



NATIVE HAWAIIAN STUDENT SERVICES
2ND ANNUAL

Lāhui Hawai'i Research Center
Student Conference
University of Hawai'i at Mānoa

CONFERENCE PROGRAM

The theme for this year's conference is inspired by Bryan Kamaoli Kuwada's 2015 article and blog entitled "We live in the future. Come join us." Kamaoli so eloquently reminds us that:

"We always have our ancestors at our back. That certainty gives us a wider possibility of movement, a more supple way to navigate through the world. Standing on our mountain of connections, our foundation of history and stories and love, we can see both where the path behind us has come from and where the path ahead leads. This connection assures us that when we move forward, we can never be lost because we always know how to get back home. The future is a realm we have inhabited for thousands of years.

You cannot do otherwise when you rely on the land and sea to survive. All of our gathering practices and agricultural techniques, the patterned mat of lo'i kalo, the breath passing in and out of the loko i'a, the Ku and Hina of picking plants are predicated on looking ahead. This ensures that the land is productive into the future, that the sea will still be abundant into the future, and that our people will still thrive into the future.

This is the future we are leading the way to, the future we are going to live in, the future our ancestors fought for, the future we still fight for. Come join us."

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.

Growing Hawaiian leaders
Strengthening Hawaiian research
Empowering the Lāhui

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 NHSS 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, April 6, 2018

Kamakakūokalani Center for Hawaiian Studies

8:30 - 9:00 am	Registration & Breakfast
9:00 am	Opening Oli by Kaipua Baker
9:05 am	Conference Opening by Ilima Long (NHSS)
9:15 am	Opening Keynote by Kalei Nu'uhiwa
9:45 am	Break
10:00 am - 11:00 am	Session #1
11:15 am - 12:15 pm	Session #2
12:30 pm - 1:30 pm	Lunch & Poetry Session
1:30 pm - 2:30 pm	Session #3
2:45 pm - 3:45 pm	Session #4
3:45 pm - 4:00 pm	Closing by Kaleikoa Kaeo

OPENING WELCOME: ILIMA LONG

Ilima Long is the Student Faculty Engagement Specialist at NHSS. She began her academic journey at Hawaii Community College in Hilo where she became grounded by 'ike kupuna and amazing kumu. It was at HCC that she was exposed to the Hawaiian Studies canon, which inspired her to transfer to UH Mānoa to pursue her BA in Hawaiian Studies. Her studies were inspired by kanaka scholars such as Dr. Jon Osorio, Dr. Haunani Kay Trask, Dr. Lilikalā Kame'eleihiwa and Dr. Noenoe Silva. Ilima went on to pursue her MA in Hawaiian Studies and is now slowly working toward her PhD in Political Science - one day at a time. She is passionate about growing Hawaiian research toward a life-affirming and de-occupied future for Hawai'i.

OPENING KEYNOTE: "I AM THE KUMULIPO"

KALEI NU'UHIWA

Kalei Nu'uhiwa was born and raised on the island of Maui. In the 90s, was active in the Hawaiian language movement, revitalization of the island of Kaho'olawe, wayfinding practices and Kaulana Mahina (lunar calendar) practices. A PhD candidate at Māori & Pacific Development Programme at the University of Waikato, her topic is "Papakū Makawalu: A Native Hawaiian Method to Deconstruct, Analyze & Reconstruct Traditional Knowledge."

Papakū Makawalu uses the imagery found in Hawaiian prayers and chants to extrapolate data about the Hawaiian world. Traditional information is gleaned by capturing the emerging ancestral observations made from natural phenomena, growth cycles, environmental processes, political developments and social behaviors.

Session #1

10:00 AM – 11:00 AM

PANEL NAME & LOCATION	PRESENTATIONS & PRESENTERS
Panel #1: Navigating the Virtual Future (KAMA 201)	<p>Hina Keala. "Voyaging Hawai'i's Future to New Horizons"</p> <p>Kari Noe. "Virtual Reality and Visualization in Research and Cultural Preservation"</p> <p>Micah Mynatt. "Shared Experiences Between Virtual and Augmented Reality Users"</p>
Panel #2: Futuring Kānaka Identities (KAMA 202)	<p>Mahea Ahia. "Our Sky of Islands: Atmospheric Identities in Diasporic Futures"</p> <p>Cameron Grimm. "Virtual Citizenship and Kānaka Futures"</p> <p>Kahala Johnson. "Beyond the Last: Unsettling Horror of Hawaiian Excolonial Futures"</p>
Panel #3: Spaces, Places, & Wahi Kapu (KAMA 101)	<p>Kawena Elkington. "Defining the Sacred: Articulating Wahi Kapu Through Place-Based Analysis"</p> <p>Kelsey Jorgensen. "Contextualizing Space, Place, and Culture in the Kauhale System"</p>
Workshop #4: Demystifying the personal statement and scholarship writing processes for scholarship, research and grant opportunities (KAMA 207)	<p>Lelemia Irvine</p>

Panel # 1: Navigating the Virtual Future

KAMA 201

“Voyaging Hawai‘i’s Future to New Horizons”

Hina Keala, undergraduate student, ‘Ike Hawai‘i & Pacific Island Studies

In this past semester I worked with an organization that is very close to my heart, and has a vital role in molding me into the individual I am today. Kānehūnāmoku Voyaging Academy is a non-profit organization out of Ka‘alahea, O‘ahu that promotes education through their coastal *wa‘a kaulua*, Kānehūnāmoku, that services students K-12, college groups, and private groups. This organization utilizes their canoe as a living, moving classroom. The skills that are focused on but not limited to are; sailing and maritime skills, navigational and elemental observation, and team-building. What are the effects of voyaging in education for Hawaiian youth? For the conference I will be examining the implication of tradition voyaging in the education system has positive beneficial effects for Native Hawaiian youth.

“Virtual Reality and Visualization in Research and Cultural Preservation”

Kari Noe, undergraduate student, Information & Computer Science and Academy for Creative Media

Visualization as a field can be defined as the process of turning data into interactive images to provide insight or knowledge to a user. With the new innovations of virtual reality hardware, these new technologies can also be utilized in the field of visualization, rather than just for entertainment. My research portfolio and poster highlights two visualization projects that I have created that utilized current virtual reality hardware, the HTC Vive and the University of Hawai‘i at Mānoa’s Laboratory of Advanced Visualization and Applications (LAVA) Destiny-class cyberCANOE. The At-Risk Artifact Visualization System will allow users to view and study 3D models of archaeological artifacts and sites that are considered “at-risk” within the cyberCANOE. “At-Risk” in this case is defined as: an archaeological artifact or site in danger of destruction by either human or environmental influences. Kilo Hoku, optimized for the HTC Vive, is an immersive virtual reality simulation to aid in the visualization and education of Hawaiian star navigation practices. The goal of this portfolio is to demonstrate the possibilities virtual reality has for the field of visualization, and how visualizations can aid in cultural and heritage preservation.

“Shared Experiences Between Virtual and Augmented Reality Users”

Micah Mynatt, undergraduate student, Computer Engineering

Virtual reality (VR) and augmented reality (AR) are technologies that are on the forefront of data interaction and immersive simulation. They’ve received mainstream attention through consumer VR devices such as the Oculus Rift, and through consumer AR applications available on modern smartphones, such as Pokemon GO. This project aims to bridge the gap between the two technologies by allowing VR users and AR users to share a virtual space in different ways. For instance, a user with an AR-capable phone could use it as window to peer into a virtual space created by a VR user, either in full-scale or miniature. This could be utilized for public demonstration of virtual spaces, or

as a tool for instructors to monitor the progress of a student using a simulation. Creating opportunities for observation and interaction between these currently-disparate spaces will create new opportunities for practical applications of the technologies.

