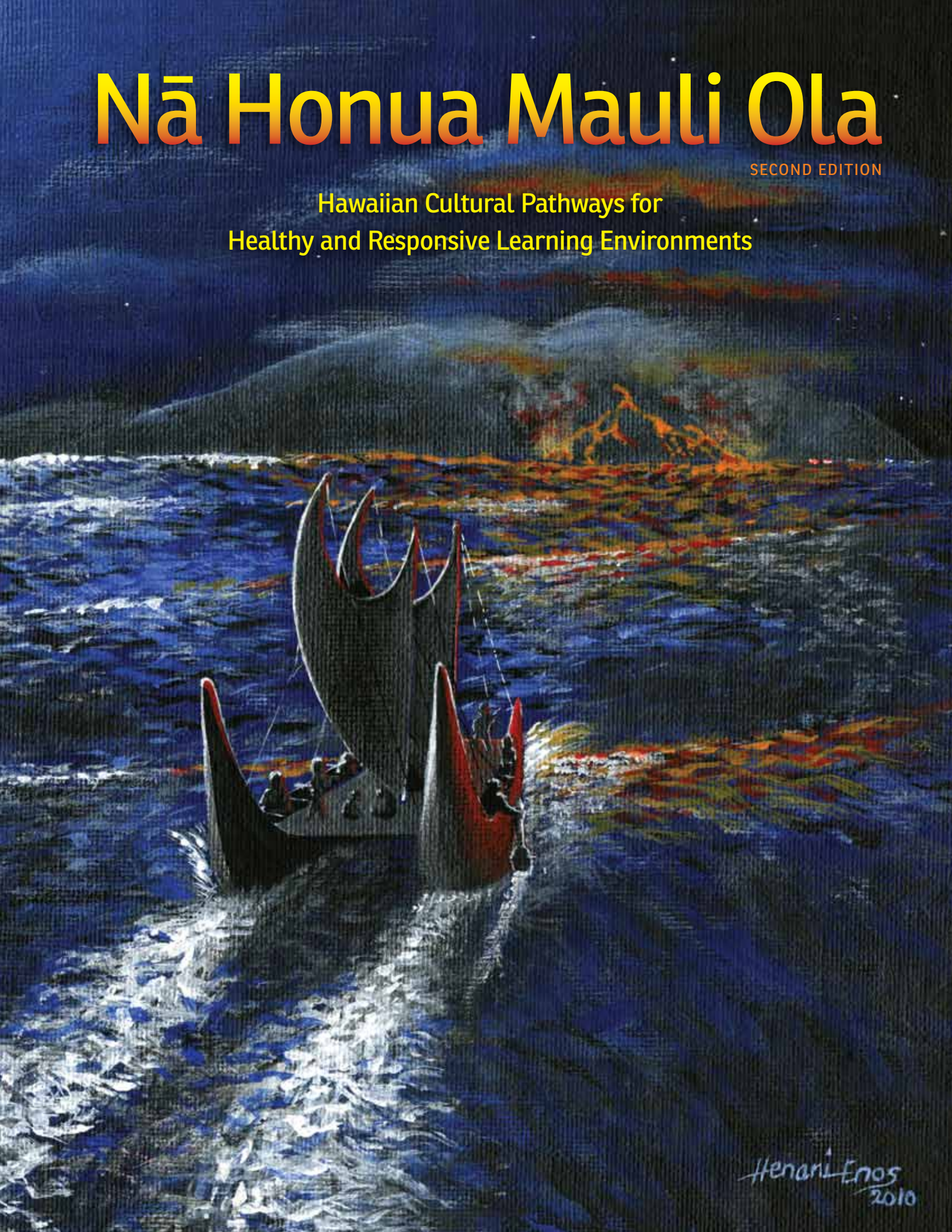


Nā Honua Maui Ola

SECOND EDITION

Hawaiian Cultural Pathways for
Healthy and Responsive Learning Environments



Henari Enos
2010

Nā Honua Maui Ola

SECOND EDITION

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Hawaiian Cultural Pathways for
Healthy and Responsive Learning Environments

Developed with support by

Ka Haka 'Ula O Ke'elikōlani
College of Hawaiian Language, UH-Hilo

Kamehameha Schools

Native Hawaiian Education Council

Office of Hawaiian Affairs

NĀ HONUA MAULI OLA

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Dedication

Nou kēia e Ilei Benamina...

In fond memory of
Ilei Beniamina
for her lifetime contribution
to the revitalization
of the Hawaiian language,
Hawaiian education
and her beloved
Ni'ihau community.



Ka Mo'opuna i ke Alo

*Building a legacy
for the children
of today,
and the generations
of tomorrow*

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Foreword

Nā Honua Mauli Ola: Hawai‘i Guidelines for Culturally Healthy and Responsive Learning Environments was first published in 2002 to serve Hawaiian learners of all ages while also contributing to the improvement of education for all children in Hawai‘i’s public and private school systems. What emerged was a set of cultural guidelines that has been widely endorsed by local, national and international educational organizations.

The intention in approaching the 2014 Second Edition was to build upon the earlier work with a broad spectrum of writers from communities across the state that included educators, language and cultural practitioners from each of the neighboring islands and across three generations. The writing committee included thirty-two members from the original *Nā Honua Mauli Ola* writing team and additional expertise that included *kūpuna*, teachers (preschool to 12th grade), administrators, teacher education, curriculum and program development specialists, education policy advocates and researchers from multiple settings serving Native Hawaiian learners. Through meetings conducted over a four-month period, the community group revisited and reshaped the original set of cultural pathways to reflect the inclusion of a growing number of voices into the field of Hawaiian education.

The goal of this edition is to provide “*Nā Ala Ike*,” nine cultural pathways, as an educational and culturally holistic framework to support educators, administrators and schools serving children in preschool through the 12th grade. *Nā Honua Mauli Ola* is designed to be a foundational resource to help foster culturally healthy and flourishing communities across diverse educational settings and contexts.

Preface

Ka mo'opuna i ke alo refers to a vision that places the grandchild at the focal point from which one addresses the present in preparation for the future. *Nā Honua Mauli Ola: Cultural Pathways for Culturally Healthy and Responsive Learning Environments, 2014 Second Edition*, provides schools and communities with a practical way to examine and attend to the educational and cultural wellbeing of learners. It was developed by Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, in partnership with the Office of Hawaiian Affairs, the Native Hawaiian Education Council and Kamehameha Schools.

Nā Honua Mauli Ola complements and supports the Hawai'i State General Learner Outcomes and Content and Performance Standards. It provides a cultural framework and holistic approach for what students should know, be able to do, value and care about. *Nā Honua Mauli Ola* also helps educators meet state mandates that call for the teaching and support of Hawaiian language and culture and supports legislation that recognizes Hawaiian as an official state language.

Nā Honua Mauli Ola benefits students by helping them build an educational foundation that embraces the learning of Hawaiian language, culture, history, and tradition. The intention of these pathways is not to provide a checklist, but to shift the focus of teaching and learning from one that talks *about* the Hawaiian language and culture to one that teaches and learns *through* the Hawaiian language and culture.

Nā Ala 'Ike describe a vision of education that encourages the inclusion of learning through the Hawaiian language and culture as a foundation for perpetuating and promoting the indigenous culture of Hawai'i. In doing so, learners will be able to improve their personal ways of knowing in ways that are reflective of their island home heritage and respectful of the unique culture of the indigenous people of Hawai'i.

Recent educational initiatives and research, including *Nā Lau Lama* and *Hawai'i Cultural Influences in Education* (Ledward 2009) show evidence of highly positive educational outcomes generating from culturally relevant instruction. These outcomes include significant levels of socio-emotional development, high levels of educational achievement, higher levels of student engagement and a positive correlation to better self-esteem and positive relationships with family and community.

These outcomes are linked to greater cultural knowledge and practice, community attachment and service as well as to positive self-image concepts. In support of these findings, *Nā Honua Mauli Ola, 2014 Second Edition*, supplies tools and resources to support culturally rooted, place-based and relevant learning experiences that will be responsive to community needs.

Acknowledgements

'Ilau Hoe A Pae Aku I Ka 'Āina

(Paddle together and together we reach the shore)

This project would not have been possible without the generous support of the Office of Hawaiian Affairs, Kamehameha Schools, the Native Hawaiian Education Council and the Ka Haka 'Ula O Ke'elikōlani College at the University of Hawai'i at Hilo. Each of the organizations provided support for an essential piece of the project from concept to publication.

The development of the Nā Honua Maui Ola cultural pathways project brought representatives together from across the *kai 'ewalu*—the eight seas—that join the islands together from Hawai'i to Ni'ihau. The writing committee included kupuna, educators, curriculum specialists, researchers and administrators spanning across three generations of public and private service from early childhood to tertiary levels of education.

Each of these dedicated and passionate contributors gave generously of their time, energy and talents in the spirit of a forward vision where children, families and communities live healthy, productive, generous and joyful lives.

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Endorsements

The cultural pathways have been endorsed by educational institutions, organizations and agencies serving Native Hawaiians and Indigenous learners at the community, state, and national levels.

National-Serving Organizations

National Indian Education Association

State Organizations

Alaska Native Knowledge Network

Bilingual Education Endorsement Program

Child Care Information Exchange

Dual Language Education of New Mexico

Early Childhood Development Intercultural Partnerships

New World Associates

Hawai‘i-based Organizations

State-focused

‘Ahahui ‘Ōlelo Hawai‘i

‘Aha Pūnana Leo, Inc.

Association of Hawaiian Civic Clubs

Bishop Museum

Center on Disability Studies

Creating Pono Schools Project

Hālau Wānana Indigenous Center for Higher Learning

Hawai‘i P-20 Partnerships for Education

Hawai‘i Pacific University-School of Education

Hawai‘i Association for the Education of Young Children

Hawai‘i Volcanoes National Park

‘Imiloa Astronomy Center of Hawai‘i

Institute for Native Pacific Education and Culture (INPEACE)

Ka Haka ‘Ula O Ke‘elikōlani College

Kahuawaiola Indigenous Teacher Education Program

Ka Huli Ao Center for Excellence in Native Hawaiian Law,

William S. Richardson School of Law

Kamehameha Schools

Kamehameha Schools, Community-Based Early Childhood Division

Kamehameha Schools, Public Education

Ka Lama ‘O Ke Kaiulu Elementary Teacher Ed Cohort

Ka Waihona Puke 'Ōiwi–Alu Like
Kipuka Native Hawaiian Student Center
Nā Pono No Nā 'Ohana Partners in Development Foundation
Nā Pua No'eau Center for Gifted and Talented
Native Hawaiian Children
Nā Lei Na'auao Native Hawaiian Charter School Alliance
Native Hawaiian Education Council
Pacific American Foundation
Papa Ola Lōkahi–Native Hawaiian Healthcare
Punahou School

Hawai'i-based Organizations

County-focused

Maui Economic Opportunity, Inc.
Office of the Prosecuting Attorney, County of Hawai'i

Educational Institutions and Programs

Complex-Levels

Department of Education, Hilo-Laupāhoehoe-Waiākea Complex Area
Department of Education, Ka'ū-Kea'au-Pāhoa Complex Area
Department of Education, Leeward District Office,
Nānākuli-Wai'anae Complex
Department of Education, West Hawai'i Complex Area
Department of Education, Windward District Office
Kanu O Ka 'Āina Learning 'Ohana

Schools

Aka'ula School
Ao Kukui No Nā Keiki, Licensed FCC
Ke Kula 'O 'Ehunuikaimalino
Hakipu'u Learning Center
Hālau Lōkani PCS
'O Hina I Ka Malama
Kanu O Ka 'Āina New Century Public Charter School
Kawaikini New Century Public Charter School
Ka 'Umeke Kā'eo HIPCS
Ke Kula 'O Nāwahīokalani'ōpu'u
Ke Kula Ni'ihau 'O Kekaha

Ke Kula ‘O Samuel M. Kamakau, LPCS
Keaukaha School
Keiki O Ka ‘Āina Family Learning Center
Kua O Ka Lā Public Charter School
Nā Kamali‘i Hoaloha
Waimea Middle Public Conversion Charter School

Programs

Clarence T.C. Chang PUEO Program at Punahou School
Kū Ha‘aheo Native Hawaiian Community Based
Education Learning Centers
Māla‘ai: The Culinary Garden of Waimea Middle School
Waimea Education Hui
Wo International Center, Punahou School

Community-Based Organizations

Ho‘oulu Lāhui Inc.
Ka Pā Hula ‘O Hina I Ka Pō La‘ila‘i
Ka Pā Hula O Kauanoē O Wa‘ahila
Keōmailani Hanapī Foundation (HOEA)
Kindred Spirits
Lāna‘i Culture & Heritage Center
Nā Kālai Wa‘a
Nā Mala O Hana Kupono
Nā Wahine U‘i o Molokai
Papahana Kuaola
Wahi Kupuna Waimea Valley

Chronology of Hawaiian Education

- I o Kikilo “*Ma ka hana ka ‘ike*” knowledge comes from action, work, experience.
- I o Kikilo “*Kū i ka māna*” knowledge taught through family and apprenticeships.
- I o Kikilo “*Ke ha‘a ala Puna*,” first chant composed taught in the *hālau* tradition of *pā hula*.
- I o Kikilo “*Manomano ka ‘ike o ka Hawai‘i*,” a huge volume of knowledge, is produced and taught orally.
- 1778 Captain Cook records Hawaiians had taught themselves to use iron found in Western derived driftwood.
- 1821 Missionaries and Tahitians teach individuals selected by *ali‘i* an alphabet similar to that used for Tahitian and Māori.
- 1822 First short Hawaiian spelling book produced.
- 1823 *Ali‘i* send selected students into the countryside to teach literacy using *hālau* methods.
- 1824 Most Hawaiian adults become literate before missionaries first reach their home areas.
- 1825 Kamehameha becomes king and declares “*He aupuni palapala ko‘u*,” “Mine is a government of literacy.”
- 1826 Missionaries standardize Hawaiian spelling system to distinguish native spellings from foreign spellings.
- 1831 Lahainaluna High School is established as Kingdom’s College to prepare teachers and public servants; becomes first school west of the Rocky Mountains
- 1834 The first Hawaiian newspaper, *Ka Lama Hawai‘i* published
- 1838 *Ka Mo‘olelo Hawai‘i*, first Hawaiian history, is written by Malo, Kamakau, Moku, and Hale‘ole.
- 1839 Missionaries complete a Hawaiian translation of the Bible and Christianity becomes firmly established in Hawai‘i.

- 1841 Kauikeaouli establishes compulsory public school system. The Hawaiian language is established as the primary medium of public education. English is taught as a secondary language in many schools. After Massachusetts, Kauikeaouli becomes the second-oldest public school system in the United States.
- 1841 Punahou School is established as a private English-language school for missionary children. Hawaiian taught as a second language.
- 1863 Hale'ole publishes *Lā'ieikawai*, the first Hawaiian novel.
- 1864 Hawai'i Superintendent of Education Mataio Kekūanā'ōa strongly condemns recommendations of non-Hawaiians to replace the Hawaiian language with English as the primary language of instruction.
- 1887 Political events including the Bayonet Constitution result in non-Hawaiians reducing financial support for Hawaiian-medium schools and increasing support for English-medium schools for the privileged.
- 1887 Kamehameha Schools is established as an English-medium boarding school for the *maka'āina*, people of the land, especially orphans and indigent children.
- 1893 Hawaiian monarchy is illegally overthrown by U.S. Government.
- 1896 Republic of Hawai'i census shows Hawaiian and Part-Hawaiian ethnicities to be the most literate groups in Hawai'i at 91.2%. Of the total population, 75% is literate in both Hawaiian and English.
- 1896 New government follows U.S. Indian policy by outlawing use of Hawaiian in public schools.
- 1898 United States asserts its annexation over Hawai'i.
- 1900 A territorial government is established and Hawaiian is forbidden as medium of public education. Hawai'i Creole English ('Pidgin English') begins to replace the Hawaiian language as the dominant language of the Hawaiian population in public schools.

- 1910 Large waves of non-English-speaking immigrant children reach school age and adopt Hawai'i Creole English.
- 1919 The Territorial legislature requires the Hawaiian language to be taught as a secondary language in public high schools.
- 1922 Hawaiian first taught as a secondary language in the University of Hawai'i by legislative mandate.
- 1930 The first Hawaiian language textbook by Atcherley is published for public secondary schools. Funding is provided by the Territorial legislature through Act 243.
- 1943 The Hawaiian lexicon is published by H. P. Judd and M. K. Pukui, *Introduction to Hawaiian Language*.
- 1948 The last Hawaiian newspaper, *Ka Hōkū o Hawai'i*, is published.
- 1957 The Pukui and Elbert *Hawaiian Dictionary* is published with territorial legislative funding.
- 1959 Hawai'i becomes the 50th state in the United States of America.
- 1959 The University of Hawai'i Committee for the Preservation of Hawaiian Language, Art and Culture is established by that Hawai'i state legislature.
- 1961 Kamehameha Schools becomes the first private high school to offer a credit-based Hawaiian language course. Dorothy Kahananui is the first teacher.
- 1964 The Merrie Monarch Festival is established; a milestone in the revitalization of hula.
- 1970 The Kalama Valley struggle marks the beginning of Hawaiian activism in the Hawaiian Cultural Renaissance.
- 1972 *Nānā i ke Kumu* by Pukui, Haertig and Lee sets the stage for the application of Hawaiian culture to contemporary issues.
- 1974 Native American Programs Act.
- 1976 UH Mānoa establishes the first bachelor's of arts degrees in Hawaiian Language and Hawaiian Studies.
-

Chronology of Hawaiian Education

- 1976 Hōkūle‘a successfully navigates to Tahiti; ushers in a new metaphor and process for Hawaiian education.
- 1977 ‘Ahahui ‘Ōlelo Hawai‘i is established; helps develop a standardized Hawaiian orthography.
- 1978 Hawaiian recognized as an official state language in the Hawai‘i state constitution, Article XX.
- 1978 Hawai‘i state constitution provides for public education of Hawaiian culture, history and language through Article X, Section 4.
- 1980 Hawai‘i Department of Education establishes the Hawaiian Studies Program.
- 1982 UH Hilo establishes a bachelor’s of arts degree in Hawaiian Studies taught through Hawaiian, the first immersion based degree.
- 1983 The Native Hawaiian Educational Assessment project report is funded by Kamehameha Schools, Bishop Estates and submitted to the U.S. Department of Education.
- 1983 ‘Aha Pūnana Leo is established; first preschool opens at Kekaha, Kaua‘i.
- 1986 The 1896 law against Hawaiian-medium instruction in public schools is repealed.
- 1986 Pūnana Leo parents begin their own “public” kindergarten calling it, “Kula Kaiapuni Hawai‘i. HRS 298-2 is amended which allows Hawaiian medium to be used in public education.
- 1987 Hawai‘i Department of Education launches Papahana Kaiapuni Hawai‘i (Hawaiian Language Immersion Program) in Hilo, Hawai‘i and Waiau, O‘ahu.
- 1988 Native Hawaiian Education Act enacted.
- 1989 Hale Kuamo‘o Hawaiian Language Center established at UH-Hilo.
- 1990 Native American Languages Act enacted. The Board of Education approves Ka Papahana Kaiapuni Hawai‘i as a K-12 program.
- 1990 Nā Pua No‘eau is established.

- 1993 Native Hawaiian Educational Summit.
- 1993 Ke Kula Ni‘ihau o Kekaha Indigenous language school is established at Kekaha, Kaua‘i.
- 1994 The Native Hawaiian Education Act is extended through to 1999.
- 1995 Ke Kula Aupuni a Kahelelani Aloha is established at Waimea, Kaua‘i.
- 1996 The “Year of Hawaiian Language” is established by the state of Hawai‘i.
- 1997 Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language is established at UH-Hilo.
- 1997 Native Hawaiian Education Council established.
- 1997 Native Hawaiian Educational Summit II & Native Hawaiian Education Council Report.
- 1997 Ke Kumu Honua Mauli Ola, philosophy statement written.
- 1998 Native Hawaiian Education Association established.
- 1998 First master’s degree taught in a Native American language, Master of Arts in Hawaiian Language and Literature at UH-Hilo.
- 1999 First Hawaiian immersion graduates at Nāwahīokalani‘ōpu‘u and Ānuenue Schools.
- 2000 Kanu o ka ‘Āina is established; first Hawaiian-focused New Century Public Charter School.
- 2000 Ka ‘Umeke Kā‘eo, Nāwahī Iki, Kamakau, and Ke Kula Ni‘ihau O Kekaha first Hawaiian language New Century.
- 2000 Nā Lei Na‘auao, the Native Hawaiian Charter School Alliance established
- 2001 Hawai‘i Board of Education approves Hawaiian Studies and Language Programs Policy 2104.
- 2002 Native Hawaiian Education Act reauthorized through the No Child Left Behind Act.
- 2002 Nā Honua Mauli Ola Guidelines published.

- 2003 Hālau Wānana Indigenous Center for Higher Learning is established.
- 2004 First Ph.D. offered in Hawaiian and Indigenous Language and Culture Revitalization at UH Hilo.
- 2004 Master of Arts program in Indigenous Language and Culture Education, UH Hilo.
- 2004 *Ulukau*, Hawaiian electronic library, is established.
- 2005 Native Hawaiian Educational Assessment II is published by Kamehameha Schools.
- 2005 The Master of Arts program in Hawaiian and Hawaiian Studies is established at UH Mānoa.
- 2006 Hawai‘i Board of Education approves Ka Papahana Kaiapuni Hawai‘i Program Policy 2105.
- 2006 Nā Lau Lama initiative is established to strengthen educational outcomes for Hawaiian children.
- 2007 Hawai‘inuiākea School of Hawaiian Knowledge established at UH Mānoa.
- 2008 Hawaiian Cultural Influences in Education (HCIE) study is conducted.
- 2009 Hawai‘i Board of Education amends the Hawaiian Studies and Language Programs Policy 2104.
- 2011 Office of Hawaiian Affairs launches the *Papakilo Database*.
- 2013 Hawai‘i State Legislature establishes February as Hawaiian Language Month.
- 2014 Hawai‘i Board of Education amends Programs Policy 2104 to establish an Office of Hawaiian Education and Policy 2105 for Kaiapuni Educational Program.
- 2014 Nā Honua Maui Ola Cultural Pathways is published.

