructure"

Kamuela Park

The revitalization of taro farming in Hawai'i has left many farmers searching for ways to restore and revitalize damaged, overgrown, or even nearly untraceable components of mahi'ai kalo such as the po'owai, 'auwai, and even the lo'i itself. The method of my research is to look at the similarities and differences between creating a system for mahi'ai kalo and restoring a system that has been damaged by modern issues such as water loss/diversion, invasive species, and development, which traditionally were not heard of when lo'i were first established. The purpose is to provide assistance to future kākana mahi'ai kalo, in their efforts to establish, or reestablish a system of mahi'ai kalo. My research consists of interviews with modern kākana mahi'ai kalo, as well as other academic resources such as "Native Planters" E.S. Handy, E.G. Hany and Mary Kawena Pukui.

## "Understanding Hydrology at Honokea Loko I'a & Identifying Springs Along the Coast"

Kainalu Steward

Groundwater is an important natural resource to Hawai'i, and plays a big role in sustaining our natural resources. Groundwater provides about 99% of Hawai'i's domestic water and about 50% of all freshwater used in the state (Oki et al. 1999). These groundwater springs are an essential source for nutrients and growth within traditional Hawaiian fishponds, also known as Loko i'a. 12 springs along the Honohononui and Keaukaha coastline in Hilo, HI and one spring from each Hale o Lono, Waiāhole and Honokea loko i'a were chosen and sampled for its major chemical ions, nutrients, alkalinity, pH and stable isotopes and were compared to identify variability or differences as well as determine its flow path. This data also assists Hale o Lono, Waiāhole, and Honokea loko i'a to better understand pūnāwai or springs within the community. In addition, the velocity of flow exiting the mākāhā (sluice gate) around spring and neap tide days at Honokea loko i'a is measured and compared. Currently, chemical ions, nutrients, and stable isotopes are still in the process of being analyzed by the UH Hilo Analytical Lab. Alkalinity and pH samples were analyzed from each spring. According to the Alkalinity and pH results, there is a difference in alkalinity and pH levels of springs along the coast. The velocity of flow exiting the mākāhā at Honokea loko i'a show that the flow rate ( $m^3/s$ ) is faster during neap and ebb tides compared to spring and flood tides.

## **E Ho'i i ka Piko: Healing Through Indigenous Knowledge**

Kamakakūokalani 202; Facilitator: Halena Kapuni-Reynolds (graduate student)

## "Huli Kanaka: Kalo Epistemology and 'Ōiwi Articulations of Culture"

Halena Kapuni-Reynolds (graduate student)

This paper theorizes anthropology from a Kanaka 'Ōiwi (Native Hawaiian) perspective. Rather than continue using the English-term "anthropology," huli kanaka offers an alternative to describe the work that Kanaka 'Ōiwi anthropologists do. Huli kanaka can be understood as an interdisciplinary field of study that contributes to our understanding of culture through profound research that speaks to Kanaka 'Ōiwi epistemology, social movements and contemporary issues. By performing the interpretive labor of defining, elaborating, and theorizing huli kanaka, I explore the deep, thoughtful, reflective, and philosophical insights that are provided when we actively seek (huli) culturally-relevant and metaphorical meaning within cultural text and disciplinary terms like huli kanaka. Doing this work (re)articulates huli kanaka as a discipline rooted in Kanaka 'Ōiwi methodologies that reflect Indigenous ways of knowing and being in the world (Oliveira and Wright 2016)

### 'Ōlelo No'ēau Supporting Our Communities"

Tikki Bisbee

Nānā i ke kumu, looking to our sources. Looking to the sources offered in our community such as Lili'uokalani Trust, I interviewed social workers on how 'ōlelo no'ēau are implemented into their work to support our Native Hawaiian community. My goal is to be a licensed social worker and to be a strong advocate in my community, especially with our future generations. In my research, I'm looking at how 'ōlelo no'ēau can be used to better connect and understand our community as well as assist in the healing process. Hearing from Lili'uokalani Trust as well as holding 'ōlelo no'ēau workshops within my smaller community here at UH Maui College, I was able to draw connections between the value 'ōlelo no'ēau can offer to our communities.

### "Native Hawaiian Indigenous Psychology: The Fundamentals of EA"

K. Kahealani Jones

The present research arises within the context of a larger investigation into the study of mental health within the Native Hawaiian population. The purpose of the study is to raise

awareness of the current state of psychological health of Native Hawaiians and enhance the wellbeing of lahui (the nation, race, people). It examines the cultural practices that affect Hawaiians from a psychological perspective. How can indigenous psychology benefit the Hawaiian people? The principles of indigenous psychology being introduced, support the purpose of EA, forming the basis of optimal mental health for Hawaiian people.

## **Mana Wahine: Avenues for Empowerment**

Kamakakūokalani 207; Facilitator: 'Ilima Long (faculty)

### "PAU Violence/MVP"

Leianne Kauwelo

As a part of the Women's Center, I really enjoyed the opportunity of working with the PAU Violence team. Each member, especially, Leslie, has inspired me with her knowledge of How every student, staff and faculty, within our campus community can work together to PAU; "end, finish" interpersonal violence. After attending all of the training's, I am so empowered to help other students to help build a safe living-learning environment and to encourage personal well-being in ways that are supportive, collaborative and student centered. As a student, of the Native Hawaiian community, I am presenting on how Mentors in Violence Prevention (MVP) can help other students in addressing issues of sexual and dating violence through education and awareness.

### "Healing Through 'Āina"

Maluhia Low

Through my research I will look at symptoms of trauma that directly affect kanaka as a whole. My focus is to provide the importance of healing through 'āina. Dissecting the origins of the word 'āina itself, looking at the cosmogony of the Kumulipo as a mo'okū'auhau to kanaka, and providing personal affirmation of aloha 'āina; specifically, in accordance to hana lo'i and focusing on the empowerment of women working in the 'āina and the importance of their physical connection to 'āina. These efforts

of research will give clear correlation of how kānaka identity is synonymous to 'āina and how healing from the symptoms of trauma will be best treated through aloha 'āina.