Panel #2: Futuring Kānaka Identities

KAMA 202

“Our Sky of Islands: Atmospheric Identities in Diasporic Futures”

Mahea Ahia, graduate student, English

My paper envisions diasporic futures of atmospheric relations across Hawai‘i, Oceania, and beyond. In considering a future where Kānaka cannot live in their one hānau, I ask: what happens when Kānaka arrive and live in lands belonging to other indigenous lāhui? How do we a/void (re)colonizing them? What are our responsibilities to them? How will we conceive of our identities if they are no longer land-based? Atmospheric relationality can answer the problem of being Kānaka in other indigenous lands. Inspired by the work of Epeli Hau‘ofa, I approach these questions by extending his philosophy of “our sea of islands” up into the atmosphere to imagine our sky of islands. Following his work, I argue that mo‘o mo‘olelo helps us trace atmospheric sovereign relations across landscapes, waterscapes, and heavenscapes, creating a diasporic model for recognizing the claims of other native nations and to act in alliance—to give our wai and our ea—to their efforts. Rather than remaining caught between tides of a distant and often static land-based identity, and potentially participating in settler colonialism, an atmospheric identity allows Kānaka to remap cartographies permeated by a colonial gaze and to enact their inter-indigenous recognition and responsibilities. Atmospheric relations thus offer responsible wayfinding in the sky of islands.

“Virtual Citizenship and Kānaka Futures”

Cameron Grimm, undergraduate student, Anthropology

The boundaries of a nation-state have always been challenged, shaped and reshaped through bodies of politics and warfare. Within these boundaries of the nation-state, a citizen obtains a set of privileges and restrictions that govern various social, physical, and economic movements, creating a proxy for power. Today, virtual citizenship is an emerging issue that is challenging the boundaries of the nation-state, nationalism and its nationals. Currently, Hawai‘i is still a sovereign state that is currently illegally occupied by the United States. While under illegal occupation, international law extinguishes two out of three pathways towards citizenship; jus soli and naturalization—leaving parentage as the only path towards citizenship. Therefore, how can virtual citizenship as an emerging political trend illuminate the current illegal occupation of Hawai‘i? The concept of virtual citizenship and its implications and boundaries are essential for imagining and enacting our own sustainable kānaka futures here in Hawai‘i, if and when deoccupation occurs. Therefore, I pose the question; how will the Hawaiian nation administer citizenship in a dynamic world where politics are shaping and being shaped by these virtual networks and spaces?

“Beyond the Last: Unsettling Horror of Hawaiian Excolonial Futures”

Kahala Johnson, graduate student, Political Science

The purpose of this paper is to reclaim the horror of death, extinction, and annihilation for projects seeking to envision Hawaiian excolonial futures. Historical and present deployments of death have overwhelmingly served settler society's desire to remove native peoples from spacetime. To oppose this logic of elimination, indigenous survivance and resurgence movements have imagined decolonial futures where the lives of native nations are asserted, regenerated, and encouraged to thrive. Recognizing the necessity of this strategy, I nevertheless want to emphasize how the horror of inexistence can elicit a life-affirming response in indigenous politics, one that might abandon radical opportunities for reclaiming native relations to death and dying from the control of settler structures.

Approaching extinction and annihilation from a Hawaiian standpoint, this paper asks what transformations occur to our visions of the future when death is experienced as an absolute from which strategies of avoidance and resurgence provide no escape. Drawing on James Kaulia's 1897 speech to the last aloha aina and the Kumulipo cosmology, I place both texts in an encounter with Afropessimism, aromanticism, native nihilism, and critical extinction studies to speculate a future of Hawaiian inexistence. Far from advocating a nihilistic despair, I argue that a confrontation with the politics of death, inexistence, and spectrality offers an unexpected source of hope that might confirm the failure of settler colonialism from the onset.

Panel #3: Spaces, Places, & Wahi Kapu

KAMA 101

“Defining the Sacred: Articulating Wahi Kapu Through Place-Based Analysis”

Kawena Elkington, graduate student, 'Ike Hawai'i

Polynesian settlement of Hawai'i arguably began in middle-aged islands O'ahu and Kaua'i, who offered the best combination of resources for voyagers. Following settlement would be the gradual expansion and eventual organization of a complex civilization in traditional Hawai'i on par with the earliest great states of the world in economic, political, and religious sophistication.

The strategy of applying intricate systems of land tenure delineated ahupua'a as an overall system of resource management. Contemporarily, the ahupua'a model is used across Hawai'i in the pursuit of self-determination; by recapturing practices of traditional agriculture, fishing, and the management of natural resources, Kānaka command the concept of 'āina momona. Through this research, a different aspect of momona is proposed, in the way of spiritual resources and ahupua'a as carefully designated places that also connect us to metaphysical worlds. Using an existing framework, this research utilizes a place-based approach to explore wahi kapu and contributes to modern scholarship that reanalyze ahupua'a.

We are only scratching the surface of the ingenuity of our kūpuna. This necessary re-analysis allows for resurrection of their ideas associated with a complex system of land

management that transcends physical boundaries. It also allows for the revival of cultural significances in resource management as a part of an entire functional system to perpetuate abundance.

“Contextualizing Space, Place, and Culture in the Kauhale System”

Kelsey Jorgensen, graduate student, ‘Ike Hawai‘i

How are cultural values spatialized in the Hawaiian built environment? How can indigenous spatiality and land use inform current planning practices? This study examines kauhale, pre-contemporary Hawaiian dwelling places, and how they were placed on the ‘āina (land-sea-sky continuum). In a comparative survey of several kauhale, this study will seek to understand the following:

- Where a kauhale is located within an ahupua‘a (a land division found on all main islands).
- Where a kauhale is placed in relation to water sources, agricultural areas, topographical variations, other kauhale, single dwellings, temporary structures, work areas, places of worship and burials.
- How individual hale (dwellings, structures) within a kauhale are situated in relation to each other, to the sun path, and wind and rain direction(s).

These spatial parameters inform how kauhale embody and communicate cultural values such as gender, kuleana (privilege, responsibility), and kapu (sacredness), and, in turn, can influence how we conceive space, place, and community today. Urbanism in Hawai‘i, and particularly on the island of O‘ahu, has developed at a pace and scale that degrades natural and cultural resources from the mountains to the sea. High housing demand has spurred the growth of a densifying urban core, large-scale transportation infrastructure, and new suburban developments, often on prime agricultural and critical watershed lands. Refocusing long-range planning around Hawaiian cultural values placed within premodern built environments can precipitate a stronger sense of cultural identity and resilience for Hawaiian communities and Hawai‘i at large in the face of increasing geopolitical, economic, and environmental instability.

Workshop #4: Demystifying the personal statement and scholarship writing processes for scholarship, research and grant opportunities

KAMA 207

Lelemia Irvine, graduate student, Civil & Environmental Engineering

Do you need kālā (money) for school? Did you miss some scholarship deadlines? Are you stuck and don't even know where to begin in writing your personal statement? This workshop will provide a comprehensive overview on the mindset and useful approaches in technical writing for scholarships, research and grant opportunities. Learn from Lelemia Irvine, a PhD Candidate in Civil and Environmental Engineering and a Hawaiian Scholars Doctoral Fellow (formerly the Mellon-Hawai'i Doctoral and Postdoctoral Fellowship Program) with the Kohala Center. The workshop will provide resources to assist in improving your writing which includes an interactive activity. On that note, fill out the pre-personal statement workshop at the following link < <http://bitly.com/manawakupono> > to have a head start on the activity. The best response will be awarded a prize at the workshop. Please come with an open-heart and bring your notebook for a fun writing workshop.

Session #2

11:15 AM - 12:15 PM

PANEL NAME & LOCATION	PRESENTATIONS & PRESENTERS
Panel #5: Indigenous Futures in Writing Center Praxis (KAMA 201)	Gregory Pōmaika'i Gushiken Lauren Nishimura Serena Michel
Panel #6: Leveraging Modern Scientific Tools in Service to Community (KAMA 101)	Aurora Kagawa-Viviani. "Guided by 'Uala, Powered by GIS: Using Climate Data to Explore Seasonal Planting from Kohala to Ka'ū" Eric J. 'Iwakeli'i Tong. "Building Affordable, Custom Sensor Packages for the Restoration and Management of Loko I'a" Kaleonani Hurley. "Crabbing and Connectivity: Culture and Science for Sustainability" Haunani Kane. "Interpreting Pacific Island sea-level history from fossil reefs" Kelsey Hosoda. "Developing 'Ike Hawai'i Cyberinfrastructure"
Panel #7: Wai Access? Wai Regulation? (KAMA 202)	Tate Keli'iho'omalu & Kawailehua Hamberg. "Papahānaumokuākea: Kānaka and Access" Makoa Freitas. "The New Konohiki" Miki Cook. "I Nui Ke Aho"

Panel #5: Indigenous Futures in Writing Center Praxis

KAMA 201

Gregory Pōmaika'i Gushiken, undergraduate student, English & Political Science
Lauren Nishimura, graduate student, English
Serena Michel, undergraduate student, English

Responding to the scarcity of Indigenous voices in writing center scholarship, this panel begins a discussion about the transformative power of Indigenous Pacific values in reconceptualizing writing center praxis. A panel consisting of undergraduate writing consultants from the University of Hawai'i at Mānoa's Writing Center will explore how the centering of Indigeneity when working in and researching about the Writing Center can better serve both Indigenous and non-Indigenous clientele. Understanding that colonial institutions must move beyond the metaphor of decolonizing (Tuck & Yang, 2012) and that the centering of Indigenous knowledge is crucial to collective liberation (Simpson, 2017), we apply Indigenous methodologies, examine the problems of colonial institutions of writing and learning, and imagine a more futures-oriented writing center.