PART

1



Nā Ala 'Ike –
Cultural
Pathways

Introduction

The foundational wisdom described in *Nā Ala Ike* is based on a broad collection of rich Hawaiian heritage and cultural experience. The pathways describe and honor the ancestral wisdom that is in practice throughout much of Hawai‘i today. *Nā Ala Ike* is a framework for developing a comprehensive support system which promotes community and student-centered learning environments. These environments are places where holistic practices of learning, teaching, leading and reflecting occur. They support experiences that foster and shape the development of learners to become responsible, capable, caring, healthy human beings in spiritual, intellectual, emotional, physical, and social ways. As a result, students will be able to better reach their full potential with a strong cultural identity and sense of place.

Although *Nā Ala Ike* apply to many contexts outside of education, the primary focus of this edition is to support schools and teachers within learning environments from preschool to 12th grade. To this end, the authors encourage consideration and application of the cultural pathways to be used, but not limited to, the following suggestions:

1. Inclusion within state and local programs and services, in the alignment of curriculum planning, instruction, assessment, leadership and the development of culturally responsive learning environments.
2. The coordination of home, community and school support systems so they may collectively foster the holistic education and wellbeing of their children.
3. The development of school review processes for student, staff, teacher and school leadership as they may apply to fostering culturally healthy behaviors. This includes responsive performances that support culturally responsible and community-sensitive educational programs.
4. The commitment and revitalization of the Hawaiian language and culture through instruction across content and in multiple learning settings. This includes the involvement of educational resources including *kumu*, kūpuna, community practitioners, families and other Hawaiian entities and organizations.
5. The preparation, orientation and professional development of teachers in ways that help them address the academic, social, cultural

and spiritual wellbeing of themselves and their students.

6. The mentoring and networking of professionals in the refinement and improvement of curriculum, instructional and assessment skills. These skills can be adapted so they are relevant to learner needs and the cultural and community context in which they are applied.

7. The design and development of curriculum, support materials and evaluation tools for classes, programs, schools and special need areas that address the cultural needs and wellbeing of all students.

8. The use of this material at program, school, county, state and federal levels, including the allocation of resources to support the cultural, social, economic, health and academic needs of Native Hawaiians.

9. The development of state and federal policies and the allocation of resources to support equitable educational opportunities for all children in Hawai'i.

It is with a sense of joy that the writing committee shares *Nā Honua Maui Ola: Cultural Pathways for Culturally Healthy and Responsive Learning Environments 2014 Second Edition*. The cultural pathways and framing ideas will help anyone working to improve the quality of education and wellbeing of students, regardless of cultural background. *Nā Ala 'Ike* will be familiar to those working in Hawaiian education, but they will be especially relevant to anyone working in diverse learning communities.

Collective participation must be an ongoing process that includes educators, parents, students, administrators and community members. May the following cultural pathways presented in *Nā Honua Maui Ola* inspire your work and help you attend to learners in culturally healthy ways.

Understanding the Context of Nā Honua Mauli Ola



Nā Honua Mauli Ola, 2014 Second Edition, describes nine Hawaiian cultural pathways, each of which carry the cultural strands of *‘ike*, *mauli*, *aloha* and *kuleana*. Together, the nine pathways represent a cultural framework that was created, inspired and expressed through reciprocal relationships with *akua*, *‘āina* and *kanaka*—the spiritual, physical and human world. *Nā Honua Mauli Ola* describes how all relationships are interconnected and based on the highest levels of respect and responsibility.

Akua: Everyone is connected to the spiritual world through cosmogenic genealogies, located in the *na‘au* and three *piko*. As we acknowledge, respect and honor *akua*, *‘aumākua*, *‘āina* and all other aspects of the spiritual world, we become connected to our past, present and future. Hawaiian cultural identity embeds spirituality through *pule* (prayer), protocol and ceremony.

‘Āina: Hawaiian cultural identity connects people to the physical world: *honua*, *‘āina*, *kai* and *lani*. Respecting nature, *ao kūlohelohe*, includes behaving in respectful ways towards nature’s animals, insects and plants, while acknowledging them as the earthly forms of *akua*. To respect *‘āina* means accepting *kuleana* for the environment, so that in turn it can teach us, nurture us and provide us with sustainable prosperity. As we *mālama* all aspects of the environment, we continue the ancestral practice of working towards a sustainable future for Hawai‘i and the world beyond this *pae‘āina* (group of islands).

Kanaka: Respecting individuals not only shows respect to that person, but to a person’s genealogy, heritage and their birthplace or *hānau* from where they come. It is an ancestral responsibility to lead healthy, productive lives and to create and maintain positive relationships with *‘ohana*, community and the global family. Cultural identity shapes how we see ourselves individually and collectively. It is an intricate, vital part of an interconnected network of human beings. These relationships require leadership and service, each according to their ability, as we all strive to be *pono*.

These tenants were first described in 1997 in *Ke Kumu Honua Mauli Ola*, the guiding philosophy from which the original *Nā Honua Mauli Ola* was developed. *Ke Kumu Honua Mauli Ola* is a Native Hawaiian



educational philosophy statement that speaks of the maui, or the cultural heart and spirit of a people, and the fostering of one's maui through three piko connections within various honua, or defined environments. Through this philosophy, readers may access and better understand traditional Hawaiian understandings and teachings that have been passed down through time — *i o kikilo mai. Ke Kumu Honua Maui Ola* was written entirely in Hawaiian by a volunteer working group and published in five languages—Hawaiian, English, Japanese, Spanish and French. It described the following essential concepts, which are necessary for understanding the *Nā Honua Maui Ola* framework:

Maui is the life force that exists in every living thing. It is the 'cultural center,' the essence that makes us who we are, and is exhibited and fostered through a cultural sense of spirituality, behavior, actions, language, and traditional-based knowledge. Nurturing maui supports the cultural base from which one grows to serve the family, community and others. Each person's maui must be developed, renewed, honored and respected in order for culturally healthy communities to exist and continue. Actions that nurture maui include the use of the Hawaiian language and practice of cultural knowledge.

Honua are the realms that foster connections between people and places. Honua nurtures maui and anchors cultural identity. Honua may be the family, community or global/universal environment. Nurturing maui within the honua of learning environments is vital because it supports the cultural base from which learners connect and identify with their families, communities and each other.

Piko are the umbilical cords that maintain our connections—the spiritual and intuitive connections at the top of the head, the inherited connection at the navel, and the creative or inventive connection just below the navel at the *ma'i*. Maintaining and developing these piko connections carries the knowledge of the past forward to serve as the foundation for the present. With a strong foundation in the present, Hawaiians are equipped to continue a cultural legacy and step confidently into the future. A sense of spirituality, family, place and legacy are maintained through these piko connections.

From these three spiritual and physical connecting centers are several cultural strands that are interwoven among the nine cultural pathways.

Ike, for example, is knowledge at its broadest sense and shared by people through multiple pools of knowledge that are developed through experience, application, understanding and perseverance as a lifelong process. *Ike* is an integral part of each pathway that embraces Hawaiian knowledge as the base and links to other local and global knowledge contexts and applications.

Mauli is the core of our life spirit and is developed through social processes and interaction with world around us that foster our spiritual connections, develop our behavior and actions, enrich our traditional knowledge base and enhance our language expression. It is an essential concept and cultural strand of that crosses all the pathways.

Aloha is interwoven among all cultural pathways and includes the caring of akua, 'āina and kanaka as demonstrated through aloha kanaka, aloha 'āina and aloha 'ohana. Aloha carries the very essence of the Hawaiian spirit.

Finally, the expression of *kuleana* is another example of a cultural strand that is inherent in each cultural pathway. Kuleana is expressed through responsible actions that care, protect and preserve the specialness of Hawai‘i for generations to come.

These and other cultural strands are interwoven throughout *Nā Ala ‘Ike* to provide a cultural foundation that strengthens relationships, provides relevance, increases rigor and improves behavior to instill a sense of responsibility throughout the learning environment. *Nā Ala ‘Ike* are seen, experienced and perpetuated through a variety of learning and living contexts throughout Hawai‘i.

Steering the Way: Hawaiian Wayfinding



There are many traditional Hawaiian stories that provide lessons and wisdom for today. The story of Hawai‘iloa is one of them. Hawai‘iloa relied on his personal and inherited attributes and characteristics, as well as his ancestral knowledge, training and experience, to achieve the goal of bringing his family to a new land. As a result, the ancestors of the Hawaiian people came and settled the Hawaiian islands. The story of Hawai‘iloa also provides a cultural historical account of the migration to Hawai‘i around the fourth century.

Hawai‘iloa was born to Anianikalani (k) and Kame‘enuihikina (w) of Lāhuiakua, at a place called Kapakapuaakāne. The *ka‘ao* (legend) tells of Hawai‘iloa and his quest for knowledge in search of new fishing grounds, land and new opportunities to provide and care for his people and *‘ohana*.

It is said that Hawai‘iloa was a great seafarer, industrious and well-cultured in the ways of the sea and also in farming. He understood the swells of the ocean, the winds, the seasons, the stars and signs of the heavens above. To provide for his people, Hawai‘iloa would go on long fishing expeditions with his crew and navigators. These journeys took the men well beyond the usual fishing borders of Kaiholoakai‘a and into the wide-open ocean and the dark depths of the Kamoanakaimā‘oki‘okiakāne. Only the very skilled could voyage so far away from home. The ultimate survival of Hawai‘iloa and his crew depended on finding land for fresh water, food and other necessities.

On one such journey, the principal navigator, Makali‘i, shared with Hawai‘iloa a story he had heard from the ancestors that told about a new land. With the star Hōkū‘ula to guide them, Hawai‘iloa set out in search of this new land. “Let us steer the vessel in the direction of *‘Iao*, the eastern star, the discoverer of land,” he said.

Upon arriving at the shores of the new land, Hawai‘iloa and the crew found it to be uninhabited, yet pleasant and fertile. They found plentiful *‘awa* and palm trees. Hawai‘iloa named the new land Hawai‘i and later named the other islands for his children—Maui, O‘ahu and Kaua‘i. After filling the *wa‘a* (canoe) with food, water and other supplies, Hawai‘iloa returned to fetch his family and bring more people back to Hawai‘i to live and prosper.



The story of Hawai‘iloa is a suitable introduction for the second edition of *Nā Honua Mauli Ola*. Like Hawai‘iloa, schools and educators are navigators of change. It takes great skill to chart the learning journey of life. It takes great vision to see the destination, and great perseverance and faith to stay true to the course. The nine cultural pathways of *Nā Honua Mauli Ola* provide a cohesive framework for holistic and indigenous practices that will contribute to a healthy and responsive learning environment. Each chapter presents values that promote health, wellbeing and a joy for life. It is designed to be your personal map with support materials, resources and concrete examples to help guide you along your journey.

Heahea Huaka'i—Call to Action

Hawai'i 'imi loa ma nā ala 'ike maui ola ē, He 'ike ho'ona'auao no nā hanauna a pau ē. Waiho maila nā kūpuna mai o Kikilo mai, He paepae 'ike mo'omeheu e ola ai.	Hawai'i profound in its knowledge along the cultural pathways, Holds wisdom for educating all generations. It has been left for us by the ancestors from the beginning of time, A foundation in cultural knowledge through which our lives continue.
Nā ala 'ike 'eiwa, he huaka'i nui ia ē, 'Ike pilina, 'ike 'ōlelo, 'ike maui lāhui ē, 'Ike ola pono, 'ike piko'u, 'ike na'auao, 'Ike ho'okō, 'ike honua a 'ike kuana'ike ē.	The nine cultural pathways, a tremendous journey to travel, Pathways of relationships, language, cultural identity, Pathways of wellness, personal connection, intellect pathway, Pathways of applied achievement, sense of place and worldview.
Hi'ipoi i ka 'ike ku'una ma nā hana a pau. Hi'i alo, hi'i kua me he mo'opuna lā, Ka mo'opuna i ke alo e ola ai nā iwi ē. I na'auao Hawai'i, i Hawai'i na'auao ē!	Treasure the traditional wisdom in all that is done. Like a beloved grandchild, carry and tend to it, A precious grandchild that sustains our continued life. Hawai'i, a land, a people, shall live in cultural enlightenment!



As we present the Hawaiian ancestral wisdoms of the past to inform our knowledge base, practices and behaviors in the present, may we do so with a clear vision for building healthy, responsive and responsible learning environments that prepare a solid foundation for our children to walk into the future with confidence, competence and joy through the Hawaiian cultural pathways. Our children are the life of our people; the pathways we provide for them must assure that life.

Abu kupaianaha iā Hawai'i 'imi loa

Extraordinarily bountiful is the deepness of Hawaiian knowledge.

– Kepelino Kahoali'i Keauokalani, 19th Century Scholar

Nā Ala 'Ike — The Cultural Pathways



'Ike Pilina (Relationship Pathway)

We envision generations that have respectful, responsible and strong relationships in service to akua, 'āina, and each other.

Nurturing respectful and responsible relationships that connect us to akua, 'āina, and each other through the sharing of history, genealogy, language, and culture.

'Ike Pilina

He moemoeā no nā hanauna e pa'a pono ana ka pilina mālama a ho'okō kuleana no ke akua, no ka 'āina a no ka hoakanaka nō ho'i.

E ho'oulu 'ia nā pilina aloha a mālama i ke akua, ka 'āina, a me ka hoakanaka ma ka launa like i loko o ka 'ike mo'olelo, mō'aukala, mo'okū'auhau, 'ōlelo, a mo'omeheu no kākou a pau.



'Ike 'Ōlelo (Language Pathway)

We envision generations of literate and eloquent Hawaiian language speakers.

Using Hawaiian language to ground personal connections to Hawaiian culture, history, values, and spirituality, and to perpetuate indigenous ways of knowing and sharing.

'Ike 'Ōlelo

He moemoeā no nā hanauna e mākaukau ana ka poeko o ka waha me ka mākaukau o ka lima kākau ma ka nani o ka 'ōlelo Hawai'i aloha o ka 'āina.

Ma o ka 'ōlelo Hawai'i e ho'opili 'ia ai ke kanaka i nā 'ao'ao mo'omeheu, mō'aukala, kumu ho'opono, a pili'uhane ho'i me ka ho'omau pū i nā kī'ina 'ōiwi no ka 'apo 'ike me kona kā'ana like 'ia aku no kākou a pau.



'Ike Maui Lāhui (Cultural Identity Pathway)

We envision generations who walk into the future with confidence in their cultural identity and a commitment of service to akua, 'āina, and each other.

Perpetuating Native Hawaiian cultural identity through practices that strengthen knowledge of language, culture, and genealogical connections to akua, 'āina, and kanaka.

'Ike Maui Lāhui

He moemoeā no nā hanauna e puka ana i ke ao hou me ke kūpa'a o ka piko'u maui lāhui wiwo 'ole kekahi ma hope o kekahi ma nā hana e pono ai ke akua a me ka 'āina no kēia mua aku.

E ho'omau 'ia ka maui a piko'u Hawai'i ma nā hana e mau ai ka 'ōlelo, ka mo'omeheu, a me ka pilina kū'auhau i ke akua, ka 'āina, a me nā hoakānaka no kākou a pau.



'Ike Ola Pono

(Wellness Pathway)

We envision generations who lead vibrant, healthy, and happy lives as contributors to family and community.

Caring for the wellbeing of the spirit, na'au, and body through culturally respectful ways that strengthen one's maui and build responsibility for healthy lifestyles.

'Ike Ola Pono

He moemoeā no nā hanauna e pono, hau'oli, a ehuehu ana ka noho 'ana ma ka mālama 'ana i ka 'ohana a me ke kaiāulu.

E mālama 'ia ka 'uhane, ka na'au, a me ke kino ma ke 'ano ku'una kūpono e pa'a pono ai ho'i ka maui a me ka 'auamo nohona ola no kākou a pau.



'Ike Piko'u

(Personal Connection Pathway)

We envision generations whose actions reflect personal identity that is kūpono.

Promoting personal growth, development, and self-worth to support a greater sense of belonging, compassion, and service toward one's self, family, and community.

'Ike Piko'u

He moemoeā no nā hanauna, e kūpono ma'ema'e ana ke 'ano a me ka hana ma muli o ka piko'u ikaika.

E ho'oulu 'ia, ho'omohala 'ia, a ho'omāhiehie 'ia ke kanaka a pa'a ka 'olu'olu hoapilina, aloha hoapilina, a kōkua hoapilina ma ke 'ano he kino kā'oko'a, he lālā 'ohana, a he hoakaiāulu no kākou a pau.



'Ike Na'auao

(Intellectual Pathway)

We envision generations fostering the cycle of joyous learning through curiosity, inquiry, experience, and mentorship.

Fostering lifelong learning, curiosity, and inquiry to nurture the innate desire to share knowledge and wisdom with others.

'Ike Na'auao

He moemoeā no nā hanauna e mau aku ana ka ulu 'oli'oli o ka make'e i ka 'imi na'auao mai ka hoihoi wale a me ka huli hā'ina a hiki i ke komo hana a me ka uhai loea 'ana.

E ho'oulu 'ia ke ake paupauaho 'ole e 'imi 'ike, a'o, a noi'i no ia pono kahiko e o mau ka na'auao ia kau aku ia kau aku no kākou a pau.



'Ike Ho'okō

(Applied Achievement Pathway)

We envision generations who demonstrate academic, social, and cultural excellence that supports families, communities, and future generations.

Helping generations attain academic, social, and cultural excellence through a supportive environment of high expectations.

'Ike Ho'okō

He moemoeā no nā hanauna e ahuwale ana ke pō'okela o ka mākaukau na'auao, mālama kanaka, a ho'omau mo'omeheu i ola pono nā 'ohana, kaiāulu, a me nā mamo aku o ka 'āina.

E ho'opi'i like 'ia ka lanakila o ka 'ike kula, nohona kaiāulu, a mo'omeheu lāhui ma ke kūlia pū'ulu 'ana i ka pae kūlana ki'eki'e no kākou a pau.



'Ike Honua

(Sense of Place Pathway)

We envision generations who accept kuleana for our honua.

Demonstrating a strong sense of place, including a commitment to preserve the delicate balance of life and protect it for generations to come.

'Ike Honua

He moemoeā no nā hanauna e lewa pono ana ke kuleana mālama honua ola o kākou.

E ho'opuka ikaika 'ia ke aloha 'āina e kūpa'ana i ka mālama i ke ola lahilahi o kēia ao i mau loa aku ho'i ia nani no kākou a pau.



'Ike Kuana'ike

(Worldview Pathway)

We envision generations who flourish and inspire local and global communities through a culturally Hawaiian perspective that honors all things— past, present, and future.

Providing a solid grounding in a Hawaiian worldview that promotes contributions to local and global communities.

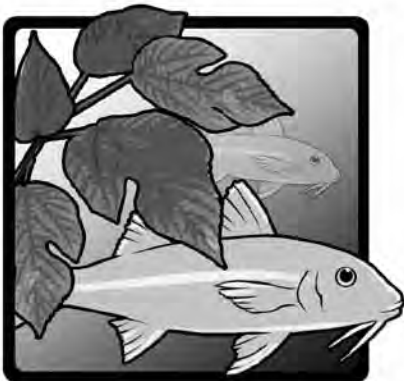
'Ike Kuana'ike

He moemoeā no nā hanauna e ulumāhiehie ana nāna e ho'olana ana i nā mana'o o ko kēia 'āina a me ko ke ao ma muli o ke kuana'ike Hawai'i aloha i kēlā a me kēia, 'o ko ka lani a me ka honua, 'o ko ka wā ma mua, ko kēia wā, a me ko kēia hope aku.

E ho'opa'a 'ia ka paepae hanohano o ke kuana'ike Hawai'i e kū ha'aheo ai ko 'one'i keiki me ka ho'olako aloha i ko ka 'āina a me ke ao no kākou a pau.

E ho'oulu 'ia nā pilina aloha
a mālama i ke akua, ka
'āina, a me ka hoakanaka
ma ka launa like i loko o ka
'ike mo'olelo, mō'aukala,
mo'okū'auhau, 'ōlelo, a
mo'omeheu no kākou a pau.

*Nurturing respectful and
responsible relationships that
connect us to akua, 'āina, and
each other through the sharing
of history, genealogy, language,
and culture.*



Pili kau,
pili ho'oilō

*Together in the dry
season, together
in the wet season.*



'Ike Pilina

(Relationship Pathway)

He moemoeā no nā hanauna e pa'a
pono ana ka pilina mālama a ho'okō
kuleana no ke akua, no ka 'āina a no ka
hoakanaka nō ho'i.

*We envision generations that have
respectful, responsible and strong
relationships in service to akua, 'āina,
and each other.*



'Ike Pilina



Healthy relationships endure and empower. They foster loyalty, compassion, reciprocity, relevance, respect and responsibility. The strength of *pilina* enables us to navigate through the good and the bad, the dry and the wet seasons.

Healthy relationships celebrate diversity, provide security and supply motivation to move forward. Properly maintained, they become a vibrant, meaningful and important part of the overall health and wellbeing of our people.

Powerful, positive relationships – *Pili 'uhane*, *pili 'āina* and *pili kanaka* – are necessary for successful teaching and learning.

An example of 'Ike Pilina is the *Ka'i Mo'okū'auhau*, a genealogical *huaka'i* at Ke Kula o Nāwahīokalani'ōpu'u, a Hawaiian-immersion charter school in Kea'au, Hawai'i, near Hilo. This event takes place at the end of each school year and is the first of a week's activities leading to the *'aha ho'omoloa*. The purpose of the *huaka'i* is to provide a physical, spiritual and sometimes emotional journey through the Hawaiian language revitalization experience. The celebration of *Pule Puka Kula*, Graduation Week, honors the efforts to connect the Hawaiian past to the present and to the future, aligned to the philosophy described in *Kumu Honua Mauli Ola*. The *Ka'i Mo'okū'auhau* celebrates past glories, present successes and the future possibilities of the *lāhui*.



The walk begins at the end of each school year on the Monday of Graduation Week. The Nāwahīokalani'ōpu'u 'ohana—teachers, students and families – begin their journey at the main Nāwahī campus in Kea'au. The walk begins with silence, *pule* and protocol. This helps prepares the *na'au* for the *ho'opuka* that will honor the binding relationships that have formed during the group's time together.

The gathering is first greeted in Kea'au by the staff and students of Pūnana Leo o Hilo: infants, toddlers, and young children. The visit, flooded with childhood memories, emotions and greetings, helps the graduating seniors and their families realize the power of their Hawaiian immersion experience. It is the strength of relationships, *pilina*, that have supported them throughout the years.



The journey continues with the group traveling nine miles to the original Pūnana Leo preschool site – now a vacant lot – on Kino'ole Street in Hilo. There, the group is greeted by the administrative staff of 'Aha Pūnana Leo. In the moment, Pūnana Leo graduates recall preschool memories as the staff, families and teachers celebrate the close bond that has formed among them. The lāhui reflect on the pivotal times that took place at that location, and on the bond they have formed to that place. It is where many lifelong bonds were formed during the Pūnana Leo experience.