## **Putting the EA in Health**

Kamakakūokalani 101; Facilitator: Kamuela Werner (staff)

"Evaluating and creating a Native Hawaiian sense of place for all at the University of Hawai'i's John A. Burns School of Medicine"

Kamuela Werner (staff)

A strategic goal for the University of Hawai'i at Mānoa (UHM) is to be the world's foremost indigenous serving university. UHM acknowledges its unique responsibility to educating Hawai'i's indigenous population and aspires to become a Hawaiian place of learning. The University of Hawai'i's John A. Burns School of Medicine (JABSOM) located in Ka'ākaukui (popularly known as Kaka'ako) is the only medical school in Hawai'i and serves an ethnically diverse student body in which 10% identify as Native Hawaiian or part-Native Hawaiian. In the Summer of 2017, an online exploratory survey was administered to the JABSOM community to evaluate perceptions of JABSOM as a Native Hawaiian sense of place. Preliminary results from the survey will be shared as well as proposed next steps. This initiative is led by staff and faculty from JABSOM Department of Native Hawaiian Health known collectively as Hui Ke Ao 'Ōiwi (Hui). The mission of the Hui is to establish and perpetuate a culturally safe place of health equity and well-being in Ka'ākaukui for self, family, community, and the people of Hawai'i to flourish within. The Hui's current goals are to: 1) increase the recruitment, retention and matriculation of Native Hawaiian medical and basic science students attending JABSOM by cultivating environments most conducive to Native Hawaiian learning, 2) integrate Native Hawaiian health, healing and well-being philosophies into JABSOM curriculum and 3) implement research evaluating the need and design of a cultural safety training for the JABSOM community.

## "Ancient Dental Practices and Modern Health Consequences: The Health of the Lāhui"

Kamahualani Barbett (graduate student)

Diabetes and cardiovascular disease continue to plague the Native Hawaiian community due to post contact diet changes, lack of exercise, and unhealthy lifestyle choices. Inadequate dental hygiene practices play a significant role in contributing to these detrimental ailments. The reality is that dental health is directly linked to general health, especially cardiovascular disease and diabetes, to which many Native Hawaiians fall victim. This presentation will highlight current research findings of traditional Hawaiian dental practices, techniques, and customs. Rediscovering these traditional dental health practices is imperative to promote current dental health within the Native Hawaiian population. An integral approach to empowering our lāhui is through education. By providing extensive and effective dental health knowledge to our Native Hawaiian population, we will uplift our lāhui and improve overall health and well-being of our people. The goal of this research is to increase the life expectancy of Native Hawaiians through dental care education and service. Another objective of this study is to educate the youth throughout the pae 'āina about the importance of dental hygiene so that they are aware of its long term effects. Providing information on hygiene practices and dental health will have a profound and positive impact on the future health of the Native Hawaiian population.

## "Reclaiming Ea Through Integrating Hawaiian Health Practices"

Kuaiwi Laka Kahiwakapu Pili I Haupapanui Makua

In Hawai'i, Lā'au Lapa'au is an accepted practice within the Hawaiian Community, yet challenged heavily by western conventional medicine practitioners. According to the National Center for Complementary and Integrative Health (NCCIH), traditional, herbal, or holistic approaches to medicine are considered non-mainstream and are considered to be Complementary and Alternative Medicine (U.S. Department of Health and Human Services). However, more effort should be

made to combine traditional medicine and western medicine in every aspect of health care practice. According to the U.S. Department of Health and Human Services, integrative medicine, would simultaneously promote (western) conventional and complementary approaches. Two fields of medical practice that could be combined effectively, are Lā'au Lapa'au and physical therapy (PT). My current research has shown that PT could utilize lā'au lapa'au through spiritual healing, nutrition, and natural pain & inflammation medication. However, due to our state health laws, there are restrictions. For instance, in the state of Hawai'i, physical therapists cannot prescribe any kind of medications to patients. My research seeks to find ways to counter these restrictions, both within my own practice and the physical therapy field. I am developing a series of workshops, called Wellness Wednesdays. These workshops will focus on how to achieve wellness through lā'au lapa'au and 'ai pono. My hope is more Hawaiians become interested in integrating native health practices into their own health practices. By engraving our Hawaiian culture into our clinics and hospitals, we take a huge step to healing our lāhui and reclaiming ea.

## **Wahi Pana: The Importance of Place**

Kamakakūokalani 210; Facilitator: Kelsy Jorgensen (graduate student)

### "E Ho'i Ka U'i: Perspectives on Place-making in Hawai'i"

Kelsy Jorgensen (graduate student)

E Ho'i Ka U'i is an upcoming publication by the UH School of Architecture (SoA). Part annotated glossary, part anthology of 'ike Hawai'i (mo'olelo, mele, 'olelo no'eau, hua'olelo, inoa 'āina), the intent of this book is to introduce architecture students and interested designers to place-based knowledge and related terminology through an 'olelo Hawai'i/ Kānaka 'Ōiwi lens. This work aims to encourage awareness and dialogue of the cultural context of design in Hawai'i, and begin to normalize the purposeful use of 'olelo and 'ike Hawai'i in investigating future design solutions. I will present a summary of the overall content of this work.

## “Community Conservation: Mālama ‘Āina Initiatives at Pu‘u Kukui Watershed Preserve”

La‘akea Low

Cultural, environmental, and place-based hegemonies seem to be proliferating throughout Hawai‘i due in large part to heightened expressions of ea emanating from lāhui, effectively empowering communities not only locally, but globally. Expressions of ea including mālama ‘āina are increasingly recognized as being more conducive to individual, as well as collective, success – warranting the push to implement culturally, environmentally, and place-based methodologies – in classrooms with and without walls. Pu‘u Kukui Watershed Preserve (PKW) is enriched by its unique status as a private preserve – Maui Land & Pineapple, Co. (MLP) – with the flexibility to initiate timely management strategies without added stressors related to public, government-funded environmental agencies. Over the course of summer 2017, research was conducted through the Kekaulike internship program, pairing two students from University of Hawai‘i Maui College (UHMC) with PKW conservation professionals. Within the 300 plus hours spent with PKW, this project aims to highlight some of the ways in which a private conservation agency in west Maui, Hawai‘i contributes to burgeoning epistemologies founded on expressions of ea. By examining mālama ‘āina initiatives set forth by PKW and identifying their efficacy in piquing the interest of learners at multiple levels, the question as to the value of culturally, environmentally, and place-based education – particularly in respect to empowering lāhui and in turn, global communities – may be better understood.