Panel #6: Leveraging Modern Scientific Tools in Service to Community

KAMA 101

This session consists of short talks of several grad student researchers in UH Mānoa STEM disciplines. Through this session, we hope to explore what makes research Hawaiian? Is it who is doing it, where/who/what we study, the references we cite, who we work with, or who it benefits? Does it include the methods we use, the cultural values and intentions of the researchers, or the nature of the questions? These presentations will highlight some examples from STEM departments across campus and allow for discussion of how indigenous methodologies might apply in the science disciplines.

“Guided by ‘Uala, Powered by GIS: Using Climate Data to Explore Seasonal Planting from Kohala to Ka‘ū”

Aurora Kagawa-Viviani, graduate student, Geography

“Building Affordable, Custom Sensor Packages for the Restoration and Management of Loko I‘a”

Eric J. ‘Iwakeli’i Tong, graduate student, Oceanography

“Crabbing and Connectivity: Culture and Science for Sustainability”

Kaleonani Hurley, graduate student, Zoology

“Interpreting Pacific Island sea-level history from fossil reefs”

Haunani Kane, graduate student, Geology & Geophysics

“Developing ‘Ike Hawai‘i Cyberinfrastructure”

Kelsey Hosoda, graduate student, Communication & Information Sciences

Panel #7: Wai Access? Wai Regulation?

KAMA 202

“Papahānaumokuākea: Kānaka and Access”

Tate Keli‘iho‘omalū, undergraduate student, Political Science
Kawailehua Hamberg, undergraduate student,

Papahānaumokuākea, a distant part of our pae ‘āina, is a crucial part of connecting to our ancestors. Kikiloī describes the archipelago as a physical representation of the kumulipo, our cosmogonic genealogy, where Papahānaumokuākea represents pō, and the “main” islands represent ao. Our ancestors intentionally traveled to Papahānaumokuākea to constantly connect to the ancestors through ‘aha ceremonies. Today, there are many restrictions in accessing Papahānaumokuākea. Through this presentation, we plan to define what access is and how one can obtain it. We will talk about the limitations and restrictions when thinking about access into Papahānaumokuākea. We’d also like to discuss where access should be taken and how we can incorporate kānaka into Papahānaumokuākea with maximum benefits to the lāhui, but minimal destruction to the ecosystem as possible. Access to Papahānaumokuākea plays a large role in accessing ea. There needs to be a larger Hawaiian Presence in the Northwestern Hawaiian Islands. This presentation will push students to start thinking about accessing Papahānaumokuākea, whether it be physically, spiritually, or purely through knowledge.

“The New Konohiki”

Makoa Freitas, undergraduate student, Ethnic Studies

As our lāhui continues to fight for our resources and sovereignty, whether that is standing tall in the cold of Mauna a Wākea or standing down bulldozers in ‘Iao, the one commonality that connects it all is the constant flow of our wai through these various wahi. The ways in which many of us kānaka interact with our wai is a lot different than the way in which our po‘e kahiko did. But what if we could visualize a future that came from that past? Currently, the “State of Hawai‘i” manages “state” waters through the Commission of Water Resource Management. Essentially, a board of 7 members is responsible for the 367 perennial streams in Hawai‘i as well as the numerous punawai too. But what would it look like in envisioning a new Konohiki style water management system that worked from a community-based level. What would be the benefits, and what would be concessions of implementing such system in today’s day. This presentation will explore this concept of community based regulation and the manifestation of ea through wai. Often times we see our communities of kānaka round up in defense of our wahi kupuna and our ‘āina resources. But what if we could imagine a future that goes beyond protecting our resources, but rather sustaining and regulating our resources. This topic isn’t so much giving a solution as it is asking a fundamental question of, what will the future of our resources look like, and how will it be managed by then.

“I Nui Ke Aho”

Miki Cook, undergraduate student, ‘Ōlelo Hawai‘i

Kahikinui is a sparsely populated Hawaiian Homestead in the moku of Hana. The Kahikinui 'Ohana is made up the 11 families who currently reside on this homestead. The vision of the 'Ohana is to revitalize the forest, renew the watershed and resettle Kahikinui. This presentation will share more about the mission and approach of the Kahikinui 'Ohana but also explore the juxtapositions between this vision and the work and values of other stakeholders, such as subsistence hunters who also much time and energy into the future of Kahikinui. Tensions between subsistence hunting and forest revitalization are a part of this story but are not limited to Kahikinui. While subsistence living and land restoration both seem desirable to kanaka thinking about sustainable and futures and ea, working through the ways they rub against each other bring to light the challenges and realities of "returning to the land."

Lunch & Poetry Presentation

12:30 PM - 1:30 PM

Hālau o Haumea

Gregory Gushiken

Undergraduate Student, English & Political Science

Born and raised between the rigid embrace of the Waiʻanae Mountain Range and the soft swells of the Leeward Oʻahu Coast, Greg Gushiken is a queer Kanaka Maoli & Uchinaanchu (Okinawan) poet and scholar. Embracing the personal as political, both his academic and creative works critique structures of settler colonialism and militarism, curate the politics of love and desire, and imagine decolonial futures. He has forthcoming poetry and creative-nonfiction being published in Hawaiʻi Review and the Hūlili Journal of Native Hawaiian Well-being. Greg is a graduating Senior in the English and Political Science Departments at the University of Hawaiʻi at Mānoa.

Marley Aiu

Undergraduate Student, English & Dance

Marley Aiu is an artist in many meanings of the word as she considers herself a musician, dancer, writer, and sometimes a painter. She was born in Denver, CO and identifies herself as a queer, Native Hawaiian, Filipino, and Greek individual. This is her second year living at home in Honoulu where she is investigating her histories, mixed-cultures, and many identities. Marley is pursuing her Bachelor's degree in English and Dance with an emphasis in Social Studies at the University of Hawaiʻi at Mānoa. She is an editor for Hawaiʻi Review Literary Journal, and peer reviewer for Manoa Horizon's Academic Research Journal.

Session #3

1:30 PM - 2:30 PM

PANEL NAME & LOCATION	PRESENTATIONS & PRESENTERS
Panel #8: Poetic Futures (KAMA 201)	<p>Carpenter, Jessica. "An Open Letter to Papa and Wākea: A Collection of Poetry"</p> <p>Chu, Ryley. "Hua'ōlelo From a West Side Kid"</p> <p>Kapuni-Reynolds, Halena. "Advocating for the Need of Kanaka 'Ōiwi within Museum Spaces"</p>
Panel #9: Literal Intellectualism (KAMA 202)	<p>Pacheco, Hali Kanoē. "He Ho'okahi no Wai o ka Like"</p> <p>Kuruhara, Rae. "Finding Manga in the Mundane: Creating the Graphic Canon of Hawaiian Literature"</p> <p>Hopkins, Uluwehi. "Kahalaopuna: Mo'olelo & Kaona in a Colonized Environment"</p>
Panel #10: Ma Ka Hana ka 'Ike Pedagogy (KAMA 101)	<p>Kamali'i McShane Padilla</p> <p>Kawailehua Hamberg</p> <p>Li'i Nahiwa</p> <p>Tate Keli'iho'omalu</p> <p>Hiwa Ka'apuni</p>

Panel #8: Poetic Futures

KAMA 201

"An Open Letter to Papa and Wākea: A Collection of Poetry"

Jessica Carpenter, undergraduate student, English

A collection of poetry I wrote in Craig Perez' eco poetry seminar. Pieces include a deep connection to the conservation of natural resources and the maintenance and revival of sustainable practice. The pieces advocate for the conservation of Hawaiian land and for the synonymous perpetuation of cultural practice and connection associated with these conservation practices. Spoken word format.