From Kino'ole Street, the group continues about four miles to Keaukaha. There, they arrive at Ka 'Umeke Kā'eo, formerly known as Kula Kaiapuni o Keaukaha, the first public immersion program on Hawai'i Island. The school greets the group on the Ka'i Mo'okū'auhau with protocol and a celebration of student achievement.

From Keaukaha, the group journeys another three miles to Hilo town, where Joseph Kaho'oluhi Nāwahīokalani'ōpu'u (the school's namesake) worshiped and where Nāwahī school was first established.



Throughout the journey, teachers recount the struggle to reclaim the Hawaiian language and culture. The graduating seniors and their families are reminded that relationships are the foundation and strength of the lāhui.

The group visits Homelani cemetery, where Joseph Nāwahīokalani‘ōpu‘u is buried. There, they offer a name chant for Nāwahīokalani‘ōpu‘u. The huaka‘i concludes at the main Nāwahī campus, returning to the piko from where they started. This is when the entire student body welcomes the seniors back, and the week’s celebration of Pule Puka Kula continues.


That evening, a dinner celebration is held for the entire Nāwahī ‘ohana. Teachers, students, staff, past graduates and their families meet at the school for potluck dinner and celebration. Each class comes prepared with a gift of hula, mele and other creative surprises to honor the graduating seniors. The celebration provides a joyful time for the Nāwahī ‘ohana to celebrate the many bonds that have formed throughout the years. It is these close relationships, pilina, that were nurtured and maintained throughout the years that make the achievement of graduation a success for the entire Nāwahī ‘ohana.

The Pule Puka Kula is a time to remember the struggles, the joys and the milestones, both for the graduates and for the students that follow them. Through good times and bad, *pili kau, pili ho‘oilo*. Those on the Ka‘i Mo‘okū‘auhau understand the importance of pilina.





Review and Reflection

- Why should learners honor their genealogical connections to places, other people and to their past?
 - How does supporting pilina to one another and kuleana to the lāhui contribute to a learner's success?
 - How do learners benefit from taking responsibility for the natural elements in their community? How does this responsibility contribute to a stronger pilina and kuleana to the 'āina?
 - What are ways in which teachers can create opportunities for learners to bolster relationships with their family?
 - What are ways we can encourage learners to connect to akua, 'āina and kanaka for the betterment of the lāhui's future? Why are these connections important for the preservation of the land's kanaka maoli?
- 



Lesson 1:

Essential Question

Age Level

Activities



Reflections

The Pua Connection

Why do we need to know about our classroom community?

Pre-Kindergarten to Elementary

- Have students cut out a circle for the center of a flower, representing themselves. Then have them cut out petals of different colors, representing members of their family.
- Ask students to write their own name in the center circle. Then have them write the name of each family member on the different colored petals.
- Send students home with simple questions about their family: *e.g.* Where they came from, ages of different family members, cultural background, etc.
- Ask students to write one story told to them about the childhood of a family elder.
- Have students write their information on a card attached to the back of the flower, and have them share their information with the class.
- Arrange each flower as the students present their stories into a lei. The flowers can also be used as a springboard for geography: show all the different places in the world from which families come from.
- Understanding others makes relationships stronger.
- The lei is a wonderful metaphor for relationships.
- Building relationships with family members helps increase the strength of the entire family.
- We all have a genealogical lineage, and that knowledge increases the importance of our relationship to the past, present and future.



Lesson 2: That Irritates Me!

Essential Question

How do our ethnicities and different cultures influence the way we respond to others and resolve differences with each other?

Age Level

Middle School

Activities

- Assign students to take a notepad to lunch and write down everything that bothers them about the people they encounter at lunch (students must not identify anyone by name).
- Collect one example from each student. Read the examples and put them on a piece of chart paper. This will get a lot of different reactions!
- Ask students: “How many think these are irritations?” “Why do they think these are irritations?”
- Ask students to share their irritants and their reasons with their caregivers to see if their caregivers agree with them. Ask students to list things that irritate them and their caregivers, and whether caregivers could identify whether the irritant was something culturally inappropriate.
- Look for the values and norms that caregivers pass on to the students.
- Students can then describe what family/cultural values lent themselves to behavior and relationships.

Reflections



- Family and cultural practices determine our behavior and the way we react to others.
- This activity can serve as a springboard to understanding different cultural values as truths which cause friction among different people.
- Some things that people argue about are cultural.
- If we open ourselves to cultural norms and values, we can understand and change our perspectives about others. This lesson can be a part of character education.



‘Ike Pilina

Lesson 3:

Public Service Announcement

Essential Question

How can support for human service non-profit agencies improve the health of the community?

Age Level

Secondary School

Activities

- Students are assigned in teams to research a non-profit human service agency.
- Task: Create a 30-second public service announcement (PSA) to get more people to support a particular non-profit human service agency.
- Students are to develop a high-quality public service announcement for a non-profit human services agency that addresses issues of Hawaiian wellbeing.
- Each group will do a presentation introducing their PSA.
- Each agency will provide a minimum of one judge for each assignment on their agency.
- Criteria: Quality of presentation and overall quality of PSA.
- Every team will have 4-5 judges' comments averaged together to provide a group grade.
- Each non-profit will get a copy of the PSA as a gift from their agency.

Reflections

- Allowing students to advocate for non-profit agencies that support their communities increases their sense of kuleana and connection to their communities.
- Using modern technology as a vehicle to build relationships between schools and communities increases opportunities to strengthen understandings with diverse groups.

Ma o ka 'ōlelo Hawai'i e ho'opili
'ia ai ke kanaka i nā 'ao'ao
mo'omeheu, mō'aūkala, kumu
ho'opono, a pili'uhane ho'i me
ka ho'omau pū i nā ki'ina 'ōiwi
no ka 'apo 'ike me kona kā'ana
like 'ia aku no kākou a pau.

*Using Hawaiian language to
ground personal connections to
Hawaiian culture, history, values
and spirituality and to perpetuate
indigenous ways of knowing and
sharing about the world around us.*



'O ke alelo
ka hoe uli

*The language is
the steering paddle*



'Ike Ōlelo

(Hawaiian Language Pathway)

He moemoeā no nā hanauna e
mākaukau ana ka poeko o ka waha me
ka mākaukau o ka lima kākau ma ka
nani o ka 'ōlelo Hawai'i aloha o ka 'āina.

*We envision generations of literate
and eloquent Hawaiian language speakers.*



ven before birth, words are spoken to a child. At birth, a child knows their mother’s voice. The child is welcomed into a new world filled with words. As the child grows, language helps the baby thrive. Without it, the child will languish.

The spoken word, as shared through language, is the highest form of expression within the Hawaiian culture. Language provides a cultural lens that is rooted in the values of the culture.

Through language, a child will organize and make sense of his world. Language passes knowledge, ideas and understanding from one generation to the next. This is how new understandings, ideas and knowledge are created. Language expresses the cultural connection to worldview and provides the foundation for understanding the deeply rooted meaning to all things; seen and unseen—from the past, present and future.

On Kaua‘i for example, if a parent says, “*Nemonemo ka pua‘a i luna o Hā‘upu, E ha‘i maila, he lā mālie,*” it foretells a calm day. If they say “*‘ōkala ka pua‘a i Kalanipū, E ha‘i maila he‘ino,*” it foretells a pending storm. This is how the Hawaiian language is spoken, heard, seen and experienced.





On Maui, elders say, “*E ‘auana i kai,*” let’s wander oceanside. It may sound like a leisure activity, but the kūpuna’s intent is clear—to gather food for the table. In the same manner, a fisherman may say, “*Hele i ka holoholo!*” Let’s traipse about. The true intent is not announced because the fish might hear and be able to escape. A premature announcement would yield poor results.

Also on Maui, Kumu Kamaka‘eu produces good results teaching hula through Hawaiian. When lei are made for hula, students are taught they are to be made, worn, and disposed of with care (lei also refers to a child or beloved one). In this way, Kumu Kamaka‘eu uses language to impart a deep and profound respect for life and its cultural connections through hula. Because Kumu Kamaka‘eu conducts classes fluently in Hawaiian, students are able to fully internalize and express the knowledge and values being taught. These are a few examples to demonstrate the deep, intrinsic meaning embedded within the Hawaiian language.



Review and Reflection

- Where might you incorporate Hawaiian language in your classroom or daily learning activities?
- What are some resources you may bring into your learning environment that will encourage Hawaiian language learning?
- In your community, what are some learning opportunities for Hawaiian language learning? How do you access and incorporate them into your learning environment?





Lesson 1:

Hawaiian Alphabet and Words

Essential Question

What are some forms of communication used by Hawaiians before the introduction of print literacy in the early 1800’s?

Age Level

Elementary

Activities

- Introduce the Hawaiian alphabet and pronunciation. Use flash cards, visual aids and/or learn a Hawaiian alphabet song such as *mele pāpā* by Kaipō Hale and Keoni DuPont.
- Compose a song using the Hawaiian alphabet incorporating common Hawaiian words that start with each letter of the alphabet.
- Practice Hawaiian phonemes using the *hua hakalama* or Hawaiian syllabary
- Practice the pronunciation of Hawaiian words using family names, places and words found in the community, such as newspapers, street signs, and stores.
- Use *ha’i mo’olelo* (storytelling practices) to introduce oratory forms of communication. Share the story of Hāloa and its connection to the taro and the Hawaiian family. Learn and map ‘ohana terms as they relate to the story of Hāloa.

Reflections

- Oral fluency and proficiency is essential in language development.
- Hawaiian language evolved from an oral tradition to print literacy with great zeal and recognition of the importance of literacy.
- *He aupuni palapala ko’u*, I am of a literate nation, said by Kamehameha III. Kūikeyouli emphasizes this value.
- The art of storytelling is an ancient tradition that encourages oral fluency. It develops a base of Hawaiian cultural knowledge and worldview through the stories that are told.



Lesson 2:

Hawaiian Grammar and *Kaona* (Hidden Meanings)

Essential Question

What were some effects to Hawai‘i’s culture caused by the introduction of print literacy to Hawai‘i during the early 1800’s?

Age Level

Secondary

Activities



- Introduce Hawaiian language using grammatical texts, such as *Nā Kai Ewalu*, *‘Ōlelo ‘Oiwī*, and *Ka Lei Ha‘aheo*.
- Research, study, and practice Hawaiian chants and songs.
- Analyze the *kaona*, or hidden meaning, of a Hawaiian song.
- Research and learn the meanings of family names and places, then share with others in the class.
- Incorporate Hawaiian sayings and expressions into the classroom routine. Use Hawaiian greetings, commands, compliments, and expressions.
- Compare and contrast a traditional Hawaiian story told during different periods of time. How do the different stories begin? What details are expressed? How do the stories end?
- Study the history of literacy among Hawaiians from the 1800’s to contemporary times.
- Mele are a rich resource for learning language and culture. Mele is a culmination of essential Hawaiian cultural components, primarily grammar and *kaona* (hidden meanings).
- ‘Ōlelo Noe‘au (Hawaiian proverbs) can be used to learn about the *Kaona* behind literal language.

Reflections



'Ike Ōlelo

Lesson 3:

Hawaiian Language Newspaper

Essential Question

What were some different perspectives promoted in Hawaiian language newspapers? Who was the target audience?

Age Level

Secondary (Hawaiian Immersion)

Activities

- Identify the history and chronology of the Hawaiian language newspaper collection found online at <http://www.ulukau.org>.
- Search for family names and investigate the context to which they were presented in the newspaper.
- Choose a story in a newspaper to study and describe.
- Analyze the purpose and function of the two Hawaiian language newspapers. Compare and contrast their layout and function.
- Share stories found in Hawaiian newspapers that relate to contemporary issues and attitudes.
- Choose a significant Hawaiian author and/or historian (such as Malo, Kamakau, Poepoe, Nāwahīokalani'opu'u, Hale'ole) and research their role, kuleana and works published in the Hawaiian language newspapers.

Reflections

- The Hawaiian language newspaper collection is evidence of the importance of literacy in Hawai'i. Use this as a stepping stone to create contemporary contexts for Hawaiian language learning and development.
- Research and use other Hawaiian literary resources, highlighting the importance of literacy and Hawaiian language.

E ho'omau 'ia ka maui a piko'u
Hawai'i ma nā hana e mau ai
ka 'ōlelo, ka mo'omeheu, a me
ka pilina kū'auhau i ke akua,
ka 'āina, a me nā hoakānaka no
kākou a pau.

*Perpetuating Native Hawaiian
cultural identity through
practices that strengthen knowl-
edge of language, culture and
genealogical connections to akua,
'āina and kanaka*



Kū i ka māna 'ai

*Like the one
from whom
he received what
he learned*



'Ike Maui Lāhui

(Cultural Identity Pathway)

He moemoeā no nā hanauna e puka ana
i ke ao hou me ke kūpa'a o ka piko'u
maui lāhui wiwo 'ole kekahi ma hope o
kekahi ma nā hana e pono ai ke akua a
me ka 'āina no kēia mua aku.

*We envision generations who walk into the
future with confidence in their cultural
identity and a commitment of service to
akua, 'āina, and each other.*



ke a’o maika’i, he ‘ai na nā haumāna e ulu a na’auao maila. Kū ka haumāna i ka māna ‘ai.

Strengthening cultural identity is analogous to traditional childrearing, where food is masticated by an elder and conveyed to the mouth of a small child. Similarly, a student receives knowledge from the mouth of the teacher in a loving, caring way.

Knowledge provides fuel to the child to grow physically, mentally, culturally and spiritually. The practice of nurturing also develops an affinity to things Hawaiian and a preference to learn “Hawaiian style,” *ma ka hana ka ‘ike* (in working one learns).



By lovingly feeding children easy to swallow bits of knowledge, we allow them to grow according to their ability. Moreover, feeding young children masticated food connects them to their genealogical heritage and the knowledge and practices of their kūpuna. Connecting the child to traditional practices ensures that the Hawaiian culture, language, special traditions (house blessings) and other unique art forms (Ni‘ihau shell-making) are perpetuated in the future. This ancestral knowledge shapes a child’s identity and perspective and empowers the child to stand upright, showing strength and confidence as a result of having a strong cultural identity.

In an effort to get to know one another, as well as each other’s families and the places that make them who they are, students at Kanu O Ka Āina Public Charter School share the following introduction about themselves at the beginning of each new school year. While Kanu students complete this assignment in Hawaiian, it can also be done in English. Using Hawaiian oratory format (outside-in greetings, main content, inside-out mahalo), students begin their introduction with greetings (outside-in), starting with their most powerful entity/entities and moving to the current audience.

Students then share their full name and personal genealogy (various formats are acceptable), going back as many generations as possible. Next, students share the names of at least eight geographical features (island, district, ahupua’a, river, beach, mountain, waterfall, valley, etc.) which they identify with and which define who they are. Students then



close with a thank-you (inside-out) starting with the current audience and ending with their most powerful entity/entities.

As a follow-up to this activity, students share either orally or in writing why they picked the specific geographical features, their relation to these unique places and how those features define them and reflect who they are, based on the Hawaiian philosophy, “I am the land and the land is me.”



Example:

Aloha e nā akua, aloha e nā ‘aumākua, aloha e nā ali‘i o Hawai‘i, aloha e nā kūpuna, aloha e nā mākua, aloha e nā hoa kula.

‘O au ‘o _____, keiki a _____, keiki a _____, keiki a _____, keiki a _____.

*‘O _____ ko‘u moku. ‘O _____ ko‘u moku.
‘O _____ ko‘u ahupua‘a. ‘O _____ ko‘u kahawai.
‘O _____ ko‘u kahakai. ‘O _____ ko‘u mauna.
‘O _____ ko‘u waialele. ‘O _____ ko‘u awāwa.*

Mahalo e nā hoa kula, mahalo e nā mākua, mahalo e nā kūpuna, mahalo e nā ali‘i o Hawai‘i, mahalo e nā ‘aumākua, mahalo e nā akua.

Greetings almighty deities, greetings ancestors, greetings chiefs and leaders of Hawai‘i, greetings elders, greeting those of my parent’s generation, greetings fellow students.

I am _____, child of _____, child of _____, child of _____, child of _____.

My island is _____. My district is _____. My ahupua‘a is _____. My river is _____. My beach is _____. My mountain is _____. My waterfall is _____. My valley is _____.

Thank you fellow students, thank you those of my parent’s generation, thank you elders, thank you chiefs and leaders of Hawai‘i, thank you ancestors, thank you almighty deities.



Review and Reflection

- How can I create and maintain relations and connections with akua (the spiritual world)?
- How can I create and maintain relations and connections with ‘āina (the environment)?
- How can I create and maintain relations and connections with kanaka (self, family, local community, global community)?

Teacher

- How can I model and inspire confidence in my students as Hawaiians?
- How can I model and inspire commitment to service to akua, ‘āina and kanaka?
- How can I model and inspire leadership qualities?

Student

- How does my Hawaiian identity shape who I am?
 - How does being Hawaiian shape my personal, professional and cultural choices?
 - How can I become more confident as a Hawaiian?
 - How can I serve akua, ‘āina and kanaka?
 - How can I become a Hawaiian leader?
-



Lesson 1:

Akua, Protocol and Pule: Seek Spirituality In All Things.

Essential Question

How do we collectively acknowledge, respect and honor akua and nā ‘aumākua?

Age Level

Preschool to High School

Activities

- Learn about appropriate protocol, practices and pule in different settings and contexts specific to place, audience and event.
- Commencement of day/activities/events with protocol to connect to spiritual world and acknowledgement of the spiritual world’s presence throughout.
- Research, learn and perform personal *mo’okū‘auhau* and *ko’ihonua*.
- Compose and utilize protocol pule, oli, and mele.
- Learn about and practice Hawaiian traditions and ceremonies (e.g. Makahiki) to perpetuate traditional customs and traditions.

Reflections

- *Mo’okū‘auhau*, or one’s genealogy, connects the past, present and future.
- When you know where and from whom you came, you know who you are and where you need to go.





Lesson 2:

Essential Question

Age Level

Activities



Reflections

'Āina, Place and Practice: Look to Your Communities

How can we assure reciprocal, balanced (pono) relationships between 'āina and kanaka?

Preschool to High School

- Learn to identify balanced relationships between 'āina and kanaka in order to identify and work towards modern balanced relationships between 'āina and kanaka.
- Learn the moon calendar and practice traditional knowledge related to the phases of the moon.
- Conduct annual *wahi pana* visits to your *moku* to mālama 'āina and kai, and to care for specific areas that continue to teach historical significance.
- Learn about traditional land resource management of ahupua'a and the applications to sustainability and prosperity for the present and future.
- Learn the history and patterns of land use of your ancestral lands and take care of your kuleana to those lands.
- Learn how to participate in assisting in the development of ahupua'a concepts and practices in urban settings to continue traditional land use applications.
- Being in balance, or pono, is imperative for the survival of Hawaiian culture, its people and our environment.
- By returning to an ancestral symbiotic relationship between 'āina and kanaka, we contribute to island sustainability.



Lesson 3: Kanaka: The Importance of Piko and *Paepae* to a Central Foundation of Cultural Identity

Essential Question

How do you achieve ‘Ike Maui Lāhui through understanding and practicing piko and paepae?

Age Level

Preschool to High School

Activities

- Learn about the three piko to better understand and practice cultural identity and kuleana to lāhui.
- Research ‘ōlelo no‘eau and family sayings that support the continuation of traditional practices of piko, paepae and pono behavior towards others.
- Interview kūpuna and mākua to learn more about traditional family and community practices that strengthen cultural identity.
- Incorporate kūpuna and mākua and community resources in educational processes so that they can model and share their cultural knowledge with students.
- Empower students to lead and service their ‘ohana, community and lāhui by developing Hawaiian-focused teaching and learning materials including electronic portfolios, Web pages and other multimedia products of exemplary cultural knowledge, practices and artifacts.
- Study traditional and contemporary Hawaiian family structure and application for modern group and community organizations.
- Explore teaching and learning of the Hawaiian language through digital, online, print and mo‘olelo courses and workshops.

Reflections

- The maui, or life source, stems from three distinct piko, or connections.
 - Piko ‘ī (commonly referred to as the fontanel or soft spot on the head) connects us to our past through our kūpuna (ancestors) who came before.
 - Piko ‘ō, or the umbilical cord, connects us to the present through our makua (parents).



- Piko 'ā, or the genital area, symbolizes the futures as our connection to those yet born.
- *Paepae* is used to describe a cultural foundation reflective of the traditions, perspectives, behaviors and attitudes of its culture, people and place. Schools provide the setting where the paepae is modeled, learned and perpetuated.
- Pono describes the correct or proper qualities, attitudes and behaviors practiced by a culture.
- Incorporating the concept of piko, paepae and pono practices through school protocols and classroom routines, and integrated across the curriculum, builds strong relationships, positive attitudes and behaviors for healthy living.



E mālama 'ia ka 'uhane,
ka na'au, a me ke kino ma
ke 'ano ku'una kūpono e pa'a
pono ai ho'i ka mauili a
me ka 'auamo nohona ola
no kākou a pau.

*Caring for the wellbeing of
the spirit, na'au and body
through culturally respectful
ways that strengthen one's
mauili and build responsibility
for healthy lifestyles.*



E ola koa.

*Live like
a koa tree.*



'Ike Ola Pono

(Wellness Pathway)

He moemoeā no nā hanauna e pono,
hau'oli, a ehuehu ana ka noho
'ana ma ka mālama 'ana i ka 'ohana
a me ke kaiāulu.

*We envision generations who lead
vibrant, healthy, and happy lives as
contributors to family and community.*



mauli is our life force, the core of the living spirit that is cultivated through cultural expression. It is fostered through a sense of spirituality, behavior, actions, language, traditional knowledge, values and practices. It is the cultural base from which one grows to serve family, community and others.

Mana is a spiritual or divine power that exists within all things sacred to the Hawaiian world. It is an energy that exists within all things such as rocks, birds, plants, animals, fish and humans. We are all born with our own personal mana that can be increased or decreased through our thoughts, deeds and actions. Making good choices and living healthy and *pono* lives fosters good mana.

Wellbeing is understood as a healthy balance between the spirit, *na'au* and body. It contributes to the vitality of the mauli. Intertwining spirituality with the body and *na'au* is to care for the wholeness and wellness of the person. The *na'au* is where intellect and emotion meet. Located in the gut area, it is the center of Hawaiian intelligence. To be *na'auao* is to have an enlightened heart and mind.

