

NATIVE HAWAIIAN STUDENT SERVICES

LĀHUI HAWAI'I RESEARCH CENTER STUDENT CONFERENCE

KO HAWAI'I PAE 'ĀINA: MAI KA
LĀ HIKI A KA LĀ KAU

FRIDAY, MARCH 29TH & SATURDAY,
MARCH 30TH, 2019 AT THE IMIN
CONFERENCE CENTER, UNIVERSITY
OF HAWAI'I AT MĀNOA

Conference Program
MANOA.HAWAII.EDU/NHSS/LHRC

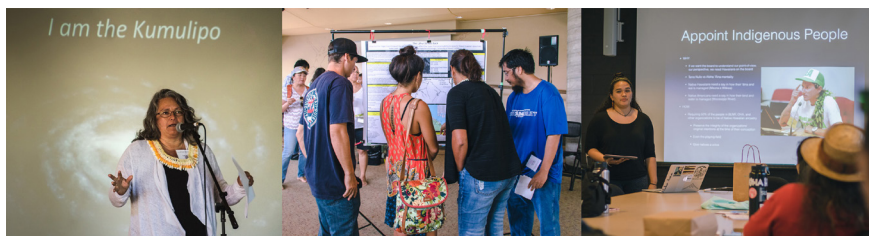


LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

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 Hawaiʻi 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 HAWAIʻI 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 Hawaiʻi Research Center:

1. What is Lāhui Hawaiʻi research?
2. What are the functions and purposes of Lāhui Hawaiʻi research?
3. What kinds of Lāhui Hawaiʻi research already exist at the University of Hawaiʻi?
4. What should a Lāhui Hawaiʻi Research Center agenda look like?
5. How can we better support & enhance existing & future Lāhui Hawaiʻi research?
6. How does our collective research enhance our concepts of ea in service to our lāhui?

KO HAWAII PAE AINA.

ʻĀhukuluia no ka Pomaikai a me ka Holomua o ka Lāhui Hawaiʻi.

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Conference Theme: “Ko Hawaii Pae Aina & Mai Ka La Hiki A Ka La Kau”
by ʻIlima Long & Cameron Grimm

Ko Hawaii Pae Aina

Ko Hawaii Pae Aina is the legal name of the independent state known in English as the Hawaiian Kingdom. Ko Hawaiʻi Pae ʻĀina refers to the island chain claimed by Kamehameha I, the ruling chief of Hawaii island who brought the independently governed islands under a centralized government and our ancestors living within under a unified nation. Ko Hawaii Pae Aina was established and developed through the reformation of complex traditional systems of knowledge and governance and through the intense study of the world and selective appropriation of other nations' technologies and governance models.

Mai Ka Lā Hiki A Ka Lā Kau

When Kamehameha I, the son of Kamehameha I and Keopuolani, was born, a koʻihonua was composed for him that put forward his moʻokūʻauhau (genealogy) which bound him to the heavens, earth, sea, mauna and sun and that legitimized his right to become the future ruling chief that he would become, as Kamehameha III. This koʻihonua and many others signify the kinship relationship that those who govern Ko Hawaiʻi Pae ʻĀina are responsible to observe, understand, and mālama. The birth of Hāloa and by extension all kōkāka is also emphasized in this koʻihonua. All Hawaiians, in other words, have a kinship relationship to the realms of space within Ko Hawaiʻi Pae ʻĀina.

As this year's theme, Ko Hawaiʻi Pae ʻĀina: Mai Ka Lā Hiki A Ka Lā Kau, is a call for presentations on scholarship that addresses issues, problems, inquiries and potentials relevant to Ko Hawaiʻi Pae ʻĀina; a call for presentations on scholarship done by undergraduate and graduate students who share this kinship relationship to Ko Hawaiʻi Pae ʻĀina - kōkāka maoli. In short, this is a conference for all scholarship, research and projects done by Hawaiian students that is relevant to Hawaiʻi—Ko Hawaiʻi Pae ʻĀina.

Second, is this theme calls us to re-think the Universities designation as a Land, Sea, Space and Sun grant college. University of Hawaii Manoa is one of the few public RI (research one) institutions that is recognized as a Land-Grant, Sea-Grant, Space-Grant, and Sun-Grant university. UH Manoa as a RI institution holds the designation of having “high research activity” and produces scholarship from a diverse and multicultural body of students and faculty. What makes UHM a unique institution is it houses the largest Hawaiian population in higher education in the world. These designations express a structured relationship between camps of research at the University of Hawaiʻi and US federal institutions and their interests. How is kōkāka ʻōiwi scholarship both shaping and being shaped by these structured relationships. Further, how can we use our own conception of both the boundaries and expanses of space and place as embedded in mele such as koʻihonua, to build out ʻōiwi research in service to Hawaiian national interest?

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

ʻŌiwi Distinguished Scholars Award

The ʻŌiwi Distinguished Scholars award is an initiative of the Native Hawaiian Student Services (NHSS) Lāhui Hawaiʻi Research Center (LHRC) Student Conference and recognizes students from across disciplines who have demonstrated a strong commitment to learning through research, study, campus involvement, or project and program support. NHSS reached out to their programs and partners from across our campus to nominate an undergraduate student in recognition of the ways that a student and their engagement represents the values and mission of the program or unit with strength.

The student award comes with a \$500 scholarship, with their name and conference presentation highlighted in the LHRC conference program as a "Distinguished Scholar". We are very happy to celebrate the inaugural cohort of ʻŌiwi Distinguished Scholars and their work, which exemplifies how students in higher education are continuing the legacy of excellence laid out by our kūpuna in order to fulfill the kuleana of their time. Congratulations to our inaugural cohort!

Name	Major	Nominated By
Kuʻi Keliʻipuleole	Global Environmental Science	ʻIke Wai
Kahealani Acosta	Tropical Plant & Soil Science	ʻŌiwi Undergraduate Research Fellowship
Makoa Freitas	Hawaiian Studies/Ethnic Studies	Hawaiian Studies
ʻThilani Lasconia	Ethnic Studies	Nā Koʻokoʻo
Kalehiwahiwaokalani Kaʻapuni	Hawaiian Studies/Political Science	Hawaiian Studies
Kaimana Keawe Kawaha	Hawaiian Language	Hawaiian Language
Molly Miyamoto	Hawaiian Language & Business Management	Hawaiian Language
Christina Kaleiwahea	Finance & Women's Studies	Kekaulike Internship
Kaipulaumakaniolono Baker	Hawaiian Language & English	Hawaiian Youths Abroad
Kaluhikāua Kaʻapana	Elementary Education	ʻĀina Hou
Anianikū Chong	Hawaiian Studies & Art	Hawaiian Youths Abroad
Noʻeau Machado	Global Environmental Science	Maile Mentors

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

FRIDAY, MARCH 29TH, 2019

- 8:30am Registration & Continental Breakfast
- 9:00am Conference Opening with Dr. Willy Kauai
- 9:15am Keynote "Ko Hawaiʻi Pae ʻĀina: Voyaging Seas of Knowledge, Approaching Kanaka Historical Geographies" with Dr. Kamana Beamer & Dr. David Chang (Discussant: Dr. Kealani Cook)
- 10:15-11:15am Session #1
- 11:30am-12:30pm Session #2
- 12:45-1:45pm Lunch & Hana Keaka Performance with Dr. Hailiopua Baker
- 1:45-2:45pm Session #3
- 3:00-4:00pm Session #4
- 4-6:30pm Conference Reception honoring Dr. Isabella Aiona Abbott

Keynote Presentation:

Ko Hawaiʻi Pae ʻĀina: Voyaging Seas of Knowledge, Approaching Kanaka Historical Geographies

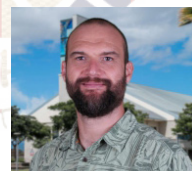
Dr. Kamana Beamer. University of Hawaiʻi at Mānoa, Author of Na Mākou Ka Mana: Liberating the Nation



Dr. David Chang. University of Minnesota
Author of The World and All the Things Upon It: Native Hawaiian Geographies of Exploration



Dr. Kealani Cook - discussant. University of Hawaiʻi West Oʻahu
Author of Return to Kahiki: Native Hawaiians in Oceania



LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #1 (10:15-11:15AM)

Panel Name & Location	Presentation & Presenters
Panel #1: Hawaiian Educational Foundations (Mandarin Room)	Bruce Watson, The Safety Zone Doesn't Happen by Accident: Protecting Teachers from Indigenous Independence and Dangerous Holidays Kaleialoha Lum-Ho, How Missionary-controlled Newspapers Shaped Education In Hawai'i
Panel #2: Hawaiian Geographies and Kanaka Maoli Futures (Asia Room)	Tanielle Tokoro, The Ala Wai and the Impact on Waikiki Cameron Grimm, Waiwai: Inheriting a Deoccupied Ala Wai Kawēlau Wright, The Māhele of 1848 as a Tool against Erasure
Panel #3: Undergraduate Internship Experiences (Kamehameha Room)	Elizabeth Mahi, Ke Kula Kaiapuni Internship Krystal-Andre Kalima, Celebrating 'Ōlelo Hawai'i Through Education Kawenaonalani Correa, Kekaulike Internship: 'Iolani Hale
Panel #4: Panel Discussion: Makalapua Na'auao Educational Outreach (Pagopago Room)	Kaiaka Kepa-Alama, Kaluhi Ka'apana, Apache Kanikapila Chong, Danielle Brown, Brett D'Amato, Alexis Kinimoto & Makoa Freitas, Makalapua Na'auao Educational Outreach
Panel #5: Panel Discussion: No Wai Ke Kānāwai? (Pacific Room)	Kaulu Lu'uwai, Li'i Nahiwa, Keali'i Segum & Hoku McKeague, No Wai Ke Kānāwai?
Panel #6: History of Education in Hawai'i (Tagore Room)	Allyson Nuesca Franco, Nā Kānaka I Kū Mau no Ka Lāhui: The Role of Fred Beckley and John Wise at the University of Hawai'i at Mānoa 'Thilani Lasconia, Eugenics in Education: A Look at Stanley Porteus through a History of Resistance to Colonialism
Panel 7: Advocacy for Native Hawaiians in Education (Washington Room)	Kaluhi Ka'apana, Advocacy for Native Hawaiians in Education
Panel #8: Panel Discussion: Kū Kia'i Ke Kahaukani (Sharimanok Room)	Kaipulaumakaniolono Baker, Hinaikawaihi'i'ilei Keala, Kano'e Pacheco, Kalehiwahiwaokalani Ka'apuni & Kamali'i McShane Padilla, Panel Discussion: Kū Kia'i Ke Kahaukani

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #1: Hawaiian Educational Foundations

(Mandarin Room)

Bruce Watson, The Safety Zone Doesn't Happen by Accident: Protecting Teachers from Indigenous Independance and Dangerous Holidays

Just a few years prior to Queen Lili'uokalani being forced under the threat of violence to yield her authority to the United States, her sister Princess Bernice Pauahi Bishop established the Kamehameha Schools, a school for Kanaka 'Ōiwi (Indigenous people of Hawai'i) children. Upon opening in 1887, haole (foreign) businessmen gained control of the school and immediately enacted educational policies which resulted in Kanaka 'Ōiwi language loss and devaluation of Kanaka 'Ōiwi epistemologies in a purposeful attempt to erode Hawaiian nationalism. This study utilizes Lomawaima and McCarty's Safety Zone Theory (SZT) to look at the attitudes and policies regarding Hawaiian patriotism through the experiences of the first Kanaka 'Ōiwi teacher at the school, the celebration of Lā Kū'oko'a (Hawaiian Independence Day) following the illegal overthrow of the government of the Hawaiian Kingdom, and the events surrounding the 1895 Kaua Kūloko as recorded in teacher meeting minutes, the school's correspondence, and nūpepa (Hawaiian language newspapers). This work proposes that only by recognizing the borders of the Safety Zone can we successfully tear down the walls.

Kaleialoha Lum-Ho, How Missionary-controlled Newspapers Shaped Education In Hawai'i

This paper argues that missionary controlled newspapers were used as a tool to influence the populace toward the foreign goal of creating an American school system in the Hawaiian Kingdom in the early to mid-nineteenth century. Missionaries capitalized on Native Hawaiian's growing literacy and used newspapers as a method to distribute propaganda to control how education and educational policy evolved in the Hawaiian Kingdom. An analysis of select articles from four missionary-controlled papers provides a new lens from which to view educational policies of the time. The analysis demonstrates that such newspapers played a significant role in swaying the public, manipulating the government, and were especially influential in the establishment and transformation of education towards the missionary agenda to maintain control over schools.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #2: Hawaiian Geographies and Futures

(Asia Room)

Tanielle Tokoro, The Ala Wai and the Impact on Waikiki

My research is about the abundant marine life in Waikīkī and its dramatic decline after the Ala Wai was built in 1928. Waikīkī had many streams, ponds and underground fresh water sources that connected to the ocean. These were drained by the Ala Wai canal for the development of hotels. The nearshore marine life such as shrimp, crabs, clams, limu etc. depended upon fresh water infusion into the ocean. With the completion of the Ala Wai, most of these resources in Waikīkī are no longer available because the fresh waters are being diverted into the Ala Wai. The subsequent development of hotels and intensified use of the ocean by tourists also impact the marine resources. Can we hope to restore the abundance of marine life in Waikīkī?

The research methods utilized for this project included (1) research of existing oral histories of Waikīkī in the Center for Oral History archive, (2) helping develop a pod cast, and (3) panel discussions.

This research is important because the health of the marine life can tell us what's going on in the ahupua'a. My research is vital because not having that abundance of marine life in Waikīkī indicates that something is wrong with-in the Waikīkī-Mānoa ahupua'a - our landscape, our waters, and our whole ecosystem. Knowledge about the past richness of ocean life in Waikīkī can help us be critically aware of what is going on around us today and inspire us about what could happen in the future. Having access to our kupuna knowledge helps us understand the places we live in and what resources could be available if we restore our 'āina. It teaches us how to appreciate and value our resources so we as humans can learn how to survive."