"Hua'ōlelo From a West Side Kid"

Ryley Chu, undergraduate student, English

Inspired by my upbringing and being raised on the West side of O'ahu, this collection of poetry highlights my identities and how it is shaped by this place. The poems explore my different ethnicities, my family and the adversities I have faced. Hidden inspiration shadowed by a future in engineering...I will also share a bit about my journey at UH Mānoa from an Engineering major to finding inspiration and grounding in creative writing.

“Advocating for the Need of Kanaka ‘Ōiwi within Museum Spaces”
Halena Kapuni-Reynolds, graduate student, American Studies

This paper explores the practice of mo‘okū‘auhau (genealogy) in the care of Kanaka ‘Ōiwi (Native Hawaiian) museum collections at the Bernice Pauahi Bishop Museum (Honolulu, HI). As a relational practice of tracing one’s familial, academic, and practice-based ancestries, mo‘okū‘auhau is central to Indigenous curation at the Bishop Museum, for it allows each collection manager to reveal mo‘olelo (stories) of how they draw from their familial traditions and the teachings of their mentors within and outside of the museum in order to cultivate an environment where culturally-appropriate methods of care are utilized. Supporting the efforts of Kanaka ‘Ōiwi and other Indigenous professionals in museums is exigent for bridging professional practice with Indigenous sensibilities.

Panel #9: Literal Intellectualism

KAMA 202

“He Ho‘okahi no Wai o ka Like”

Hali Kanoe Pacheco, undergraduate student, ‘Ōlelo Hawai‘i

591
*All dyed with the same color.
Identical.*

Our future rests in the knowledge our kūpuna left for us. How can we move forward without first looking back? This research will be highlighting the beauty of our people in the art of preparing various dyes from Native Hawaiian plants whose colors are as brilliant as the plants and people that make them. I will analyze various forms of Hawaiian literature including Nūpepa Hawai‘i (Hawaiian Language newspapers), Mānaleo tapes, and Hawaiian scholarship to look back to the source and ‘ike of our beloved kūpuna. . If we consider our material culture as a type of Hawaiian literature it works to inform our future.

845
*He noni no Kaualehu, he pūhai a' a.
It is a noni tree of Kaualehu whose roots are in shallow ground
Said of a person whose knowledge is shallow. The noni root from shallow ground does
not make as good a dye as that from deep ground.*

As the proper transmission of ancestral knowledge is integral to the continuance of our culture and lāhui, this presentation will also emphasize the role education holds in Hawai‘i’s future. Education is not new for us, we have always been scholars, scientists, navigators and leaders.

“Finding Manga in the Mundane: Creating the Graphic Canon of Hawaiian Literature”

Rae Kuruahara, undergraduate student, English

Inspired by Bryan Kamaoli Kuwada's article "Finding Mana in the Mundane- Telling Hawaiian Moolelo in Comics" and my own love affair with the medium, my project involves retelling traditional mo'olelo and other stories set in Hawaii in the graphic novel format. In my (Powerpoint) presentation, I will be discussing the brief history of minority representation in the comic community, how the development of Native Hawaiian comics especially benefits young readers, and finally, share pages from my own graphic short story, Puniakaia, currently in progress. By showcasing a sample of both my scholarly and creative work, I hope to inform others of the bright future alternative storytelling mediums such as comics have in the Native Hawaiian community, as well as hopefully inspire other artists and writers to contribute.

"Kahalaopuna: Mo'olelo & Kaona in a Colonized Environment"

Uluwehi Hopkins, graduate student, History

The mo'olelo of Kahalaopuna has become a fixture in the lore of Mānoa valley. It provides an overview of the mountain ranges and water features, and explains why rainbows are so common in the area. It has been retold in children's books, websites about world goddesses and myths, and was even converted into a Hawai'i Youth Opera performance. More recently, students at Kaimukī High School painted a mural depicting Kahalaopuna because they felt the story represented the Hawaiian value of caring for the earth and water resources. The popularity of the story in recent years seems due to its depiction of rainbows combined with its presentation of place names in the Waikīkī to Mānoa area, catering to the contemporary desire to resurrect Hawaiian knowledge of place.

The first known publication of this story, titled "Kahalaopuna, A Legend of Manoa Valley," appeared in the December 8, 1883 issue of the Saturday Press, an English-language newspaper printed in Honolulu. In addition to introducing the readers to Hawaiian place names and their significance, it was also the first Hawaiian story published to show domestic violence. This type of violence was unusual in mo'olelo, which then begs the question, why was this a significant feature of the story? The author was Emma Beckley (later known as Emma Nakuina), who grew up in Mānoa, on the very land that the UH Mānoa campus now sits upon. She was a Hawaiian intellectual who witnessed first-hand the devastating effects of the Mahele, and the aggressive maneuvers of those who desired political control. This paper explores how the author employed kaona, and used her knowledge of Hawaiian values of sacredness and of 'āina to convey her evaluation of these businessmen and their actions using the mo'olelo of Kahalaopuna's resistance, death, and resurrection.

Panel #10: Ma Ka Hana ka 'Ike Pedagogy

KAMA 101

Kamali'i McShane Padilla, undergraduate student, 'Ike Hawai'i (moderator)
Kawailehua Hamberg, undergraduate student, 'Ōlelo Hawai'i & 'Ike Hawai'i
Li'i Nahiwa, undergraduate student, 'Ōlelo Hawai'i, 'Ike Hawai'i & Political Science
Tate Keli'ihō'omalu, undergraduate student, Political Science
Hiwa Ka'apuni, undergraduate student, 'Ike Hawai'i & Political Science

As we always state that the youth is Hawai'i's future, it is important that students are exposed to what the land itself has to teach. Day in and day out students are constantly being disconnected from their 'āina because they are not taught how to care for it. How are students supposed to know what is best for Hawai'i, sustainably and independently wise, if they aren't required to learn directly from the source? Through this panel I plan to examine and address a need for Project Based Learning as it plays a huge role in teaching youth the best way to learn which is hands on. Hands on learning other wise known as "ma ka hana ka 'ike" reconnects students with their 'āina and forces students to critically think about how their curriculum applies outside of the classroom. This pedagogy encourages students to expand their imagination and be innovative with what they've learned for a more sustainable future.

Session #4

2:45 PM - 3:45 PM

PANEL NAME & LOCATION	PRESENTATIONS & PRESENTERS
Panel #11: He Mo'olelo Waiwai (KAMA 101)	<p>Kaipu Baker. "E 'Ōlino ke Ao i ka 'Ōlelo"</p> <p>Sabrina Gramberg. "Give Me Back My Language and Build a House Inside It: Legal Narratives, Language Vitality, and Lāhui"</p> <p>Kalaniakaea Wilson. "Hae Society: Discrimination on Hawaiian Kingdom Students"</p>
Panel #12: Educating Healthy Futures (KAMA 202)	<p>Kuaiwi Makua. "Sparking a Conversation on Wellness & Hawaiian Health Practices"</p> <p>Asia Olivieri. "Updating Native Hawaiian Health through the E Ola Mau a Mau"</p> <p>Keano Davis. "Bridging the Gap: Supporting Immersion Schools and Children Holistically"</p>
Panel #13: Broadcasting the Nation (KAMA 207)	<p>Kim-Hee Kanoa Wong. "I ka Wā Mamua, ka Wā Mahope: Indexing Birth, Marriage and Death Notices in Nūpepa Hawai'i"</p> <p>Saige Meleisea. "Ka'apuni Honua: Kalākaua's Example of Global Citizenship"</p> <p>Kanoena Sing & Paige Okamura. "KTUH: Over 20 Years of Hawaiian Language Programming"</p>

Panel #11: He Mo'olelo Waiwai

KAMA 101

"E 'Ōlino ke Ao i ka 'Ōlelo"

Kaipu Baker, undergraduate student, English

He au holo, he au alo, he au 'a'e, he au mimilo, he au pi'i, he au iho, he au kāha'u 'ole kā ka Hawai'i. 'A'ohe nō maha, he kaukoe wale ka hana. Me ia nō kākou e holo mau ai me ke kūlia 'ana i ka pono o ka lāhui, me ia nō kākou e alo a'e ai i nā ihe holehole o ka 'īnea. I loko nō na'e o ko kākou paulele 'ana i ke ala, he mau nō na'e nei nīnau e ui mai ana, pehea lā kākou e 'a'e ai i nā pā e pani ana i ke ala?