Being healthy includes diet in moderation and physical activity, rest and play. The traditional Hawaiian diet includes fish, lean meat, vegetables, fruits, seaweed and salt as a relish or *'ina'i*, to eat with poi, taro, sweet potato and breadfruit as the main staple. "*Ka 'ai, ka i'a me ka wai*" (poi, fish and water) describes a balanced diet for maintaining a healthy body.



In traditional society, work, rest and play were guided by the natural rhythms of nature. The cycles of the moon guided the times for fishing, planting, and other customary and spiritual practices. The cycles of the moon guided all aspects of life and spiritual practices. Maintaining a balance of work, rest and play supported the vigor of the spirit, *na'au* and body.

Understanding the cultural legacy left by our *kūpuna* provides us with the knowledge to live active, healthy and productive lives. Like the koa tree that grows tall and strong in the forest, healthy living and responsible choices lead to long and productive lives.

An example of 'Ike Ola Pono is *Ola Kino Maika'i* (good health), a collaborative effort of Ke Kula 'O Samuel Kamakau, Hui Maui Ola



and Kamehameha Schools. This program is intended to increase the practices of health-based knowledge, skills and attitudes among haumāna, kumu and 'ohana. Cultural beliefs, practices, tools and foods were incorporated throughout each component.

Cultural practitioners from the community were engaged to provide educational sessions in:



- *Lomilomi*: Spiritual, mental and physical knowledge applicable to working with the human body.

- *Lā'au lapa'au*: Basic skills of plant identification, gathering, preparation and administration.

For lomilomi and lā'au lapa'au, classes were offered during the school day and in the evenings for 'ohana. Makua and keiki were each taught different techniques with the intent that they would go home and share with each other.

- *'Ai pono*: Cultural approaches to healthy eating. How do our choices affect our not bodies and our environment? Once a month, mākuā, haumāna and kumu from designated grade levels would gather in the *lumi kuke* to prepare a nutritious lunch for the whole school using local and traditional foods. Poi nights were also held monthly for families to come and pound kalo together.

- *Mana Kāne/Wahine*: Provide a safe place for wahine and kāne to learn their roles, responsibilities and kuleana. Based on the concepts of *ho'oponopono*, *Hale Mua* and the *Hale O Papa*. Intermediate-age haumāna met on a regular basis to strengthen themselves as individuals, haumāna and family members.

- *Lā Ho'ōla Ola*: This culminating activity was held for the entire school 'ohana. It was planned to allow everyone to experience the knowledge, values, 'ike and activities that exemplify healthy living for the spirit, na'au and body.

The day started with a challenge course that was based on Hawaiian skills, games and riddles. It was not about individual accomplishment, but combined effort as a team, supporting each other through all segments.



Challenges included Hawaiian riddles, *ulu maika*, spear throwing and gauntlets. Certain sections required physical prowess, others depended on strategic thinking. Teams could not move to the next challenge until all team members successfully completed each activity. Teams cheered and supported each other until each was victorious.

Lunch was prepared by volunteer kumu, mākua and haumāna. Local farmers and fisherman provided a large majority of the food. Included in the meal were i'a, limu, 'uala, kalo, pa'i 'ai, moa and local fruits and vegetables. The mana of the food came from the local soil from which it was grown, the loving hands and intention during preparation and the combination of foods that promote life.

Educational sessions were held with practitioners and kūpuna on topics related to physical and spiritual health. There were classes in lomi and lā'au lapa'au. Art for keiki included exploration of Papa and Wākea and their relationship to Hawaiian worldview. Kāne and wahine were given time to meet separately to discuss their relationships and kuleana. Topics with kūpuna included "*Lawa nō ka i'a me ka poi*" (Fish and poi are more than adequate) and "*E 'ai kole me nā kūpuna*" (Eat kole fish with the elders. Kole is also used to describe an enjoyable "talk story" time. This metaphor includes the passing on of knowledge from one generation to another.)



To conclude, everyone came together to celebrate the camaraderie, growth and learning of the day. Everyone expressed how much they enjoyed and benefited from a day spent together having fun doing activities that were beneficial to all aspects of health. They appreciated the fact that it was not just the regular classes, but the lessons were embedded in ways that encouraged and supported individual and group learning.

In order to ensure our vision of a vibrant, thriving society, we must pay attention to health and the challenges that face our Hawaiian community. We must look for daily opportunities to teach, model and integrate the behavioral skills and knowledge that inspire healthy living. Our kūpuna left a legacy of cultural and spiritual wellbeing that we can all to aspire to.



Review and Reflection

- How do the practices of our kūpuna guide us to lead healthy lifestyles in today’s world?
- How do we incorporate spirituality as a foundation in all that we do?
- How do we integrate cultural wellness through all levels of school programs?
- How do we develop personal wellbeing to increase quality and productivity and to build positive role models?





Lesson 1:

Hāloa

Essential Question

Who is Hāloa and why is he important to our health?

Age Level

Elementary School

Activities

- Read the story of Hāloa. Discuss what lessons can be learned from this story.
- Have several kalo plants at different stages of growth. Students learn the names of the different plant parts and how they relate to their 'ohana. Each should draw their own picture and label the plant parts. They can also attach a family photograph.
- Haumāna have hands-on experience on learning the proper protocol and techniques of working with kalo and pounding kalo into poi.
- Haumāna are able to visit a lo'i and talk to the farmer and family about the importance of the lo'i.
- Provide pictures of traditional foods. Students can discuss why these foods contributed to a healthy lifestyle.
- Help the class celebrate by hanging pictures and eating a healthy meal or snack that can include fish, fruits and vegetables and *pa'i ai* that they pounded.

Reflections

- Hāloa is our older brother and must be treated with respect.
- We must take care of the land, and it will take care of us.
- Eating Hawaiian foods from these islands is healthy for us. The traditional meals of our ancestors included foods that were not processed and included a lot of plant foods.
- Hawaiians valued the food they had and believed it connected them spiritually.



Lesson 2:

Essential Question

Age Level

Activities



Reflections

Nā Piko 'Eku

■ How do my connections to the past, present and future influence choices that affect my health and wellbeing?

Middle School

■ Have students bring in three items, an item for the connection to each piko:

- Piko 'Ī (po'o) – spiritual connection on top of the head that connects to ancestors.
- Piko 'Ō (waena) -'ohana connection at the navel.
- Piko 'Ā (ma'i) – creative connection at genitals.

■ Let each student present their items and explain what type of influence this connection has on their lives.

■ Break students into groups. Each group should come up with five examples of negative influences on choices that they make that affect their health.

■ Have a class discussion on internal and external influences. Which are more influential? (possible answers could include values, culture, beliefs, morals, conscience, priorities, television, magazines, media, peers, family, community, society, environment, etc.)

■ Ask, “How can our piko connections be a positive influence on our decisions and choices?”

■ Designate a spot in the classroom where each student can put one object that was a positive influence on him or her.

■ Awareness of our piko connections can help us to make positive choices for our health.

■ We need to learn to trust our na'au, or gut feelings.

■ Family traditions and culture establish guidelines for healthy behavior.

■ When we are faced with difficult decisions, we are not alone. We have generations of ancestors standing behind us.



Lesson 3:

I Pa'a Ke Kino I Ka Lā'au

Essential Question

What are the uses of lā'au that contribute to good health?

Age Level

High School

Activities

- Have students break into groups and choose a *lā'au*. Basic choices could be *ōlena*, *niu*, *kī*, *kukui* and *pōpolo*.
- Have students prepare a list of all the uses of the plant that they know.
- Have each group develop a list of questions based on what they would like to know about the traditional and modern uses of these plants.





- Ask students to research each plant. Included in the research should be:
 - Spiritual aspects
 - Mo'olelo about lā'au
 - Protocol
 - Preparation of lā'au
 - Scientific name, classification and knowledge of chemical properties
- Research should include a minimum of five sources. At least two sources should be interviews with kupuna or noted cultural practitioners.
- Haumāna should also ask their own 'ohana about their 'ike in using lā'au.
- Additional research could focus on uses of the same plant by other indigenous cultures.
- Groups will do a group presentation to class which will include a demonstration of one preparation method.
- There are different schools of teaching regarding the use and preparation of lā'au.
- Lā'au is a spiritual healing practice that affects the body, na'au and spirit.
- Taking care of our 'āina and the environment we live in is important to our spiritual and physical health.
- Science validates the knowledge that our kūpuna had about our traditional plants and how we interact with them.

Reflections

E ho'oulu 'ia, ho'omohala 'ia,
a ho'omāhiehie 'ia ke kanaka
a pa'a ka 'olu'olu hoapilina,
aloha hoapilina, a kōkua
hoapilina ma ke 'ano he kino
kā'oko'a, he lālā 'ohana, a he
hoakaiāulu no kākou a pau.

*Promoting personal growth,
development, and self-worth
to support a greater sense
of belonging, compassion,
and service toward one's self,
family, and community*



I maika'i
ke kalo i ka 'ohā

*The goodness of the
taro is judged
by the young plant
it produces*

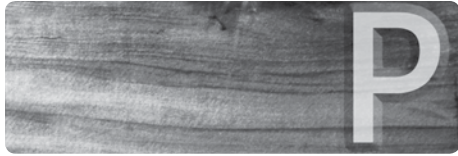


'Ike Piko'u

(Personal Connection Pathway)

He moemoeā no nā hanauna, e
kūpono ma'ema'e ana ke 'ano a me ka
hana ma muli o ka piko'u ikaika.

*We envision generations whose actions
reflect personal identity that is kūpono.*



lanting taro is hard work, just like child rearing. Both require hands-on nurturing, lots of faith and plenty of patience. Aunty Mary Ka‘auamo says, “It’s hard living. It’s a broken-back job. But I just love itYou have to work every day.”

Personal identity is shaped within the context of family and community relationships. It is based on where one comes from, who a person is related to, and their family traditions and practices.



‘ono ka hua o ke kumu
hua maika‘i

*Good fruit comes from
good trees*



As one develops, one’s behavior becomes a reflection of those responsible for that development. Today, this thought continues. *He aniani kū o ku‘u ‘ohana.* I am a reflection of my family.

We are born to be the best we can be so that we can better serve others. As we develop in our personal growth, our families and communities also become stronger and more empowered.

When a child is born, ceremonies such as the ‘aha ‘āina māwaewae were held to “clear the way and ... ritually [start] the child on the *ma‘awe pono* (right track) of honor and responsibility” (Pukui, Haertig & Lee, 1972). With a clear path and a strong family upbringing, the child would be able to develop and grow, contributing to the family, ‘āina and their ali‘i.

In one’s development, the “I” cannot be separated from the “we.” To be connected is to be whole. To be whole is to know who we are, and from where we came. To be truly connected is to see ourselves as part of a family, to know our history, and to understand the context that has shaped our past. Everything is interconnected.

Personal connections also include spiritual and abstract experiences that influence the subconscious, of which we are not fully aware. Interconnectedness is also metaphysical. From the spiritual world, we are created with a bond to the seen and unseen. One need only listen to the ancestors to be guided on life’s path. Examples of such moments are those that take place during dreams and deep meditation.



At the physical level, our connectedness manifests in the na‘au, or gut. Knowledge and emotions are expressed through practices such as hula, poetry and prayer. This is how maui is expressed.

He Mo‘olelo Nanalu—A Reflection Story:

Each day begins hours before sunrise, prior to the first crow of the moa kāne (rooster). I vividly recall the sound of Papa’s teaspoon stirring ... walking alone through the tall hau and ti leaf bushes bordering the path. Oooooohhh... spooky! Waele nāhelehele, ‘ohi‘ohi ‘ōpala and hāpai are our usual tasks. While the older ones were afforded the honor of caring for the mea ulu on and around the kuāuna, they were the lucky ones. They wielded tools like the ‘ō‘ō, kolopā, and the pahi. We all aspired to be like the older kids.

Papa is working in the ‘auwai, ensuring that its flow was constant and unobstructed. It never ceases to amaze me the clarity and strength of the outflow at the edge of our kuleana was no different than that of the intake. As a child I thought that my Papa was a great farmer. Today I realize that my Papa was and is a model steward and an inspiration to my ‘ohana and me.

As a kumu of young children I now see the preparation of the lo‘i aligned with the preparation of the learning environment I create. My tools may be different than those wielded by the “big” cousins. However, they are just as essential. Taking the time and patience to plant and tend each huli with love is no different than cultivating the mamo of Hāloa in my classroom every day.

‘Ike aku, ‘ike mai,
kōkua aku, kōkua mai;
pela iho la ka nohona
‘ohana.

*Recognize and be
recognized, help
and be helped; such
is family life*



Review and Reflection

- Which hands-on activities do you use to develop the piko‘u in all that you do?
 - How do you demonstrate your personal identity to your students?
 - What are the common traits your students demonstrate regarding their own personal identity as individuals? As part of the ‘ohana? The community?
-



Lesson 1:

'Ohana

Essential Questions

- What is your place in your 'ohana? What are your responsibilities to your 'ohana?
- How do you nurture yourself to better serve your 'ohana?
- How does knowing your 'ohana roots, relationships and traditions influence your behavior in your community?

Age Level

Preschool to Adult

Activities

- Tell the story or read a book to introduce the story of Hāloa.
- Gather photos of *kūpuna*, *mākua*, siblings and offspring.
- Identify them by name, relationship and birth order.
- Learn Hawaiian terms for 'ohana members.
- Discuss the role of each 'ohana member, including significant terms as related to birth order—*kaikua'ana* (older), *kaikaina* (younger), *hiapo*, *muli loa*.
- Art: Use pictures to create a collage which expresses relationships.

Reflections

- Birth order plays an important part in determining the roles and responsibilities within the Hawaiian 'ohana.
- Siblings of the same gender are identified by the terms *kaikua'ana* and *kaikaina*.
- In many Hawaiian families, the *hiapo*, or eldest child, would be raised by the grandparents as a means to pass family knowledge and traditions to the next generation.



Lesson 2:

Origins

Essential Questions

- How does knowing where you came from affect your behavior and your relationship to the world?

Age Level

Upper Elementary to Adult

Activities

- Tell the story or read a book to introduce the story of Ke Kumu ‘Ulu.
- Teach about *kino lau* to make connections between the physical and spiritual relationships between god, land and man.
- Explore the physical and spiritual relationships between god, land and man via field trips.
- Make a chart or other visual that identifies the interdependencies to spiritual, natural and human world elements.
- Write and present a paper that aligns the theme of interdependency with everyday life.

Reflections

- Knowing where you come from affects your behavior and relationships to the world.
- Interdependencies between the spiritual, natural and human worlds influence your behavior. There are many traditional Hawaiian stories that illustrate these connections and worldview.





Lesson 3:

Essential Question

Age Level

Activities



Reflections

Our Community

- How does knowing the history of your community affect your behavior?

Preschool to Adult

- Music: Learn a popular song from or about your island, district or community.
- Geography: In a class or group setting, map out the location where every student lives. Use pushpins or some marker to identify the locations.
- Learn the Hawaiian place name of your district and land division.
- Incorporate this knowledge into an introduction.

Example: “*Aloha. ‘O Maui ka mokupuni, ‘o Labaina ka moku, ‘o Wāhikuli ka ‘āina hānai. Eia au ‘o Kanoē Nacua Kanaka’ole ke keiki a Dwight Nacua lāua ‘o Leila Kubo.*”

- Knowing the history of your community influences your language and behavior.
- Differences in language, behavior, culture and spiritual expressions are influenced by our family and community experiences.
- Contributing to community strengthens personal identity.
- Integrate activities that practice and promote generosity to community.

E ho'oulu 'ia ke ake pau-
pauaho 'ole e 'imi 'ike, a'ō, a
noi'i no ia pono kahiko e ō
mau ka na'auao ia kau aku ia
kau aku no kākou a pau.

*Fostering lifelong learning,
curiosity and inquiry to
nurture the innate desire to
share knowledge and wisdom
with others.*



Hānai ke ao. Mohala
ka pua, Pua ka lei.

*Nurture the child
like a bud so that it
will blossom and
become part of a lei.*

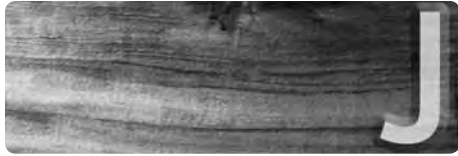


'Ike Na'auao

(Intellectual Pathway)

He moemoeā no nā hanauna e mau aku
ana ka ulu 'oli'olio ka make'e i ka 'imi
na'auao mai ka hoihoi wale a me ka huli
hā'ina a hiki i ke komo hana a me ka
u hai loa 'ana.

*We envision generations fostering the cycle
of joyous learning through curiosity, inquiry,
experience and mentorship.*



Just as a flower bud is destined to bloom, a learner, through their innate abilities, is destined to learn.

At first glance, all flower buds may appear to look the same, yet they are each different.

Like flower blossoms, students have the desire to learn and the ability to contribute their own knowledge, skills and attributes to the local and global community.

For learning to occur, relationships between a teacher, a student, and the broader learning community must be established. Once a relationship is established, it becomes symbiotic—a two-way process. As a teacher gets to know each student individually, he or she can create, maintain and modify a rich learning environment that meets the needs of both teacher and learners. It is through this mutual support that students are better able to process new information into knowledge, and with life experience, knowledge into wisdom.

Mohala i ka wai ka
maka‘o ka pua.

*Unfolded by the
water are the faces
of the flowers.*

Kūpuna, makua and mauli ola all influence the flower bud, as well as its own *na‘auao*, so that the flower bud may blossom. Just as the Sun is destined to shine, the wind destined to blow, and the rain destined to fall, flowers too are destined to bloom. Children are destined to reach their full potential. Just as these cycles of nature are perpetual, so is lifelong learning and the transfer of knowledge.

Children thrive when learning conditions are nurturing, as they continuously gather information from others as well as their environment. Like raindrops on a flower, a teacher has the kuleana to support, guide and provide new information and learning opportunities for each individual student. Blooming is not a passive process, rather it requires active attention and participation for the bud to flourish and reach its full potential.

With proper nurturing, each flower will bloom and thrive to express its own fragrance and beauty, to reach its full potential. Once a flower has blossomed, its sweet fragrance and nectar can be enjoyed by all that surrounds it.



Mo'olelo: Examples of Teaching Philosophies


Mr. Barnes has been a science teacher in Indiana for three years. He recently moved to Hawai'i to accept a high school science teaching position on the Leeward Coast of O'ahu. Because he was new to the island, Mr. Barnes agreed to participate in a professional development group that consisted of teachers who are part of a Hawaiian Studies program.

During their first professional development meeting, the teachers were asked to describe their personal teaching philosophy with the group. Mr. Barnes shared that he believed it was his responsibility to provide information to students and that it was the students' responsibility to accept and remember the information that he was teaching. He continued by saying that it was his responsibility to teach his students what he already knows.

Mr. Akama, a social studies teacher, described his classroom quite differently. Recalling his own experiences in school as a student growing up in Hawai'i, he remembered having teachers whose philosophies were similar to those described by Mr. Barnes. In spite, or perhaps because of his experiences, Mr. Akama shared that he prided himself in creating more of a collaborative, rather than didactic, learning environment for his students. His approach toward teaching was that although he had the official title of "teacher," he was also a learner. Likewise, although the students in his classroom have the title of "learners," he sees them as teachers to one another, as well.



Review and Reflection

- How do you nurture the learning and sharing of knowledge?
 - How do your personal strengths and weaknesses affect your students?
 - How have you seen your actions and behaviors influence the behavior of your students?
 - What role do you play in the degree to which your students are either encouraged to or discouraged from asking questions?
 - How often do you think you try to make connections between students' personal experiences and what you are trying to teach them?
- 



Lesson 1:

Show and Tell

Essential Question

How do personal choices nurture the innate desire to share knowledge and wisdom?

Age Level

Preschool to Grade 3

Activities

- Model show and tell for students.
- Engage students in a discussion about the show and tell: (1) What did you like about what I shared? (2) Did the item that I brought from my home make you think of something that you have at your home?
- Ask students to think about something that they might want to bring to share with the class.
- Write down all of the ideas that students share on a chalk/dry-erase board.
- Ask your students to bring something from their home to share with the class.
- After each student shares his/her item, ask some of the observing students to describe what they like about the show-and-tell and ask if any students have questions.





Hint: Recognize that students may need assistance with asking questions and no response does not imply a lack of understanding. Some children may need coaching on how to ask questions.

- Ask students to describe what they learned and liked most from the show and tells. Record this information for future reference.

Reflections

- Like the flowers of a lei, each flower is important to the overall beauty of the lei. The success of the whole is dependant on the success of individuals within the whole.

- When you nurture your students, they will be able to learn and to share their knowledge with others.

- *He lālā au no ku‘u kumu*, I am a branch of my tree. It is important to recognize how your actions and behaviors either positively or negatively influence the behavior of your students.

- Kuleana implies a sense of responsibility and it is important to understand your role as a teacher in fostering the perpetual cycle of learning.





Lesson 2:

Local Expert Mentoring

Essential Question

How does personal experience nurture the innate desire to share knowledge and wisdom?

Age Level

Grades 4-6

Activities

- As a class, have students identify and share something that they can do or show to their peers that makes them unique.
- Have students identify others who are recognized for their unique talents and the qualities that make these individuals unique (*e.g.* athletes, chefs, artists).
- Demonstrate your own process of identifying your unique skill.

Hint: “I always enjoyed being out in nature. I remember when I was a child I would sit outside and study different bugs. Sometimes I would chase mongooses to see where they lived. I could spend hours watching birds fly from tree to tree. When I was 12, my parents gave me my first camera. Ever since then, photography has been one of my favorite pastimes and I think that I have become pretty good at it.”

- Provide students with basic presentation guidelines (length of time provided for each presenter and preparing to answer questions that students may ask; without being too prescriptive).

Day 2

- Ask students to rotate timing each other's presentations to ensure that everyone has equal time to share their unique skills.
- Allow time for questions following each presentation.
- Following the last presentation, ask students to discuss what they learned and liked best about the presentations.

Hint: Recognize that students may still require some assistance with asking questions and no response does not imply a lack of understanding. Some students may need coaching on how to ask questions.



Reflections

- *A‘ole pau ka ‘ike i ka hālau ho‘okahi.* Not all wisdom is taught in one school—learning occurs at home, at church, at hula practice, in other environments outside the school setting, etc.
- It is important to make connections between students’ personal experiences and the new information you are trying to teach them. This is how you can build upon the foundation that was already laid.
- *Ma ka hana ka ‘ike.* By doing one truly understands. Allow the students to use what they know and the skills that they have. There are many benefits of having students identify and share a skill that they have with the rest of the class (e.g. promoting student confidence, developing a community of learners, providing opportunities to recognize common interests).