## “Wahi Pana ‘o Kapuna”

Kāhili Novikoff

This research looks at the various wahi pana in the Waihe‘e and Kapuna area on Maui. The purpose of this is to bring acknowledgement and awareness to sacred sites that reside in that ahupua‘a. Also, with the information discovered through this research process the main goal is to make connections between these wahi pana and the Hawaiian people.

"Malama honua, mālama Hōkūle'a, mālama Honolulu"

Rick Asuncion

Growing up on Maui, I lived for moments like these. This summer I had the opportunity to be a part of the Pu'u Kukui Watershed Preserve team. This experience let me be a part of welcoming home the Hōkūle'a. I got to experience the action of mālama 'āina, and be a part of mālama honua alongside of the Hōkūle'a. This internship lead me to research the significance between Hōkūle'a and Honolulu and how it brings the community together. Being a part of this gathering has opened so much understanding and meaning of Ea and how great things can be done when we all come together as an lāhui.

## Session #2

**11:15 am - 12:00 pm**  
**'Ōlelo/ Libraries & Archives**

### **Nana i ke kumu: 'Ike Hawai'i in libraries and archives**

Kamakakūokalani 201; Facilitator: Keahiahi Long (faculty)

"How Kānaka Maoli Students Incorporate Ea and Aloha 'Āina In Their Academic Pursuit For Knowledge"

Dorian Liko Cabanting & Judi-Ann Smith Kauhane

The Laka a me Lono Resource Center provides students of Kamakakūokalani with a wealth of knowledge on a wide range of topics focusing on the cultural, historical studies of Hawai'i. What makes Laka a me Lono unique is that the resources provided are of concentrations and studies of all Polynesia. For our presentation, we would like to present about the fundamentals and methodologies, research materials Laka a me Lono provides and how the resources build a stronger foundation in sustaining Hawaiian beliefs, truths of Hawai'i history, culture, and intelligence. How is Ea and Aloha 'Āina perpetuated in the academic setting for students? And How does the resources

provided be the backbone to Hawaiian Studies and 'Ōlelo Hawai'i students' academic career. Being an Intern opened the many avenues that an undergraduate scholar could use as research sources through affiliated institutions and have a solid foundation in research material availability through the many places we have visited such as Hamilton Library, Sinclair Library, 'Ulu'ulu, Hawaii State Archives. These are the many places that provide vital primary sources to students.

"Hawaii State Archives: Working to Shed Light on Hawaiian Letters and Documents"

Niegel Rozet & Leah Furtado Gaspar

This summer, Leah and I was a part of the Kekaulike Internship, sponsored by the Native Hawaiian Student Services. I was able to spend my summer in the Hawaii State Archives on the grounds of the Iolani Palace. We looked exclusively at the Lucy Peabody Correspondence, John M. Kea and the Applications & Oaths of Native Hawaiian Lawyers, all ranging from MH 1865-MH 1930, the time of the Hawaiian Kingdom. It was a prideful experience to see that everyday business and the government was in the Hawaiian language. During this internship, I learned valuable research skills including; organization, transcription, and disseminating of information. I was able to learn techniques needed in order to digitize material and the protocol carried out at the Hawaii State Archives. The work that we complete for the Hawaii State Archives will be shared online, which will not only preserve these sensitive documents but also allow for more connections to be made.

**I ka 'ōlelo no ke ola, i ka 'ōlelo no ka make: 'Ōlelo Hawai'i**

(Hālau o Haumea) Facilitator: Kaipu Baker (student)

"Kanaloa Kanaka ma Kanaloa"

Kaimilei Keamoai, Kamuela Park, Malanai Kane, Mahi'ai Dochin

He pānela kēia e ho'ākoakoa ana i kekahi o nā haumāna o ke

kula nui o Mānoa nei i pōmaika'i i ka huaka'i 'ana i ka mokupuni o Kaho'olawe ma ka Huaka'i 'Ōlelo Hawai'i o kēlā kēia Malaki. Ma o kēia pānela e ho'ono'ono'o a'e ai a kālailai ai mākou haumāna i ia mea o ke kanaloa 'ana i ka moku o Kanaloa. 'O ia ho'i ka 'ike 'ana i ko mākou Kanaka Maoli 'ana i ke ku'upau a me ka paulele i ka 'olelo a me ka hana Hawai'i. 'O ka moku a Kanaloa e lanalana ana i ka molo kai o 'Alenuihāhā, Pailolo, 'Alalākeiki, a me Kealaikahiki, he 'āina ia i Ea i ke aloha 'āina, a 'o nā 'ā'ali'i e kū mākani ana i ka 'olelo ma ia moku, he mau pua nō ia e Ea ana i ua moku lalana o kai mālino, kai ko'o. 'O ka 'olelo nō ia e ko'o mau ana i ke ea o nā haumāna Hawai'i, ke ea nō ho'i o ka lāhui.

Institute for Hawaiian Language Research & Translation  
Kamakakūokalani 202; Facilitator: Kaimana Chock (staff)  
Kilika Bennett, U'ilani Au, Paige Okamura

The Institute of Hawaiian Language Research and Translation (IHLRT) is a collaborative research unit established to provide access and research capacity to the extensive archive of Hawaiian language materials. IHLRT allows all fields of scholarship in the University, for government agencies, nonprofit institutions, business entities and the community to study the Hawaiian language materials of the 19th and early 20th centuries. While facilitating research, this new entity will provide professional training and innovative learning experiences to a new generation of translation leaders and scholars in all fields related to Hawai'i, its people and its history.

## *Lunch & Kānaka 'Ōiwi Authors Panel*

**12:00 pm - 1:30 pm**

**Hālau o Haumea**

Noenoe K. Silva is Professor of Indigenous Politics and 'Ōlelo Hawai'i at the University of Hawai'i at Mānoa. In her new book, *The Power of the Steel-tipped Pen* Noenoe examines the work of two lesser-known Hawaiian writers—Joseph Ho'ona'auao Kānepu'u (1824–ca. 1885) and Joseph Moku'ōhai Poepoe (1852–1913)—to show how the rich intellectual history preserved

in Hawaiian-language newspapers is key to understanding Native Hawaiian epistemology and ontology. In their newspaper articles, geographical surveys, biographies, historical narratives, translations, literatures, political and economic analyses, and poetic works, Kānepu‘u and Poepoe intervened in the political and social life of Hawai‘i in their own times, and passed on ancestral knowledge to today’s and future generations. *The Power of the Steel-tipped Pen* is a call for the further restoration of native Hawaiian intellectual history as one of the many waves of resurgence of our Lāhui Hawai‘i.