'O kekahi ha'ina a kākou e wehewehe ai i kahi au a e kū hou ai i ko kākou wa'a kaulua, 'o ia nō ke kūkala 'ia 'ana o kā kākou mau mo'olelo pākahi i kekahi i kekahi i mea e 'ike ai kākou i ko kākou hiki. He mea nō ho'i ia e kūkulu lāhui ai nō ho'i a e paepae hou ai i ko

kākou ha‘aheo. No laila, ma loko nō o kēia ha‘i ‘ōlelo wau e kuhi ai i nā ‘ano ha‘i mo‘olelo hou ‘ana o kēia au mimilo a kākou e niau iho nei. ‘O ka haku ki‘i ‘oni‘oni, ka haku hana keaka, a me nā ‘ano ha‘i mo‘olelo ‘ano o nei ao ‘ōlinolino.

“Give Me Back My Language and Build a House Inside It: Legal Narratives, Language Vitality, and Lāhui”

Sabrina Gramberg, graduate student, ‘Ōlelo Hawai‘i & Law

Kanaka assert and maintain a national identity genealogically tied to our ancestral homelands, Hawai‘i. This identity is distinct from both immigrant minorities and the collective American national identity operating throughout our pae moku. The application of the civil rights framework to resolve indigenous legal issues divests us of our distinguishable claims to language, self-determination, and land in our homelands. Focusing on language, this presentation first establishes ‘ōlelo Hawai‘i’s inextricable connection to ‘āina in Hawai‘i and encourages a deeper understanding of this unique status to promote the language’s broader use among Hawai‘i’s collective population. Professor Stephen May’s scholarship on *Language and Minority Rights* is acutely application to ‘ōlelo Hawai‘i status. Therefore this presentation advocates for a shift from tolerance-oriented to promotion-oriented language rights for ‘ōlelo Hawai‘i in Hawai‘i.

The centerpiece focus of this paper, however, is to demonstrate that the collective memory of Hawaiians as, inter alia, “primitive,” “non-confrontational,” “barbaric,” by Hawai‘i’s larger populace is still prevalent and tacitly informs judicial implementation of positive law. Parsing through these pejorative stereotypes reveals their racist foundation while simultaneously encouraging a deeper inter-community understanding between Hawaiian language speakers and non-speakers. The residual significance of the collective memory plays an integral role in maintaining a dominant English speaking population in Hawai‘i. While land and law are arguably the paramount focuses on efforts to Hawaiian self-determination, these efforts will remain incomplete until Hawaiian language is placed at the piko, the center, of these movements. As Law Professor Breann Nu‘uhiwa explains, “to govern in one’s own language is to lay claim to the authority to define the nature of governance and its tools.” Thus the importance of language goes beyond its linguistic and communicative features to demonstrate its value as a vehicle to construct alternative models of indigenous nationalism and self-determination.

“Hae Society: Discrimination on Hawaiian Kingdom Students”

Kalaniakea Wilson, graduate student, Political Science

The Hae Society student group removed American Flags on five UH system campuses as a symbol of liberation from symbolic oppressive violence replaying the illegal overthrow daily at each campus. Our plight to be recognized the UH system created the Hawaiian Kingdom declaration form for students to claim Hawaiian Kingdom citizenship.

Panel #12: Educating Healthy Futures

KAMA 202

“Sparkling a Conversation on Wellness & Hawaiian Health Practices”

Kuaiwi Makua, undergraduate student, Kinesiology

Some of the major aspects of Hawaiian healing deals directly with pule, lā‘au lapa‘au, ho‘oponopono, lomi, and so much more. Our kūpuna understood that many of our illnesses are beyond the flesh and requires the healing to be done unto the very deepest parts of our beings. The current state of our lāhui can be seen as an example. To resist the oppression of American colonization and reclaim Ea back to the Hawaiian people, we must further continue to reintegrate our Hawaiian cultural practices and perspectives back into all aspects of our current society. With my development and execution of a bi-monthly health awareness series known as Wellness Wednesdays in Fall 2017 (currently referred to as Wellness Workshops), I have found a small role in the progression towards a better future for our lāhui. These workshops are meant to spark conversation, spread ‘ike, and instill the desire to further seek out Hawaiian health perspectives and ‘ike Hawai‘i to incorporate in the lives of UH Students on a regular basis.

“Updating Native Hawaiian Health through the E Ola Mau a Mau”

Asia Olivieri, undergraduate student, Public Health

Research collected and organized by Papa Ola Lokahi, Native Hawaiian healthcare systems, various organizations, and many healthcare professionals gave birth to E Ola Mau a Mau, a Native Hawaiian health needs assessment, which addresses gaps in health, quality of care, and access to healthcare; this report aspires to promote health and well-being for all Native Hawaiians. Much work has been done examining why Native Hawaiians still suffer in their own native land in regards to healthcare. In a diverse state consisting of a multitude of ethnicities, Native Hawaiians carry the most health disparities. Dr. Kekuni Blaisdell, a pioneering advocate of Native Hawaiian health, explored why health disparities are so prevalent for Native Hawaiians and stated that “cultural historical trauma” is a significant concern in 1996. However, more determinants of health were revealed as culprits of causing health disparities, such as the economic hardships of living in Hawai‘i as well as lack of resources. In addition, E Ola Mau of 1985 was the original Native Hawaiian health needs assessment and served as a collective effort of many organizations and healthcare professionals lead by Alu Like, Inc. Though it raised awareness of the health disparities Native Hawaiians suffer from and created a change of catalyst setting the foundation of Native Hawaiian health, it did not solve the health disparities. Findings of the E Ola Mau a Mau were discovered through many interviews with healthcare professionals, organized meetings and events to collectively work on sections of the report, and significant efforts made by Papa Ola Lokahi, who lead the project. It was revealed that many of the health disparities Native Hawaiians suffer from that existed and were discovered from E Ola Mau over 30 years ago still remain and persist today. E Ola Mau a Mau aims to implement interventions and recommendations that can be realistically utilized by Native Hawaiians for the betterment of the lāhui.

“Bridging the Gap: Supporting Immersion Schools and Children Holistically”

Keano Davis, undergraduate student, ‘Ike Hawai‘i & Secondary Education

Students and teachers need accurate and consistent support in immersion schools in order for the child with learning differences to have a meaningful learning experience. At this conference, I would like to talk about the importance of supporting children with learning differences who attend immersion schools. I would like to share how the state, teachers, students and having family support is important in the growth of each child and how each topic area is not an entity in its own. How do we bridge the gap so that each child is supported wholistically and not labeled and stereotyped? How can we support our kumu and further their knowledge in aiding children with learning differences? Who is responsible in seeing to it that keiki, kumu, makua, and immersion schools are being supported in the right way and to what extent can the DOE provide accurate assistance? Students and teachers need accurate and consistent support in immersion schools in order for the child with learning differences to have a meaningful learning experience. If the education system falls short on providing means, then children fall short on having a successful future.

Panel #13: Broadcasting the Nation

KAMA 207

“I ka Wā Mamua, ka Wā Mahope: Indexing Birth, Marriage and Death Notices in Nūpepa Hawai‘i”

Kim-Hee Kanoe Wong, undergraduate student, Ethnic Studies

The ‘ōlelo no‘eau “I ka wā mamua, ka wā mahope” serves as a reminder that the path that lies ahead has been paved by those in the past. Starting with the first newspaper, Ka Lama Hawai‘i, printed in 1831 to the Star-Advertiser printed today, newspapers have served as a source of information and preservation throughout the islands. As an intern in UHM’s Hawaiian Collection my kuleana is to create an index comprised of birth, marriage and death notices listed in Hawaiian newspapers. Through my work I am able to support Hawaiian genealogy research efforts by providing better access to the names of kūpuna listed in the nūpepa. Along the way I have also researched my own mo‘okū‘auhau and the history of my ‘ohana. My work has reinforced my understanding of the important role of newspapers and the tremendous kuleana editors and reporters can have in influencing the views and opinions of a community.