Lesson 3:

Questioning Confidence

Essential Question

How can high school students gain confidence in asking questions?

Age Level

High School

Activities

- Divide the class into two groups and have each group brainstorm and record a list describing the reasons why they either choose to ask questions, or choose not to ask questions. Be sure to advise students that there is no right or wrong answer.
- Bring the class together and have a representative from each of the two groups share their lists with the class.
- Facilitate a discussion, based on the information collected from your students, on what you are currently doing in your classroom to support students asking questions, as well as what you may need to modify to better support students asking questions in your classroom.

Reflections

- *O ka makua ke ko’o o ka hale e pa’u ai.* The parent/adult is the pillar that holds up the house. The teacher is the parent of his/her classroom. You play the critical role in determining the degree to which your students are either encouraged to, or discouraged from, participating and asking questions.
- Like flowers, each blossom is unique. The *‘ilima papa* grows like a covering on the ground in very dry environments. The *lehua* grows up in the wet rain forest. The *‘ilima papa* would not survive in a very wet environment and the *lehua* would not survive in a very dry environment. Like flowers, there are likely to be differences among students—in terms of their comfort levels in asking questions in front of the class, and when they are working together in smaller groups. It is important for you to take the time to understand each student’s preferences so you can provide opportunities for both types of learners.

E ho'opi'i like 'ia ka lanakila o ka 'ike kula, nohona kaiāulu, a mo'omeheu lāhui ma ke kūlia pū'ulu 'ana i ka pae kūlana ki'eki'e no kākou a pau.

Helping generations attain academic, social and cultural excellence through a supportive environment of high expectations.



Ua kau i ka hano o nā hulu kūpuna

Achieved a position of excellence, like that of hulu kūpuna. Said of the many layers of wisdom that come with age and life's experiences.



'Ike Ho'okō

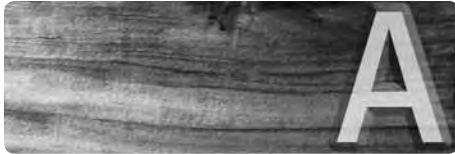
(Applied Achievement Pathway)

He moemoeā no nā hanauna e ahuwale ana ke po'okela o ka mākaukau na'auao, mālama kanaka, a ho'omau mo'omeheu i ola pono nā 'ohana, kaiāulu, a me nā mamo aku o ka 'āina.

We envision generations who demonstrate academic, social and cultural excellence that supports families, communities and future generations.



‘Ike Ho‘okō



achievement describes the process of developing mastery in ways that build upon the talents and gifts that each person holds. It is the process of cultivating skills and fostering the knowledge within each child to help them improve at each stage of their development. *‘Ike ho‘okō* demonstrates success in little steps and big milestones as the child grows culturally, socially and academically.

In the Hawaiian family, it is customary for children to be cared for by kūpuna. They carefully observe and attend to the many needs of the growing child, and pass their knowledge and wisdom on from their generation to the next. Through this process, children are embraced with a sense of belonging and instilled with a sense of responsibility. It gives them the confidence and resilience they need for learning. Over time, the children recognize their kuleana to pass on the many layers of wisdom they have acquired to the generations of the future.

The term, *hulu kupuna* is used to acknowledge a kupuna who is highly respected, and has attained high levels of knowledge and experience. One of the most respected and revered hulu kupuna was Mary Kawena Pukui. Her life embodied the achievements of learning, teaching and excellence.



Pukui’s earliest learning came from her family. She was *hānai* (adopted) by her grandparents as a small child. She learned the language and ways of culture from her Hawaiian grandmother, and also the ways of culture from her non-Hawaiian father. This served her well in her professional and scholarly pursuits.

Pukui’s influence and knowledge of all things Hawaiian, combined with her insistence in documenting cultural traditions for future generations, often brought her derision and disrespect from some in her own culture. They felt it was not appropriate to share such things with outsiders. Nevertheless, Pukui persevered. She felt it was her kuleana, and the *pono* (right thing) to do, to ensure perpetuation of the language and culture for future generations.

Today, Pukui’s works are highly esteemed and valuable to the people of Hawai‘i. The values she believed in of quality and perseverance are richly



featured in her writings about Hawaiian culture. As a result, Pukui provides young scholars and the kumu of today with an immense resource.

Besides her research and documentation—and just as valuable—is Pukui’s influence on non-native scholars. Pukui’s body of work, which includes the documentation of relationships and the extensive, intangible connections to Hawai‘i, provide a unique cultural context for understanding Hawai‘i. Most importantly, Pukui practiced *manawale‘a*, a generous heart, by giving back to her people and by sharing knowledge so that the Hawaiian language, culture and traditions could be kept alive.



Just as she was hānai by her Hawaiian grandparents, Pukui later adopted a young Japanese girl and taught her in the ways as she herself was taught. Today, Pukui’s daughter continues her family’s tradition and trains kumu and scholars in the Hawaiian ways.

Although Tūtū Kawena Pukui is no longer with us, her gift is that she still mentors and gives back to us all through her spirit of aloha, and will continue to do so for generations to come.

In classrooms across Hawai‘i there are teachers and families who consistently strive to help learners achieve excellence. For some, learning comes more easily than it does for others. The pathway to excellence can be a long and twisted road.

One student, for example, was just learning how to read—a skill he thought he could never master. This child was labeled “learning disabled” and found himself transferred from one school to the next throughout his middle and high school years. By the time he was a senior in high school he came to live with his grandparents on their Hawai‘i Island ranch. By this time, his reading skills were well below grade level and he was placed in a remedial reading program. However, because this student’s reading level was so low, he could not be placed with the other remedial readers in his class.

The student was assigned to one-on-one assistance with specialized reading tutors. Each week the school tutors would take turns with this student. Every day he would swear and curse and his surly attitude made it very difficult for the tutors to work with him. But each week he came to class.



Week by week the tutors would take turns working with him. Eventually, the student began to make progress! The tutors noticed he had stopped swearing and was beginning to read!

When the tutors asked why he had stopped swearing and started behaving differently, he simply said it was because he could read better.

“*Ka mo‘opuna i ke alo*” (the grandchild in the presence) expresses the importance of attending to the learner needs like that of a favored grandchild. By observing, nurturing, attending and guiding the growing child we pass our personal legacy to the next generation and prepare them for adult life.



Review and Reflection

- How does your classroom environment and instruction foster a sense of belonging for your students?
- What opportunities are there for your students to apply what they learn in the classroom to their daily lives?
- In what ways are your students encouraged to strive for excellence in their work?
- How do you provide multiple opportunities for students to practice and demonstrate mastery of skills and concepts within the context of a cultural perspective or a Hawaiian worldview?
- In what ways do you create opportunities for your students to share their knowledge with others?





Lesson 1: Fireworks in Hawai‘i: To Ban or Not to Ban?

Essential Question

How do our cultural traditions and perspectives affect policy and popular opinion?

Age Level

Upper Elementary, Middle or High School

Activities

Set Up

- Facilitate class discussion about different facts and opinions related to the use of fireworks. Include historical perspectives, cultural traditions, family and community practices that provide insights surrounding the use of fireworks in Hawai‘i. From the discussion, create a set of questions students wish to research.
- Divide students into cooperative learning teams (pairs or foursomes) to develop a position.

Research

- Ask students to gather information from different sources including newspapers, Web sites and family and community interviews. Ask students to include family members, different ethnic groups from within their community, law enforcement officials, environmentalists, newcomers to Hawai‘i and politicians.





‘Ike Ho‘okō

- Research cultural traditions in Hawai‘i about fireworks. Why do people of Hawai‘i celebrate New Years with large displays of fireworks?

Synthesize/Evaluate/Articulate

- As a group, and with consensus, ask the teams to develop a position based on the evidence and information they gathered. This should include the social and cultural dynamics of the issue.
- As a variation, ask the teams to develop and articulate a position that is *opposite* to their own position, based on one of the community perspectives they have researched. *E.g.* law enforcement, environmentalists, politicians, etc. This can also be an individual writing task.
- Students may then write a rebuttal to the opposing position affirming the team’s original position.



Hō‘ike and Kuleana

- Students create an action plan that solves the dangers of the issue while honoring the social and cultural aspects. The plan will include recommendations, potential solutions or compromises. Disseminate, either through a letter to an elected official, or through a school skit, presentation, or other type of performance.
- Traditions are the foundational supports of a culture and help to bind relationships with others.
- Culture is dynamic and constantly evolving to reflect the changes influenced by place, time and people.
- All cultures have traditions. At times, those traditions may conflict with the traditions of others, and it is important to understand the perspectives of others.
- In Hawai‘i today, many traditions stem from different cultures. They have blended together into a uniquely “local” tradition. One of these traditions is New Year’s Eve fireworks. As such, this event can be an exceptional opportunity for students to research and discuss local customs and traditions.

Reflections



Lesson 2: Communicate a Position

Essential Question

What are some compelling ways to present or communicate your views?

Age Level

Upper Elementary, Middle or High School

Activities

Set Up

- Help students learn about different ways that information is transmitted and shared through culture and technology, such as “talk story,” storytelling, panel discussions, letter writing, computer presentations or other forums (blogs, videos, Facebook, Podcasts). Have students brainstorm a list of topics and concerns that affect the community.
- Have the class select one topic and work in teams to prepare a communication piece that will address and educate a particular audience about a topic within the community. Another option would be to have each team choose different community issues and prepare a communication piece that would address community concerns cross-generationally.
- Have students do a trial presentation to their peers and to other teachers and faculty. Provide constructive feedback based on a rubric developed with the students. The rubric will include criteria on information quality and effective presentation skills respectful of the community culture within the rubric.

Hō‘ike

- Ask students to revise their presentation and then present it as a message to community audience of their choice. The “community” could be other students, the school’s SSC, elected representatives, community business leaders, members of law enforcement, etc.
- Encourage audience members to ask questions of the students.
- Evaluate if the method of communication was an effective way to convey that idea to the audience. Were the students able to get the community’s attention? Did the audience receive the message?



‘Ike Ho‘okō



Was the message understood correctly? Did the audience intend to take any action as a result of the message?

Reflections

- As members of our family and community, it is important to be able to communicate one’s views effectively and with cultural sensitivity.
- Equally important is to know the reason for our traditions and from where they came.



Lesson 3: Applying Learning in Broader Perspective

Essential Question: How do our local cultural perspectives play out in the way we think about national and global issues?

Age Level: Upper Middle to High School

- Activities:
- Divide students into teams of two or four.
 - Ask teams to select and research a topic of focus. Topics should be of local interest that have national or global importance. Consider issues such climate change, healthcare, genetic engineering, ocean rights (overfishing), indigenous rights, land use, civil rights, etc.
 - Ask students to share what they’ve learned by using critical thinking skills – understanding the difference between fact and opinion, the ability to use evidence, being able to weigh the pros and cons of an issue, etc. Students should be encouraged to show active interpretation and evaluation skills that take multiple cultural perspectives into account.
 - Ask students to prepare a paper, presentation, brochure or other communication piece to articulate their position, including an analysis of opposing views.
 - Have the students conduct a trial presentation and receive constructive feedback.

Hō‘ike

- Have the students present what they’ve learned to a larger audience, with recommendations for solutions and compromise.
- Reflections:
- To address broad national and global issues requires us to communicate our cultural perspectives in compelling and historical ways. We must understand the rationale for cultural values and traditions, such as the use of fireworks on New Year’s Eve.
 - Cultural traditions vary among different ethnic groups and across the communities between ethnic groups as influenced by the dynamics of time, place and people.



‘Ike Ho‘okō

- Cultural traditions are maintained through beliefs and practices of a people. Learning about different cultures broadens our perspective in diverse ways about the world around us and our relationship with the world.



E ho'opuka ikaika 'ia ke aloha 'āina e kūpa'a ana i ka mālama i ke ola lahilahi o kēia ao i mau loa aku ho'i ia nani no kākou a pau.

Demonstrating a strong sense of place, including a commitment to preserve the delicate balance of life and protect it for generations to come.



He ali'i ka 'āina; he kauwā ke kanaka.

The land is the chief; man is its servant.



'Ike Honua

(Sense of Place Pathway)

He moemoeā no nā hanauna e lewa pono ana ke kuleana mālama honua ola o kākou.

We envision generations who accept kuleana for our honua.



la ke kanaka he mauli kona a he mea nui ka honua i ka mauli. No ka mea, pili ke kanaka i kona 'āina a pili ka 'āina i ke kanaka. Ola ke kanaka i ka 'āina. Pono nō e mālama i ka 'āina i ho'omau i nā hanauna. Ola ka 'āina, ola ke kanaka.

The saying, he *ali'i ka 'āina, he kauwā ke kanaka* conveys the land is the ali'i to whom we serve and have a high regard.

A strong sense of place roots our cultural identity. From the simplest forms of life to the most complex, the *Kumulipo* tells us that our relationship with the earth and all its living things puts us firmly in the life-sustaining waters of our ancestral origins. We come into this world knowing we are an important part of the universe and have a specific place and purpose in the natural order of origins. To understand 'sense of place' is to know our role in serving *honua*, and what that kuleana entails. We are merely the land's stewards. It is our kuleana, therefore, to sustain the land and to preserve and protect it for future generations.

Ola ke kanaka
i ka 'āina.

*Man lives because
of the land.*

In traditional times, the delicate balance of life was maintained by *kanaka* who first dwelled on the land. The land was likened to ali'i and required care and reverence to maintain *lōkahi*. As ali'i care for kanaka, so too must kanaka care for ali'i. It is a reciprocal relationship. To say "I am Hawaiian" and "I belong to the land" is to say the same thing.

Many *mo'olelo*, or traditional stories, describe the consequences of kanaka not caring for the land. These stories describe the destruction of land belonging to the greedy, or those who were not mindful of their kuleana. Other *mo'olelo*, such as those from the Ka'ū district on Hawai'i Island, speak of how fish dwindled in areas where over-fishing took place due to greed.

A more contemporary example might be a young teacher in a teacher orientation and induction program called Kahua, which is offered by the Hawai'i Department of Education in collaboration with Kamehameha Schools. One participant, who recently moved to Hawai'i from New York, was grateful to experience such a strong sense of place for Hawai'i. Having been affectionately exposed to 'Ike Honua through a kupuna mentor, she recalled her lack of connection to New York and expressed hope she could one day discover her personal connection to



that place and foster connections to that place for her students. This is how personal, life-sustaining relationships between kanaka and honua may thrive in the future.

The sun, the moon, the oceans, the clouds and the rains—they do not change. Honua has no end. It is timeless. When we take care of the land, it takes care of us.



Review and Reflection

- Consider one of the following honua: Your classroom, your school, the neighborhood in which your school is located. (Continue to expand to larger honua, and other significant places, if desired.)
- What makes this place a honua?
- What are some mo‘olelo about this honua?
- Who are people or ‘ohana who are long-time kama‘āina who might be a resource?
- What are some important locations in this honua that learners should know and possibly visit?
- What are some things that can be done to sustain this honua?
- How does knowing and understanding the uniqueness of a honua encourage stewardship?





Lesson 1:

Essential Question

Age Level

Activities



Reflections

Ku'u 'Āina Hānau (My Beloved Birth Place)

What is a honua and what is unique and special about each one?

Preschool to High School

- Work with students to identify the *moku* and *ahupua'a* in which you live using a map with marked districts of *moku* (the larger districts from the mountain to the sea) and *ahupua'a* (smaller districts from the mountain to the sea) of your island.
- Invite *kūpuna* to share *mo'olelo* and *mele* about your *moku* and *ahupua'a*. Identify those areas on a map.
- Collect oral histories of the area, if available, or ask students to identify community members who can offer oral histories. Using a student-developed matrix, identify those things and places which make your *honua* unique or special. Be sure to add new information to the map.
- Arrange for field trips to *wahi pana*. Use *mo'olelo* and *mele* to help students make connections to the area.
- Prepare a collective photo journal or slide show computer presentation to illustrate those things that make a *honua* special.
- Defining *honua* will prompt more discussion about the many *honua* with which families have relationships.
- A *honua* could be your classroom, your school, the neighborhood in which your school is located and other significant places, if desired. You can continue to expand to larger *honua*.
- Asking guided questions will help reveal the *honua* most endeared.
 - What makes this place a *honua*?
 - What are some *mo'olelo* about this *honua*?
 - Who are people or 'ohana who are long-time *kama'aina* of this 'aina who might be a resource?



- What are some important locations in this honua that learners should know about and possibly visit?
 - What are some things that can be done to sustain this honua?
- End with this inquiry:
- “How does knowing and understanding the uniqueness of one’s honua encourage stewardship of that honua?”



Lesson 2:

He Ali‘i Ka ‘Āina, He Kauwā Ke Kanaka (Land Stewardship)

Essential Question

- How does the Hawaiian world view (that all living things are related) nurture a healthy relationship with the ‘āina?

Age Level

Grades 7 and 10 (Biology) and Grades 11 and 12
(Environmental Science or ‘Plants and Animals of Hawai‘i’)

Activities

- Involve students, family and community members in learning about the land and becoming responsible stewards for it.
- Arrange service learning projects with a clear understanding of how student service will help them sustain their honua.

Reflections

- There is an inherent kuleana to care for all living things.
- Kuleana is at the forefront of sustainability.
- Kuleana is a lifelong practice.





Lesson 3:

Haku Mele (Poetic Composition)

Essential Questions

- How can you awaken your senses to the unique gifts of a place where you can see, touch, feel, hear, and taste what is unique about this honua?
- How can you record experiences in a culturally expressive way?
- How does a haku mele (a composed song) bridge the past, present and future?
- How does a *haku mele* capture a unique sense of place, while honoring traditional practices?

Age Level

Preschool to High School

Activities

- Take students to a honua that has been identified as a significant honua in the moku.
- Ask students to open their senses (sight, touch, sound, smell, taste, feel) to the honua and have them record these senses in their reflective journals.
- Create a collaborative haku mele by asking them to pick their best reflective statement and group them by the senses they selected. Assemble them in a line and ask them to read their contributions in sequential order.
- Rearrange, if necessary, for poetic flow.
- Born is a Haku Mele!

Reflections

- Haku mele is a natural way to express one's thoughts and feelings about a place.
- Haku mele can be poetry, chant, or song and can be accompanied or unaccompanied by instruments.

*E ho'opa'a 'ia ka paepae
hanohano o ke kuana'ike
Hawai'i e kū ha'āheo ai ko
'one'i keiki me ka ho'olako
aloha i ko ka 'āina a me
ke ao no kākou a pau.*

*Providing a solid
grounding in the Hawaiian
worldview that promotes
contributions to local and
global communities.*



*'O ke kahua
ma mua, ma hope
ke kūkulu.*

*The foundation
comes first,
and then we build.*

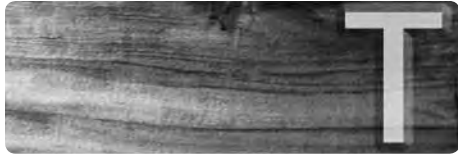


'Ike Kuana'Ike

(Worldview Pathway)

*He moemoeā no nā hanauna e ulumāhiehie
ana nāna e ho'olana ana i nā mana'o o
ko kēia 'āina a me ko ke ao ma muli o ke
kuana'ike Hawai'i aloha i kēlā a me kēia,
'o ko ka lani a me ka honua, 'o ko ka wā ma
mua, ko kēia wā, a me ko kēia hope aku.*

*We envision generations who flourish and
inspire local and global communities through
a culturally Hawaiian perspective that
honors all things—past, present and future.*



The Hawaiian worldview is deeply rooted in relationships with akua, ‘āina and kanaka.

From this interconnected perspective we navigate the modern world. We examine and learn other perspectives so that we may adapt innovations, knowledge and skills to enrich our spiritual, cultural and ancestral connections.

None of us exist in isolation. What happened in the past impacts us today, and the things we do today will impact future generations.

What we do here on these islands moves beyond our shores and affects the lives of people around the world, as their actions also affect us.

Here, in the 21st century, our culture flourishes by building social and cultural relationships reflective of our maui Hawai‘i and Hawaiian epistemology. Our culture is the core foundation which embraces, honors, and respects diversity to promote good for all mankind.



Mo‘olelo

Kupuna Malina is a *kupa* of Mākaha and has lived there all his life. As a child, his own kupuna shared many stories of *wahi pana* in the Mākaha *ahupua‘a*.

Kumu Kanoë teaches at Wai‘ānae Intermediate School and is planning an excursion to introduce her students to their own home *ahupua‘a*. Through a colleague, she learns about Kupuna Malina and arranges an excursion to visit with kupuna. The goal of this visit is for kupuna to share his *mana‘o* about the history and traditions of Mākaha as a context for addressing current issues of development on the Wai‘ānae Coast.

Prior to the visit, Kumu Kanoë prepares the students by teaching them an *oli kāheha* to announce their arrival to kupuna. She also has students prepare a classroom collage to present as a *makana* to kupuna.

On the day of the visit, students ask permission through the *oli kāheha* to visit with Kupuna Malina. He is pleasantly surprised with the *oli kāheha* and welcomes the students with an *oli komo*. After the protocol, he begins their time together with *pule*. Kupuna Malina then shares



stories about significant wahi pana, his connection to the ‘āina and ends by talking about current initiatives that will impact the Coast. Kupuna Malina then engages the students by inviting each one to share something about themselves.

Each student shares who their family is, and where they come from. In this exercise, kupuna makes his own connection to the students.



Review and Reflection

- What do you think is your personal responsibility to your home, school, and community, both locally and beyond?
- What are some traditional practices that provide solutions for global crises facing the world today?
- How do you cultivate a sense of local responsibility while promoting a global consciousness?





Lesson 1:

Kuana ‘Ike: Perspectives

Essential Question

How can you encourage students to listen to their *na‘au*?

Age Level

Middle School

Activities

- Engage learners and educators in cultural exchanges with others.
- Invite kūpuna from the school’s local vicinity to share stories about place and community.
- Take students on walking excursions into the surrounding community and learn about who lives in the community.
- Provide learners with a host of oral history DVDs or videos for them to watch and learn from.
- Take students out to the playground and have them observe the clouds and share what they see in the clouds.

Reflections

- Recognize that we have a personal responsibility to our home, school and community.
- The word *na‘au* refers to a knowing felt deep in the “gut.” The *na‘au* is the center of Hawaiian intellect and emotion.





Lesson 2:

Ua Aha ‘ia Mai Nei? What Happened?