**Brandy Nalani McDougall** is from Kula, Maui, Brandy Nālani McDougall is the author of a poetry collection, *The Salt-Wind, Ka Makani Pa‘akai* (2008), the co-founder of Ala Press, and the co-star of a poetry album, *Undercurrent* (2011). Her book *Finding Meaning: Kaona and Contemporary Hawaiian Literature* (University of Arizona Press, 2016) is the first extensive study of contemporary Hawaiian literature and recently won the Beatrice Medicine Award for Scholarship in American Indian Studies and a Palapala Po‘okela honorable mention. She is an Associate Professor of American Studies (specializing in Indigenous studies) at UH Mānoa. Her new research focuses on the rhetorics and aesthetics of Indigenous women’s activist fashion within land/water protection movements

**Renee Pualani Louis** is a Kanaka Hawai‘i woman and an Indigenous cartographer passionate about Hawai‘i storied place names, Indigenous research sovereignty, and Indigenous spatial knowledge systems. I am a graduate of the University of Hawai‘i at Mānoa and currently employed by the Institute for Policy and Social Research at the University of Kansas while living in Hilo, Hawai‘i. I have completed a book, *Kanaka Hawai‘i Cartography*, with Oregon State University Press that elevates Kanaka Hawai‘i spatial knowledge as a multi-sensual, multi-dimensional, and multi-modal expression of understanding our island-based reality. My goal for writing the book was two-fold: I wanted to claim space for other Indigenous peoples to express their own cartographic processes and to stimulate the academic acumen of the next generation of Hawai‘i scholars. I am currently completing NSF funded research that involves collaborating with Native Tribes and organizations across the United States in

order to assess and reimagine how Native communities engage with the research industry. The overall vision of this research is to encourage Native Tribes and organizations to define their own research paradigms and create and implement research regulations based on those paradigms with the hope that it leads to more successful research collaborations.

## Session #3

1:45 pm - 2:30 pm

**Leadership /Hawaiian Sexuality/ Astrophysics & Navigation**

### **Navigating the Universe**

Kamakakūokalani 101; Facilitator: Kiana Frank (faculty)

“Ola i ke Au Ā Kanaloa”

Hinaikawaihi‘ilei Keala

In my presentation I will be going over my experiences on board Hikianalia of the final leg of the Mālama Honua voyage from Tahiti to Hawai‘i. I will be going over the values and ‘ike Hawai‘i that is used everyday on board as well as in the preparation of a voyage. Everything that will be explained is through the teachings that I have learned at the Polynesian Voyaging Society and with Kānehūnāmoku voyaging society. I will be digging deeper on to the things that pull at our na‘au as native Hawaiian practitioners in a modern westernized society.

“Thieving Stars caught by Kepler”

Kaimi Kahihikolo

Expanding our knowledge of Pō and the Hawaiian understanding of the universe, my presentation will move Hawaiian ‘ike to the concept of the binary star. If we you were to look up into the night sky, approximately 60% are not single stars, rather 2 stars orbiting around each other. Binary stars have a possibility of forming a symbiotic binary star system—a process by which one star begins to devour its companion. I will be conducting

photometric analyses of 2 potential symbiotic binary stars—detected by the Kepler telescope and further analyzed by LCOGT. These symbiotic binary stars are progenitors of type Ia supernovae, and although heavily studied, no pre-Ia supernova has been directly observed. Understanding the pre-nova system may help scientists better understand dark energy, as well as place constraints on systems that have the potential to harbor intelligent life.

When electricity was first developed, no one thought that it would one day be so integral in our lives (i.e.; in the form of smart phones, computers or vehicles). Although this research has no current direct application to the lahui--as this project is still in its infancy--this project aims to contribute to the overall knowledge of the field, which will lead to new, ground breaking discoveries in the future. Discoveries that will benefit our lahui and forge a path for future native Hawaiian astronomers.

## **Kānaka L(EA)dership**

Kamakakūokalani 201; Facilitator: Ty Tengan (faculty)

### “Nā Ko’oko’o: Redirecting Hawaiian Sovereignty in a Pacific Context”

Kamali’i McShane Padilla, Ku’ulei Freed, Palani DePonte, Pualani Smith Ka’uhane, Kaipu Baker

In this course of Hawaiian Sovereignty entitled Nā Ko’oko’o we took a look at different aspects of what it means to be sovereign. Starting with our motto “Ua mau ke ea o ka ‘āina i ka pono” (“The sovereignty of land is perpetuated in righteousness.”) When very different assertions of nationhood clash in the same space, how can the land live sovereign through words and actions that are pono (good, just, righteous, balanced)? In what ways can a broader Oceanic lens help us to rethink “ea”, not only as a substance (“sovereignty, life, breath, air”), but also a movement (“rising up”)? How do we understand our kuleana (responsibilities and rights) to the ‘āina (land), the source of ea? This course critically explored Hawaiian sovereignty in the context of Oceanic flows of culture, power, and capital. We focused on the ways that Native Hawaiians and other Pacific Islanders have endeavored to sustain sovereign life within and against the forces of imperialism,

militarism, and globalization. Throughout the course we as students researched issues in different communities, while our kumu invited guest speakers to discuss how we can contribute to the lāhui in an impactful way as leaders. Through the use of lectures, discussions and writing assignments, we developed basic competency in recognizing and analyzing ethical issues; responsibly deliberating on ethical issues; and making ethically determined judgments. Our panel will discuss the value of and lessons thereof the course material, with a compensatory hō'ike of our garnered 'ike in respect for our Kumu.

### "The Role of 'Ōlelo Hawai'i in the Leadership of Current Leaders in the Hawaiian Community"

Li'i Nahiwa

A discussion of the hula processes Kūnihi I Ka Mauna, Mele Kūpe'e, Oli Pā'ū, Mele Hula, Oli Pani. I use these processes as part of my theoretical framework to answer the query, "What role does 'ōlelo Hawai'i serve in the approach to leadership taken by leaders in the Hawaiian community? The goal of my research is to provide some insight into the role of 'ōlelo Hawai'i, in the Hawaiian community as both a valuable tool to support the movements helping kānaka to reclaim our sovereignty and autonomy, but also for the Hawaiian community as a whole.