“Ka‘apuni Honua: Kalākaua’s Example of Global Citizenship”

Saige Meleisea, undergraduate student, ‘Ike Hawai‘i

On January 23rd, 1881, Kalākaua set out for a global tour, becoming the first king to circle the globe. After departing from Hawai‘i, he visited the United States of America, Tokyo, China, Hong Kong, Siam, Signapore, Johore, India, Egypt, Italy, England, Belgium, Germany, Austria, France, Spain, Portugal, France, and Scotland. Our king made many ties and friendships with rulers of each country visited, and was often admired for his education, wit, literacy, and proficiency in both ‘Ōlelo Hawai‘i and English. After conducting my research through nūpepa Hawai‘i in the 1881 issues of the

two nūpepa Ko Hawaii Pae Aina and Ka Nupepa Kuokoa, I believe there is no better example than Kalākaua for this year's conference. I will be presenting my research on Kalākaua's global tour and explain how he constantly thought of and lived in the future. The innovations he brought back to Hawai'i and the networking done around the world shows us that even now, especially now, in the 21st century, we can be global citizens as our ali'i was to benefit and help our lāhui and our Hawai'i. Native Hawaiian Student Services graciously gave me the opportunity to be a part of the Kekaulike Internship, and has led me to this area of 'ike. The research I've done with the Curatorial Department of 'Iolani Palace will be used to create a temporary educational exhibit for children.

"KTUH: Over 20 Years of Hawaiian Language Programming"

Kanoena Sing, undergraduate student, Creative Media

Paige Okamura, graduate student, 'Ōlelo Hawai'i (KTUH former general manager)

KTUH is a student-run noncommercial radio station broadcasting from the University of Hawai'i at Mānoa. The station has been serving the community since 1969 with a variety of programs that include public announcements, equipment for community events, and a practical chance to learn about radio broadcasting. Over the last twenty years, KTUH has included Hawaiian language programming that supports the station's mission to perpetuate quality, culturally enriching programming. An overview of such work and the importance of 'ōlelo Hawai'i programming at UH Mānoa will be discussed.

Closing

3:45 PM - 4:00 PM

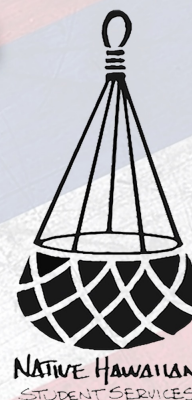
Hālau o Haumea

Kaleikoa Kazeo, Faculty, University of Hawai'i Maui College

NATIVE HAWAIIAN STUDENT SERVICES PRESENTS

Lāhui Hawai'i Research Center
Student Conference

April 6th & 7th, 2018 at UH Mānoa



Conference Program

Saturday, April 7, 2018

Kamakakūokalani Center for Hawaiian Studies
Hālau o Haumea

8:45 am - 9:15 am	Registration & Breakfast
9:15 am	Conference Opening by Dr. Willy Kauai
9:30 am	Opening Keynote by Dr. Punihei Lipe
10:00 am	Break
10:15 am - 11:15 am	Session #5
11:30 am - 12:30 pm	Poster Sessions
12:00 pm - 12:45 pm	Lunch & Poster Session Viewing
12:45 pm	Conference Closing by Kahele Dukelow & Willy Kauai

OPENING KEYNOTE

DR. PUNIHEI LIPE

Hālau o Haumea

Kaiwipunikauikawēkiu Lipe is a mother, wife, daughter, and 'ōlapa. She earned her BA in Hawaiian Studies, her MSCP in Counseling Psychology, and her PhD in Education Administration. She is currently the Native Hawaiian Affairs Program Officer in the Mānoa Chancellor's Office. She lives in Luamōo, Heʻeia, Koʻolaupoko, Oʻahu with her family.

Session #5

10:15 AM - 11:15 AM

PANEL NAME & LOCATION	PRESENTATIONS & PRESENTERS
Panel # 14: Exploring Facets of Kānaka ‘Ōiwi Decolonial Futures from the University to the Community (KAMA Kihī)	Chantrelle Waiālae Veerle van Wijk Alex Miller Tamara Swift
Panel # 15: (Un)Settling Menstruation, Marriage, & Maternity (KAMA 210)	Gregory Pōmaika‘i Gushiken. “What Marriage Equality Means to Kānaka: The Politics of Settler Homonationalism in Hawai‘i” Pua O Elēili Pinto. “History of Kapi‘olani Maternity Home” Makana Kane-Kuahiwinui. “Ka Waimaka Lehua: Menstruation Through a Hawaiian Epistemology”
Panel # 16: Home on the Future Range: Preservation With Purpose (KAMA 207)	Rick Keola Asuncion. “Kokololio” Kamalei Marrotte. “Preserving Cultural and Natural Resources” Tanya Harrison. “Grazing as a Tool to Reduce Wildfire Risk at Pu‘u Wa‘awa‘a Forest Reserve”
Panel # 17: Healthy Science Research Methodologies (KAMA Laka me Lono Resource Center)	Mei-Linn Park. “Exploring Communities’ Exposure, Acceptance, and Readiness to a Web-Based Intervention: Perceptions Among Native Hawaiian and Pacific Islanders on the Use of Internet for Healthy Lifestyle Information and Resources” Maya Heipo‘ala Tsark Uemoto. “Indigenous Knowledge Exchange: How Native Hawaiian Researchers Engage in Indigenous Community Partnerships”
Panel # 18: Kanaka in Engineering: It’s Not Rocket Science... Oh Wait, It Is! (KAMA 101)	Kaiaka Kepa Alama Byron Fonseca Tyler Akau Kaulike Sibayton Jonah Wengler

Panel #14: Exploring Facets of Kānaka ‘Ōiwi Decolonial Futures from the University to the Community

KAMA Kihī (1st floor near Hālau o Haumea)

Chantrelle Waialae, graduate student, Political Science

Veerle van Wijk, graduate student, Political Science

Alex Miller, graduate student, Dance

Tamara Swift, graduate student, Political Science

Informed by the theory and practice of envisioning what constitutes decolonial futures, this assemblage of academics and community advocates will respond to a central question: how can we come together from diverse backgrounds to imagine and enact decolonial futures in Hawai‘i? Grounded in our location on O‘ahu, we will reflect on our experiences as Kānaka ‘Ōiwi and non-Kānaka settlers in collaborating with each other during our Decolonial Futures class where we engaged in experiential place-/‘āina-based learning to explore contributions towards sustainable self-determination across O‘ahu. We will reflect upon community engagement with practices of cultural resurgence such mahi‘ai kalo at Ulupō, mālama loko i‘a at He‘eia, community building at Pu‘uhonua o Wai‘anae, and hula practice across O‘ahu. In this panel, participants will discuss concepts of aloha ‘āina in working towards a decolonial future in Hawai‘i. In short, aloha ‘āina can be translated as “love for the land,” but it expands from a deep spiritual and reciprocal familial relationship with the land and the people of the land, Kānaka ‘Ōiwi. Participants will highlight theory and practices in the community that strengthen Kānaka ‘Ōiwi community and cultural resurgence. This discussion will include Kānaka ‘Ōiwi resistance to settler conceptualizations and examples of resurgence, such as the restoration of cultural practices or reshaping community to address Hawai‘i’s houseless, to envision Kānaka ‘Ōiwi Decolonial Futures beyond the university.

Panel #15: (Un)Settling Menstruation, Marriage, & Maternity

KAMA 210

“What Marriage Equality Means to Kānaka: The Politics of Settler Homonationalism in Hawai‘i”

Gregory Pōmaika‘i Gushiken, undergraduate student, English & Political Science

Morgensen (2011) postulates that LGBT settler projects employ “the apparent existence and acceptance of marginal sexual subjects in “primitive” societies” as justification for their own claims to rights; however, by exploiting Indigenous histories in their activism, these settler projects generate “implications for nonnative political attachment” to Native conceptualizations of desire (Rifkin, 2014). In summation, the propagation of settler LGBT rights is often predicated upon the suppression of Indigenous voices and the progression of an LGBT nationalist empire. In this analysis, I utilize what Puar (2008) calls homonationalism, the making of the gay subject as a marker of national superiority, in addition to what Morgensen (2011) terms settler homonationalism, the assertion of settler queer projects as superior to that of Indigenous peoples. Analyzing the implications of settler colonialism and homonationalist discourses after the 2013

Hawai'i Marriage Equality Act, this paper argues that, as a manifestation of settler homonationalism, "The Legacy Of Aloha: What Marriage Equality Means To Hawaii," an article from the Huffington Post's Queer Voices column, erases Kānaka resistance and replaces it with a new imperial projects in an "inclusive" Hawai'i. Through this analysis, I call upon queer settlers to acknowledge their complicity in crafting and reproducing settler binaries and urge Kānaka to challenge the captivity of our desires.