Essential Question

How do we understand the things that happen to us? What role does sharing our thoughts play in understanding what happened?

Age Level

Middle School

Activities

- Share a short two-minute video of something that happened and have students discuss what they saw.
- Show a movie like Walt Disney Studio’s *Pocahontas* or James Cameron’s *Avatar* and prepare a set of questions about events in the movie.
- Share videos from *Nā Maka O Ka ‘Āina: Act of War, Faces of the Nation, Aloha Quest, Hawaiian Kingdom Law, Today’s Maka‘ainana, Kaho‘olawe Aloha ‘Āina*, etc.
- Prepare a list of questions that relate to each of the videos so that learners can reflect in different ways. Consider classroom discussions, creations of art, poetry, journal writing, etc.

Reflections

- Reading from primary Hawaiian sources provides a lens to understand Hawai‘i in the time, place and historical connection it has to the world.
- Including community resources to provide an oral history of Hawai‘i’s past will provide diverse perspectives to the things people in Hawai‘i have experienced.



Lesson 3:

Different Perspectives

Essential Question

How do different perspectives add to our own worldview?

Age Level

Elementary to High School

Activities

- Give each student a viewfinder to observe a particular object or point in the room. Ask each student to share what he sees through the viewfinder. Have students make notes about the variety of ways of different ways they can look at or describe the same thing.
- Show interviews of various Native Hawaiian figures and have students share their responses to the different perspectives.
- Select a current event or controversial news topic affecting Hawai‘i and assign students to describe different perspectives on the issue. Is there a common goal opposing viewpoints might have?
- Ask students to discuss their reactions to the film *Pocahontas* or *Avatar*. What are some common themes and reactions?

Reflections

- Each individual has their own unique perspective, informed by his or her background, experiences and opinions.
- Just because “I think so” or “you think so” does not mean that others think the same way. It is important to understand, respect and learn from diverse perspectives as a fundamental leverage point in the human connection and collective action.

PART **2**

**Culturally
Responsive
Outcomes for
Learners,
Educators,
Schools/
Institutions,
Families and
Communities**

PART 2: Culturally Responsive Outcomes for Learners, Educators, Schools/Institutions, Families and Communities

Culturally responsible environments can be achieved through strength-based practices that foster healthy, respectful, and responsive places for learning and being. Building upon the work of the *Nā Honua Mauli Ola* guidelines (2003), the following outcomes are intended to be part of a growing collection of suggestions that can be adapted to support each pathway individually or applied in clusters across multiple cultural pathways. The practitioner is invited to determine the best ways to apply these practices to optimally engage the learner and learning community in his/her particular context, whether it be a formal or informal educational setting, within the family or in the larger community.

No Nā Haumāna (For the Learners)

#1 'Ike Pilina: Relationship Pathway

Learners will be able to:

1. Understand the family history and heritage that shape who they are and form their identity (i.e., mo'okū'auhau).
2. Mālama positive relationships with others (i.e. 'ohana sessions).
3. Interact with kūpuna in a loving and respectful way that demonstrates an appreciation of their role as culture bearers and educators in the community (i.e., serving kūpuna first at all gatherings).
4. Acquire in-depth cultural knowledge through interaction with kūpuna, family, and community practitioners.
5. Act respectfully and care for akua, 'āina, and kanaka.
6. Extend practices of giving and generosity.

#2 'Ike 'Ōlelo: Language Pathway

Learners will be able to:

1. Acquire and demonstrate the language skills and knowledge necessary for proficient and fluent use of Hawaiian.
2. Speak comfortably in different Hawaiian language situations and contexts to improve proficiency and communication skills.
3. Converse with native speakers and second language learners.
4. Participate in activities and special functions where Hawaiian is used (i.e., family fairs, immersion camps, speech and hula competitions).
5. Comprehend and appreciate the poetic nuances and multilevel meanings of Hawaiian.
6. Increase language proficiency through applied learning situations and modes.
7. Perpetuate the dialect of their island and/or local vernacular (i.e., Ni'ihau, Hāna, S. Kona).
8. Explain the critical role that learning Hawaiian plays in fostering cultural knowledge and language proficiency.

9. Take personal responsibility for revitalizing and perpetuating the Hawaiian language.
10. Strengthen reading, writing, listening, and speaking skills using classical, traditional, contemporary, and emerging styles (i.e., haku mele, ha'i'ōlelo, mo'ōelo, nane, drama).
11. Utilize Hawaiian language reference materials (i.e., Hawaiian dictionaries, 'ōlelo no'eau, place names, and maps).
12. Deliver salutations and modes of expressions through oratory, writing, art, and media.
13. Utilize primary and secondary Hawaiian resource materials from a variety of sources (i.e., speakers, books, newspapers, media, manuscripts).
14. Support use of the Hawaiian language to discuss Hawaiian issues.
15. Acquire and pass on oral and written traditions of their community (i.e., mele pana).
16. Encourage others to learn the Hawaiian language, history, culture, and values.

#3 'Ike Maui Lāhui: Cultural Identity Pathway

Learners will be able to:

1. Recount family genealogy, history, and geographic connections.
2. Practice and promote cultural and traditional knowledge.
3. Understand and appreciate the importance of Hawaiian cultural traditions, language, history, and values.
4. Demonstrate culturally appropriate behavior and traditional knowledge skills (i.e., oli, pule, oratory in ceremony, and other protocol).
5. Understand and demonstrate the cultural practices of aloha, lōkahi, mālama, laulima, ho'ōkipa, etc.
6. Incorporate cultural practices into their daily lives (i.e., lōina, pule, oli, lawena).

7. Demonstrate an understanding of culture and tradition in a variety of expressions and media (i.e., television, radio, newspapers, internet and fine arts).
8. Utilize Hawaiian values in everyday situations.
9. Assume responsible actions for the well-being of the cultural community and for their own lifelong obligations as community members.
10. Understand that some traditions are considered private or family/ group specific, and may not be appropriate for teaching to others, especially without permission (i.e., family's own 'aumakua traditions, a particular hālau choreography).
11. Initiate and create opportunities to learn and listen to the language, history, culture, and values of the Hawaiian community they live in.
12. Participate in opportunities to learn and practice Hawaiian language skills with Hawaiian language speakers (i.e., Hawaiian language day, Hawaiian churches, immersion camps).
13. Understand the philosophies on which specific rules of behavior are based.
14. Experience and enjoy learning in culturally appropriate environments.
15. Honor, respect, and use traditional conflict resolution skills (i.e., ho'oponopono).
16. Apply the cultural and traditional knowledge of the past to the present and that doing so will inform and influence pono decisions for future outcomes.

#4 'Ike Ola Pono: Wellness Pathway

Learners will be able to:

1. Nurture the spiritual essence through cultural practice and reflection (pule, reflection).
2. Engage in healthy habits of the mind, body, and spirit.
3. Maintain a healthy lifestyle that includes proper nutrition, eating habits, exercise, and rest.

4. Express their spiritual connections (i.e., pule and mahalo).
5. Make healthy choices in their lifestyle that contribute to the wholeness and well-being of themselves and others.
6. Practice healthy habits of thinking and doing that are respectful to self and others, our environment, and to all living things.

#5 'Ike Piko'u: Personal Connection Pathway

Learners will be able to:

1. Design and implement projects demonstrating kuleana (i.e., baby lū'au).
2. Actively participate in communicating their concerns and ideas about their kuleana to the past, present, and future.
3. Associate with friends who can provide healthy role models that will make a positive contribution to their cultural growth and development toward adulthood.
4. Assume responsibility for their role in relation to the well-being of the cultural community.
5. Expand and extend an understanding of their own cultural perspective through experiencing other cultures.
6. Seek and work with mentors, who are knowledgeable in Hawaiian language, history, culture, and values.
7. Demonstrate an active interest in learning about traditional Hawaiian cultural values, beliefs, and practices and assume responsibility for their role in the family and community (i.e., mālama 'āina).
8. Share cultural and traditional knowledge effectively in a variety of cultural settings.
9. Acquire in-depth cultural knowledge through active participation and meaningful interaction with kūpuna, kumu, and loea.
10. Participate in and make constructive contributions to learning activities associated with traditional practices (i.e., gathering, fishing, food preparation, historical commemorations).
11. Pursue opportunities to observe and listen to expert resources within the community (i.e., kūpuna, kumu, loea).

12. Make use of multiple pathways and formats to assess their own learning and competence.
13. Develop an understanding of their own cultural knowledge.
14. Behave in a culturally appropriate manner by recognizing and shifting personal actions so they are pono and respectful.

#6 'Ike Na'auao: Intellectual Pathway

Learners will be able to:

1. Utilize a variety of learning materials and strategies to promote cultural traditions, language, history, and value. (i.e., Hawaiian language and studies curriculum materials).
2. Plan learning activities that perpetuate cultural traditions (i.e., planting and fishing by the phases of the moon).
3. Gather oral and written historical information from the local community and provide appropriate interpretation of its cultural meaning and significance.
4. Engage regularly in appropriate cultural projects and experiential learning activities (i.e., creating replicas of Hawaiian artifacts).
5. Make constructive contributions to improve the standards of quality and excellence of their school and community.
6. Participate in planning, implementing, and evaluating cultural activities (i.e., leadership and cultural workshops).
7. Integrate traditional knowledge into modern situations (i.e., graduation ceremonies).
8. Recognize the complexities of learning the Hawaiian language, culture, history, and values, and use this recognition to commit to gaining language fluency and cultural knowledge.
9. Incorporate cultural and traditional knowledge appropriately to changing situations and needs with guidance from kūpuna, educators, and/or loa.
10. Participate in apprenticeships with cultural experts in the community. (i.e., lā'au lapa'au, lomilomi, kuku pa'ūpa'ū, ulana lau hala)

11. Acquire technological skills and dispositions that work to improve the quality of life for yourself and others.
12. Mentor younger learners.
13. Involve themselves, their families, and their kūpuna in ongoing learning.
14. Continue to develop personal communication, participation, and collaboration skills.
15. Share with others as an ongoing process of learning and teaching.

#7 'Ike Ho'okō: Applied Achievement Path

Learners will be able to:

1. Know what their kuleana is in various situations (family, classroom, local and global communities).
2. Demonstrate the use of acquired knowledge through authentic application.
3. Use cultural and traditional knowledge for personal use and the betterment of others.
4. Embrace the attitude that hana (work) is respected and learning is pleasurable.
5. Assess their own learning to identify strengths and needs.
6. Set personal goals and make appropriate decisions to enhance life skills.
7. Make effective use of knowledge, skills, and ways of knowing from their own cultural traditions to assess their own learning.
8. Experience and enjoy learning in culturally appropriate environments.
9. Participate in cultural events that showcase their talents and skills (i.e., competitions, performances, science fairs, community celebrations).

#8 'Ike Honua: Sense of Place Pathway

Learners will be able to:

1. Be keen observers of their natural environment.
2. Maintain a clean and healthy environment (i.e., waste management).

3. Understand the natural rhythm of the environment that includes the winds, rains, tides, currents, and seasonal changes, and learn how to live in alignment with the environment.
4. Participate comfortably in the local traditions and celebrations that reflect the diversity of the local culture and the distinctive kuleana of certain individual families in certain areas of knowledge.
5. Recognize and respond to the people, places, and natural elements in their community.
6. Honor and respect personal and community resources.
7. Be familiar with and respectful of places within their community.
8. Understand the symbiotic relationship between man, akua, and his environment to attain lōkahi.
9. Preserve, protect, and sustain a healthy environment (i.e., environmentally sound legislation, mālama ʻāina).
10. Develop a sustainable food production system.
11. Plan and participate in community service projects.
12. Teach others about the concept of mālama through example.
13. Participate in conservation and recycling practices and activities.
14. Introduce ideas, opinions, and suggestions in a safe, caring environment.
15. Participate in subsistence activities with family and other community members and learn stories and lessons associated with those activities (i.e., farming, gathering, fishing, hunting).
16. Become actively involved in local activities and organizations that contribute to the quality of life in their community (i.e., civic clubs, churches, youth athletics).
17. Pursue excellence in their traditional practices, including management of and responsibilities to the surrounding environment.
18. Identify and utilize appropriate forms of technology for improving the quality of life in the community.

19. Recognize and identify the healthy cultural behaviors that are practiced and promoted within the environment (i.e., kōkua, reciprocity, aloha ʻāina, mālama ʻāina).

20. Participate actively in local activities and organizations that contribute to the quality of life in their community (i.e., civic clubs, churches, youth athletics).

#9 ʻIke Kuanaʻike: Worldview Path

Learners will be able to:

1. Understand the Hawaiian worldview through the use of primary sources collected from the past and present (i.e., Kumulipo, kupuna interviews).

2. Recognize the importance of a Hawaiian worldview and its role in understanding diversity.

3. Demonstrate understanding of a Hawaiian worldview and its place in the global society.

4. Appreciate the diversity of global community members and their contributions to the world.

5. Engage in learning opportunities about the cultures of Hawaiʻi (i.e., cultural fairs, Senior projects).

6. Utilize the knowledge, skills, and ways of knowing from their own culture to learn about the larger world community.(i.e., storytelling).

7. Appreciate and respect the diverse views of others.

8. Share and demonstrate an understanding of commonalities across cultures.

9. Make effective use of the knowledge, skills, and ways of knowing from their own cultural traditions to learn about the larger world in which they live.

10. Understand how genealogy, history, and life experience form a lens for viewing and interacting with the world and others.

No Nā Kumu (For the Educators)

#1 'Ike Pilina: Relationship Pathway

Educators will be able to:

1. Include kūpuna in activities to strengthen hanauna and kuleana understandings (i.e., intergenerational).
2. Create safe environments for learners to share prior knowledge of their language, history, culture, and values to expand the knowledge of all learners.
3. Provide flexible scheduling and preparation times for kūpuna so they can share their knowledge in the classroom setting.
4. Provide assistance in instructional methodologies for mānaleo (native speakers) –language teaching does not always come naturally.

#2 'Ike 'Ōlelo: Language Pathway

Educators will be able to:

1. Learn the Hawaiian language.
2. Provide learners with good language modeling and instruction and foster good language learning attitudes and habits.
3. Provide safe learning opportunities where learners can acquire, practice, and experiment with language without fear of ridicule or censure.
4. Teach reading, writing, listening, and speaking skills using classical, traditional, contemporary, and emerging styles (i.e., retelling mo'olelo, newspapers).
5. Develop purposeful use of contemporary and emerging language genres.
6. Use traditional stories and literature to improve Hawaiian language proficiency and effective communication skills through reading and discussion.
7. Expose learners to a variety of Hawaiian language periods, styles, and dialects.
8. Develop an understanding of the nuances, kaona, and other poetic devices and their uses in the Hawaiian language.
9. Integrate Hawaiian 'ōlelo no'ēau into the curriculum.

10. Maintain Hawaiian as a living language by incorporating new Hawaiian terminology where none exists (i.e., pūnaewele puni honua).
11. Learn about the benefits of learning Hawaiian through bilingual and immersion methods.
12. Participate in professional development activities to expand Hawaiian language and cultural knowledge.
13. Collect and utilize Hawaiian language resources (i.e., videos, interactive software, audio tapes).
14. Incorporate traditional cultural values, beliefs, and practices to promote the use of Hawaiian language and thinking.
15. Teach reading, writing, listening and speaking skills using classical, traditional, contemporary, and emerging styles (i.e., haku mele, ha'i'ōlelo, mo'olelo, nane, drama).
16. Maximize the use of primary sources in curriculum (i.e., Hawaiian language newspapers, traditional literature).

#3 'Ike Maui Lāhui: Cultural Identity Pathway

Educators will be able to:

1. Participate in local cultural practices (i.e., makahiki, hālau hula, canoe clubs, Hawaiian churches).
2. Provide cultural activities that are developmentally appropriate (i.e., tidal pool exploration for young children, net making for young adults).
3. Create and use authentic learning materials and experiences (i.e., lauhala, 'ulu maika).
4. Maintain traditional practices as an integral part of the learning process (i.e., opening and closing of class day, ceremonies, protocol, rituals).
5. Honor the cultural knowledge that students bring with them.
6. Share and utilize cultural expertise in cultural areas.

7. Provide experiences and materials that encourage learners to adapt and use cultural and traditional knowledge with guidance from kūpuna, educators, and/or loea (i.e., silk, yarn and ribbon lei making; quilted cushions; rhythm instruments).
8. Recognize the validity and integrity of the traditional knowledge system.
9. Utilize mānaleo and cultural practitioners in multiple ways in their teaching to engage learners' interest (i.e., talk story, apprenticeship).
10. Provide opportunities for students to learn through observation and hands-on demonstrations of cultural knowledge and skills.
11. Utilize traditional settings (i.e., hālau, māla, hui, uka, and kai) as learning environments for transmitting cultural and academic knowledge and skills.
12. Create an immersion environment to provide a natural context for language and culture teaching and learning.
13. Provide opportunities for learners to express aloha for Hawaiian language, history, culture, and values.
14. Design curriculum and programs that promote and perpetuate Hawaiian language, history, culture, spirituality, and values.
15. Instill a desire in learners to be carriers of cultural responsibilities and traditions.
16. Advocate for participation in cultural events perpetuating the unique heritage of Hawai'i.
17. Develop curriculum reinforcing the integrity of the learner's cultural knowledge.
18. Maximize use of the Hawaiian language and cultural knowledge in the curriculum.
19. Engage in critical self-assessment and participatory research to determine the extent to which teaching practices are effectively grounded in traditional ways.

20. Integrate traditional songs, dances, games, stories, and arts into learning.

21. Recognize the importance of the Hawaiian worldview and its role in diversity.

#4 'Ike Ola Pono: Wellness Pathway

Educators will be able to:

1. Model good eating and health habits.
2. Teach and encourage students to live a healthy lifestyle.
3. Serve as a role model for healthy practices that sustain good relationships in the community
4. Engage in healthy habits of the mind, body, and spirit.

#5 'Ike Piko'u: Personal Connection Pathway

Educators will be able to:

1. Create and maintain a safe haven for learning in which all students are actively engaged and contributing members.
2. Make personal connections to cultural and traditional knowledge and to the application of that knowledge to validate teaching and learning styles and help learners to make those connections.
3. Teach the importance of mo'okū'auhau and unique connections family has to one's self.

#6 'Ike Na'auao: Intellectual Pathway

Educators will be able to:

1. Provide learning opportunities that help students recognize the integrity of their knowledge and use that knowledge as a springboard to new understandings (i.e., mo'okū'auhau, history day).
2. Form study groups to enrich their learning and facilitate the same for their students.
3. Engage learners in lifelong exploration opportunities (i.e., surfing, skilled craftsmanship).
4. Provide many opportunities for learners to engage in the learning, teaching, leading, and reflecting cycle (i.e., project-based learning).

5. Recognize the importance of cultural and intellectual property rights in teaching practices and honor such rights in all aspects of the selection and utilization of curriculum resources.

#7 'Ike Ho'okō: Applied Achievement Path

Educators will be able to:

1. Model culturally appropriate behavior in their teaching (i.e., hands-on group activities).
2. Provide opportunities for learners to demonstrate culturally appropriate behavior (i.e., talk story).
3. Commit to continuous professional development in Hawaiian culture and traditions.
4. Have access to appropriate materials and resources (i.e. books, videos, charts, replicas of artifacts, websites).
5. Participate in local and regional professional development activities to enhance the learning environment.
6. Utilize forms of assessment and evaluation other than written and standardized tests (i.e., performance-based, service learning).
7. Demonstrate the ability to utilize assessment data to improve their own teaching as well as to maximize the opportunities for learners to demonstrate their competence (i.e., product and performance projects).
8. Utilize culturally traditional forms of assessment to demonstrate quality and excellence through product and performance (i.e., hō'ike).
9. Utilize multiple instructional strategies appropriately and flexibly (i.e., project-based learning, cooperative learning, inquiry learning).
10. Incorporate cultural values and beliefs in all teaching and assessment practices.
11. Expand experience and knowledge to include those grounded in ways of knowing that are different from the usual ways of knowing utilized in schools.

12. Enroll in Hawaiian language, culture, and history courses at universities, colleges, or other places to improve content knowledge and skills, and implement a culturally appropriate approach to teaching.

13. Respect and validate all aspects of the learner's knowledge, encouraging an ongoing quest for personal and cultural affirmation.

14. Recognize the educational potential of each learner and provide the challenges necessary to achieve full potential.

#8 'Ike Honua: Sense of Place Pathway

Educators will be able to:

1. Develop and/or adapt curriculum that acknowledges culturally appropriate behavior in the community (i.e., ocean science).

2. Deliver culturally appropriate curriculum within the contexts of the community (i.e., local geography curriculum).

3. Become active members of the community in which they teach and make positive and culturally appropriate contributions to the well-being of that community.

4. Exercise professional responsibilities in the context of local cultural traditions and expectations.

5. Provide opportunities and time for students to learn in safe and comfortable settings where local cultural knowledge and skills are naturally relevant (i.e., beach, lo'i kalo, hālau).

6. Provide engaging and stimulating learning environments outside of the classroom (i.e., excursions, māla).

7. Learn about and build upon the cultural knowledge that students bring with them from their homes and communities.

8. Reinforce students' sense of cultural identity and place in the community.

9. Learn how to use local ways of knowing and teaching to link the knowledge base of the school to that of the community.

10. Make effective use of local expertise, especially kūpuna, as co-educators whenever local language and cultural knowledge is being addressed in the curriculum.
11. Provide a supportive learning environment that reinforces the cultural well-being of the learners.
12. Utilize locally relevant curriculum materials with which learners can readily identify, including materials prepared by Hawaiian authors.
13. Use kūpuna and mākuā effectively in teaching Hawaiian language, history, culture, and values, especially those specific to the geographic area where they live and teach.
14. Provide opportunities for learners to gather information from families and the community.
15. Participate in immersion/learning opportunities to learn the traditional language, history, culture, and values of the community in which they teach.
16. Give learners opportunities to celebrate and participate in local traditions and cultural activities (i.e., Kamehameha Day, Kūhiō Day, Merrie Monarch, Boy's and Girl's Day).
17. Develop the learner's sense of responsibility to and appreciation for maintaining a healthy relationship between the community and its natural resources (i.e., community service).
18. Be comfortable and flexible in utilizing the natural environment for learning (i.e., beach, kīpuka, kuahiwi).
19. Adopt and promote traditional practices in caring for the environment (i.e., recycling, conservation, use of Hawaiian calendar).
20. Engage learners in activities to develop their understanding and appreciation of the importance of the ahupua'a.
21. Acquire and apply the skills needed to learn about the local language(s) and culture(s) of the community.