### **Reconsidering Kānaka Sexuality and Power**

Kamakakūokalani 202; Facilitator: Kahala Johnson (graduate student)

### "Fifty Shades of Ea: A Sovereign Erotica"

Kahala Johnson (graduate student)

My paper examines the ways in which dominant Hawaiian deoccupation historiographies have fetishized discourses of law, sovereignty, diplomacy, and the nation-state while avoiding encounters with native feminist, queer, trans, and poly critiques. Specifically, I problematize how a lack of intimacy regarding questions of a/gender, a/sexuality, and relationality masks settler patriarchal proliferations of being-in-bondage as analyzed by Haunani Kay-Trask. Foregrounding a politics of the flesh, I ask:

what novel kinks, pleasures, and sensibilities are felt when we are released from the tethers of law that bind deoccupation rationales to the cross of juridical discourse? Applying feminist BDSM switch analysis, I discipline and punish Hawaiian deoccupation historiography from the sub position of aikane relations, reading the story of Moi Kaomi and Moi Kauikeaouli as a queered mahu politics from the bottom. I argue that when we fail to refuse the ways in which law, sovereignty, diplomacy, and the nation-state uphold settler patriarchy, we gag and strangulate Hawaiian ea, the queer(ed) sovereign erotics of our indigenous kinship.

"In Search of Queer Paradise: The Politics of Settler  
Homonalism and Empire in Hawai'i"  
Gregory Gushiken

This paper critically investigates the colonialist logics employed by white queer settlers in the 2013 Hawai'i Marriage Equality law campaign to better understand how the colonial gaze constructs the image of kanaka maoli to advance their own agendas. I postulate that the legislative and political rhetorics made to advocate for and pass the marriage equality law depended heavily on the primitivization and antagonization of Native Hawaiians manifested through arguments that our fear of this law is because we have forgotten our "homosexual" pasts. Analyzing journalism, policy, and social media through the lens of what Scott Lauria Morgensen defines as settler homonalism, I argue in this paper that kanaka maoli desire and sexuality cannot be equated with Western definitions of queerness and that the acts and rhetorics employed in the campaign to bring about marriage equality was founded on the colonial praxis of silencing and appropriating not only our past but also our present.

**'Aole pau ka 'ike i ka hālau ho'okahi: Kānaka  
Education**

Kamakakūokalani 210; Facilitator: Laurie Akana (staff)

"Every Step Counts"  
Ihilani Gutierrez

Growing up in the Hawai'i public school system, I was made  
20

to believe that Hawaiians willingly abdicated Hawai'i. I used to believe that for the most part, we were all proud to be Americans and that America did us ignorant tribal people a favor. Unfortunately, I also believed that prior to annexation, Hawaiians were not properly educated and I had never heard Queen Liliuokalani's captive story. This can be said for almost all the people of this land, regardless of public or private school upbringing. Much later in my life, as I started college in my twenties, I was finally given an in-depth look at the sovereign nation of Hawai'i. But it wasn't until 2014 when I took political scientist, Dr. David Keanu Sai's class on the Kingdom of Hawai'i that my blindfold was finally removed and I was truly awoken to the reality of my home nation's status as an illegally occupied nation. Awareness has grown in the last few years and the truth is slowly emerging, I work in and towards this movement. I believe that awareness is your best defense so I write poems, songs, and mo'olelo about Hawaiian life and sovereignty in hopes to spread awareness of this illegal American occupation. Through research, I plan to share the true stories of the Kingdom of Hawai'i and I also write fictional Hawaiian mo'olelo to share stories of ka wā kahiko and our kupuna's stories. I am preparing myself to teach both, occupied and post-occupied generations the important history and literature of these lands. The journey of a million miles begins with one step, and these are my steps.

### "Project Holomua: It takes a village to raise a child"

Martin Kai'ini Aranaydo

"Project Holomua" is a positive youth development initiative offered by KEY (Kualoa-He'eia Ecumenical Youth) Project to youth within the Castle High School complex area in transition between elementary school, through critical middle school changes as they approach high school and beyond. We strive to make Project Holomua a safe place for youth to have. Project Holomua is an after-school program that has successfully integrated quality mentorship, inter-generational companionship, cultural learning, farm to table practices, and academic support to help youth navigate adolescence to become mature independent adults. When we pair Hawaiian Culture and academics together we found an improvement in grades and an increase in cultural practices such as lo'i Kalo, imu preparation and execution, oli

and mo'olelo. Project Holomua is currently striving to produce community leaders, cultural practitioners and healthy young men and women for the lāhui of Hawai'i. We achieve EA through fostering the relationship between youth and 'āina to achieve 'āina momona. Holomua partners with our community's schools, farmers, leaders, practitioners, churches, and families because it indeed takes a village to raise a child.

## Session #4

2:45 pm - 3:30 pm  
Graduates & Faculty

### 'Āina Graduate Student Panel

Kamakakūokalani 202; Facilitator: Kepo'o Keli'ipa'akaua

Aurora Kagawa-Viviani, Narrissa Spies, Kaleonani Hurley

Loving research, not knowing how to start or where it might take you? Come hear from current graduate students on how to find a mentor, choosing an awesome research theme, and navigating the graduate school process. All of these students started their research career as undergraduates, learn from their pathways and avoid their challenges.

### 'Āina Faculty Panel

Kamakakūokalani 201; Facilitator: Noelani Puniwai

Rosie Alegado, Kiana Frank, Mehana Vaughan

He 'Āina Maui Ola! 'O ia ka leo a ka lāhui. How can you engage in research that strengthens our lāhui while also nurturing and cultivating 'āina? E hele mai to hear about amazing research by a panel of kanaka maoli UH faculty from across the campus and ho'oulu those research questions. Maybe you'll find a new mentor!