"History of Kapi'olani Maternity Home"

Pua O Eleili Pinto, graduate student, 'Ike Hawai'i

This research focuses on the erection of a maternity home in Hawai'i by ali'i (monarch) 'ōiwi (Native Hawaiian) in 1890. Kapi'olani Maternity Home was built with 'ōiwi culture as its foundation. In the early years of its existence, all the board meetings and affairs were done in the native tongue, as well. One significant element of the home was that traditional food bought from local farmers and fed to the birthing mothers. This crucial relationship between 'ōiwi, land, and birthing practices were foundational to perpetuate holistic health. When Hawai'i was illegally occupied and later turned to a territory (now a State) of America we see that the farm lands in Mānoa valley are condemned and by 1920, closed completely. Without a food source the maternity home could no longer feed their birthing mothers cultural foods. 'Ōiwi food is both nutritionally dense and medicinal, in reclaiming birthing practices we also need to reclaim our connection to land as a source of our food and medicine. Over time Kapi'olani Maternity Home expanded into a hospital and the leadership shifted from 'ōiwi to a more diversified demographic. While the hospital is essential to emergency procedures, there also needs to be another alternative for birthing families. Utilizing 'Ōlelo Hawai'i (Hawaiian language) resources and English ethno-historical and archival sources, this research presents the hybridization of 'ōiwi birth practices by ali'i to build a maternity home in 1890 and how 'ōiwi birthing practices can be reintroduced in the 21st Century in Hawai'i.

"Ka Waimaka Lehua: Menstruation Through a Hawaiian Epistemology"

Makana Kane-Kuahiwinui, graduate student, 'Ike Hawai'i

Within Western patriarchal discourse menstruation has been stigmatized to be defiled, gross and lewd. However, menstruation in a Hawaiian epistemology is sacred and should be fostered within the modern 'ohana Hawai'i. To promote Hawaiian well-being, I discuss the Hawaiian worldview of menstruation, blood, and the purpose, function, and meaning of the hale pe'a, menstrual house. This discussion contextualizes menstruation through a Hawaiian epistemology and outlines the importance and/or difference of said epistemology to dominant Western patriarchal discourse on this subject. This discussion analyzes the literature and discourse of both Hawaiian language and English language primary and secondary resources. The research for this discussion also includes a focus group with a 'ohana Hawai'i who conduct their own menarche ceremony.

Panel #16: Home on the Future Range: Preservation With Purpose

KAMA 207

“Kokololio”

Rick Keola Asuncion, undergraduate student, UH Maui College

Mo'olelo is a tradition that our kupuna used to perpetuate our culture. It was an oral practice used to remember our histories, mo'okū'auhau, and practices before they were recorded on paper. Inspired by my internship with Hoaloha Farms on Maui, I will be researching the traditions, growing methods, and history of growing food for the lāhui through mo'olelo. With the knowledge our kupuna left for us in mo'olelo, we can apply that mana'o to our work ethic today. Not only would it help provide food for the community, but it would teach kanaka to grow and be self sustaining. If we have more kanaka 'ōiwi leading our future generations, not only can we educate but educate through a Hawaiian perspective.

“Preserving Cultural and Natural Resources”

Kamalei Marrotte, undergraduate student, 'Ike Hawai'i

The cultural significance of sacred sites should be recognized by Western law as a legitimate argument against threats of development that might place at risk not only cultural resources, but environmental ones as well. This can be achieved by requiring more indigenous people to be appointed to positions of power to ensure accurate representation of the native population, acknowledging cultural mo'olelo of sacred sites as historical record, and establishing cultural environmental monuments as living cultural entities.

“Grazing as a Tool to Reduce Wildfire Risk at Pu'u Wa'awa'a Forest Reserve”

Tanya Harrison, graduate student, Natural Resource & Environmental Management

Global fire regimes are changing due to altered vegetation, drying/warming climate, and human activities. Flammable invasive grass establishment can change the normal fire regime and create a grass-fire cycle that promotes fire and eventually replaces native forest. Targeted grazing by livestock provides a potential tool to reduce grassy fuels and fire risk at large spatial scales. In Hawaii, grazing can reduce invasive grass biomass and cover, although little work has been done on the implementation of grazing to reduce fire risk and meet conservation objectives. Pu'u Wa'awa'a Forest Reserve on Hawai'i Island contains one of the largest remnants of tropical dry forests in Hawaii and is threatened by fire promoting invasive grasses. This study 1) investigated the current grazing and forest management practices at Pu'u Wa'awa'a ; 2) developed alternative grazing scenarios that maintain the conservation focus; and 3) estimated the effect of grazing on wildfire risk; and 4) assembled economic inputs and outputs associated with proposed grazing scenarios. Results could aid land managers and policy makers in making better informed decisions and provide a model for other fire prone areas in Hawai'i to utilize.

Panel #17: Healthy Science Research Methodologies

KAMA Laka me Lono Resource Center

“Exploring Communities’ Exposure, Acceptance, and Readiness to a Web-Based Intervention: Perceptions Among Native Hawaiian and Pacific Islanders on the Use of Internet for Healthy Lifestyle Information and Resources”

Mei-Linn Park, graduate student, Social Work

Native Hawaiian and other Pacific Islanders (NHPI) bear a disproportionate burden of overweight/obesity and related comorbidities (e.g., cancer, diabetes). Effective weight loss interventions have limited reach due to access barriers posed by face-to-face interventions. Internet-based weight loss programs have resulted in significant weight loss among various ethnic groups, but none have been culturally adapted for NHPI. Culturally relevant, internet-based healthy lifestyle interventions could significantly benefit NHPI. Toward this end, this research explores the attitudes and preferences for an internet-based, healthy lifestyle intervention for NHPI communities.

“Indigenous Knowledge Exchange: How Native Hawaiian Researchers Engage in Indigenous Community Partnerships”

Maya Heipo’ala Tsark Uemoto, graduate student, Public Health

There has been extensive research quantifying the high prevalence of health problems among Native Hawaiians. Despite this large amount of data on health disparities, there is little research on how Native Hawaiian communities view these issues. When asked about past research, communities reported feeling that they were “good enough to study but not good enough to cure,” and that there was a lack of researcher accountability and community benefit. This negative history of research in the Native Hawaiian community emphasizes the importance of culturally appropriate methods and community relationships. The purpose of this paper is to showcase the process by which Native Hawaiian researchers, Soon and Elia, engaged their own (Native Hawaiian) community to collect qualitative data and facilitate indigenous knowledge exchange. They utilized a community-engaged research process, which was a culturally appropriate way to foster community partnerships and collect data on community perspectives. On a metaphysical level, this process facilitated indigenous knowledge exchange by bridging the epistemologies of the academic community and the Native Hawaiian community. Hawaiian epistemology/culture impacted and enriched their process and helped researchers navigate cultural dynamics. These Native Hawaiian researchers brought a high level of cultural sensitivity that organically aligned their research theories with Native Hawaiian epistemology. As a result, researchers were able to successfully partner with the Native Hawaiian community in Wai‘anae to gather qualitative data and exchange indigenous knowledge. Therefore, differences in epistemologies need to be examined to build a culturally appropriate framework for researchers to partner with communities and perpetuate their knowledge.

Panel #18: Kanaka in Engineering: It's Not Rocket Science... Oh Wait, It Is!

KAMA 101

Kaiaka Kepa Alama, undergraduate student, Mechanical Engineering
Byron Fonseca, undergraduate student, Mechanical Engineering
Tyler Akau, undergraduate student, Engineering
Kaulike Sibayton, undergraduate student, Mechanical Engineering
Jonah Wengler, undergraduate student, Mechanical Engineering

Ka Hui O Kaulele is a team comprised of six Native Hawaiian Engineering students whose goal is to construct an unmanned rocket to be launched in Kansasville, Wisconsin. We will be competing in the First Nations Launch which is an annual High-Powered Rocket (HPR) competition hosted by the Wisconsin Space Grant Consortium (WSGC) that promotes the advancement of indigenous/native students from various colleges and universities in Aerospace Engineering and design. We will be competing against 15 teams including schools such as the University of California Los Angeles and Pennsylvania State University. Our team plans to discuss our findings, experience, and knowledge gained from this project and how we could use it as a tool to further the advancement of the Lāhui. We will show how we as kānaka incorporate culture into our work and approach/solve problems from a Native Hawaiian perspective. We plan to present the knowledge passed down to us by our kūpuna and how we could modify their teachings to help benefit the people of Hawaii today without losing the cultural connection. Although there is low representation of Native Hawaiians entering higher education, enrolling in STEM courses, and going into STEM careers, Ka Hui O Kaulele strives be an inspiration to young keiki of Hawaii as an example of motivated, young Hawaiians transcending the numerous barriers Kānaka face in pursuing higher education and entering into STEM fields.