Cameron Grimm, Waiwai: Inheriting a Deoccupied Ala Wai

The development of the Ala Wai canal in the 1920s was central to the creation of a tourist enclave in Waikīkī, promising a new ideal of prosperity and protection from O'ahu's "unsanitary swamps." Today, Waikīkī is the epicenter of tourism in Hawaii, managed through exploitative labor practices, and 'peace' through the Army Corps of Engineers' constant maintenance of the Ala Wai. Using the language and events surrounding the completion of the Waikīkī reclamation project in 1928 as a starting point, I aim to illuminate the continuation of these violent universal narratives of prosperity and peace that persist today. These narratives assume a highly visible position while waiwai, a Kanaka Maoli concept that marks an ongoing series of historical tensions in articulating the meaning of value and wealth gains momentum. Through

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #2: Hawaiian Geographies and Futures (Continued)

(Asia Room)

an analysis of both Hawaiian kingdom law and contemporary political articulations of waiwai provides a new vantage point while considering the potentials and limitations of engagement when imagining de-occupied futures for Hawaiʻi. Being that Hawaiʻi is illegally occupied by the US, this paper aims to start conversations questioning the future management of de-occupied infrastructures such as the Ala Wai. Furthermore, how will the interactions with these inheritances embody Kanaka Maoli epistemologies? The second part of the paper attempts to envision what de-occupied futures for the Ala Wai could look like, and how to sustain those futures.

Kawēlau Wright, The Māhele of 1848 as a Tool against Erasure

"Building upon the scholarship of Dr. Kamana Beamer and Donovan Preza, this project examines how the Māhele of 1848 can be considered a mechanism of agency that prevented particular types of erasure in Hawaiʻi.

This presentation will use a Geographic lens to think about land tenure history in the Pacific and will consider the tools that were utilized all over Oceania to claim land and dispossess native peoples. Contrasts and comparisons to Hawaiʻi's land history will then be conducted in order to better understand how these histories are similar and/or different.

This project will help to contextualize and further refine the Hawaiian Kingdom's unique efforts to protect their subjects and help scholars to think of the Māhele of 1848 in a different way."

Panel #3: Undergraduate Internship Experiences

(Kamehameha Room)

Elizabeth Mahi, Ke Kula Kaiapuni Internship

This presentation offers research based on my experience working with Ke Kula Kaiapuni Hawaiian Immersion. Preserving Hawaiʻi's culture means instilling within our keiki the knowledge and history of our people. Ke Kula Kaiapuni offers hands on experience and a Hawaiian teaching environment throughout the education, cultivating a philosophy and perspective that carries its way through our keiki into our society. This presentation discusses the differences between Hawaiian and English Immersion as well as their pros and cons to our keiki's education and development as citizens of Hawaiʻi.

NAIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #3: Undergraduate Internship Experiences (Continued) (Kamehameha Room)

Krystal-Andre Kalima, Celebrating ʻŌlelo Hawaiʻi Through Education

During my time as an intern at the UH Maui College library I had the opportunity to learn about a different aspect of my Hawaiian culture, specifically, language as it is today. As a Native Hawaiian student, I was unaware of the many events that have contributed to the history as well as the programs and opportunities that are currently building my ʻōlelo Hawaiʻi and kuanaʻike Hawaiʻi and I felt many of my peers were unaware as well. In light of Mahina ʻŌlelo Hawaiʻi, I along with my Kekaulike Internship supervisor coordinated a series of ʻōlelo Hawaiʻi events and opportunities for faculty/staff, students and community members to learn ʻōlelo Hawaiʻi, its history, and to simply enjoy being surrounded by it. Talking with our kumu and reading the nūpepa was incredible, but watching videos of kūpuna talking about how they weren't allowed to speak their language gave my information an emotional sense that I could connect with. Once I grasped the knowledge, it became my kuleana to share all that ʻike with my community. ʻŌlelo Hawaiʻi is a path, of the many paths, that can connect a person to the ʻike of our kūpuna. This presentation will share the inspirations that created these events and how students and faculty/staff have grown in their knowledge and respect for the Hawaiian language.

Kawenaonalani Correa, Kekaulike Internship: ʻIolani Hale

Iolani Palace has been a cultural hub for the kanaka since 1882 serving as a home for our moʻi. Not only place, but every artifact inside tells so many stories of our island's history; both positive and negative. I will be presenting on how this internship has affected me personally as well as the positive attributes of participating in the Kekaulike Internship Program from my perspective. It will also go over everything I have learned and the projects I have been blessed enough to be apart of while interning at this historic place.

Panel #4: Panel Discussion: Makalapua Naʻauao Educational Outreach (Pagopago Room)

Kaika Kepa-Alama, Apache Kanikapila Chong, Danielle Brown, Brett D'Amato, Alexis Kinimoto & Makoa Freitas, Advocacy for Native Hawaiians in education

"The Makalapua Naʻauao Educational Outreach team has developed a plan to increase the enrollment of Native Hawaiians attending the University of Hawaii, Manoa by creating a mentorship program in collaboration with various Oahu high schools. This program primarily targets high school juniors and

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #4: Panel Discussion: Makalapua Naʻauao Educational Outreach (Continued) - Pagopago Room

seniors who are interested in attending college. Structured similarly to a “big brother, big sister” program, team members plan to assist their high school mentee in all aspects related to college admissions including but not limited to; choosing classes, financial aid, picking a major, housing, college life, and etc.

This project builds upon the community outreach and recruitment of Native Hawaiian Student Services that seeks to increase the representation of Native Hawaiians entering and persisting at UH Manoa. Through this initiative the team aims to provide opportunities for our kamaliʻi to pursue post-secondary education, to make clear the benefits of such but more importantly to provide the support to navigate the foreign admissions process of higher education. “

Panel #5: Panel Discussion: No Wai Ke Kānāwai? (Pacific Room)

Kaulu Luʻuwai, Liʻi Nahiwa, Kealiʻi Segum & Hoku McKeague, No Wai Ke Kānāwai?

No Wai Ke Kānāwai? Na Wai Ke Kānāwai? Who is the law meant to serve? Who writes the law? At one time in our history, the two were indivisible: the law was written by Kānaka for Kānaka and our ʻāina. However, in the wake of colonization, Kānaka disparately suffer the consequences of laws based on foreign, non values-based systems. Further, Kānaka have been removed from the democratic process; our voices either ignored all together or belittled by private interests that claim Kānaka are anti-progress. Current students from the William S. Richardson School of Law at UH Mānoa invite you to join in a open session on what it is like to be a student of law and how understanding a system that has traditionally been used to oppress indigenous people around the world can be leveraged to improve the lives of Kānaka and Hawaiʻi.

Panel #6: History of Education in Hawaiʻi (Tagore Room)

Allyson Nuesca Franco, Nā Kānaka I Kū Mau no Ka Lāhui: The Role of Fred Beckley and John Wise at the University of Hawaiʻi at Mānoa

At the time of the illegal Overthrow of the Hawaiian Kingdom and a few years into the Territory of Hawaiʻi, Kānaka Maoli were at their apex of education from many decades of an education system that was set up for them before the overthrow. In the first few years of Hawaiʻi being a territory of the U.S, the push for Americanization in education – the development of American citizen-

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #6: History of Education in Hawai'i (Continued)

(Tagore Room)

ship and moral values – as well as the push for manual or industrial training, created the transformation of a capitalist labor push from plantation owners into schools. Transforming schools, or the opening of schools like the College of Hawai'i (later the University of Hawai'i in 1919) continued this standard of Americanization. With this transformation created erasure or misconception of Hawaiian language, culture and identity in public schools for many Hawaiians.

Within 20 years of UH Mānoa opening its doors, two Hawaiian language professors, Fredrick William Kahapula Beckley and John Henry Wise, teaching Hawaiian Language at the University, laying the foundation for other Hawaiian teachers to be at the University of Hawai'i and who also showed the importance for Hawaiian language and culture in an American dominant education system to be present at the University and in many other spaces of education. Looking at the history of both professors prior to their short careers at UH Mānoa and their works during their time at the University, this presentation will highlight the roles of both professors and their love for the language and lāhui.

'Thilani Lasconia, Eugenics in Education: A Look at Stanley Porteus through a History of Resistance to Colonialism

"From World War 2 to the Territorial Period of Hawai'i, Eugenics has been a foundational piece of pseudoscience that has upheld pillars of White Supremacy since its inception in the early 18th Century by Francis Galton of England. Eugenics as an aspect of this possessive investment in Whiteness can be seen when analyzing UH's track record of mismanagement when selecting eugenicists as key disseminators of knowledge for this Research-1 institution.

Perhaps one of the most prominent eugenicists is Stanley Porteus who is most famed for his literature "'Race and Temperament'" that attests to the genetic inferiority of "'people of color'". His inaccurate yet highly praised distinguishments prompted UH to name the Social Sciences building "'Porteus Hall'". Through looking at the works of Stanley Porteus, what the University has done to defend his actions, and the tumultuous resistance of Kānaka Maoli to remove his name-sake from the Social Science's building; one is able to critically dissect what UH truly intends when it claims to be a "'Hawaiian Place of Learning'". Furthermore, we will explore how the idea of a "'Hawaiian Place of Learning'" more closely translates to an imperial superstructure reifying colonial ideals while lucratively degrading all forms of indigenous knowledge."

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #7: Advocacy for Native Hawaiians in Education (Washington Room)

Kaluhi Kaʻapana, Advocacy for Native Hawaiians in Education

A worldwide issue is that there are not enough teachers in our schools to support the growing number of enrolled students. According to the National Center for Education Statistics' official website (2018), "50.7 million students are enrolled in public elementary and secondary schools in America. By fall 2027, this number is expected to increase to 52.1 million." In our own community, the amount of students enrolling in Kula kKaiapuni is increasing. According to the Office of Hawaiian Affairs Research Division's article, "A Native Hawaiian Focus on the Hawai'i Public School System", as of 2015, the enrollment of students in kula kaiapuni has grown to over 2,300 students. That number continues to grow with each school year. The issue we face now is how to properly meet the current staffing demands, while Kaiapuni sites continue to open and grow across our pae 'āina. As an undergraduate at the College of Education, aspiring to become a kumu kaiapuni, there are a few obstacles that I have come across in my undergraduate journey. I will speak to some of these challenges to becoming a kumu kaiapuni while also addressing some possible solutions. This includes pursuing education and 'ōlelo Hawai'i simultaneously. I will discuss Current action that has been taken to ensure more support for aspiring Native Hawaiian educators, as has been through advocacy. As well as, my participation in a community and high school outreach program, in order to that mentor's high school students who are interested in a similar career path. With this position, I serve as an informed resource, I hope to use my experience to better guide students who will soon begin their own undergraduate journey.

Panel #8: Panel Discussion: Kū Kia'i Ke Kahaukani (Sharimanok Room)

Kaipulaumakanionalono Baker, Hinaikawaihi'ilei Keala, Kanoë Pacheco, Kaleihwahi-waokalani Ka'apuni & Kamali'i McShane Padilla, Panel Discussion: Kū Kia'i Ke Kahaukani

In this panel, haumāna Kanaka Maoli discuss the ongoing struggle to protect Maunakea from the Thirty Meter Telescope. From their expertise in Hawaiian studies and language, political science, and pacific island studies the haumāna offer kuana'ike, or perspective, on the 'āina and activism surrounding the struggle. As Maunakea stands calm, the haumāna share about standing steadfast against the desecration and destruction of this sacred mountain.

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #2 (11:30AM-12:30PM)

Panel Name & Location	Presentation & Presenters
Panel #9: Empowering Many Forms of Mana Wāhine (Pacific Room)	Christina Young, Maluhia Low, Kalei K-aloha & Kealoha Fox, Empowering Many Forms of Mana Wāhine
Panel #10: I Ka 'Ōlelo No Ke Ola: Topics in Hawaiian Language (Kamehameha Room)	Jeffrey Kainehe Chun-Lum, I Ha'aheo Ka La-wai'a I Ka Lako I Ka 'Upena Kaimana Kawaha, Inoa Ho'opilipili: I Pili Ai Ka Lāhui Hawai'i
Panel #11: I Ulu no ka lālā i ke Kumu (Asia Room)	'Alaneolani Sakamoto. Ke Kula Kaiapuni o Ānuenue Kaohēle Ritte-Camara, Becoming a Kumu Keano Davis, Native Hawaiian Teachers and the Lāhui
Panel #12: Hawaiian Living Spaces (Pagopago Room)	Kelsy Jorgensen, E Ho'i i Kauhale: Contextualizing 'Ōiwi Household Space Nanea Lo, What is Hawaiian Urban Planning?
Panel #13: Hawaiian Birthing Practices (Tagore Room)	Pua O Eleili Pinto, Pua Kanikawī Kanikawā: How an observation in Nature Evolved into a Hawaiian Childbirth Practice Tyra Fonseca, Developing an Approach to Investigate the Support Systems of Hawai'i Mothers' Ages 18-25 Breastfeed
Panel #14: Panel Discussion: Hale Pa'akea; Creating Native Hawaiian Space in Student Housing (Sharimanok Room)	Kau'i Martin, Maliana Kau, Jesslynn Preston, Umialiloa Ching, Connor Liu, Taylor Widner, Lokalia Roldan & Keanu Rodriguez, Hale Pa'akea; Creating Native Hawaiian Space in Student Housing
Panel #15: Ka Pilina o Hā'uke'uke (Mandarin Room)	Ku'i Keli'ipuleole, Ka Pilina o Hā'uke'uke

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #9: Empowering Many Forms of Mana Wāhine

(Pacific Room)

Christina Young, Maluhia Low, Kalei K-aloha & Kealoha Fox, Empowering Many Forms of Mana Wāhine

Mana wāhine cultivate successful pathways that empower Native Hawaiian wāhine voices in research. This wāhine panel of Native Hawaiian students will talk about the significant roles women are capable of fulfilling in academia and in the community. Our first presentation during the panel will celebrate our history and introduce "Haumea: Transforming the Health of Native Hawaiian Women and Empowering Wāhine Well-Being." This report addresses the importance of uplifting girls and women through cultural practices while by analyzing different social determinants affecting their health. The second presentation bridges the ongoing research from "Haumea" to the publication of "Mana Lāhui Kānaka." This book is based on multiple years of research to explore how we articulate the essence of mana in a contemporary era as a lāhui. Thirdly, our panel shares student success for wāhine by applying traditional values during these two studies. From one generation to the next, we will discuss how achieving research that benefits the lāhui is one form of cultivating mana wāhine. Our session will close with an open dialogue for strategies and actions that encourage mana wāhine perspectives to inspire research led by women. Our panel will be moderated by our supervisor and Principal Investigator, Dr. Kealoha Fox.