# Closing

3:45 pm - 4:30 pm  
Hālau o Haumea

Kepo’o Keli’ipa’akaua & Hiwa Ka’apuni

**Kepo’o Keli’ipa’akaua** was born in Āliapa’akai, O’ahu, and currently resides in Honouliuli. He graduated from Kamehameha Schools, Kapālama and received his B.A. in ‘Ike Hawai’i and ‘Ōlelo Hawai’i in 2015. Kepo’o was an intern with the Ka’alewaihili cohort of the 2014 Mālama ‘Āina field school in Wai’āpuka, Kohala. Following his participation in the field school, Kepo’o has been working as a researcher and field assistant on various Cultural Resource Management (CRM) projects in Ka’ū, Papahānaumokuākea, Kūkaniloko, and Kawailoa and has also been contracted to do Hawaiian Language translation work. In 2017 he served as the Place-Based Instructor for the 2017 WKIP in Waiawa, ‘Ewa, O’ahu. His specialty areas include Mahele research, mo’okū’auhau research, and Hawaiian Language research. He is currently pursuing an M.A. in ‘Ike Hawai’i. His Masters thesis focuses on understanding ancestral Hawaiian relationships with groundwater in Waiawa, ‘Ewa, O’ahu to guide modern methods of resource management.

**Hiwa Ka’apuni**, a patriot of the Kingdom of Hawai’i, is currently a sophomore studying ‘Ike Hawai’i (Hawaiian Studies) and Kalai’āina (Political Science) at the University of Hawai’i at Mānoa. Born in Moanalua on the island of O’ahu and raised in Hilo on the island of Hawai’i, she has chosen to ho’i to O’ahu to seek the enlightenment her fiery heart desires. Her passion for art, writing and mo’olelo kala’āina, or native political narratives, combined with her aloha for ‘āina and the lāhui keeps her rooted in service leadership and doing the work necessary for a Nation rising.



## Conference Program

Saturday, September 23

**UH Art Building & Sinclair Library**

9:00 - 9:30 am: Registration

9:45 am: Opening Keynote by Dr. Noelani Good-year-Kaōpua (Art Auditorium)

10:15 am - 11:00 am: Session #1

11:15 am - 12:00 pm: Session #2

12:00 pm - 1:30 pm: Lunch & Kānaka 'Ōiwi Authors Panel

1:45 pm - 2:30 pm: Session #3

2:45 pm - 3:30 pm: Session #4

3:45 pm - 4:30 pm: Closing

Dr. Noelani Goodyear-Kaōpua is Kanaka Maoli who was raised by the 'āina of Kalihi and He'eia, O'ahu. She works as an Associate Professor at the University of Hawai'i at Mānoa, teaching courses in Native Hawaiian and Indigenous politics. Her research projects have involved documenting, analyzing and proliferating the ways people are transforming conditions of imperial occupation and settler colonialism through 'Ōiwi political values and initiatives. She sees her academic work as one part of a lifetime commitment to aloha 'āina.

# Session #5

10:15 am - 11:45 am  
Art Workshops

## **A Universe of Islands**

Art 101

Cassandra Hinahina Gray

A Universe of Islands is a printmaking workshop which teaches basic zine creation and relief carving. Participants will create their own Kingdom of Hawai'i passport a thousand years in the future. We will reimagine borders, nationalities, significant locations, and identity. When we picture the future, too often are we presented with apocalyptic concepts or thoughts of despair. This workshop is aimed at cultivating a feeling of hope, excitement, and adventure for the future as both individuals and peoples. In the creation of locational stamps you leave for the next traveler, you invite others to join you in your imagination and dreams long after. As you take home your passport, we hope that this artifact you have helped craft will encourage you to keep believing in yourself as a resident of the Universe.

## **Hawai'i Unity and Liberation Institute Art Action**

Art Courtyard

Andre Perez, Jimi Coloma, Anianikū Chong, Makoa Freitas

This art workshop is inspired by the efforts the Hawai'i Unity and Liberation Institute (HULI) that held its very first Hawai'i Indigenous Action Art Collaboration camp this past summer. During this week long camp we focused on DIY methods in action art including muraling, screen-printing, stenciling, banner and poster-making, all with an emphasis on effective messaging. Our goal for this workshop is to give people this same opportunity by creating a space for people to think critically and work creatively. This event will be led and facilitated by Andre Perez, to teach and demonstrate how to use political and cultural messaging and mass produce it in the form of screen printing.

# Lunch & Poster Sessions

12:00 pm - 1:30 pm

Sinclair Library Heritage Reading Room

## "Nutritional Composition of Endemic Hawaiian Fruit for Wild Foraging 'Alalā (*Corvus hawaiiensis*)"

Katherine Hiu

The 'Alalā (*Corvus hawaiiensis*) is an endangered endemic Hawaiian crow that has been extinct in the wild since 2002. The release of this culturally and ecologically significant bird to the Pu'u Maka'ala Natural Area Reserve on Hawai'i Island is highly anticipated and planned for September 2017. I researched four endemic Hawaiian fruit species which vary in fruit size, 'ōhelo ae (*Vaccinium reticulatum*), pūkiawe (*Leptecophylla tameiameia*), pilo (*Coprosma* spp.), and 'ōlapa (*Cheirodendron trigynum*), to better understand the nutrition available to the 'Alalā in the release site ecosystem. This nutritional analysis coupled with the species abundance of the landscape will provide a rough estimate of the nutrient density of the future release site. Due to the sensitivity of the intact montane forest, the fruit samples were collected at a different location at the same elevation, rainfall rate, and substrate as the release site. The fruit samples were dried and sent to San Diego Zoo for analysis of nutrient composition with the Near-infrared Spectrometry (NIRS) machine, which analyzed nitrogen, water-soluble carbohydrates, lipids, fiber acid and neutral detergent, and in vitro dry matter digestibility, which resulted in the gross amount of protein, carbohydrates, and fiber. Preliminary indicators suggest that species differ in nutrient density. Based on the size and relative juiciness of the berry, 'ōhelo ae contains the most carbohydrates. The research will provide valuable information about the specific habitat quality and assist in site selection for future reintroduction efforts.