Poster Sessions

11:30 PM - 12:30 PM

Hālau o Haumea

"Perpetuating Traditional Hawaiian Limu Practices"

Tanielle Tokoro, undergraduate student, Ethnic Studies

"Changes in Beach Visitation Numbers in Response to Environmental and Social Factors"

Kelsey Nichols, undergraduate student, Global Environmental Science

"Contemporary First Food Feeding Practices for Native Hawaiian Infants"

Keala Swafford, undergraduate student, Dietetics

"Diagnosing Nutrient Deficiencies in Hawaiian Breadfruit (*Artocarpus altilis*)"

Kahealani Acosta, undergraduate student, Tropical Plant & Soil Science

"The Relationship Between Quality of Life and Religion in People with Schizophrenia in Hawai'i"

Shelby Dolim, undergraduate student, Psychology

"Monitoring Rapid 'Ōhi'a Death using small Unmanned Aerial Systems"

David Russell, undergraduate student, Geography

"The Lahui Strikes Back: The Illegal Overthrow of the Hawaiian Kingdom and the Struggle for Hawai'i's Water Resources"

Shaun Ikaika Lowe, undergraduate student, 'Ike Hawai'i

"Nutritional analysis of *Artocarpus Altilis* (Breadfruit) Grown in Hawaiian Environments"

Amber Au, graduate student, Tropical Plant & Soil Science

"Developing a Protocol for Native Plants Along Lower Stream Nānākuli, O'ahu"

Flame Porter, undergraduate student, UH West O'ahu

"Ka Waiwai Collective"

Ciera Ihilani Lasconia, undergraduate student, Ethnic Studies

Closing

12:45 PM

Hālau o Haumea

Kahele Dukelow, Faculty, University of Hawai'i Maui College
Willy Kauai, Director, Native Hawaiian Student Services

Upcoming programs offered through Native Hawaiian Student Services

Summer Institutes

Interested in *almost* FREE SUMMER SCHOOL with NHSS in Summer 2018?
Our Summer Institutes are available for new, transfer & continuing Hawaiian students at UH Mānoa to take a class with a cohort of other Hawaiian students & taught by Hawaiian instructors!

The Eia Mānoa & Kekaulike Summer Institutes provide for-credit sheltered classes for incoming, transfer and continuing Hawaiian students to take courses as a cohort over the summer taught by Hawaiian instructors and with co-curricular support imbedded into the program itself. Earn credits toward your college track, and as a supplement, participate in co-curricular activities that will introduce you to student resources, prepare you with the necessary skills and tools for your first year in college, and build Hawaiian identity at UH Mānoa! Summer institute classes are offered at a discount rate of approximately \$225 (the cost of books are not covered).

We will be sheltering the following courses this summer for both continuing, incoming and transfer students to UH Mānoa:

MATH 241 with Dr. Wela Yong from May 21 – June 29
CHEM 161 + Lab with Dr. Kayla Gary from May 21 – June 29
HWST 307 with Dr. Kamana Beamer from June 11 – June 29
HAW 201 with Kawehi Lucas from July 2 – August 10
ENG 100 with Scott Ka‘alele from July 2 – August 10
PACE 485 with Dr. ‘Umi Perkins from July 2 – July 20

Contact Kyle Help or ‘Ilima Long for more information.

Apply by April 15, 2018 at: go.hawaii.edu/ZVf

HAWAIIAN YOUTHS ABROAD

"But just as I have said, there is but one alternative left us for saving our country, and that to have Hawaiian youths educated abroad."

- Joseph Nawahi, April 1891

Between 1880 and 1892, during King David Kalākaua's reign, 18 Hawaiians participated in the "Hawaiian Youth Abroad" program in six different countries around the world: Italy, Scotland, England, China, Japan, and the United States. The 17 men and 1 woman were personally selected by King Kalākaua himself "to become future leaders" of the Hawaiian Kingdom. The Hawaiian youth studied engineering, medicine, art, music, military science and foreign languages for the purpose of bringing skills back to the service of their country.

After a 126 year hiatus, Native Hawaiian Student Services (NHSS) will attempt to restart a version of the "Hawaiian Youths Abroad" program this Summer 2018. With plans for study tours in future years, the program retraces the path of our ancestors abroad to engage students in international educational experiences and training around the world in service to our lāhui and ea. This year, Summer 2018, we will be partnering with a faculty member from the College of Education, Dr. Eōmailani Kukahiko (Curriculum Studies) to offer a 9-credit summer institute focused on Hawaiian Kingdom ali'i huaka'i and diplomatic relationships in Europe. The institute also includes a separate Faculty Sponsored Study Tour with separate fees and costs that are listed below.

ITE 403B Seminar in Educational Inquiry: Service Learning (3 credits)
WI (Writing Intensive) Designation
Instructor: Dr. Eōmailani Kukahiko

EDEA 460E Topics in Emergent Paradigms of Leadership (3 credits)
E (Ethics) Designation
Instructor: Nalani Balutski

ES 410 Race, Class & the Law (3 credits)
H (Hawaiian, Asian & Pacific Issues) Designation
Instructor: Dr. Willy Kauai

The program will run from June 25 - August 3, 2018 with estimated Faculty Sponsored Study Tour to London and Paris from July 11 - July 24, 2018. For more information about the program, view the program page on the NHSS website. Apply on the NHSS website by April 15, 2018. For more information, contact Nalani Balutski at balutski@hawaii.edu.

‘Ōiwi Undergraduate Research Fellowship

For UH Mānoa Undergraduate Students

The NHSS ‘Ōiwi 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.

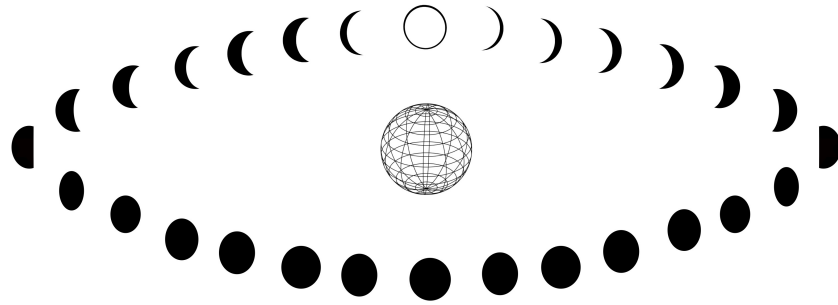
More information to be emailed out by program lead, ‘Ilima Long, in early Summer 2018.

KEKAULIKE INTERNSHIP PROGRAM

For UH Mānoa Undergraduate Students

NHSS is offering internship opportunities for 10 Kānaka ‘Ōiwi 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.

More information to be emailed out by program lead, Nalani Balutski, in late Spring 2018.



e kupu ka ‘ike i ke kōnane a ka mahina,
e kūlia i ka mālamalama a Kāne

Conference Design: Members of the student assistant team at Native Hawaiian Student Services (Kaipu Baker, Kamali‘i McShane-Padilla, Kuaiwi Makua, and Tate Keli‘iho‘omalū) designed the graphic image for this year’s conference. The design and reflective ‘ōlelo no‘eau articulate the balance of the solar and lunar energies in Kanaka Maoli initiatives. The mana‘o presented is intended to serve as a leo kāko‘o to all kanaka as we kupu, sprout, ulu, grow, and kūlia, strive, for the peaks of Kānehoalani in the day and remain nurturing in the resonating spirit of Hinaikamālama in the night. To find appropriate balance in our endeavors, to feel the transcendence of our dyads, to reflect upon the trails from which we came, and to plan the path we plan to forge on ahead. Let us be cognizant of our mo‘olelo, mo‘okū‘auhau, and lāhui. Let us be Kanaka Maoli.

Mahalo for joining us!

Kekaulike is a project funded by the U.S. Department of Education,
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