Panel #10: I Ka 'Ōlelo No Ke Ola: Topics in Hawaiian Language

(Kamehameha Room)

Jeffrey Kainehe Chun-Lum, I Ha'aheo Ka Lawai'a I Ka Lako I Ka 'Upena

"E nā lawai'a 'ōiwi o ke kai hohonu,

Eia kākou ke 'imi hele a'e nei i nā 'ono like 'ole o ka moana nui lipolipo, 'o ia ho'i ka 'ike makamae o ko kākou po'e kūpuna- ua pa'a anei iā kākou nā lako kūpono e lawai'a ai? Kālele nui kākou ma luna o ka palapala i kahi e loa'a mai ai ka 'ike, akā 'a'ole loa i pau aku i laila. Aia i ke alo o nā kūpuna Hawai'i kahi e waiho nei ka 'ike kāka'ikahi o ka loa'a. Inā pēlā eā, he mau lōina anei e pono ai ke kānaka e komo aku i loko o ia waihona 'ike? Ma kēia wahi papahana a'u, e kālailai 'ia ana kekahi mau mahele o ka mo'olelo o Kawelo a 'o Kalapana, a me nā 'ōlelo no'eau a Pukui i ho'opa'a ihola, i 'ike kākou i nā lōina e mālama ai ke no'i'i aku he alo a he alo me nā kūpuna. I 'upena ho'i kēia mau lōina e pono ai ka lawai'a- 'e'ole ia, pa'a maila kāna i'a."

Kaimana Kawaha, Inoa Ho'opilipili: I Pili Ai Ka Lāhui Hawai'i

'O ka inoa ho'opilipili, he mea ia e pili ai kekahi lāhui ma ka no'ono'o ho'okahi 'ana. Ma o kēia mau inoa ho'opilipili e hiki ai iā kākou ke ho'omaopopo i nā 'ano

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #10: I Ka 'Ōlelo No Ke Ola: Topics in Hawaiian Language (Continued)- Kamehameha Room

hi'ohi'ona like 'ole o ho'okahi kanaka. Ho'okumua nō ke mele inoa i mau pilina ma waena o nā kākou like 'ole ma o ka no'ono'o no ka mea, inā maopopo ka inoa o kahi kanaka iā iā 'oe, e maopopo ana nō ho'i kēlā inoa like iā'u, a laila, he 'ike kēlā e pili ai kākou. Pili nō ho'i i kēia mana'o no ka "Lāhui Consciousness" o ko kākou lāhui Hawai'i, he 'ike laulā ia i pa'a i ka po'e o kekahi lāhui. Eia hou, i ka nui o ka manawa, Aia nō ia mau inoa i loko nā mele inoa, a pili nō ho'i ia mau mele i kekahi hanana nui, kekahi hali'a, a i 'ole ia kekahi māhele o kahi kanaka, a pēlā nō kākou i 'ike aku ai i kekahi kanaka holo'oko'a i 'ike 'ole ia ma mua. He mea nō ia e 'ano pili ai kākou me ia kanaka nona ke mele a me ka po'e i maopopo kēia mau mana'o o loko o ke mele.

Panel #11: I Ulu nō ka Lālā i ke Kumu (Asia Room)

'Alaneolani Sakamoto. Ke Kula Kaiapuni o Ānuenue

Ke Kula Kaiapuni 'o Ānuenue, located in the heart of Pālolo Valley, is a Hawaiian immersion K-12, public school. At Ānuenue, students are taught the regular D.O.E. standards, while weaving Hawaiian language, culture, and epistemology. Through language, teachers conduct their lessons solely in Hawaiian. Through culture, students are taught content about Hāloa and the Hawaiian monarchy, instead of traditional westernized content. With a Kanaka epistemology, students are taught how to conduct different protocols, such as oli and piko. This kaiāpuni gives students the opportunity to become grounded in their Lāhui, while still being able to move forward on their education path. In this presentation and discussion, I will present the variety of ways students and teachers maintain an immersive experience, steep students in cultural values, while meeting the broad (sometimes Western) DOE standards.

Kaohele Ritte-Camara, Becoming a Kumu

"I am been given that opportunity to be able to further my education here at University at Manoa. I have been here for a short while and have learned many new things. I was also given the opportunity to be a part of the Kekaulike internship program which have help me to better myself and accomplish the goals that i have set for the future. In my internship i was able to be a student teacher at Anuenue. Anuenue is a Hawaiian Immersion School where all instruction takes place in the medium of the Hawaiian Language, I was able to sit in the classroom and experience a regular day and how the teachers run their classroom. I also given the chance to help students in a one on one student teaching. In a one on one situation I would spend the whole day with this one student, assisting them

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #11: I Ulu nō ka Lālā i ke Kumu (Continued)

(Asia Room)

with their classwork, taking them to lunch, going to recesses, the most important thing was trying to keep these students on task and learning. I also got a chance to help tutor students who were having a hard time with 'ōlelo Hawai'i. I would practice alphabets, spelling, words, reading and other daily activities. I also have the opportunity to work at A+ after school program. This was also a great opportunity to interact more with the students in a non-classroom setting. I mostly spent my time helping the students with their homework. This was a great experience because my future career goals is to become a Hawaiian Immersion teacher and teach Hawaiian culture and values in school. This will give me a head start and experience that i need. My main goal is to return to my island home Molokai and become a teacher there to give back to my community."

Keano Davis, Native Hawaiian Teachers and the Lāhui

Current Hawai'i Department of Education (HIDOE) retention data shows that teacher retention in the state is just over 50 percent. This need is felt even more in Hawaiian public educational settings which include Hawaiian Immersion and charter schools. Not only is there a teacher shortage, but teachers need to be supported in ways that will help them want to remain being a teacher here in Hawai'i. In immersion schools, the demand for teachers is even higher, with 30-40 vacancies across the state each year and new sites being opened. This presentation, looks at two research projects being done currently to address Native Hawaiian teacher recruitment, retention and causes of teacher attrition in Hawai'i. In addition to personal reflections that look at what some of the Native Hawaiian teachers deal with on a daily basis, different levels and years of experience were also looked at. The research also explores different ways to support these leaders in understanding how to maintain and support their own mental health, finances, and physical bodies in order to keep teaching positively, many of the causes given for leaving the profession.

Panel #12: Hawaiian Living Spaces

(Pagopago Room)

Kelsy Jorgensen, E Ho'i Kauhale: Contextualizing 'Ōiwi Household Space

"Meaning literally, "plural houses" or "a place where a house is designed to be," kauhale was and is a term to describe a Hawaiian home. Kauhale are characterized as multiple clustered dwellings that collectively provided the spaces needed for pre-contemporary 'Ōiwi domestic life. Each house was reserved for specific purposes and activities delineated by kapu, laws that established specific kuleana, roles and codes of behavior, for each member of the 'ohana (family). Kauhale were also intimate reflections of those who resided within, evoking a spatiality

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #12: Hawaiian Living Spaces (Continued)

(Asia Room)

aligned with concepts of mana (spiritual power), mo'okū'auhau (succession), and 'āina (land as feeder and ancestor).

Today, kauhale receives renewed attention by architects, planners, and community groups alike as a contemporary design metaphor that links indigenous Hawaiian knowledge with pressing social concerns such as affordable housing, houselessness, and Ōiwi sovereignty. This paper offers a contextualized, place-based examination of kauhale as a means to inform current architectural and planning practices, and to strengthen a sense of cultural identity and resilience for Hawaiian communities in the face of increasing geopolitical, economic, and environmental volatility.”with their classwork, taking them to lunch, going to recesses, the most important thing was trying to keep these students on task and learning. I also got a chance to help tutor students who were having a hard time with ʻōlelo Hawaii. I would practice alphabets, spelling, words, reading and other daily activities. I also have the opportunity to work at A+ after school program. This was also a great opportunity to interact more with the students in a non-classroom setting. I mostly spent my time helping the students with their homework. This was a great experience because my future career goals is to become a Hawaiian Immersion teacher and teach Hawaiian culture and values in school. This will give me a head start and experience that i need. My main goal is to return to my island home Molokai and become a teacher there to give back to my community.”

Nanea Lo, What is Hawaiian Urban Planning?

The purpose of this research is to explore urban and regional planning through viewing Hawaiian epistemologies from planning structures from the 19th century Hawaiian Kingdom. This research hopes to bring to light some of the ways the Hawaiian Kingdom government was challenged by and found solutions for planning infrastructures for different communities in Hawai'i. I hope to explore a few examples found in the archives of the types of practices, spatial use, policy, and laws put into place in that time.

Panel #13: Hawaiian Birthing Practices

(Tagore Room)

Pua O Eleili Pinto, Pua Kanikawī Kanikawā: How an observation in Nature Evolved into a Hawaiian Childbirth Practice

Within the Hawaiian Language Repository resides mounds of primary sources to rediscover many Hawaiian practices and epistemologies. This project uses this repository along with other ethnohistorical resources to explore two misunderstood concepts concerning Hawaiian birthing practices, pua Kanikawī and

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #13: Hawaiian Birthing Practices (Continued)

(Tagore Room)

Kanikawā. These resources were created in the early 1800s-1900s during the Kingdom of Hawai'i era. From settler colonialism and their erasure tactics, knowledge transition from generation to generation was broken making it difficult to understand cultural nuances, but not impossible. Luckily, since around 1970s Kanaka 'Ōiwi have been actively repairing and relearning our culture and stories in our native tongue. Thus, this project was able to use contemporary knowledge, community work, and reconnect to 'ōiwi akua for guidance. Namely, the Knowledge System of Haumea, as well as, the personal experience from the birth journey of my first son are employed to navigate these historical texts. "Haumea is the Hawaiian Matrix of all things that give birth". The Knowledge System of Haumea can be broken down into five pillars: 1) Ceremony 2) Politics 3) Nation 4) Land 5) Environmental Forces. These five elements are pivotal in navigating and interpreting ethnohistorical resources to understand childbirth through a Hawaiian epistemology. Pua Kanikawā and Kanikawā are significant concepts because they are what Haumea used to divert a cesarean procedure in pre-colonial times. Nowadays, c-sections are being overused past the point of medical advancement in hospitals. Thus, this project hopes to employ these 'ōiwi concepts, as one of many pathways, in reclaiming our birth sovereignty.

Tyra Fonseca, Developing an Approach to Investigate the Support Systems of Hawai'i Mothers' Ages 18-25 Breastfeed

Introduction:

Breastfeeding has been related to a variety of positive aspects of future long term health. Unfortunately rates of breastfeeding in Hawaii are below targets set by Healthy People 2020, especially in young mothers.

Objectives:

The objective is to develop an effective approach to investigate the support systems that first-time mothers in Hawai'i, ages 18-25, face that may affect their breastfeeding decisions.

Methods:

A qualitative approach is being proposed for this study with first time expectant mothers, between the ages of 18-25, in their third trimester. Participants will be identified through community boards, listservs, as well as by word of mouth through acquaintances to create a chain referral. Once consent is obtained by the participant, an initial in-depth interview would be conducted to gain insight about the participants' background, demographics, and breastfeeding and nutrition plan for their newborn. At the initial interview a list of resources including lactation classes, online/ social media groups, and pamphlets will be distributed to the participants as a guide for their plans. After the delivery of their child, participants will be contacted to complete a survey inquiring about their breastfeeding practices and

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #13: Hawaiian Birthing Practices (Continued)

(Tagore Room)

identifying the resources that were most useful to them and why. With the results from the interviews and survey, suggestions and improvements can be made to establish breastfeeding guides and resources to benefit the targeted population.

Conclusion:

Through exploring proposed breastfeeding plans, duration, exclusivity, and community breastfeeding resource utilization the findings of this research will inform future efforts to promote breastfeeding in the community.”

Panel #14: Panel Discussion: Hale Pa’akea; Creating Native Hawaiian Space in Student Housing

(Sharimanok Room)

There is a lack of representation of Native Hawaiians in student housing at UH Mānoa. Hale Pa’akea, the Native Hawaiian Residential Learning Program (RLP) was designed to create a space for Native Hawaiians and those interested in Hawaiian culture and language to network, create relationships, and build leadership capacity with one another and Native Hawaiian faculty/staff on campus. The RLP facilitates an environment geared to aiding the success of Native Hawaiians within student housing by providing resources, support and opportunities to gain knowledge about their identity, culture and history. Hale Pa’akea, a collaborative initiative with Native Hawaiian Student Services (NHSS) and Student Housing extends the work of NHSS to support Kanaka Ōiwi across the campus to thrive and complete their degrees in their respective fields of education. As a community we face innumerable obstacles pursuing and completing our post-secondary education; Hale Pa’akea is a pu’uhonua and will be a legacy passed on to future Kānaka who choose to study at UH Mānoa.

Panel #15: Ka Pilina o Hā’uke’uke

(Mandarin Room)

Ku’i Keliipuleole, Ka Pilina o Hā’uke’uke

“Population genetics is the study of allele and genotype frequencies distributed among individuals at different geographic locations. The use of population genetics to monitor target species in ecologically sensitive areas is an effective management tool for understanding the structure of those populations and to estimate the degree of exchange (connectivity) among them. Understanding the genetic connectivity of separate populations of a species will aid in the development of proper management plans for that species (Bohonak, 1999). Current management practices in the Hawaiian Islands for marine invertebrates are very limited, with federal and State guidelines focused on entire archipelago management strategies. However,

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #15: Ka Pilina o Hā'uke'uke (Continued)

(Mandarin Room)

Toonen et al. (2011) showed that the majority of Hawaiian coral reef species have limited exchange among each of the main Hawaiian Islands, and argued that each island should be managed independently of the others. Therefore, over-harvesting without proper regulation is a common and growing problem for many Hawaiian invertebrates.