## "Nā Ko'oko'o: ReEAFying Hawaiian Spaces through Hawaiian Leadership"

Kamali'i McShane Padilla

As the second part of the two-course Nā Ko'oko'o Hawaiian Leadership Program, we continued into the summer for a three week intensive course where we transformed our writing assignments into persuasive ha'i 'ōlelo (speeches) grounded in Hawaiian concepts of alaka'i (leadership) and kākā'ōlelo (oratory). Throughout the three weeks we had several guest speakers that specialize in oration and different styles of kākā'ōlelo. Our esteemed speakers featured Thomas Kaulukukui, Hiapo Perreira, Earl Kawa'a, Kamakawiwo'ole and Heolimeikalani Osorio, and Noelani Goodyear-Ka'ōpua all brought their own insights, and at the end of each week as students we tried our best to emulate and apply the 'ike shared by each speaker in our own ha'i 'ōlelo to the class. After our three weeks of intensive learning and extensive community engagement, we will now share with you, the attendees of the Lāhui Research Conference, how the sum of those experiences will be used by us haumāna, as aloha āina of our lāhui.

### "Indigenous Postgraduate Student Support"

Ho'oleia Kā'eo , Jo Ann Tuifanu

As a beginner in the research field, I draw upon my experience this past summer as a Māhina student in Aotearoa learning about indigenous health and how this has shaped what I now think about research. As a small project, I also started a literature review: Indigenous postgraduate students are generally underrepresented and have lower completion rates in tertiary institutions. In the context at the University of Auckland, MAPAS (Māori And Pacific Admission Scheme) support strategies have increased undergraduate student achievement in the health sciences, but there are both less student support and success for Māori and Pacific postgraduate students in the health sciences. In response, this literature review aims to explore how tertiary institutions can better support indigenous postgraduate students. A total of 31 articles were reviewed and revealed that there is quite a gap in the literature in this area.

## "Mo'olelo"

Leah Furtado-Gaspar

With my project I want to express how important the mo'olelo of our past and the history of our lāhui is to the success of our future. My experience as a Kekaulike intern has help me realize this connection and the importance of it.

## "Microclimate of leaf litter in ecological restoration of Hawaiian lowland wet forests"

Amanda Wong

Microclimatic can have a profound impact on plant growth and success in restored Hawaiian forests, especially during seedling recruitment when plants are most susceptible to microclimatic fluctuations. Microclimate conditions not only differ between restored and climax forest ecosystems but also among species and the leaf litter that they produce. We utilized iButton temperature sensors to investigate the relationship between the temperature above and below the leaf litter under the crown of twenty outplanted native and non-native/non-invasive species in a restored Hawaiian lowland wet forest ecosystem experiment. We hypothesize that outplanted species with an abundance of leaf litter will have a greater temperature variation over time and that outplanted species with larger, denser crowns will have a smaller temperature variation than species with smaller, sparser crowns. Additional environmental parameters (wind speed, gust speed, wind direction, air temperature, relative humidity, and soil moisture) were also measured by climate stations in an experimental restoration plot and in the invaded forested area. Results indicate that the temperature measurements below leaf litter were more stable than the temperature measurements above the leaf litter and outplanted species with a larger or denser crown generated stable temperatures. The average temperature above the leaf litter was greater than below the leaf litter for the majority of the species. Outplanted species with less temperature variation could provide more suitable habitat for seedling recruitment and germination. These results would provide new information on specific species for restoration that promote suitable environments for seedling recruitment in Hawai'i.

## "Hawaiian Subject, American Citizen: The Story of Allen Hoe"

Mahealani Wilson

The US military stands to be one of the greatest pathways of social and economic mobility available to Indigenous peoples living under American rule, especially Native Hawaiians. Though the idea of American militarism conflicts greatly with Hawaiian values and identity, many Hawaiian men and women have a great deal of patriotism operating alongside their Hawaiian identity. This poster shares the story of Native Hawaiian Vietnam veteran Allen Hoe, whose son Nainoa was killed in Iraq. I explore themes such as warriorhood, Hawaiian identity, American patriotism, and soldiering to discuss the common struggle of being "a Hawaiian subject by birth and by heritage" as well as "an American citizen by joint resolution."

## "Achieving Ola Kino through the Mana of Lole Hawai'i"

Ashlee Lee

Mana, which has been described by Dr. Kekuni Blaisdell as "special quantifiable energy" (1989) plays a big role in the conceptualization of Kanaka Maoli health and well-being both in the past and present. According to Mary Kawena Pukui (1975), beyond being a "personal possession" of a person, mana is also possessed by personal belongings such as lole, or clothing. For this reason, 'ōlelo no'ēau caution against sharing clothing with those not of one's mo'okū'auhau. Although the topics of clothing, culture, and health have been explored individually, to date there have been no studies addressing linkages between clothing, health, and culture. My research seeks to make these connections by examining examples of traditional Hawaiian fashion and adornment and discussing how they embody, hold, and transfer mana. Drawing from mo'ōlelo that demonstrate the significance of clothing and mana to our kūpuna, I also analyze how this mana can affect Hawaiians on the bigger scale of well-being and overall health. I argue that reconnecting with the traditional clothing of our kūpuna and their beliefs about clothing can empower Hawaiians by strengthening cultural identity and increasing mental well-being, in turn improving physical well-

being and strengthening overall health. I conclude by sharing my own journey of learning hana kapa, from harvesting wauke to making 'olena dye and adorning my kapa with an 'ohe kapala I made.

### "DeTours: A Decolonial Guide to Hawaii"

Nanea Kastner

The Detours project highlights the ways in which the conventional tourist industry has impacted society in the islands, especially in the distorted narrative it portrays of our culture and lifestyle. My contribution to the process relied less heavily on the collection and production of research, and more so in the publishing process of the book. This perpetuates Ea in a very subtle way that allows for our narratives and ideas to be produced in our own words by our own people in a common and widespread method. By learning how to publish written materials, we can rely less on outsiders to tell our stories..

### "Indigenous Creative Storytelling"

Anianikū Chong

My research under the mentorship of Patricia Buskirk focuses on exploring the technical and narrative components of digital media production through various collaborative projects with SENCER (Science Education For New Civic Engagements and Responsibilities) and Nā Ko'oko'o (A Hawaiian Leadership Program). The purpose of this project is to develop and define critical methods and skills of storytelling that creatively and effectively communicate the stories and knowledge of our indigenous communities and the world.

### Nā Ko'oko'o: A Hawaiian Leadership Program

Through active community engagement, and guest lectures by leaders all throughout the Native Hawaiian and Pacific community, this two-part program prepares Hawaiian students and allies to help their communities address such issues as sacred site protection, 'āina (land and water) restoration, and

ea (sovereignty) regeneration. From Hakioawa, on the shores of Kanaloa, to Punalu'u, O'ahu, this program breeds a space for the future generations of ko'oko'o in our Native Hawaiian and Oceanic communities to get educated, get dirty, and get involved. This program successfully orates the political landscape of Hawaii through cultural understanding, practice, and epistemology, all the while instilling traditional Hawaiian values within each cohort member.