22. Help learners understand cultural diversity from within and beyond their own community and cultural region (i.e., culturally mixed and blended families)

23. Use the local environment and community resources on a regular basis to link teaching to the everyday lives of the learners.

#9 'Ike Kuana'ike: Worldview Path

Educators will be able to:

1. Respect religious and spiritual beliefs among learners.
2. Provide experiences that encourage learners to appreciate the uniqueness of other cultures (i.e., share cultural holidays, practices, dress, and foods)
3. Provide activities and learning experiences that illustrate how each unique culture has an essential place in our global society.
4. Assist learners in making comparative relationships between cultures through their learners' own cultural perspectives.
5. Instill respect and understanding for others and their diversity.
6. Honor the knowledge, skills, and ways of knowing of their learners' cultures.
7. Help learners see the interrelationship between local circumstances and the global effects of local conditions.
8. Prepare learners to understand that local issues have global applications and ramifications.
9. Bring literature into the classroom that reflects global issues with a local perspective (i.e., native rights, land and environmental issues).
10. Develop and incorporate activities that promote the Hawaiian worldview and its place in global society (i.e., voyaging).
11. Respect individual and cultural characteristics of the learner's understanding and worldview.

No Nā Kula (For Schools/Institutions)

#1 ‘Ike Pilina: Relationship Pathway

Schools/Institutions will be able to:

1. Provide cultural mentors and support professional development for educators (i.e., kūpuna, community practitioners).
2. Establish mentorships with cultural practitioners and experts based on the needs and desires of the school and/or institution (i.e., weaving, farming, navigation).
3. Honor and incorporate indigenous “talk story” type sessions.
4. Foster the ongoing participation of kūpuna in all aspects of the education process to support a healthy learning environment.
5. Provide opportunities for kūpuna to share their knowledge with learners (i.e., “talk story time,” demonstrations).
6. Provide opportunities for kūpuna to interact with learners (i.e., apprenticeship).

#2 ‘Ike ‘Ōlelo: Language Pathway

Schools/Institutions will be able to:

1. Assist community members in expanding their fluency of Hawaiian and enlist others in promoting the use of Hawaiian (i.e., proper Hawaiian language usage and spelling of Hawaiian language).
2. Train educators to implement programs supporting the reading, writing, listening, and speaking skills of classical, traditional, contemporary, and emerging styles (i.e., course on haku mele and traditional literature).
3. Set aside special times and places where participants can be immersed in Hawaiian (i.e., Hawaiian language day, forums, talk shows, chat rooms, radio programs).
4. Increase the repository of Hawaiian language materials and resources.
5. Provide administrative funding to promote Hawaiian language and immersion instruction.
6. Fund projects and/or seek funding to develop Hawaiian language curriculum materials.

7. Offer Hawaiian language coursework for immersion teachers (i.e., advanced Hawaiian literature).
8. Provide easily accessible repositories of Hawaiian language resource materials (i.e., dictionaries, magazines, newspapers, books, videos).
9. Utilize the Hawaiian language as a means to understand local cultural knowledge, values, beliefs, and practices.
10. Provide Hawaiian language immersion opportunities for students who wish to learn the Hawaiian language or for those who wish to continue using it as their primary language.
11. Identify and use available resources for Hawaiian language support in the community (i.e., agencies, foundations, and institutions).
12. Support Hawaiian language immersion sites throughout the state.

#3 ‘Ike Maui Lāhui: Cultural Identity Pathway

Schools/Institutions will be able to:

1. Support the documentation of cultural knowledge and produce appropriate print and media materials to share with others (i.e., biographies, oral histories).
2. Validate the knowledge of kūpuna (i.e., endorsement).
3. Provide culture and language programs, learning opportunities, and academic courses to enable learners to acquire an in-depth understanding of Hawaiian culture, language, and traditions (i.e., immersion classes, summer classes, workshops).
4. Make available a variety of Hawaiian resource materials (i.e., ‘ukulele; musical instruments, tools, and implements)
5. Provide opportunities for educators to become proficient in Hawaiian culture, language, and traditions (i.e., experiential activities such as culture camps and workshops).
6. Promote and utilize culturally appropriate methods of problem resolution (i.e., ho‘oponopono).
7. Incorporate traditional knowledge across the school curriculum to encourage application to real life situations (i.e., ho‘oponopono, ‘ōlelo no‘eau).

8. Develop traditions that honor the past. (i.e., makahiki, use of Hawaiian names).
9. Offer courses in communication using Hawaiian cultural content (i.e., speech, media and video production, theater arts, broadcasting).
10. Provide opportunities for project-based learning experiences that are Hawaiian in content and that focus on shared knowledge and skills (i.e., plays, creative writing).
11. Incorporate appropriate traditional cultural values and beliefs in all teaching.
12. Provide Hawaiian language, history, and culture classes in every high school in Hawai‘i, especially those with high numbers of Hawaiian children.
13. Allow for traditional cultural protocol that includes spirituality (i.e., mele, pule, greeting).
14. Use culture-based materials to enrich the curriculum (i.e., using Hawaiian stories to teach math, language arts, history).
15. Develop illustrated readers that utilize Hawaiian language, history, culture, and values (i.e., literature K-adult).
16. Support opportunities for kūpuna to engage with learners on a regular basis (i.e., weekly storytelling, arts and crafts).
17. Provide resources to support learning environments that promote the integration of cultural traditions (i.e., posters, videos, curriculum materials).

#4 ‘Ike Ola Pono: Wellness Pathway

Schools/Institutions will be able to:

1. Serve healthy foods and snacks to students.
2. Incorporate healthy lifestyle curriculum into existing curriculum.
3. Encourage students to start and maintain a Hawaiian/local garden.
4. Promote life-long active lifestyles through sports and other activities.

#5 'Ike Piko'u: Personal Connection Pathway

Schools/Institutions will be able to:

1. Recognize that all forms of success depend on developing a strong sense of personal and cultural identity.
2. Encourage and support the professional development of local personnel who share learners' cultural backgrounds to become educators and administrators in the school (i.e., scholarships, Hawaiian leadership development).

#6 'Ike Na'auao: Intellectual Pathway

Schools/Institutions will be able to:

1. Encourage a variety of ways for learners and educators to communicate (i.e., art, audio and video presentations, written work).
2. Provide training in current and emerging media and technology (i.e., PowerPoint, e-school, teleconferencing).

#7 'Ike Ho'okō: Applied Achievement Path

Schools/Institutions will be able to:

1. Include cultural teaching strategies as part of the effective practices in the teacher evaluation profile (i.e., apprenticeships, project-based learning).
2. Foster and support opportunities for educators to participate in professional development activities that will expand their repertoire of cultural knowledge (i.e., seminars, enrichment courses).
3. Invite parents into the school for continuing educational opportunities (i.e., computer training, reading workshops).
4. Offer professional development opportunities to pursue standards of quality and excellence (i.e., travel to attend seminars and conduct site visits).
5. Provide multiple learning opportunities and a variety of assessment strategies for learners (i.e., problem-based, inquiry).
6. Utilize culturally traditional forms of assessment (i.e., hō'ike).
7. Provide and encourage multiple assessment tools in schools (i.e., projects, portfolios, original compositions).

8. Support programs and curricula that use multiple pathways and formats to assess what has been learned.
9. Incorporate cultural values and beliefs in the development of multiple assessments.
10. Coordinate with other educational institutions for the preparation and transition of learners.
11. Implement annual awards in each school and district to recognize exemplary Hawaiian education efforts.

#8 ‘Ike Honua: Sense of Place Pathway

Schools/Institutions will be able to:

1. Encourage new teachers to learn from those who are well grounded in the local community and culture.
2. Document the life stories of community kūpuna to model inter-generational learning.
3. Include explicit statements regarding the cultural values that are fostered in the community and integrate those values in all aspects of the school program and operation (i.e., character education using Hawaiian values).
4. Encourage and support experiential approaches to education that incorporate community-based resources and expertise (i.e., community restoration projects).
5. Provide cultural orientation camps and mentoring programs for new educators to learn about and adjust to the cultural expectations and practices of the community and school.
6. Provide facilities that are compatible with the community environment, are inviting, and readily accessible to the community.
7. Utilize local expertise to provide culturally appropriate artwork, architecture, and landscaping in creating safe and nurturing environments (i.e., community volunteers).

8. Sponsor ongoing activities and events in the school and community for learners where they can put into practice their knowledge of local cultural traditions (i.e., art exhibits, ho‘olaule‘a, science fairs).
9. Provide a stimulating environment that is accessible and open to the whole community.
10. Invite the community to participate in the educational process (i.e., SCBM, PTSA, booster clubs).
11. Provide a safe learning environment where learners can learn, practice, and experiment without fear of ridicule or censure.
12. Incorporate and build upon locally identified cultural values and beliefs in all aspects of teaching and assessment practices.
13. Provide opportunities for families and the community to learn and share traditional ways of communication, participation, and cooperation (i.e., ho‘olaule‘a, school anniversary, lū‘au).
14. Partner with knowledgeable experts/practitioners within the community.
15. Ensure that their policies and practices governing language, history, culture, and values are consistent with the aspirations of families and the community (i.e., family-based programs).
16. Engage the community in opportunities to learn about the Hawaiian language, history, culture, and values unique to their geographical community.
17. Form strategic alliances with indigenous organizations committed to the protection, revitalization, and continuation of indigenous languages and disseminate appropriate information to the community.
18. Provide opportunities for learners and educators to enrich their communities through proactive projects (i.e., community restoration, mentoring).
19. Provide a safe nurturing environment for learners and educators to explore the relationship between the community and natural environment (i.e., agriculture, aquaculture, and reforestation programs).

20. Encourage all members of the community to use the resources of the school to make positive contributions to the environment (i.e., libraries, resource centers, computer labs).
21. Utilize local experts to demonstrate the concept of mālama.
22. Provide opportunities and resources for the documentation of “best practices” in maintaining community and environmental health.
23. Utilize educational models grounded in the Hawaiian worldview as reflected in the community (i.e., ‘ohana groupings).
24. Provide opportunities to apply Hawaiian values in non-Hawaiian settings. (i.e., Hawaiian greeting protocol).
25. Provide opportunities for learners and educators to connect with kūpuna to learn about traditional stewardship.
26. Provide opportunities for students and teachers to participate in community service projects.
27. Allocate resources for activities that support stewardship.
28. Utilize curriculum that teaches Hawaiian traditional practices to promote stewardship.
29. Provide cultural orientation programs for educators and administrators about traditional kuleana.
30. Use the natural environment of the community to foster a strong sense of kuleana and mālama (i.e., conservation of resources).

#9 ‘Ike Kuana‘ike: Worldview Path

Schools/Institutions will be able to:

1. Honor all languages and cultures of the world.
2. Respect cultural similarities and differences (i.e., Black history month, Kūhiō Day, international festivals, and food sharing).
3. Support learning opportunities that help learners maintain the integrity of traditional knowledge in understanding the world (i.e., astronomy, navigation)

4. Foster an appreciation for the contributions Hawaiian culture offers to the world (i.e., cultural exchanges).
5. Respect the Hawaiian worldview and perspectives.
6. Promote an understanding of the Hawaiian worldview in maintaining global balance and harmony (i.e., Hawaiian character education program).
7. Provide safe learning environments that encourage diversity and multiculturalism.
8. Assist learners in learning and using their heritage language(s) in addition to Hawaiian.
9. Assist learners in learning their heritage culture(s) in addition to the host Hawaiian culture.
10. Provide safe environments for learners to practice their own cultural traditions (i.e., within classes and other school settings).
11. Provide venues for learners, educators, and families to share their cultural heritages with one another (i.e., workshops, family programs)
12. Encourage participants to create opportunities to make meaningful connections with other cultures.
13. Provide cultural and language immersion programs through which learners acquire in-depth understanding of their own cultures.

No Nā'Ohana (For the Families)

Families will be able to:

#1 'Ike Pilina: Relationship Pathway

1. Practice cultural traditions, language, and restore Hawaiian values in the home (i.e., mālama keiki, kuleana).
2. Engage in practices of giving and generosity.
3. Foster a sense of kanaka makua in each of its members (i.e., family chores, kuleana, roles).
4. Nurture healthy relationships among family members (i.e., family rituals, working together, family discussions).
5. Recognize and celebrate traditional family practices (i.e., maintaining mo'okū'auhau, culturally appropriate child rearing practices).
6. Practice ho'oponopono and pule 'ohana.
7. Participate in family learning activities (i.e., planning for a lū'au or family reunion).
8. Organize and participate in community family oriented events (i.e., a health and wellness fair).
9. Plan and discuss individual and family learning goals and challenges as a regular family practice.
10. Recognize, encourage, and support the development of the maui and talent of each family member.
11. Strengthen family ties by making sure each generation knows their genealogies and kuleana.
12. Serve as positive role models and mentors (i.e., youth athletics).
13. Assist new parents in acquiring the skills necessary as the primary caregivers and first teachers of their children.
14. Help young people understand the world around them (i.e., the connections of the human, natural, and spiritual realms).
15. Provide a loving, healthy, supportive environment for family members to learn their language, history, culture, and values as a natural part of family life and learning.

16. Connect with community members who can serve as role models (i.e., coaches).

17. Establish parenting circles in the community that provide opportunities to learn from each other's experiences.

#2 'Ike 'Ōlelo: Language Pathway

Families will be able to:

1. Communicate with each other in the Hawaiian language.

2. Model healthy attitudes toward language learning.

3. Foster intergenerational language interaction.

4. Perpetuate the transmission of Hawaiian language and culture from those knowledgeable to those who wish to learn.

5. Provide opportunities for children to grow up hearing and using the Hawaiian language in the home, school, and community.

6. Maintain traditional Hawaiian naming practices and help children and parents understand the meaning and significance of their names.

7. Be proactive participants in learning and utilizing Hawaiian language.

8. Encourage the use of Hawaiian in their home, school, and community.

9. Recognize that language reflects and shapes one's cultural perspective.

10. Incorporate/extend Hawaiian vocabulary and conversation into language practices.

11. Embrace the development of literacy skills in reading, writing, listening to, and speaking about different types of literature (i.e., reading of classical, traditional, contemporary, and emerging styles).

12. Develop new generations of hulu kupuna and manaleo to keep the Hawaiian language alive.

13. Use traditional greeting terms and practices in the home and at community events.

14. Perpetuate the Hawaiian language and traditions by teaching concepts and terms specific to particular families and communities.

#3 'Ike Maui Lāhui: Cultural Identity Pathway

Families will be able to:

1. Take a proactive role in promoting the learning and use of traditional knowledge and resources in the home, school, and community, especially in knowledge restricted to the family.
2. Assist members of the community in acquiring the knowledge and skills needed to assume the role of a kupuna or leader for future generations.
3. Practice identified cultural values and rules of behavior in all family activities and encourage other members of the community to do the same (i.e., honoring kūpuna, kōkua).
4. Identify and perpetuate family traditions and practices. (i.e., hula, kuiki kapa, hoe wa'a, lawai'a, imu, lei making).
5. Commit resources and time to practicing cultural and family traditions (i.e., intergenerational gatherings).
6. Demonstrate skill in adapting traditions to modern settings with guidance from their kūpuna (i.e., hula, historical commemorations).
7. Practice rituals, rules of behavior, and ceremonies that reinforce family traditions.
8. Promote family literacy (i.e., using traditional stories, songs, dances, family histories, and children's literature).
9. Participate in storytelling opportunities to pass on cultural values and traditions.
10. Apply traditional disciplinary practices (i.e., kupuna, makua, hiapo).
11. Set aside time each day and/or week for family oriented cultural activities and include extended family members whenever possible.
12. Teach those special skills and areas of knowledge that are traditional to their family, including that which is traditionally kept only in the family.

13. Mentor those family members who show interest and talent in the special skills of the family.

14. Work with educators, schools, and the community to perpetuate traditions (i.e., lei giving, celebrations).

15. Recognize that Hawaiian language, history, culture, and values are a reflection of and directly impact one's worldview.

#4 'Ike Ola Pono: Wellness Pathway

Families will be able to:

1. Eat nutritious foods and teach children to eat well and grow fruits and vegetables.

2. Nurture the spiritual and emotional well-being of everyone in the family.

3. Engage in modeling healthy habits of the mind, body, and spirit.

4. Practice and promote an active healthy lifestyle.

5. Learn, play, and teach traditional sports and games (ie., hei, ulu maika, swimming, diving).

6. Model nurturing, caring behavior to enhance the family's well-being.

#5 'Ike Piko'u: Personal Connection Pathway

Families will be able to:

1. Utilize traditional Hawaiian child-rearing and parenting practices that reinforce a sense of identity and belonging (i.e., hānai, mua-muli practices).

2. Use traditional naming practices and help each child understand the significance of the names he/she carries.

3. Provide opportunities for family members to engage in cultural activities that develop the whole person (i.e., lei making, food preparation).

4. Help family members understand their history and the heritage that shapes their identity.

5. Recognize the importance of the Hawaiian worldview to the family, community, state, and world.

6. Teach family members the Hawaiian worldview through family practices.
7. Encourage members to practice their worldview outside of the home.
8. Understand the significance of the role of cultural identity in providing a strong foundation for all social, emotional, intellectual, and spiritual development.

#6 'Ike Na'auao: Intellectual Pathway

Families will be able to:

1. Encourage lifelong learning through role modeling.
2. Incorporate traditional stories, songs, and dances to enhance learning.
3. Expect academic and cultural excellence from all members.
4. Encourage all members to find their talents/gifts and excel at them.

#7 'Ike Ho'okō: Applied Achievement Path

Families will be able to:

1. Understand and appreciate several forms of assessment and evaluation.
2. Support and attend cultural events that showcase the talents and skills of family members.
3. Recognize the special strengths and talents of each child.
4. Guide and support family members in educational opportunities appropriate to their skills and talents.
5. Participate in school activities.
6. Communicate with teachers and counselors.
7. Prepare their children for the school environment.
8. Provide a loving, healthy and supportive environment for growth and achievement (i.e., graduation programs).

#8 'Ike Honua: Sense of Place Pathway

Families will be able to:

1. Actively contribute to the development and well-being of the learning community.

2. Assist willing members of the community in offering their expertise to enhance learning opportunities.
3. Develop partnerships with educators, schools, and the community in all aspects of learning.
4. Encourage children to become actively involved in cultural activities and learn the traditional values of the community.
5. Transmit family language, history, traditions, and practices to enhance a sense of place for themselves.
6. Participate in school and community groups and activities to assist in documenting and passing on of language, traditions, history, culture, and values.
7. Be role models for all generations so as to maintain spiritual traditions and community history.
8. Assist all family and community members (especially new parents) in providing opportunities for young children and other learners to hear Hawaiian and learn the history, culture, and values of their community.
9. Research, maintain, and share mo'okū'auhau with all family members so they understand who they are and their place in the family and community.
10. Use traditional terms and practices of greeting, respect, and kinship when greeting and addressing others in the family and community and teach children to use these terms.
11. Incorporate environmentally conscious practices into daily family routines.
12. Teach conservation and revitalization practices to all family members, especially the youth.
13. Incorporate global trends into local practices (i.e., sustainable futures).
14. Participate in community-wide, family-oriented events and activities that are culture based.

15. Mālama family and community members and their immediate environment.

16. Participate together in sustainable practices of stewardship (i.e., recycling, family gardening, fishing, and conservation of resources).

#9 'Ike Kuana'ike: Worldview Path

Families will be able to:

1. Encourage respect for diversity in the home and in child rearing.

2. Assist children in learning and using their heritage language(s) in addition to Hawaiian.

3. Assist children in understanding their family history and the heritage(s) that shape who they are within the context of living with the host Hawaiian culture.

4. Promote respect for Hawaiian culture and other cultures.

5. Practice unique family traditions that will instill respect for their personal multi-ethnic backgrounds and connect this to the Hawaiian concept of mo'okū'auhau.

6. Participate in multi-ethnic activities in the community to strengthen their own cultural identity and knowledge.

7. Enhance family living and learning environments through interaction with other people and communities.

8. Recognize that all peoples of the world have more commonalities than differences.

No Nā Kaiāulu (For the Communities)

#1 'Ike Pilina: Relationship Pathway

Communities will be able to:

1. Integrate and honor the roles of kūpuna, mākuā, 'ōpio, and keiki.
2. Provide opportunities for kūpuna to share their knowledge.
3. Encourage and support mentors and master apprenticeship opportunities.
4. Sponsor regular gatherings to celebrate and promote interaction and communication among all members of the community (i.e., makahiki activities, lū'au, 'aha'aina).
5. Establish programs that ensure the inclusion of kūpuna expertise in all aspects of educational programs in the school community.
6. Develop partnerships among educators, families, and other community representatives as co-educators in all aspects of curriculum development.
7. Support environments for learners to interact with mānaleo and other language practitioners.
8. Seek expert support from kūpuna, practitioners, and/or institutions of higher education.

#2 'Ike 'Ōlelo: Language Pathway

Communities will be able to:

1. Encourage all community members to use Hawaiian language daily and to assist anyone interested in learning the language, especially young children.
2. Reinforce the importance of the Hawaiian language and culture by incorporating traditional terminology, language, and protocol in all aspects of community life and organizational practices.
3. Begin and end all community events and gatherings with presentations in the Hawaiian language.
4. Promote the active participation of community members in all discussions related to the perpetuation of their language and culture.

5. Take an active role in formulating and promoting ways to perpetuate Hawaiian language usage and infuse new Hawaiian terminology into daily language exchange.
6. Enable speakers of Hawaiian to actively model and reinforce proficient use of Hawaiian as a full modern language of the community.
7. Support, assist, and encourage the development of Hawaiian language programs and Hawaiian speaking environments.
8. Reinforce the importance and use of Hawaiian language in community and organizational practices for contemporary ties.
9. Conduct literacy activities that promote the exploration of classical, traditional, contemporary, and emerging styles of literature (i.e., mo'olelo and mele of the community or island).
10. Promote traditional storytelling in Hawaiian.
11. Encourage the use of Hawaiian language in cultural events, meetings, media, and printed materials (i.e., flyers and posters).
12. Provide simultaneous translation services where Hawaiian can be used freely and without interruption.
13. Contribute expertise in teaching, public policy, and planning to raise standards for language and immersion instruction.
14. Encourage the local media and public and private businesses to pronounce and write Hawaiian correctly (i.e., check casing in Hawaiian).
15. Understand how language conveys cultural knowledge and traditions (i.e., background, history, and kaona in songs).
16. Promote the proper usage of the Hawaiian language.