This study: (1) will elucidate the population structure of the marine invertebrate species known as Hā'uke'uke, throughout the Hawaiian Archipelago and (2) compare the population structure of the Hawaiian population to other populations of Hā'uke'uke in other locations throughout the Pacific."



12:45-1:45pm

Lunch at Wailana, Makaha & 'Ohana & Hana Keaka
Performance at the Garden Lanai

A short play will be performed during the second half of lunch
by students from the UH Mānoa Theater Program.

HOW THE PRESS TOPPLED A MONARCHY

ī' / Peligro! (or Aloha also means goodbye) Presents: ---- YOUR
PAPERS

Leading up to the overthrow of the Kingdom of Hawai'i in 1893, a small group of American businessmen bombarded the English written Hawaii-based newspapers with propaganda, painting Hawai'i's Queen and Princess as barbaric savages unable to be trusted by the "people" of Hawai'i. ī' / Peligro! (or Aloha also means goodbye), a small troupe of mostly Hawaiian theatre performers, tell the story of how a weaponized press aided in the removal of a Queen and the ending of a monarchy, but they do it by telling the story from the American businessmen's perspective, armed with only their papers' words.

*Discussion to follow performance

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #3 (1:45-2:45PM)

Panel Name & Location	Presentation & Presenters
Panel #16: Hawai'i Ties - Discussions Regarding Indigenous Settlers and the Modern Hawaiian Diaspora (Asia Room)	Jonathan Fisk, Exploring the Context and Politics of Indigenous Settlers in Hawai'i Hauolihiwahiwa Moniz, The Modern Hawaii Diaspora - Mapping Our Eviction Story
Panel #17: No nā Hale Hō'ike'ike: Repositories of Hawaiian Knowledge (Mandarin Room)	Pumehana Howard, Hawai'i Houses Museum Rolando Espanto, Museums: A Vehicle To The Past That Help Shapes The Future Saige Leikuluwaimaka Meleiseā, Hawai'i Independent
Panel #18: Navigating Hawaiian Identity (Kamehameha Room)	Bernadette Rose Garrett, The Coexistence of Christianity and being Native Hawaiian Ashlee La'akea Ai, Kuhiawaho: Imagining Beyond Settler Colonialism - Integrating Historical and Archaeological Mapping to Restore a Hawaiian Cultural Kipuka
Panel #19: Huli da Cistem: Wahine, Mahu, and Kane from Pō to Papa (Tagore Room)	Cameron Māhealani Ahia, The Future is Wahine: Revisioning a Speculative Past for Papa and Wākea Kahala Johnson, Huli Da Cistem: Māhū Trans*latinos of the Kumulipo
Panel #20: Panel Discussion: He Lau Mu'o - Summer Bridge Program (Sharimanok Room)	Kahiau Machado, He Lau Mu'o - Summer Bridge Program
Panel #21: How the Press Toppled the Monarchy (Pagopago Room)	Keola Simpson, How the Press Toppled the Monarchy
Panel #22: Panel Discussion: Rethinking Our History; A Critical Look at the First 50 Years of the University of Hawai'i, Mānoa (Washington Room)	Logan Motas, Blaine Furman, Jaime Hoe, Desmond Mahor, Blake Fukumoto, Ka'iulani Lewis, Pono Akau

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #16: Hawai'i Ties - Discussions Regarding Indigenous Settlers and the Modern Hawaiian Diaspora

(Asia Room)

Jonathan Fisk, Exploring the Context and Politics of Indigenous Settlers in Hawai'i

As a Taino person living in Hawai'i, I recognize my non-unique positionality as an Indigenous person residing in occupied land that is not my own – as an Indigenous settler. As an Indigenous settler fully invested in Hawaiian sovereignty and the vitality of the Lāhui and the 'āina, I feel compelled to inspect the role of Indigenous settlers in upholding and fighting for the Lāhui. In this presentation, I explore the context and politics of being Indigenous settlers in Hawai'i, growing from Trask's discourse on settlers of color. I argue that Indigenous settlers must: 1) recognize our specific positionalities in order to be able to fully and most appropriately contribute to the Lāhui; 2) understand that to fight for the Lāhui is to fight for our own lands as well; 3) ask ourselves, 'How would our ancestors want us to treat this land and the Lāhui?' and act as such; and 4) operate with a quasi-inclusive 'us', understanding that despite our shared Indigeneity we should not shy away from our not being Kanaka Maoli. Together we bring a world of knowledges, experiences, and insights, and only together can we achieve sovereignty, for the Lāhui and for all Indigenous people.

Hauolihiwahiwa Moniz, The Modern Hawaii Diaspora - Mapping Our Eviction Story

Will Hawai'i still be Hawai'i when Native Hawaiians no longer call it home?

Over the last 5 years, more than 72,000 Hawai'i residents left Hawai'i for relocation within the United States Mainland. This increasing trend towards outwards migration, referred here as the Modern Hawai'i Diaspora, has primarily occurred among Native Hawaiian and local, mostly minority, communities within Hawai'i. This diaspora, the oftentimes forced dispersion of a group of people from their shared homeland, is an increasingly normalized reality for many Native Hawaiian families living within Hawai'i.

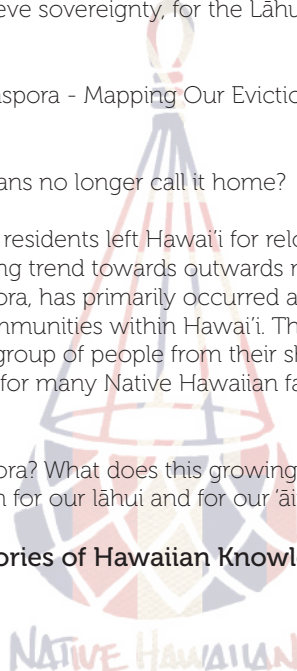
What is the cause of this Modern Hawai'i Diaspora? What does this growing new reality as a majority-diasporic community mean for our lāhui and for our 'āina?

Panel #17: No nā Hale Hō'ike'ike: Repositories of Hawaiian Knowledge

(Mandarin Room)

Pumehana Howard, Hawai'i Houses Museum

My presentation will focus on the indigenous perspectives the Mission Houses have been working on trying to incorporate in the hour-long guided tours through the



LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #17: No nā Hale Hō'ike'ike: Repositories of Hawaiian Knowledge - Continued (Mandarin Room)

houses. I will be presenting the feedback and the reactions to the histories recited to the various visitors we have. It is upcoming, but we will also be working on trying to do tours in 'Ōlelo Hawai'i, and so I will be presenting about the advantages it provides for our lāhui, as well as the effectiveness of the tours in 'ōlelo. All together, most of my work here is just helping in whatever way, but my presentations will focus on all of our big projects and how they have made a difference. I will try to have the presentation include what people take away from the tour.

Rolando Espanto, Museums: A Vehicle To The Past That Help Shapes The Future

Museums are medians in which the realms of academia and non-academia are able to intermix. Traveling through the timeline we call history, experiencing the cultural artifacts and stories of the past. Lawrence Foana'ota explains that, "...is not a place for dead objects only but a place where cultural, historic and natural heritage materials are protected, preserved, and promoted for the people and the nation at large" (Foana'ota 2007, 39-40). Thus, I posit that museums are a key component in showcasing and giving voice of the various cultures and history to the public. It allows the promotions of a multitude of cultures, by cultivating and showcasing the cultures key elements in a vessel that is easily accessed.

Saige Leikuluwaimaka Meleiseā, Hawai'i Independent

Through the NHSS Kekaulike Internship program, I've been assigned to work with Hawai'i Independent, a locally run news website concerning politics within Hawai'i. My presentation will be on local donors, monetary support towards political campaigns, and the presences of the Big Five (Alexander and Baldwin, Castle and Cooke, C. Brewer and Co., American Factors a.k.a. Amfac, and Theo H. Davies and Co.) still involved in politics today.

Panel #18: Navigating Hawaiian Identity (Kamehameha Room)

Bernadette Rose Garrett, The Coexistence of Christianity and being Native Hawaiian

"There has always been a constant battle within my pu'uwai whether being a Christian-Hawaiian means being apart of the problem and the continued oppression of Native Hawaiians. Growing up, I lived in a predominantly Native Hawaiian and low-income community called, Waimānalo. My mother, a Christian, Godly woman would stress the importance of having a relationship with God but at the same time, she would emphasize the importance of learning my Native Hawaiian history and culture. Lately, when experiencing how "white-washed" my 'ike of the Hawaiian culture was the idea of being a Christian-Hawaiian developed into a battle between being a Native Hawaiian and being Christian. I started to see

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #18: Navigating Hawaiian Identity (Continued)

(Kamehameha Room)

Christianity as oppressive and abusive towards Native Hawaiians instead of being an idea that the kupuna decided to adopt. The importance of this research is to understand if we, as Native Hawaiians can be Christian and still be pono and do right by our kupuna.

As such, the purpose of this presentation is to analyze the idea of being a Christian-Hawaiian and whether or not the two can co-exist in pono. One can argue that Christianity oppressed the Hawaiian people, that it saw the vulnerability of a nation and imposed itself. In this presentation, I explore whether being a Christian-Hawaiian in the modern day, means that we are continuing an inherited belief system that was imposed on our kūpuna, or, are we reimagining Christianity to coexist with our culture? Furthermore, I question what needs Christianity attempts to fulfill and the morals surrounding Hawaiian Christianity in general. This research is derived from a research paper I produced in a Native Hawaiian Politics course at the University of Hawai'i, Mānoa where I drew upon insights from scholars such as J. Osorio, B. K. Kuwada, and my own personal experience. I believe that this research will help the lāhui to better understand the history of Christianity in Hawai'i and hopefully also help all generations of Christian-Native Hawaiians who struggle between choosing their religion or their cultural identity."

Ashlee La'akea Ai, Kuhiawaho: Imagining Beyond Settler Colonialism - Integrating Historical and Archaeological Mapping to Restore a Hawaiian Cultural Kipuka

Kuhiawaho is a famous 'ili 'āina situated on the banks of ke awa lau o Pu'uloa (the many harbors of Pu'uloa), in Waiawa, 'Ewa district, on O'ahu. In the past, its fertile soil and abundant freshwater springs created a mosaic of lo'i kalo and loko i'a that provided ample food resources for the local population. Kuhiawaho is considered today as a cultural kīpuka, an area that has been largely left intact and able to withstand the destructive forces of settler colonialism and militarization in a region that is now known as Pearl Harbor. Trask (1998) identifies two types of settler colonialism- the first being Euro-American intrusion and militarization, while the second being Asian immigrants who physically transformed the landscape to meet their needs. After kanaka were displaced at Kuhiawaho, the nature of food production transformed from communal sustenance to profit and capitalism. In many cases these systems have fallen out of use and now lie obscured, covered in vegetation overgrowth. This study will utilize/integrate ethnohistorical research and archaeological survey methods to identify and recover traditional agricultural and aquacultural systems in Kuhiawaho to aid in the future restoration of this place. Identifying ancestral sites through historical documents, maps, and physical ground truthing is a crucial first step to restoring Kuhiawaho to a place of abundance, one that efficiently fed generations of kānaka prior to colonization.

UH HAWAII
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #19: Huli da Cistem: Wahine, Mahu, and Kane from Pō to Papa (Tagore Room)

Cameron Māhealani Ahia, *The Future is Wahine: Revisioning a Speculative Past for Papa and Wākea*

In the foundational mo'olelo of Papa and Wākea, most commentaries focus on incest by Wākea with his daughter Ho'ohōkūkālani. However, a more important and underlying issue in this era of the #MeToo movement is CONSENT. A re-interpretation of this story may help us re-story our current ideas of gender, sexuality and consent through feminist and queer perspectives. By examining relationships of wāhine (mother/daughter), kāne (patriarchy, male privilege, religious hegemony), and punalua, I imagine alternative possibilities for decolonial love. I offer a supplemental speculative fiction about Papa after Wākea's betrayal. What if Papa has a second daughter named Ho'oma'ūhonua? What if Papa flees Wākea and takes this daughter with her to stay with female relatives of Wākea, who recognize his injustice and support the women, and model consensual queer and non-monogamous relations, to show the possibilities of inter-generational female love. How might the blossoming of Ho'oma'ūhonua juxtapose the layers of non-consent surrounding Ho'ohōkūkālani? I offer this new story of the past to empower our descendants, (biological and literary), that potentially contributes to our future relational sovereignty.

Kahala Johnson, *Huli Da Cistem: Māhū Trans*latinos of the Kumulipo*

The Kumulipo remains one of the most significant oli archives for Hawaiian concepts of time, space, story, and relation. Studies of the cosmogenic chant have been used as a foundation for Hawaiian philosophical, political, legal, spiritual, economic, and environmental onto-epistemologies that describe the need for reciprocal accountabilities in our shared world. Nevertheless, engagements with the relational elements of the Kumulipo have often taken cisgendered, heterosexual, repronormative assumptions regarding the appearance of ancestral and human species in each new generation of the chant. Noting the prevailing discourse, I ask what happens when a Mana Wahine and Mana Māhū collaboration is used to approach the Kumulipo and address these concerns? Using Hawaiian trans*feminist hermeneutics, I overturn cisgendered, heterosexual, repronormative understandings of the text in order claim the chant for the empowerment of wāhine and māhū genealogies.

Panel #20: Panel Discussion: He Lau Mu'o - Summer Bridge Program (Sharimanok Room)

Kahiau Machado, *He Lau Mu'o - Summer Bridge Program*

The proposed project seeks to further the goals of the RĪO He Lau Mu'o, the NHSS department, and the University of Hawaii System for diversity by offering incoming UHM freshman Native Hawaiian students an on-campus stay immersive Hawaiian culture and college preparatory experience through an accelerated four day summer bridge program during the beginning of August 2019, right before the UHM '19-'20 Academic Year begins. By providing a program designed by Native Hawaiian students who have

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #20: Panel Discussion: He Lau Mu'o - Summer Bridge Program - Continued (Sharimanok Room)

participated in previous UHM summer bridge programs and utilizing the guidance of faculty leaders of other UHM summer bridge programs, the First Year Experience division of He Lau Mu'o's goal is: 1) to provide the incoming freshman Native Hawaiian students with the knowledge, confidence, and support system needed to be successful during their academic careers at UHM, as well as 2) to expose and further engage them with their Native Hawaiian culture and community.