## Session #6

1:45 pm - 2:30 pm

### **Mele for Ea: Teaching music that can cause change**

Art Auditorium

Punahele Kutzen

I will teach people how to form basic rap patterns, How to count bars and structure and write songs. How to Find inspiration and How their content influences the world...I will teach them that you can't forget your past because your future starts with your Roots!

### Pā'ani Wikiō: Mo'olelo in a Digital Space

Art 101

Nathan Nahina @paniolonate, Ioane Goodhue @iozilla, Kawila Mahi @olapakauwila.wilz

We as a lāhui need to continue to define what our identity means to us. Opening up more channels to funnel the 'ike of our kūpuna in a way that benefits us today is essential. This workshop seeks to explore new avenues of ha'i mo'olelo rooted in 'ike Hawai'i for a digital space. Fostering spaces of creativity and innovation for our lāhui is the first step in creating and consuming 'ike, in the digital realm.

Sometimes we as Hawaiians are fearful of cultural change. Our practices and language have been devalued for so long that change has often meant a move toward Western culture and away from our own. So sometimes we become very protective of our culture and don't want it to change at all. Yet we are a growing and vibrant people, and our cultural practices should reflect that, so sometimes change can result in positive growth. We of course need to hold onto our traditions, but we also have to push our cultural knowledge into new genres and modes of production.

## Closing

**2:45 PM - 4:00 PM**

**Art Auditorium**

Please join us for our closing ceremony. An afternoon of mele, spoken word and hip-hop performance.

Master of Ceremony: Keahi Delovio

### Punahele Kutzen

Hailing from Makaha, on O'ahu's West Side, Punahele rose to prominence in the parking lot cyphers, Hawai'i's battlefield for the hip-hop underground scene, and in 2015 he became Bacardi's first IRON MC CHAMPION. He is a tireless advocate for the community, spending countless hours volunteering with a variety of organizations including the Kapolei Juvenile Detention Center where he helps facilitate a weekly writing class. His authentic grass roots outlook on being a Native provides listeners with a uniquely energetic and diverse experience. He has performed with and opened for international acts such as Rae Sremmurd, Shing02, Dumbfounded, Blackalicious, Pigeon John, Bambu, Apathy and Celph Titled, Hopie Spitshard, Eli Mac, Ruby Ibarra, and Rocky Rivera.

### Kekoa Osurman

Born and raised on O'ahu in the Mililani area. Started getting into music in 2002. Through high school, played nothing but Reggae

and Island Music. Wasn't until 2006 after graduating High school and getting ready to leave Hawai'i for college that his father instilled in him that Hawai'i is unique in the fact that it has its own style of music. Also Hawai'i is who you are and where you come from, you need to learn your Hawaiian music and keep our culture alive. From that point on, Hawaiian music became a priority. Not just to play, but to learn Mo'omeheu Hawai'i, 'Ōlelo Hawai'i, and Mo'olelo that is within Hawaiian music. Still likes to play reggae and Island music, but Mele Hawaii is the main focus. Kekoa will be joined by Punahele Molata.

Alisa Keohokapu

I'm a local girl born and raised in Kaneohe. I feel like writing music/poetry is something that keeps my heart full. It is very easy for me to be inspired by something or someone and the only thing I can do is put it on paper. Growing up, we all have our own stories and challenges but music/poetry is one way we can all be united again, especially with our culture. It's so easy to forget, but music makes us remember.

Kaohu Smith

A singer/song-writer From the east side of O'ahu. Writing Lyrics for her hui, lyrics for her Ke Akua. Ukulele is her instrument of choice.. And although the chords are simple, she finds the perfect pitch for the strum, thus creating, a slow reggae blues vibe

Ihilani Gutierrez

A woman of two roots, she was raised on the east side of O'ahu as well as the east side of Kaua'i. A young mother, published poet, student, and storyteller, she uses her art to share the true stories of our Hawaiian Kingdom, our history, and her own mo'olelo as a keiki o ka 'āina. Ihilani continues to write from her He'eia home and plans to graduate with her Bachelor's degree in English this Fall Semester.

*Mahalo for joining us!*

\*\*\*\*\*

SAVE THE DATE FOR THE NEXT  
*Lāhui Hawai'i Research Center*

student conference

**APRIL 6-7, 2018**

\*\*\*\*\*

Upcoming programs offered through

Native Hawaiian Student Services

*ʻŌiwi Undergraduate Research Fellowship*

For UH Mānoa Undergraduate Students

Deadline: September 22, 2017

Apply at: <http://go.hawaii.edu/jCX>

The NHSS ʻŌiwi Undergraduate Research Fellowship provides paid research opportunities for Native Hawaiian undergraduates at UH Mānoa from all disciplines and majors. Through this program, students will develop research and critical thinking skills by working on a project under the mentorship of a faculty person.

*Kekaulike Internship Program*

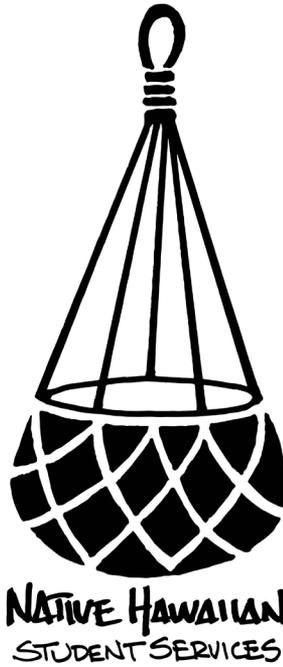
For UH Mānoa Undergraduate Students

Deadline: September 29, 2017

Apply at: <http://go.hawaii.edu/6pj>

NHSS is offering internship opportunities for 10 Kānaka ʻŌiwi undergraduates attending UH Mānoa in Fall 2017 and Spring 2018. The internships are intended to provide real-world work/career experience for students, while helping to strengthen critical partnerships that help to support Hawaiian student success at UH Mānoa.

# Notes



Kekaulike is a project funded by the U.S. Department of Education  
Title III Native Hawaiian Strengthening Institutions Program