Panel #21: How the Press Toppled the Monarchy (Pagopago Room)

Keola Simpson, How the Press Toppled the Monarchy

Leading up to the overthrow of the Kingdom of Hawai'i in 1893, a small group of American businessmen bombarded the English written Hawaii-based newspapers with propaganda, painting Hawai'i's Queen and Princess as barbaric savages unable to be trusted by the "people" of Hawai'i. ¡/ Peligro! (or Aloha also means goodbye), a small troupe of mostly Hawaiian theatre performers, tell the story of how a weaponized press aided in the removal of a Queen and the ending of a monarchy, but they do it by telling the story from the American businessmen's perspective, armed with only their papers' words.

Panel #22: Panel Discussion: Rethinking Our History; A Critical Look at the First 50 Years of the University of Hawai'i, Mānoa (Washington Room)

Logan Motas, Blaine Furman, Jaime Hoe, Desmond Mahor, Blake Fukumoto, Ka'iulani Lewis, Pono Akau

"This panel presentation offers the archival research findings of the beginnings of the University of Hawai'i at Mānoa starting in 1907. Students have been examining documents and artifacts on curriculum, minutes from the Board of Regents meetings, news on student clubs on campus, and the representation of Native Hawaiian faculty and staff to name a few.

This research provides the mo'okuauhau, genealogy of our institution from these beginnings we notice how events in Hawaii and in society have impacted the trajectory of the institution from the documentation of varieties of kalo, to homemaking curriculum specifically targeting women and the introduction of various plants and animals into our environment. This project seeks to understand the position of Native Hawaiians and 'ike Hawai'i in the early years of UH Mānoa and how these have unresolved lingering effects for Kānaka 'Oiwi today."

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #4 (3:00-4:00PM)

Panel Name & Location	Presentation & Presenters
Panel #23: Hawaiian Epistemology in Modern Times (Mandarin Room)	Roxane Keli'ikipikāneokolohaka, Rethink Your Link Kamalei Marrotte, Modern Day Aloha 'Āina: Ho'ole 'ea
Panel #24: Language and Perspective (Kamehameha Room)	Kailie Aina, Language and Perspective: Re-building Our Kuana'ike Hawai'i Though 'Ōlelo Ka'iulani Kamalu, Exploring Resources at the Hawai'i/Pacific Collection at Hamilton Library
Panel #25: No Nā Kūpuna (Asia Room)	Makia deJesus, The Genealogy of Kumu Hula Joseph Kamoha'i Kahaulelio Shelley Mukeoka, Hā Kūpuna: National Resource for Native Hawaiian Elders
Panel #26: Kū'ē Within and Outside of the Academy (Tagore Room)	Chantrelle Waialae, Kū'ē i ke Malu: Resistance in the Shade. Resistance in the Peaceful Protest. Cody Lestelle, It won't be (just) the witches that are burning this time: an aloha 'āina grimoire against universitas-kolonaio plantation-prison worlding and for a world in which many worlds fit
Panel #27: Reaching Across the Pacific: How Art & Poetry Builds Solidarity (Pagopago Room)	Leilani Portillo, (Niu) Coconut: Pasifika Identity in and From the Diaspora Joy Enomoto, The Depth of Mourning That Birthed Us Here
Panel #28: Nā 'Ōpio Hawai'i 'Imi Na'auao (Pacific Room)	Kaipulaumakaniolono Baker, Hinaikawaihi'ilei Keala & Lucas Kamuela Park, Nā 'Ōpio Hawai'i 'Imi Na'auao
Panel #29: Panel Discussion: 'Ike My Mānoa (Washington Room)	Kalilinoe Detwiler, Kaimi Kahihikolo, No'eau Machado, Zedrick-Kyle Oda, Keanu Dudoit Isa, LaRida Fears, Kainoa Reponte & Christiane-Lin Cain, Panel Discussion: 'Ike My Mānoa
Panel #30: Panel Discussion: Makalapua Community Engagement (Sharimanok Room)	Brittny Fujuhara, Panel Discussion: Makalapua Community Engagement

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #23: Hawaiian Epistemology in Modern Times

(Mandarin Room)

Roxane Keli'ikipikāneokolohaka, Rethink Your Link

The makawalu lens of our kūpuna stems from their intimate pilina with their natural environment and the cultural practices of everyday life that provided time, space and context to hone the skill of makawalu. This 'ōiwi lens afforded insight into the inner workings of natural processes and direction of how kânaka should function as the muli of this mo'okū'auhau. This makawalu lens was and continues to be a critical analytical lens that should be utilized as we continue to 'auamo the kuleana of the muli in this time and space. This lens that I have honed through my kia'i practices is now a permanent lens, and it is the makawalu through which I approach my graduate research methodology. This presentation offers ways in which 'ōiwi researchers can hone their makawalu lens through the practice of kilo. Once refined through praxis, this lens will be a valuable analytic tool in the realm of research methodology as it is in the domain of Hawaiian cultural practice.

Kamalei Marrotte, Modern Day Aloha 'Āina: Ho'ole 'ea

What does aloha 'āina look like today? ... Of course it includes the traditional Hawaiian food cultivation practices such as lo'i kalo, loko i'a, mala'ai, and so on, but how do we apply aloha 'āina and make connections between our old values and modern day life? Modern day society constantly wants to make our lives easier while hurting the environment. The number one example of this is single-use plastic. Plastic waste pollutes not only our land, but our ocean, our fish, other wildlife, and in turn ourselves. Yet with new problems come new solutions. I have made it my everyday mission to find new and creative ways to refuse plastic and any kind of single-use materials. Hō'ole 'ea has become my mantra and I hope that by sharing my story I can inspire others to reduce their waste and find their own creative ways to aloha 'āina amidst toxic modernization.

Panel #24: Language and Perspective

(Kamehameha Room)

Kailie Aina, Language and Perspective: Rebuilding Our Kuana'ike Hawai'i Though 'Ōlelo

"How does the loss of our 'ōlelo makuahine affect our kuana'ike?"

From the wā kahiko up until today, the Hawaiian language has been through many changes which in turn impacted us as a lāhui. As we move into a time where 'ōlelo Hawai'i is becoming prevalent once again in our everyday lives it is important to ask ourselves, what is the role of 'ōlelo Hawai'i in our understandings of our environment, ourselves, and our lāhui? Language acts as a filter for our perception of the world around us, and through 'ōlelo Hawai'i our ancestors were able to better kilo their 'āina, document their 'ike through oral histories, and lay a foundation of understanding which would provide an unbreakable link to the past for us, and the generations to come. This presentation looks at how the history of 'ōlelo in Hawai'i has impacted our day to day perspective as kânaka maoli.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #24: Language and Perspective (Continued)

(Kamehameha Room)

Ka'iulani Kamalu, Exploring Resources at the Hawai'i/Pacific Collection at Hamilton Library

Over the summer I took part in the Kekaulike Internship and got the opportunity to Index Hawaiian nūpepa. My task was to look over newspapers in a span of 10 years and search for obituaries, birth notices, and marriage notices. Although most of the articles are now online, there are parts where it did not get transcribed correctly therefore it was my duty to look through newspapers and make sure that I was getting the correct information. Nūpepa were very unique in a Hawai'i. They would present mo'olelo, in the beginning and as the years went by, birth, marriage, and death notices came along. Eventually people were selling items in there and advertising job offers. Nūpepa were a big part of Hawai'i because Hawaiians were not literate people and to be able to become the people with one of the highest literacy rates was extraordinary.

Panel #25: No Nā Kūpuna

(Asia Room)

Makia deJesus, The Genealogy of Kumu Hula Joseph Kamoha'i Kahaulelio

Kumu Hula Joseph Kahaulelio was an accomplished and well recognized musician, songwriter, dancer, choreographer, recording artist, and kumu hula. He touched the hearts of many in Hawai'i; and later made his way to California. He founded the first Tahitian dance competition, the Kaua'i Tahiti Fete, on the island of Kaua'i, as well as numerous Tahitian and Hula competitions of California. However, little is known about the kumu and the traditions that Kahaulelio drew upon in his work as well as how his work continues on today. This project will share the preliminary findings that begin to answer the research question of "Who makes up the hula genealogy of Kumu Hula Joseph Kahaulelio and how does his legacy continue today in Hawai'i and California?" This project seeks to answer this question through personal interviews with various Kumu Hula, from Hawai'i and the Continental U.S., that were once his haumāna and many of them are now kumu hula. This research is important because of how it connects many haumāna together through a culture shared by one source. This knowledge spreads vastly geographically, yet not all of the haumāna understand the true reason why they are so closely related.

Shelley Mukeoka, Hā Kūpuna: National Resource for Native Hawaiian Elders

Hā Kūpuna, the National Resource Center for Native Hawaiian Elders, is one of three National Resource Centers for Native Elders (the others being in Alaska and North Dakota). The goal of Hā Kūpuna is to improve access to and delivery of services to Native Hawaiian elders and their caregivers through the development and dissemination of knowledge around health and long-term care patterns and preferences. This presentation will offer background of the center and share about past works as well as two current projects. The first is a storybook for 8-12 year olds about a young girl whose grandfather has dementia. The other project is a study on kūpuna who are 60 years or older and who have lived outside of Hawai'i for 30 years or more.

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #26: Kūʻē Within and Outside of the Academy

(Tagore Room)

Chantrelle Waialae, Kūʻē i ke Malu: Resistance in the Shade. Resistance in the Peaceful Protest.

Starting from our piko, Kānaka Hawaiʻi are drawing from within and exhum-ing cultural knowledge from ʻāina and moʻokūʻauhau to address individual and statewide needs, as opposed to relying solely on political transformation. Kāna-ka Hawaiʻi are placing our bodies and voices in vulnerable spaces to kūʻē and hoʻomalua Hawaiʻi. This paper draws from the contemporary story of Puʻuhonua o Waiʻanae, a houseless encampment unofficially situated at Waiʻanae Boat Harbor, and traditional concepts of puʻuhonua to explore aspects of restoring and reimagining Kānaka Hawaiʻi relationships to people and place. Puʻuhonua o Waiʻanae has been described as a place of refuge and ʻohana by houseless, marginalized, and disregarded members of our community. The bodies, tents, and makeshift structures alongside the beach redefine the space and concep-tualize a social call to address social inequity. This paper aims to respond to that call and to prompt genuine academic inquiry into fundamental social issues in Hawaiʻi.

Cody Lestelle, It won't be (just) the witches that are burning this time: an aloha ʻāina grimoire against universitas-kolonaio plantation-prison working and for a world in which many worlds fit

Dissertation transmutes university's organized crime(s) of mass epistemicide to multiversities of eruption avenging stolen ancestors, dreams, lives, futures and magics while creating new lands and worlds that nourish. Utilizing compara-tive microhistory we reveal worlds of lost meaning and power. Chronologically our book begins with the first universitas in Bologna of 1088 amid aristocratic aggressions against the forest(s) peoples and "witchcrafts" of Europe. There we seek lucidity on origins of the university system which would eventual-ly become universitas-kolonaio, the particular species presently occupying Moananui. The middle of our book provides a history from below of the transi-tion from Queen's Lili'uokalani's Bureau of Agriculture & Forestry of 1893 to the kolonaio's College of Agriculture & Mechanic Arts of 1907 which illustrates the world-eating-world's consumption of the Hawaiian Kingdom facilitated by vor-a-cious sugar traitors. The final bookend focuses on present day protections of Mauna a Wakea against the threat of kolonaio consumption by the Thirty Meter Telescope. Invoking burning witches and (just) indicates a crucial pivot point betwixt many futures. Failure to aloha ʻāina by TMT supporters and their repres-sion of those they would dismiss as "witches" would destroy Earth's magnetic field & extinct much. Aole TMT. Intergalactic voyaging without kolonaio enclo-sures.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #27: Reaching Across the Pacific: How Art & Poetry Builds Solidarity (Pagopago Room)

Leilani Portillo, (Niu) Coconut: Pasifika Identity in and From the Diaspora

This paper analyzes themes of speaking back to the Euro-American empire in the work of poets Kathy Jetnīl-Kijiner (Marshallese), Lehua M. Taitano (CHamoru), and Serena Simmons (Maori). I position myself with these poets and within their poetry because of how much of an influence they have had on me and my work as a poet. Pasifika women poets in and from the diaspora are coconuts. Coconuts, or niu, are central in Pacific culture, providing hydrating water, soothing milk, moisturizing oil, and delicious meat. Today “coconut” is used pejoratively against Pasifika people to mean they look brown on the outside but are white on the inside. This blames their thinking, upbringing, and education as “white” on themselves but can also speak of those who would be considered “sellouts” of their own culture. However, diasporic Pasifika women poets are strong enough to weather storms, cross oceans, and survive outside their ancestral homelands. They germinate, sprout, and grow in the face of Euro-American imperialism. I push against the contemporary connotations of being a coconut and explore how our poetry is nurturing, hydrating, and healing in the face of nuclear testing, military occupation, being born and raised away from our ancestral homelands, and the desecration of our homelands. Pasifika women poets will always be coconuts and will always grow regardless of displacement. This work helps build solidarity across Oceania, especially for those from and in the diaspora.

Joy Enomoto, The Depth of Mourning That Birthed Us Here

How is Black solidarity embodied in Oceania? In July 2018, myself and a group of young artists and activists attended the Melanesian Arts Festival in Honiara, Solomon Islands. It was here in this space, celebrating the peoples of Melanesia, that a beautiful and quiet act of solidarity with West Papua blossomed. It began with a simple act of resistance: a Fijian poet standing with a Morning Star Flag, in front of the empty, unattended “Melanesian Provinces of Indonesia Pavilion” followed by a painting of a West Papuan by an artist from PNG. As they stood there in silence, people from Kanaky, Vanuatu, Tuvalu, the Solomons, Rennell Island, Temotu Province and other countries from across the Pacific, came to stand with the Morning Star, to show their love for West Papua, to stand in solidarity for their fight for independence. To stop the genocide. For this panel I intend to make a series of visual art works inspired by this wonderfully generative moment of Melanesian solidarity and I will discuss the ways in which art creates a space for broader discussions of Black identity, resistance and solidarity across the Pacific.

Panel #28: Nā 'Ōpio Hawai'i 'Imi Na'auao (Pacific Room)

Kaipulaumakanianolono Baker, Hinaikawaihi'ilei Keala & Lucas Kamuela Park, Nā 'Ōpio Hawai'i 'Imi Na'auao

“I kēia kauwela i hala aku nei, ma lalo o ka malu o Nā Lani 'Ehā (Nalani Balutski, Willy Kauai, Mahea Nishimura, a me Ilima Long) i ka'i aku ai kekahi po'e haumāna i ke ala

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #28: Nā 'Ōpio Hawai'i 'Imi Na'auao

(Pacific Room)

i hele mua 'ia e ko mākou mau kūpuna miki'oi o ke akamai. 'O ka huaka'i i hele 'ia 'o ia nō kai hele i nā kai ākea i moana ai ka hōnua, ua 'a'e 'ia nā 'ale polikua a pae aku i nā kaha one o Palani a me Enelani i ka uhai 'ana i nā meheu kapua'i ali'i. Ma ka noi'i nōwelo 'ana iho i kā lākou mau palapala pilikino, mo'omana'o, palapala ho'oka'a, leka, a me nā nūpepa Hawai'i a haole like nō mākou i palapala aku ai i kā lākou huaka'i a i kāmoe like ai mākou i ko mākou hele 'ana.

E ka'ana a'e mākou i nā ha'awina o ia huaka'i ma ka ha'ina pūwalu a nā manu lele puni honua."

Panel #29: Panel Discussion: 'Ike My Mānoa

(Washington Room)

Kalilinoe Detwiler, Kaimi Kahihikolo, No'eau Machado, Zedrick-Kyle Oda, Keanu Du-doit Isa, LaRida Fears, Kainoa Reponte & Christiane-Lin Cain, Panel Discussion: 'Ike My Mānoa

'Ike My Mānoa is a project that our group has been working on. We have been researching contentions with the University of Hawaii Manoa and Native Hawaiians. Our research is intended to include research from 1907, when the university first opened, up to the present day. We have been working backwards starting with present day going back to the 1960s. We have found many interesting contentions that often get swept under the carpet, such as racist Ka Leo cartoons or the TMT protests. We have been creating a website to post all of our findings in a concise and organized matter. We have a timeline and blog posts where we update and post about our findings. Our website can be used to inform others of the contentions that have happened at the university and create advocacy for others to be involved.

Panel #30: Panel Discussion: Kānaka Community Engagement; A Mo'olelo of Student Development and Leadership Training for the Lāhui

(Washington Room)

Brittney Fujuhara, Brevin Scott, Hi'ilawe Grance, Kamuela Park, Melia Kalawe, Kiana Carroll, Lokai Kukahiko

This panel presentation offers an outlook on the incorporation of two ideas – community engagement and Native Hawaiian values in order to serve the lāhui. The crucial importance of engaging one's community has impacts in the way the community is seen, how individuals of that same community perceive it and the inclination to improve and further progress our collective community. We position our presentation on "ma ka hana ka 'ike," in working one learns". By working firsthand in the community to provide support in multiple areas such as educationally, mentally and emotionally, one is able to observe the effects of these efforts and adjust accordingly. In order to carry out such a program, our group has studied the major components needed to develop a community event and will further use these assets to develop our own projects with the intention to influence, create a new definition on what it means to be a successful Native Hawaiian and better the overall wellbeing of our lāhui.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SATURDAY, MARCH 30TH, 2019

- 9:00am Registration & Continental Breakfast
- 9:15am Opening Keynote: Kāne and Kanaloa are Coming: How Will We Recieve Them? A Kanaka Talk (Take) on Climate Change (Dr. Kiana Frank, Dr. Rosie Alegado, Dr. Noelani Puniwai & Dr. Oceana Francis)
- 10:45-11:45am Session #5
- 12:00-1:30pm Poster Sessions & Lunch

Keynote Presentation:

Kāne and Kanaloa Are Coming: How Will We Receive Them?
A Kanaka Talk (Take) on Climate Change
All UH Mānoa Panel

Dr. Kiana Frank, Microbiology
Dr. Rosie Alegado, Oceanography
Dr. Noelani Puniwai, Hawaiian Studies
Dr. Oceana Francis, Civil and Environmental Engineering



Dr. Rosie Alegado
Oceanography



Dr. Kiana Frank
Microbiology



Dr. Oceana Francis
Civil and Environmental
Engineering



Dr. Noelani Puniwai
Hawaiian Studies

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #5 (10:45AM-11:45AM)

Panel Name & Location	Presentation & Presenters
Panel #31: Ai a Ola (Tagore Room)	Wai Needham, Ko Hawai'i 'Ulu: modern implications for breadfruit in Hawai'i communities and landscapes Tiele-Lauren Doudt, Symbols of Resistance: Food and Native Hawaiian Nationalism Elise Dela Crus-Talbert, Food security, food sovereignty, and supporting NHPI students in the UH system
Panel #32: Conservation and Care Through a Cultural Lense (Pagopago Room)	Mei Linn Park, Culturally-based Activities: A Policy Analysis Ke'eana Popejoy-Kunamu, Malama I Ke Ola: Pacific Islander Diabetes Prevention Program Mahi Keokoa, Conserving Hawaii's Ecosystem
Panel #33: Kekaulike Internship Presentation (Sharimanok Room)	Rachael DeCaires, NHSS Kekaulike Intern-NHSEMP Aisake Fakava, The Beauty of Maui Sky Bruno, Maile Mentorship Program
Panel #34: Wai and Waiwai in the Modern Era (Kamehameha Room)	Makoa Freitas, One Wai: Reconceptualizing Ancestral Understandings of Water Stewardship Nick Kawelakai Farrant, I Pa'a Hou i Kalou: Remapping Loko Wai and Lo'i Kalo of Waiale'e, Ko'olauloa, O'ahu
Panel #35: Mapping Hawaiian Geographies in the Real World and the Virtual (Washington Room)	Kari Noe, Digitizing Detours: Mapping Hawaiian Knowledge in Virtual Reality Ku'i Keliipuleole, A Bloody Tale: an investigation into Ka'au Crater's red spring

- Continued on next page -

NATIVE HAWAIIAN
STUDENT SERVICES

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

SESSION #5 (10:45AM-11:45AM)

Panel Name & Location	Presentation & Presenters
Panel #36: Trailheads to More Sustainable Communities (Sharimanok Room)	La'akea Low, Ua Mau ke EA o Kō Mākou 'Āina: Trailheads to More Sustainable Community Forestry Futures in Hawai'i Joshua Buchanan Kahealani Acosta, Diagnosing Nutrient Deficiencies in Hawaiian Breadfruit (<i>Artocarpus altilis</i>)
Panel #37: Roundtable Think Session: A Kānaka 'Ōiwi Sense of Place in Engineering; Mo'okū'auhau, a Link to Your Past and a Path to Your Future (Mandarin Room)	Joshua (Lelemia) Irvine, Donna Lee (Sweetie) Kuehu, Jordan (Koa) Melcher, Diana (Moana) Nomura
Panel #38: Panel Discussion: 'Ike Wai Scholars Program; Undergraduate research for a stronger Lāhui Hawai'i (Asia Room)	Ho'ola'i Cabanilla, Kohlby Soong, Kaipono Ke-ko'olani, Honour Booth, Ku'i Keliipuleole

Panel #31: Ai a Ola (Tagore Room)

Wai Needham, Ko Hawai'i 'Ulu: modern implications for breadfruit in Hawai'i communities and landscapes

"Breadfruit ('ulu, *Artocarpus altilis*) is a staple food that sustained indigenous human populations throughout Oceania for a millennium and holds the potential to mitigate hunger, improve food security, and promote human health and environmental well-being in Hawai'i. As the crop regains popularity amongst farms across the state, there is a growing need to further investigate aspects of cultivation and nutrition. Two studies were conducted: 1) A consumer survey addressing human interaction with breadfruit, and 2) A meta-analysis of nutritional aspects of breadfruit through a literature review. Survey results provide implications in understanding a natural serving size of breadfruit and also showed that participants who had access to a breadfruit tree (their own, or a family/friend's), knew of some nutritional benefits associated with consumption, and/or knew of multiple ways to prepare the fruit, tended to consume more of it. In a meta-analysis, extracted environmental variables were examined with nutritional values from globally-derived literature. Data analysis showed that there are correlations between certain

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #31: Ai a Ola (Continued)

(Tagore Room)

nutritional aspects of breadfruit and the environmental conditions which the crop is being grown, potentially paving the way to understand similar aspects of crop development and nutrition in Hawai'i.

Tiele-Lauren Doudt, Symbols of Resistance: Food and Native Hawaiian Nationalism

This presentation aims to contextualize the relationship between Native Hawaiian nationalism and current food sovereignty movements of Hawai'i. The capitalist-based system of convenience created by the United States of America has spiritually separated Kānaka Maoli from our land, which in turn has led to detrimental affects upon our health and general well-being. Therefor, this presentation will identify community-based organizations in Hawai'i that have been created to serve as public spaces for Native food production and cultural revival. These physical prganizations are considered to be indigenous symbols of resistance, as their values and methids promote self-determination, as well as opposes the everpresent Western themes of capitalism, individualism, and foreign food dependency.

Elise Dela Crus-Talbert, Food security, food sovereignty, and supporting NHPI students in the UH system

A growing body of national research has found that US college students have rates of food insecurity (FI) that exceed the general population, that low-income and minority students are at greater risk of food insecurity, and that experiencing food insecurity during college can be a key barrier to academic success. In 2016 I conducted a survey on student health and food related behaviors and perceptions, including the USDA 6 item food security tool, among students at the University of Hawaii - West Oahu. Targeting freshmen and sophomores, there was a 37.7% response rate. Among respondents, 42.4% experienced FI, of which 16.8% had experienced severe FI. FI was highest among NH students at 56.4% compared to 24.2% among white students. Programs aimed at addressing the basic needs of college students, such as food security and housing, can improve education outcomes among under-resourced students.

Panel #32: Conservation and Care Through a Cultural Lense

(Pagopago Room)

Mei Linn Park, Culturally-based Activities: A Policy Analysis

The purpose of this project is to provide a high-quality policy brief to explore the failure of health insurance companies in recognizing through inclusion the value of culturally-based fitness activities as effective means of addressing Native Hawaiian (NH) health needs and disparities. Utilizing the Center for Disease Control and Prevention (CDC) policy process model, this formative and process evaluation

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #32: Conservation and Care Through a Cultural Lense (Continued) (Pagopago Room)

identifies the problem, provides an analysis of possible policy solution options, and recommends strategies for policy development. Within this framework, stakeholder engagement and education as well as evaluation are discussed throughout. By evaluating policy alternatives and making recommendations, this project can be used by the NH community to help craft and pass legislation for the advancement of a policy supporting the use of culturally-based activities to address NH health needs and disparities.

Ke'eana Popejoy-Kunamu, Malama I Ke Ola: Pacific Islander Diabetes Prevention Program

The purpose of this project is to provide a high-quality policy brief to explore the failure of health insurance companies in recognizing through inclusion the value of culturally-based fitness activities as effective means of addressing Native Hawaiian (NH) health needs and disparities. Utilizing the Center for Disease Control and Prevention (CDC) policy process model, this formative and process evaluation identifies the problem, provides an analysis of possible policy solution options, and recommends strategies for policy development. Within this framework, stakeholder engagement and education as well as evaluation are discussed throughout. By evaluating policy alternatives and making recommendations, this project can be used by the NH community to help craft and pass legislation for the advancement of a policy supporting the use of culturally-based activities to address NH health needs and disparities.

Mahi Keokoa, Conserving Hawaii's Ecosystem

In order to improve food security and sustainability in Hawai'i, advancements will have to be made in local food production systems. Native Hawaiian fishponds (loko i'a) are historically important systems of aquaculture, with production levels relying on a number of different factors. Nutrient levels and environmental conditions play an important role in plankton communities within Hawaiian fishponds, which serve as an indicator of primary production, essential for productive fishpond ecosystems. My project examines how nutrient levels and other environmental conditions influence phytoplankton communities within He'eia fishpond. Water samples were obtained from He'eia fishpond and analyzed for relative abundance of plankton communities, nutrient levels, and various environmental conditions over a course of multiple months and were compared to identify a connection between the three factors. My research will lead to a better understanding of the complex relationships between plankton productivity and nutrient levels and environmental conditions. I will also identify ideal conditions for plankton productivity within fishpond ecosystems. Ultimately, this project will give fishpond managers the information needed to calculate potential fish yield and identify conditions that promote productivity. Having this information may help fishpond managers improve fishpond productivity.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #33: Kekaulike Internship Presentation

(Sharimanok Room)

Rachael DeCaires, NHSS Kekaulike Intern- NHSEMP

"I will be presenting by myself through a PowerPoint and will be talking about my role and experience through the Native Hawaiian Science and Engineering Mentorship Program (NHSEMP). This program helps Native Hawaiian and minority STEM majors throughout their journey at UH Manoa to graduate and become successful. They offer peer mentors and tutors, workshops, and scholarship programs to help their students.

I have worked on multiple projects. I helped with updating information on the NHSEMP website. I run the Instagram for the program and was able to boost the program's image on social media. I started working on fiscal documents for the program and for the Business office of the College of Engineering. Lastly, I helped with event planning for multiple events: Malolo Alumni Mixer, Science Olympiad, and Poi Supper. I will go over each of the events in my presentation."

Aisake Fakava, The Beauty of Maui

Development has changed the face of Maui's natural skin. Through my internship with Hale Hō'ike'ike at the Bailey House, I was privileged to access various sources in which inspired and built the framework of my research. The purpose of my research is to showcase a visual evolution of Maui's landscape from the 1800s till today through resources available at the Hale Hō'ike'ike at the Bailey House through my internship. This visual showcase of Maui's landscape will consist of admirable places such as the summit at Haleakalā, Maliko Gulch, and even various places within the natural forest of Iao Valley. The significance is to engage the audience and to show how Maui's natural beauty has faded and how it will continue to fade as long as development rises. I am asking the audience if there are any solutions that can be presented to protect famous landmarks that we value and admire today. This is important because it shows that we, Hawaiians, strive to preserve the Hawaiian culture and the beauty within it. My research delves into geographical places on Maui specifically comparing them to various places in which Bailey Edward painted in the 1800s. The comparison between the two different visuals will be my focus.

Sky Bruno, Maile Mentorship Program

The Maile Mentoring Bridge program in the School of Ocean and Earth Science and Technology aims to support Native Hawaiian, kama'āina and other underrepresented ethnic minorities in the geosciences through unique mentoring relationships that offer encouragement and sharing of knowledge. The Maile program has served as a community-building and gathering space for undergraduates, graduate students, faculty and staff within SOEST. This internship will support Maile program

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #33: Kekaulike Internship Presentation (Continued)

(Sharimanok Room)

activities by helping to facilitate and strengthen relationships with community college partners, by highlighting Maile events and opportunities to the broader UH community and by assisting program staff with mentor pairs. Importantly, this internship reinforces the Maile program's connection with Native Hawaiian Student Services and other undergraduate support systems at UH Mānoa. We envision this fellowship as being critical to helping SOEST define its kuleana as part of a Hawaiian place of learning.

Panel #34: Wai and Waiwai in the Modern Era

(Kamehameha Room)

Makoa Freitas, One Wai: Reconceptualizing Ancestral Understandings of Water Stewardship

Through ancestral perspectives of Wai, as a resource, how can we bring all stakeholders into the decision-making process, to address critical social and political implications of water management? Around the globe, communities are beginning to realize that with the infinite ways to utilize wai, the resource itself is finite. An emerging concept called "One Water" has shown great promise in international efforts for water management and although it was not specifically created for Hawai'i, there are many facets of the systematic approach that very much fall in line with the ideals of traditional stewardship. And so, while analyzing Kānaka 'Ōiwi perspectives of wai, how can this inform current water resource management, and push us towards a more integrated "One Wai" approach.

Nick Kawelakai Farrant, I Pa'a Hou i Kalou: Remapping Loko Wai and Lo'i Kalo of Waiale'e, Ko'olauloa, O'ahu

Archival records demonstrate that Waiale'e was historically 'āina momona, most notably for Kalou, a 2-acre loko wai formerly surrounded by approximately 30 acres of lo'i kalo. Though no longer in active use, these resources have largely been spared from landscape-altering urbanization and plantation agriculture that has occurred on other portions of the island, and thus could be restored for traditional agricultural uses relatively easily compared to other sites. Situated in a rural area of the island which currently hosts relatively few 'āina based organizations, restoration of Kalou and Waiale'e from a Kānaka 'Ōiwi perspective would be of great benefit to the kama'āina of Ko'olauloa in terms of cultural practice, physical health, and food security. Restoring Kalou would also add another kipuka to the growing network of 'āina based organizations across the pae 'āina. Investigating the historic records associated with Waiale'e and the current conditions of the area, which I undertake here, are initial steps toward the eventual goal of restoring Kalou.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #35: Mapping Hawaiian Geographies in the Real World and the Virtual

(Washington Room)

Kari Noe, Digitizing Detours: Mapping Hawaiian Knowledge in Virtual Reality

Hawaiian geography is fluid, based on the relationship between people and the land they reside in. In contrast, Western place naming practices often assign place names in commemoration of an event, person, or thing even where there is no relationship with the area. Hawaiian place names often relate the relationship the people living there had with the land. Mapping these relationships through western mapping techniques encounters obstacles, among them communicating all of the knowledge that can be classified as Hawaiian geographic concepts. Through the development of a virtual reality visualization, we will design a method of mapping that includes Hawaiian geographical elements that are typically not included in current maps so that a user may better understand an area's history and identity. In this visualization, we will be focusing on the Keawanui fishpond on Moloka'i and the ahupua'a it resides in. Our mapped area will visualize the stories and knowledge shared within a chapter of the book, *Detours: A Decolonial Guide to Hawai'i*. As we are in the early phases of development, we will be speaking about this project's context within the Detours project and its current progress.

Ku'i Keliipuleole, A Bloody Tale: an investigation into Ka'au Crater's red spring

In Hawaiian culture, there are many mo'olelo about waters running red after a battle or a death. Within the Pālolo ahupua'a, there is a mo'olelo that tells of a spring that runs red due to a great battle between the demi-god, Kamapua'a, and the great roster, Ka'auhelumoa. Mo'olelo about important people and places are often passed down through generations because of a unique and/or significant reason. This particular mo'olelo has been passed down to me from my kupuna, but the significance has been lost. With the use of modern technology to identify the possible biological and/or chemical factor(s) that may be contributing to the red color of the spring waters, we can investigate more deeply into the mo'olelo to help discover the significance of this spring. My hope is that by uncovering the significance of the spring, the information will aid in the protection of such a unique source of wai.

Panel #36: Trailheads to More Sustainable Communities

(Sharimanok Room)

La'akea Low, Ua Mau ke EA o Kō Mākou 'Āina: Trailheads to More Sustainable Community Forestry Futures in Hawai'i

This project aims to identify ways in which community forestry programs – guided by the central tenets of EA – may contribute to human and non-human systems in Hawai'i. Development of Hawai'i's forest ecosystems – often occurring within sacred sites and conservation districts, as well as boons to biodiversity –

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

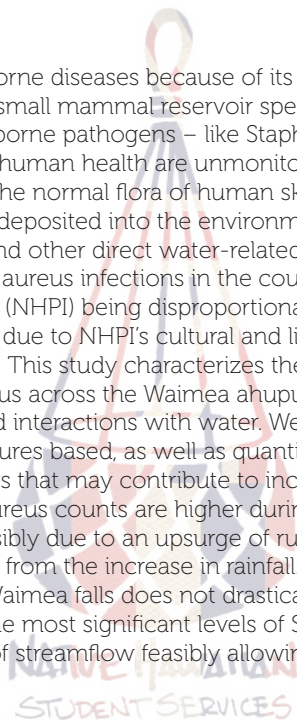
March 29 & 30, 2019 | Imin Conference Center

Panel #36: Trailheads to More Sustainable Communities (Continued) (Sharimanok Room)

paired with concerns related to environmental justice, livelihoods, and climate change, has induced a heightened sense of urgency in respect to sustainably managing Hawaiʻi's environmental-, economic-, and social-capital. Utilizing Pukui's three-tiered definition of the Kānaka Maoli concept of EA, along with a review of community forestry literature, and participant observation research conducted over the summers of 2017 and 2018 through the University of Hawaiʻi Maui College (UHMC) Kekaulike Internship Program (KIP), this project examines potential strategies in achieving more sustainable community forestry futures for Hawaiʻi nei. Community forestry program research sites include Puʻu Kukui Watershed Restoration Project (PKW) in 2017, and Leeward Haleakalā Watershed Restoration Partnership (LHWRP) in 2018, respectively. Results of this project suggest that the Kānaka ʻŌiwi concept of EA may serve as a critical framework for effectively implementing sustainable community forestry programs capable of providing a multitude of ecosystem services applicable to both human, as well as non-human systems across Ko Hawaiʻi Pae ʻĀina.

Joshua Buchanan

Hawaii has a relatively high incidence of waterborne diseases because of its tropical climate, high rainfall, and abundance of small mammal reservoir species. However, the majority of the non-enteric waterborne pathogens – like *Staphylococcus aureus* (*S. aureus*) - that adversely affect human health are unmonitored in the environment. Although *S. aureus* makes up the normal flora of human skin and mucosal membranes (nares, armpits, groin), are deposited into the environment through swimming, kalo farming, loko iʻa care, and other direct water-related activities. Hawaii has some of the highest rates of *S. aureus* infections in the country, with Native Hawaiian and other Pacific Islanders (NHPI) being disproportionately infected with methicillin-resistant strains (MRSA) due to NHPI's cultural and lifestyle interactions with water compared to non-NHPI. This study characterizes the abundance, distribution, and virulence of *S. aureus* across the Waimea ahupuaʻa, which host a gradient of different of human-land interactions with water. We integrated geochemical techniques with both cultures based, as well as quantitative molecular approaches - to identify driving factors that may contribute to increased risk of *S. aureus* infection. Data suggest that *S. aureus* counts are higher during the winter in makai regions of the ahupuaʻa possibly due to an upsurge of runoff from other land inputs such as seasonal streams from the increase in rainfall. Data also suggest that direct human-interactions at Waimea falls does not drastically increase the observed *S. aureus* counts, rather the most significant levels of *S. aureus* counts coincide with areas of low rates of streamflow feasibly allowing the pathogen with an opportunity to proliferate.



LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #36: Trailheads to More Sustainable Communities (Continued) (Sharimanok Room)

Kahealani Acosta, Diagnosing Nutrient Deficiencies in Hawaiian Breadfruit (*Artocarpus altilis*)

Breadfruit (*Artocarpus altilis*) is an abundant staple crop in Hawai'i, possessing historical and cultural value in its versatility. As a low maintenance crop, breadfruit has considerable potential to provide economic and ecological benefits in agricultural systems throughout the tropics and subtropics. Encouraging the productivity of breadfruit can increase food security and environmental sustainability; however, little research has been conducted regarding optimal breadfruit growth. In this classic agronomic "minus-1" experiment, physical and visual symptoms of depriving a single essential nutrient will be measured to understand optimal breadfruit growth and development. Ten treatments, each consisting of three replicates, are maintained in 45-gallon pots of inert media at the Magoon Research Station. Treatments include one control with all necessary nutrients, eight treatments lacking in one essential macro or micronutrient (N, P, K, Ca, Mg, B, Fe, S), and one treatment that contains all essential nutrients with the addition of a toxic level of NaCl. Monthly applications of fertilizer solutions are applied to the trees until deficiency symptoms are exhibited. Growth is measured by trunk height (cm), diameter (at every 20 cm trunk height increments), leaf color, chlorophyll, photosynthesis, water exchange, and foliar nutrient concentration. Preliminary results from January to December 2018 display visual symptoms of limited growth in (-) N, (-)P and (-)S treatments. On average, (-)N has shown the lowest productivity in all parameters measured. Further results from this experiment will provide essential information to growers seeking to maximize breadfruit productivity.

Panel #37: Roundtable Think Session: A Kānaka 'Ōiwi Sense of Place in Engineering; Mo'okū'auhau, a Link to Your Past and a Path to Your Future

(Mandarin Room)

Joshua (Lelemia) Irvine, Donna Lee (Sweetie) Kuehu, Jordan (Koa) Melcher, Diana (Moana) Nomura

How do we encourage and incubate a sense of place for more Kānaka 'Ōiwi (Native Hawaiians) engineers here at the University of Hawai'i at Mānoa? The words engineering and engineer are the product of root words from ancient languages. "Engineering" is defined "as activities or function of an engineer, where the application of science and mathematics by which the properties of matter and the sources of energy in nature are made useful to people, by design and manufacture of complex products". Therefore, an "Engineer" engages in "finding ways to avoid or overcome difficulties in achieving an end or carrying out a plan by guiding a course".¹ Etymology of the words are derived from the Late Latin circa 15th century *ingeniare*, "inventor, designer", the Greek *genea*, "generation, race", and at

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

Panel #37: Roundtable Think Session: A Kānaka 'Ōiwi Sense of Place in Engineering; Mo'okū'auhau, a Link to Your Past and a Path to Your Future (Continued)

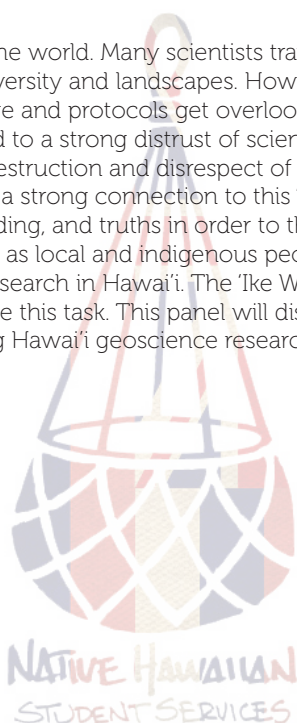
(Mandarin Room)

the core, Proto-Indo-European (PIE), the root word *gene- "give birth, beget" with derivatives referring to procreation and familial and tribal groups, hence the word genealogy², mo'okū'auhau. Kānaka 'Ōiwi are underrepresented in engineering academic pathways. This panel features cross-disciplinary works by engineer students and graduates from Biological Engineering, Civil and Environmental Engineering, Electrical Engineering, and Molecular Biosciences and Bioengineering. The premise of this interactive talk story is to critically examine our place as Kānaka 'Ōiwi in the engineering academy. Our panelists will share their narratives and provide insights on degree pathways available at the University of Hawai'i at Mānoa, and how to navigate within their respective engineering disciplines.

Panel #38: Panel Discussion: 'Ike Wai Scholars Program; Undergraduate research for a stronger Lāhui Hawai'i

(Asia Room)

Geoscience is a growing discipline throughout the world. Many scientists travel far distances to Hawai'i to study its unique biodiversity and landscapes. However, often times traditional and indigenous knowledge and protocols get overlooked by western scientists. Unfortunately, this has led to a strong distrust of scientists in the Native Hawaiian community due to the destruction and disrespect of many important resources in Hawai'i. Our kupuna had a strong connection to this 'āina and were always seeking knowledge, understanding, and truths in order to thrive as lāhui with this 'āina. This is why it is important as local and indigenous peoples to take the lead when it comes to geoscience research in Hawai'i. The 'Ike Wai undergraduate scholars program strives to complete this task. This panel will discuss topics related to the importance of incorporating Hawai'i geoscience research for local and indigenous peoples in Hawai'i.



LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

The Effectiveness of Monthly Removal of Invasive Algae on Percent Cover of Native Hawaiian Algae in Maunalua Bay (Tina Huynh-Nguyen)

"The big three invasive alien algae, *Avrainvillea amadelpha*, *Gracilaria salicornia*, and *Acanthophora spicifera* are well-established within Maunalua Bay, O'ahu. These invasive, nonindigenous species are outcompeting native organisms for limited habitat and resources (Martinez et al., 2009).

The dominate invasive species, *A. amadelpha* could be an ecosystem engineer species within Maunalua Bay by trapping sediments within its holdfast and providing a secondary substrate for epiphytic species (Minton and Conklin, 2012) and (Wolanski and Richmond, 2009). To mitigate the spreading of invasive species within the bay, Mālama Maunalua supports habitat restoration activities.

In 2016, these conservation efforts removed more than 50,000 pounds of invasive algae from the waters of Maunalua, Bay (Malama Maunalua 2016 Annual Report). However, even after large-scale removals of invasive algae the bay's recovery towards a more native ecosystem is uncertain (Minton and Conklin, 2012). This study investigated the effectiveness of monthly manual removal of invasive algae species versus a one-time clearing of invasive algae within a single 10m x 10m plot over a seven-month duration.

Baby's 1st Foods: Reflections on the Process of Researching Indigenous Infant Dietary Patterns (Jessie Kai)

Nutrition during the first 1,000 days of life is crucial to preventing childhood obesity and non-communicable diseases. This highlights the role of caregivers and the importance of their early food and feeding decisions for their infant. A research project was designed to capture complementary feeding practices of caregivers of Native Hawaiian, Pacific Islander and/or Filipino infants residing on the island of O'ahu. The experience of implementing the study design and adjusting timelines and recruitment efforts are reviewed. The project was completed over a 10-month period (March 2018 - January 2019) by a research team composed of two Native Hawaiian faculty members and two Native Hawaiian student researchers. As with many participant-based research projects, the proposed timelines were not reflective of reality in regard to recruitment for a mixed methods research project. However, a significant advantage in the process was the community relationships the researchers had as a result of being active members of their lāhui. Researchers interested in working with the communities in Hawai'i need to take these factors into consideration.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

The UH Mānoa Aloha 'Āina Fund: 2019 applications of 19th century Hawaiian Kingdom selective appropriation (Christina Kaleiwahea)

Through a partnership with the Native Hawaiian Student Services Kekaulike fellowship program and the UH Office of Sustainability, a fund is being proposed to fund student-led aloha 'āina works. The greater part of the fund's revenue will be generated through a student fee. A survey, conducted on over 800 undergraduate and graduate students, showed that over 70% favored enacting a campus sustainability fee—an unprecedented level of support for a student fee. The student organizers of this effort are now looking for initiatives (some of which can also be faculty/staff led) that can use financial support from the aloha 'āina fund in its inaugural year of 2020.

A Bloody Tale: An Investigation Into Ka'au Crater's red Spring (Ku'i Keliipuleole)

In Hawaiian culture, there are many mo'olelo about waters running red after a battle or a death. Within the Pālolo ahupua'a, there is a mo'olelo that tells of a spring that runs red due to a great battle between the demi-god, Kamapua'a, and the great roster, Ka'auhelumoa. Mo'olelo about important people and places are often passed down through generations because of a unique and/or significant reason. This particular mo'olelo has been passed down to me from my kupuna, but the significance has been lost. With the use of modern technology to identify the possible biological and/or chemical factor(s) that may be contributing to the red color of the spring waters, we can investigate more deeply into the mo'olelo to help discover the significance of this spring. My hope is that by uncovering the significance of the spring, the information will aid in the protection of such a unique source of wai.

Kānaka Maoli Abroad - The Hawaiian Kingdom Scholars and Peace (Nanea Lo)

This poster board is focused on two kānaka maoli wāhine who traveled abroad to Norway in a Peace Scholar program to represent peace, sovereignty, and the Hawaiian Kingdom Sovereignty. I will highlight transections between our journey and the journey of my kūpuna that have traveled abroad in a similar fashion. I will describe how our involvement has influenced and impacted the people of the world and of University of Oslo International Summer School and Hawai'i. I will also show our lives as women in academia as modern day practitioners of aloha 'āina. This research is significant in order to be able to solidify the importance of women in Hawai'i and the assets we are within our communities on local scale and internationally. Displaying the intersectionality of Hawai'i, us as women, peace and sovereignty. In conclusion through my research I will show how utilizing different colonial platforms as a native Hawaiian woman is used to elevate oneself in academia while being a representative of peace and sovereignty for the Hawaiian Kingdom.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

Comparative Analysis of Plankton Communities, Nutrient Levels, and Environmental Conditions Within He'eia Fishpond (No'eau Machado)

"In order to improve food security and sustainability in Hawai'i, advancements will have to be made in local food production systems. Native Hawaiian fishponds (loko i'a) are historically important systems of aquaculture, with production levels relying on a number of different factors. Nutrient levels and environmental conditions play an important role in plankton communities within Hawaiian fishponds, which serve as an indicator of primary production, essential for productive fishpond ecosystems. My project examines how nutrient levels and other environmental conditions influence phytoplankton communities within He'eia fishpond. Water samples were obtained from He'eia fishpond and analyzed for relative abundance of plankton communities, nutrient levels, and various environmental conditions over a course of multiple months and were compared to identify a connection between the three factors. My research will lead to a better understanding of the complex relationships between plankton productivity and nutrient levels and environmental conditions. I will also identify ideal conditions for plankton productivity within fishpond ecosystems. Ultimately, this project will give fishpond managers the information needed to calculate potential fish yield and identify conditions that promote productivity. Having this information may help fishpond managers improve fishpond productivity."

The Role of Hawaiian Ali'i in Early Kingdom Economics (Molly Miyamoto)

In the early 19th century, Hawai'i was faced with large political, cultural, social, and economic changes as new forces challenged traditional Hawaiian ways of life. According to Noelani Arista (2019), one of the powerful economic forces was the differing conceptions of debt and obligation held by Hawaiians and New Englanders. This research takes a closer look at early economic reform in the Hawaiian kingdom through a mapping of the ali'i and their transactions with traders, foreign governments, and other Hawaiian citizens. With a primary focus on transactions made by Liholiho, Ka'ahumanu, Kalanimoku, and Boki, this project seeks to identify the key concepts of wealth and economy that both empowered and obstructed the efforts of the ali'i to navigate changes in traditional Hawaiian lifestyle during an influx of foreign influences. Some of the common themes addressed include Hawai'i as a major port, the sandalwood industry, and the conflicting opinions about spending, debt, value, and responsibility. This project examines letters, journals, early legislation, treaties, and historical accounts in the Hawaiian and English languages to construct a narrative of how economic power and knowledge transformed Hawaiian society.

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

ʻEliʻeli Kau Mai: Bridging Science & ʻŌlelo Hawaiʻi (Paige Okamura)

"Accounts of natural disasters and weather occurrences were recorded in great detail during the 19th century by Hawaiians in the Hawaiian language newspaper repository. By delving into this repository, we are able to gather insight and scientific data into Hawaiʻi's climate history; a history that extends farther back than our current English records.

Funded by the Joint Institute for Marine and Atmospheric Research (JIMAR) for Hawaiian language research and translation of weather and natural disaster accounts, my work focuses on both translation of historical weather accounts and database management. This project has produced a database of over 4,000 Hawaiian language articles identified by event category, along with full citations, and a link to the original, digitized article (if available). This database is used to easily and quickly identify and access articles that are related to specific events. Previous projects have focused on historical hurricane events in Hawaiʻi, and led to change in legislation regarding hurricane insurance for Hawaiʻi island residents. The current research focus are articles related to volcanic eruptions, tsunamis, and seismic events."

Analysis of the Natural Degradation Process of Invasive Algae (Kealohi Sabate)

"Coastal ecosystems worldwide have been significantly impacted by the overgrowth of invasive algae, leading to habitat loss and the decline in species diversity. In Hawaii, efforts to remove these algae have been initiated, but due to the mineral composition and high water and carbon contents characteristic of macroalgae, it is problematic for disposal. Because of these limitations, invasive algae are subjected to decompose on private lands. Macroalgae while rich in nitrogen and carbon, have complex structural carbohydrate compositions relative to terrestrial plants, making its alternative use through biofuel production problematic. Even more, the process for biological degradation is currently indescribable which makes this investigation useful for mediating the clearance issue. The purpose of this study is to find ways to better manage the algal waste problem by investigating the microbial communities associated with the degradation process of invasive algae to apply for potential technological uses. Through this study, the DNA extracted from soil collected from a disposal site located on the Eastern side of Oahu was Illumina sequenced, and the bacterial and fungal community compositions were then determined using Geneious software. Epiphytic fungus growing on the degrading algae were isolated by homogenizing fractions of the collected algal samples, plated for isolate determination, and analyzed for degradation metabolisms to apply for future technological uses. As a result, this research provides viable information related to the remediation of invasive waste algae.

LĀHUI HAWAIʻI RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

Mai Poina Nā Moʻolelo O Hawaiʻi Nei: Indexing stories from the Hawaiian Newspapers (Judi-Ann Smith-Kauhane)

Harry Potter a Me Ka Pōhaku Akeakamai: Harry Potter and the Philosopher's Stone, Ka Hopita: a i 'ole, I Laila a Ho'i Hou mai: The Hobbit, and Ke Kāula Kamaha'o O 'oza: The Wonderful Wizard of Oz in Hawaiian are three popular novels of our time translated in 'Ōlelo Hawai'i! Growing up in the 70's, I only heard 'Ōlelo Hawai'i through hula and mele. Now I see great strides of our 'Ōlelo makua (mother tongue). In 1985 Pūnana Leo O Honolulu opens in Kalihi, O'ahu and Pūnana Leo O Hilo opened in Hilo, Hawai'i Island. These schools were the first of its kind with the participation of parents. They had the mana'o imua (forward thinking) of teaching entirely through Hawaiian with no English. Fast forwarding to the present, we as kanaka are able to receive our PhD written in 'Ōlelo Hawai'i.

During my research last summer through the Kekaulike program I had the great opportunity to index mo'olelo from our Hawaiian newspapers: Ka Hoku o ka Pakipika and Ke Au Okoa. These extraordinary newspapers are filled with mo'olelo from our Hawaiian history such as Epic tales of Hi'iakaikaipoliopole and international stories such as Book of the Arabian Nights. I will be presenting my journey of researching and indexing these mo'olelo. To bring to life not only the stories that I have uncovered but also the intelligent kūpuna that translated them.

"Alana a hoolaaia i ka Lahui Hawaii": A Brief and Paratextual Examination of Hawaiian-Language Newspaper, Ka Hoku o Hawaii (Wyatt Souza)

What stories do we tell and who do we tell them to? What stories do we know? What stories do we not know? This presentation marks the start of a larger research project that seeks to better understand some of the conversations during Hawai'i's turbulent Territorial period (1900–1959), specifically the conversations that appeared in and around the Hawaiian-language newspaper, Ka Hoku o Hawaii. Beginning its publication on April 29, 1906 and publishing until August 11, 1948, Ka Hoku o Hawaii can arguably be seen as the Territorial paper designed for a Hawaiian speaking audience that was both created in and collapsed during the Territory. Ka Hoku o Hawaii became a site that explicitly documented the rapid changes in Hawai'i both in the early and later years of the Territory at a time in Hawai'i where the use and function of 'ōlelo Hawai'i became increasingly challenged and discouraged. It offers us a snapshot into the lives of those who witnessed, endured, and ultimately negotiated these changes in an effort to continuously assert themselves, their language, and their culture, in an often hostile and English dominant environment. This presentation thus functions as a brief examination of Ka Hoku o Hawaii in regard to its origins, its role and function within the Territory, its early conversations and relationship with other papers during its run, the influence and impact of its main editor, Stephen L. Desha, and its eventual transition into a bilingual newspaper towards the end of its publication.

LĀHUI HAWAII RESEARCH CENTER STUDENT CONFERENCE

March 29 & 30, 2019 | Imin Conference Center

POSTER PRESENTATION & LUNCH (12-1:30PM AT WAILANA)

The Supports and Barriers of Complementary Feeding Practices of Caregivers of Native Hawaiian Infants Residing in the Moku o Ko'olauloa (Keala Swafford)

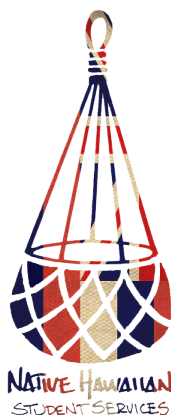
Hawaii is comprised of a multicultural community and feeding practices can often be a mixture of cultures. There is limited data on infant complementary food feeding practices as studies in Hawaii often focus on breastfeeding. Expanding on the quantitative study (Contemporary First Food Feeding Practices for Native Hawaiian Infants) conducted last semester that identified the types of complementary foods being introduced to infants, this qualitative study examines the factors that influence when parents first introduce solid foods to their infants and why. Seven caregivers that have Native Hawaiian infants ages 3-12 months living in the Moku of Ko'olauloa were interviewed in this study. The recorded interviews were then transcribed and recurring themes were identified with the qualitative data analysis software, NVIVO. Through an enhanced understanding of the factors that influence what types of foods are introduced to infants during this critical period of development, we are able to identify how complementary feeding practices align with cultural feeding practices. Upon the completion of this study it is important to ensure that the information collected is shared with participants, and the Lāhui.

Ka Hui O Kaulele (Mikayla Carias, Kelsey Nichols, Mallory Hataishi, Tatum Leslie, Julia Asano, Deylen Nekoba, Kelsi Julian-Araki, Kathleen Kodama)

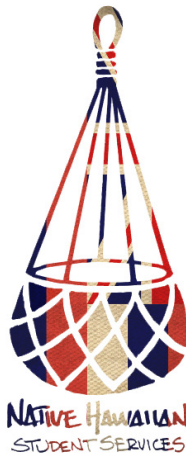
Ka Hui O Kaulele is a team comprised of nine Engineering students whose goal is to construct an unmanned rocket to be launched in Kenosha, Wisconsin. We will be competing in the First Nations Launch which is an annual High-Powered Rocket (HPR) competition hosted by the Wisconsin Space Grant Consortium (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 kākā 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 to be an inspiration to young keiki of Hawaii as an example of motivated, young Hawaiians transcending the numerous barriers kākā face in pursuing higher education and entering into STEM fields.

MAHALO TO OUR PARTNERS

for selecting students to our inaugural Ōiwi
Distinguished Scholars Award



HAWAI'INUIĀKEA
SCHOOL OF HAWAIIAN KNOWLEDGE



MAHALO FOR JOINING US!

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