#3 'Ike Maui Lāhui: Cultural Identity Pathway

Communities will be able to:

1. Sponsor and organize community events and activities that are culturally based.

2. Provide free or low-cost access to courses in Hawaiian language, history, and culture for all interested learners.
3. Promote the use of Hawaiian terms and customs at every available and appropriate opportunity, and include translators and translations at public events.
4. Begin and end community events and gatherings with presentations by kūpuna and practitioners.
5. Promote active participation by community members in discussions related to the maintenance and development of language, history, culture, and values.
6. Promote traditional gatherings that help people to experience the Hawaiian language, history, culture, and values (i.e., dances, games, events, historical commemorations).
7. Promote regular Hawaiian programming on radio and television outlets in the community (i.e., local news, storytelling, ‘ōlelo no‘eau).
8. Promote publication of Hawaiian materials and awareness of Hawaiian issues.
9. Organize and encourage participation by all members in community-wide, family-oriented events that foster cultural identity (i.e., food festivals).
10. Engage in activities that illustrate appropriate cultural values and behavior (i.e., cultural camps and special events).
11. Publish posters on culturally relevant themes in Hawaiian, English, and other languages that include statements of Hawaiian philosophy and values.
12. Support the documentation of family histories and biographies.
13. Promote artistic expressions that reflect Hawaiian aesthetics (i.e., artwork, landscapes, sculptures).
14. Assist in understanding traditions relating to knowledge ownership and the process of copyright (i.e., informed consent, filing for protections).

15. Foster the incorporation of traditional knowledge, language, and protocols in all aspects of community life and organizational practices.
16. Sponsor cultural learning activities (i.e., genealogy workshops, imu, hukilau, lo‘i kalo and ‘auwai maintenance).
17. Participate in Hawaiian initiatives (i.e., Advisory Councils, Charter Schools, Ali‘i Societies, Civic Clubs, Canoe Clubs).
18. Analyze current problems and situations using traditional concepts.

#4 ‘Ike Ola Pono: Wellness Pathway

Communities will be able to:

1. Provide an environment that reinforces healthy values, behaviors, and practices.
2. Provide workshops to help families recognize and identify negative behaviors that affect the total health of communities and families (i.e., mental health, nutrition and drugs, family and group workshops).
3. Provide services that promote wellness and well-being.
4. Promote healthy living by establishing public places for healthy practices in the community.

#5 ‘Ike Piko‘u: Personal Connection Pathway

Communities will be able to:

1. Encourage leadership in the perpetuation of traditional knowledge by organizing projects and outreach.
2. Recognize that children are the future and work to ensure that every child grows up secure and confident in who he/she is.

#6 ‘Ike Na‘auao: Intellectual Pathway

Communities will be able to:

1. Assist and support curriculum development of mālama ‘āina/aloha ‘āina concepts.
2. Encourage the use of traditional values in planning and implementing cultural events, curriculum, and other heritage activities.
3. Perpetuate the study of Hawai‘i through primary sources.

4. Participate in activities to help formulate, document, and transmit traditional ways of communicating, participating, and collaborating.
5. Take an active role in the collective education of the community.
6. Contribute to curriculum design and implementation in the school systems.
7. Participate in reviewing initiatives that influence the education of the community.
8. Articulate the cultural knowledge, values, and beliefs that it wishes educators to incorporate into the school curriculum.

#7 'Ike Ho'okō: Applied Achievement Path

Communities will be able to:

1. Recognize and support accomplishments of all community members.
2. Recognize and honor lifelong learners, especially kūpuna and other cultural practitioners (i.e., kumu hula, living treasures).
3. Encourage community members to record personal family histories and display appropriate aspects of these stories in public areas for all members to view and appreciate (i.e., through writing, art, photography, or music).
4. Recognize and support youth accomplishments.
5. Document cultural events, especially where kūpuna are sharing their knowledge and/or expertise
6. Seat kūpuna in positions of honor at community functions.

#8 'Ike Honua: Sense of Place Pathway

Communities will be able to:

1. Organize community activities and events that support stewardship and sustainability of the community (i.e., mālama 'āina projects such as stream clean-up and reforestation projects).
2. Involve community sponsors, foundations, and corporate funding to contribute to programs and projects.

3. Identify and gather mentors who can serve as role models and participate in promoting healthy kuleana practices through community cultural activities.
4. Conduct activities that practice conservation and revitalization of the environment.
5. Engage the community in events that develop a sense of community responsibility, belonging, and identity (i.e., community safety).
6. Provide opportunities to learn and actively participate in cultural activities that mālama the natural resources.
7. Honor, celebrate, and encourage participation in regular community-wide, family-oriented events that promote communication and collaboration of local cultural traditions.
8. Sponsor events that engage family, community, and school participation.
9. Restore, maintain, and use traditional names for places and geographical features.
10. Take proactive steps to perpetuate attributes of the Hawaiian language unique to their communities (i.e., vocabulary, idioms, language style, intonation).
11. Restore and maintain traditional places and contexts where language learning can be integrated through application (i.e., fish ponds, ahupuaʻa sites, water restoration projects)
12. Support the preparation of family biographies as part of the Hawaiian community history (i.e., family history day).
13. Coordinate solutions grounded in traditional knowledge and practices to address current problems and situations (i.e., stream clean up).
14. Promote the use of cultural and traditional knowledge to preserve and protect the environment, history, resources, and places (i.e., wahi pana, community events such as makahiki).
15. Incorporate the practice of local cultural traditions in everyday affairs.

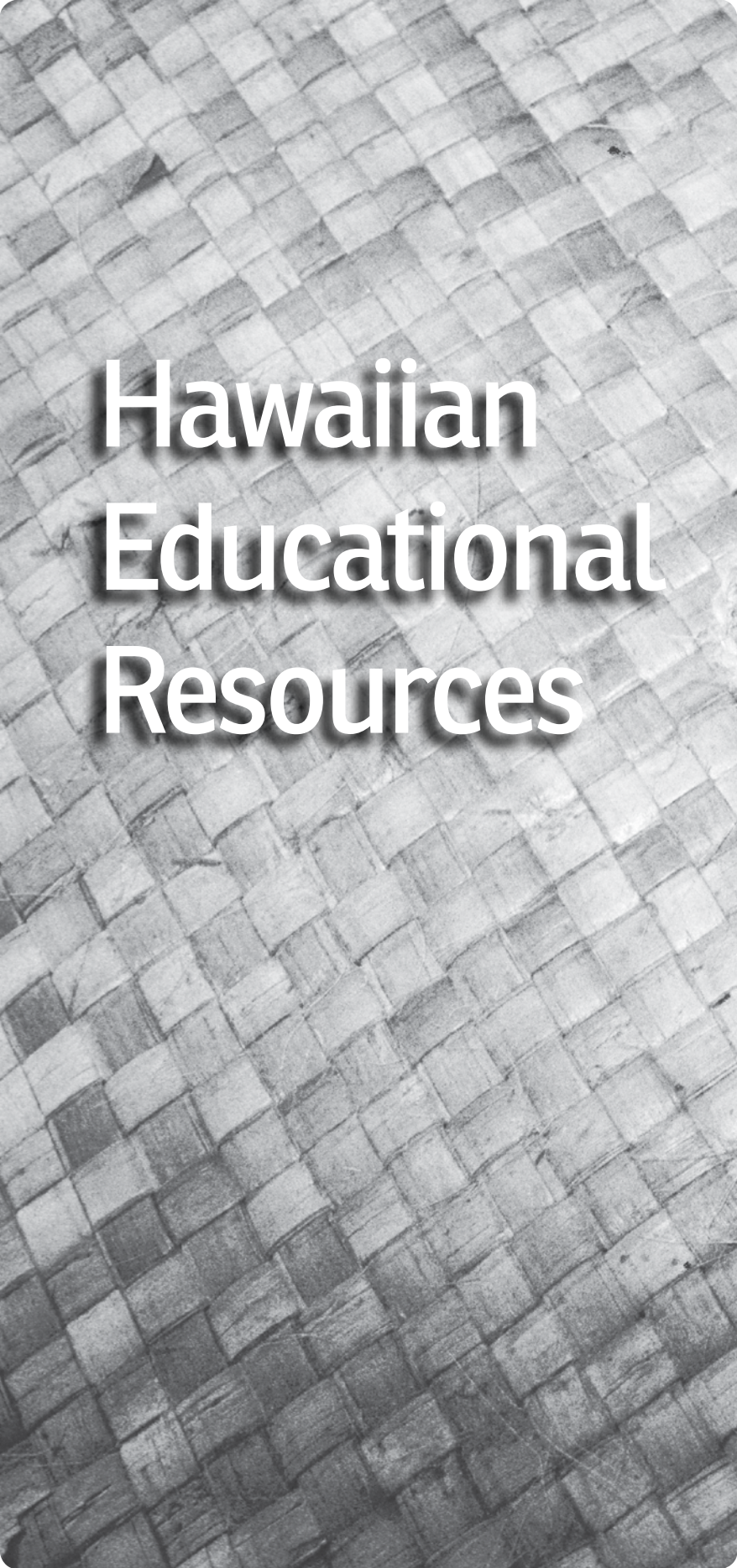
16. Provide places to gather and resources to engage in cultural activities and community interaction of cultural traditions (i.e., public access media, ahupua'a sites, community centers, ahu).
17. Assist families, schools, educators, and learners in learning and utilizing local cultural traditions and practices.
18. Sponsor cultural orientation workshops and community mentoring programs for newcomers.
19. Adopt and practice 'ōlelo no'ēau that are relevant to the local community.
20. Support the preparation of family biographies as part of the Hawaiian community history. (i.e., family history day)

#9 'Ike Kuana'ike: Worldview Path

Communities will be able to:

1. Promote an understanding of the Hawaiian worldview as it relates to the environment, science, and diversity.
2. Provide and promote events that celebrate the Hawaiian worldview and its integral place in the global society.
3. Organize programs that promote the uniqueness of each culture (i.e., Obon festival, Chinese New Year).
4. Provide and promote events that celebrate cultural diversity while being culturally sensitive to the norms and mores of all groups.
5. Create venues that increase the community's awareness of the cultural diversity of its members.
6. Support and advocate for maximum participation of all members in different cultural activities.

PART **3**



**Hawaiian
Educational
Resources**

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Support Materials and Resources

‘Aha Pūnana Leo. A Hawaiian immersion and language revitalization resource with online access to Hawaiian language classes and materials to support family-based and *mauli*-based education for all ages. ‘Aha Pūnana Leo. <http://www.ahapunanaleo.org/>

‘Āha‘i ‘Ōlelo Ola. A site dedicated to being the “Messenger of a Living Language.” Hawaiian Language TV. <http://oiwi.tv/>

Aloha ‘Āina. A Pacific American Foundation project fostering foundational learning experiences reflecting Native Hawaiian culture and core values. Aloha ‘Āina. <http://www.thepaf.org/aa/>

Aloha First. A non-profit Native Hawaiian Organization dedicated to improving the quality of life for Native Hawaiians through education programs and initiatives addressing political, economic, social and cultural issues. Aloha First. <http://www.alohafirst.org/>

AlohaQuest. An online resource for Hawaiian history education with stories, timelines, legal documents and more. AlohaQuest Hawaiian History Archive. <http://www.alohaquest.com/archive/archive.htm>

Alu Like, Inc. Provider of a comprehensive range of services and activities to fill identified needs in the Native Hawaiian community, including community economic development, business assistance, employment preparation, training, library services, educational and childcare services for families with young children. Alu Like, Inc. <http://www.alulike.org/>

Asia-Pacific Digital Library. Online Asia-Pacific information resource developed at Kapi‘olani Community College. APDL. <http://apdl.kcc.hawaii.edu/>

Association of Hawaiian Civic Clubs. Advocate for improved welfare of native Hawaiians in culture, health, economic development, education, social welfare, and nationhood. Together, they help perpetuate and preserve language, history, music, dance and other cultural traditions. Association of Hawaiian Civic Clubs. <http://www.aohcc.org/>

Avakonohiki Ancestral Visions of ‘Āina. Kamakakūokalani Center for Hawaiian Studies, University of Hawai‘i at Mānoa. A platform for information and resources including maps, videos and Native testimonies on land and map research, food sustainability and Hawai‘i land documents. <http://www.avakonohiki.org/ava-home.html>

Bishop Museum. Online database of text, photographs and curriculum resources including ethnology collection, ethnographic notes, Hawaiian language newspapers and educators resources, cultural resources, ethnobotany, and ethnology collections. Bishop Museum. <http://www.bishopmuseum.org/research/onlinedata.html>

Educator Resources - <http://www.bishopmuseum.org/education/resources.html>

Center for Oral History. Social Science Research Institute, College of Social Sciences, University of Hawai‘i at Manoa. <http://www.oralhistory.hawaii.edu/>

Center for Pacific Islands Studies. School of Pacific and Asian Studies, University of Hawai‘i at Manoa. <http://www.hawaii.edu/cpis>

Charter Schools, State of Hawai‘i. These schools are culturally driven, family-oriented and community-based public charter schools aimed at allowing all stakeholders to achieve their highest level, while actively contributing to the perpetuation of Hawai‘i’s indigenous language, culture and traditions. Charter School Administrative Office, State of Hawai‘i, Charter School Directory. <http://www.hcsao.org/content/charter-school-directory>

Creating Futures. This organization creates literacy programs and culture-based curriculum. Creating Futures has worked with 45 Hawaiian schools to support the development of innovative literacy strategies for all ages, including 21st Century afterschool programs and community technology centers. University of Hawai‘i-Manoa Center on Disability Studies. <http://www.creating-futures.org/>

Growing Pono Schools Project. The foundational principal of *pono* is woven into this school's vision, classroom and curriculum through student-led activities, facilitating a pono school environment. Growing Pono Schools Project. <http://growingponoschools.com>

Curriculum Research & Development Group. Provides curriculum materials and resources for purchase in language arts, mathematics, music, science and social studies. University of Hawai'i-Mānoa. <http://manoa.hawaii.edu/crdg/curriculum-materials/>

Dyslexia Tutoring Center of Hawai'i (DTCH). Increasing awareness and understanding of dyslexia among educators and community members and designed to substantially improve reading scores of Native Hawaiian students. Dyslexia Tutoring Center of Hawai'i. <http://www.dtchawaii.org/>

Edith Kanaka'ole Foundation. The Edith Kanaka'ole Foundation focuses on maintaining and perpetuating the teachings, beliefs, practices, philosophies and traditions of Edith and Luka Kanaka'ole. Edith Kanaka'ole Foundation. <http://edithkanakaolefoundation.org/>

Hālau Hula—Hula Schools. Listings of schools worldwide which provide regularly scheduled ongoing weekly hula classes. MELE.COM. <http://www.mele.com/resources/hula.html>

Hawai'i Census Records. On online index of state, county and other Hawai'i census records with links to a variety of related resources and databases. <http://www.censusfinder.com/hawaii.htm>

Hawai'i Department of Business, Economic Development and Tourism. Economic data, census data, visitor statistics and links to related information resources. State of Hawai'i DBEDT. <http://hawaii.gov/dbedt/info>

Hawai'i Digital Newspaper Program. The Hamilton Library at the University of Hawai'i at Mānoa provides a free online access to 15 of Hawai'i's historical English-language newspapers. It has digitized and made available online 15 of Hawai'i's newspapers. <http://hdnp.library.manoa.hawaii.edu/>

Hawai‘i Forests and Wildlife. Information and teacher resources supporting land and natural resource sustainability in Hawai‘i. State Department of Land and Natural Resources. <http://hawaii.gov/dlnr/dofaw>

Hawai‘i Independent & Sovereign. Information and links to resources concerning sovereignty and independence. <http://www.hawaii-nation.org>

Hawai‘i Museums Association. Primary provider of museum training programs in the state of Hawai‘i, the association strives to stimulate interest in and promote information about museums as important educational and cultural centers. Hawai‘i Museums Association. <http://www.hawaiimuseums.org/>

Hawai‘i Paddling Links. Links to Hawai‘i Paddling clubs. Y2KANU. <http://www.y2kanu.com/links.htm>

Hawai‘i SEED. Statewide non-profit coalition of grassroots groups composed of farmers, doctors, scientists, lawyers, concerned citizens and Native Hawaiians working to educate the public about the risks posed by genetically engineered organisms. Dedicated to promoting diverse, local, healthy and ecological food and farming that supports real food security for the Hawaiian Islands. Hawai‘i Seed. <http://www.hawaiiseed.org/>

Hawai‘i Statewide Geographic Information Systems (GIS) Program. A multi-agency effort to establish, promote and coordinate the use of GIS technology among state government agencies, providing online data, tools and resources. Hawai‘i Statewide GIS Program. <http://planning.hawaii.gov/gis>

Hawai‘i Tourism Authority. Information, tools and resources concerning Hawai‘i tourism. HTA. <http://www.hawaiitourismauthority.org/>

Hawai‘i Tsunami Education Curriculum: Kai E‘e. A place-based, culturally-relevant tsunami education program for Hawaiians and Pacific Islanders provided by the Pacific Tsunami Museum. Kai E‘e. <http://discoversunamis.com>

Hawai‘i Youth Conservation Corp (now Kupu). Kupu (comprising HYCC and other youth service organizations) offers various programs providing experiential learning, training, leadership, and skill development opportunities for youth in service to their communities. Kupu. <http://www.kupuhawaii.org/>

Hawaiian Canoe Racing Association. The Hawaiian Canoe Racing Association was formed for the purpose of engaging in charitable, educational, cultural and recreational activities associated with Hawaiian canoeing, including the promotion of outrigger canoe racing and the construction and preservation of authentic Hawaiian Koa canoes. HCRA. <http://www.hcrapaddler.com/>

Hawaiian Historical Society. Dedicated to preserving historical materials relating to Hawai‘i and the Pacific region and to publishing scholarly research on Hawaiian and Pacific history. Hawaiian Historical Society. <http://www.hawaiianhistory.org/>

Hawaiian Music Island Mele. Online source for Hawaiian music, lyrics and translations. Mele.com. <http://www.mele.com/resources/lyrics.html>

Hawaiian Plant Galleries and References. Provides information and resources relating to plants of Hawai‘i. University of Hawai‘i at Manoa Botany Department. <http://www.botany.hawaii.edu/galleriesandresources.htm>

Hawaiian Society of Law & Politics. Registered independent organization under Co-curricular Activities, Programs and Services at the University of Hawai‘i at Manoa. <http://www2.hawaii.edu/~hslp/>

The Hawai‘inuiākea Knowledge Well. Hawai‘inuiākea School of Hawaiian Knowledge at UH Mānoa maintains a digital repository with access to Hawaiian knowledge for curriculum development, teaching learning and research. Current public exhibits include Avakonohiki land commission awards, community-based leadership development, foreign testimonies and Welina Mānoa. <http://www.manoa.hawaii.edu/hshk/resources/knowledge-well/>

He Upena O Ke A‘o. This site shares various educational resources and strategies for teachers that focus on integrating Hawaiian culture and ways of learning into teaching and classroom practices. The site also offers teacher-created WebQuests for students of all ages on different content areas. University of Hawaii-Manoa Center on Disability Studies. www.cds.hawaii.edu/heupena/

Ho‘okupu Project. Documents, preserves and perpetuates the cultural heritage of Hawai‘i through music, film and video, educational programs, community outreach and archival work. Hawaiian Legacy Foundation. <http://www.hawaiianlegacy.com/>

Huapala. A Hawaiian music and hula archives offering lyrics, melodies and translations of music and hula. Huapala. <http://www.huapala.org/>

Hula Preservation Society. A non-profit dedicated to documenting and sharing the life stories of the eldest living Hula Masters and their efforts to perpetuate hula, so their legacies live on to inspire and educate generations to come in the authentic culture of Hawai‘i. Hula Preservation Society. <http://www.hulapreservation.org/>

‘Imiloa Astronomy Center. A center for astronomy and Hawaiian cultural resources, curriculum and activities. University of Hawai‘i-Hilo. <http://www.imiloahawaii.org>

INPEACE. Offers families free relevant education programs, access to information, financial assistance, and critical support for Native Hawaiian Communities. <http://www.inpeace.org/index.php>

Internet Law Library. An online library of federal, state, international and other law, with official documents, related information and links to resources. Internet Law Library. <http://www.lawguru.com/ilawlib/index.php?id=1>

Ka ‘Ahahui O Ka Nāhelehele. A non-profit for the protection and preservation of precious dryland forests. Dryland Forest Working Group. <http://drylandforest.org/learn-more-here>

Ka Hana ‘Imi Na‘auao. Provides science curriculum for secondary students to nurture Hawaiian scientists for Hawai‘i’s future. University of Hawai‘i-Mānoa Center on Disability Studies, Alu Like, Inc. www.cds.hawaii.edu/kahana/

Ka Hui Ho‘olauna is an online news magazine series filmed, edited, written and produced by the students of the University of Hawai‘i School of Communications Journalism Department. An assortment of interviews and interesting topics are presented through filmed segments and support information. <http://hoolauna.tv/>

Kamehameha V Judiciary History Center. A permanent educational institution and administrative program of the Hawai‘i State Judiciary supporting research and facilitating learning about the judicial process and Hawai‘i’s legal history. The Center. <http://www.kanawai.org>

Kamehameha Schools. These sites provide research and evaluation publications, teacher materials and resources, parent support, language and culture education, distance learning and information on the Hawaiian cultural center. Kamehameha Schools.

Community Education and Services -

<http://www.ksbe.edu/communityeducation/>

Distance Learning - <http://ksdl.ksbe.edu/>

Hūlili Multidisciplinary Research on Hawaiian Well-Being -

<http://www.ksbe.edu/spi/Hulili.php>

Ka‘iwakiloumoku Hawaiian Cultural Center -

<http://kaiwakiloumoku.ksbe.edu/>

Kamehameha Publishing - <http://www.kamehamehapublishing.org/>

Kumukahi – Living Hawaiian Culture -

<http://www.kamehamehapublishing.org/kumukahi>

Lo‘i Virtual Field Trip - <http://ksdl.ksbe.edu/loi/index.html>

Publications and Resources - <http://www.ksbe.edu/publications.php>

Strategic Planning & Implementation -

<http://www.ksbe.edu/spi/reports.php>

The Koani Foundation. The Koani Foundation is an independent gathering of dedicated kanaka maoli and multi-ethnic community supporters originally enlisted by founder John Butch Kekahu III to promote unity through education and capacity building. The mission of the Foundation is “to achieve a Free Hawai‘i through education and unification of our people.” http://koanifoundation.org/Aloha_Aina.html

Kualono. Ka Haka ‘Ula O Ke‘elikōlani Hawaiian Language College, University of Hawai‘i-Hilo. A platform for information on academic programs, Hale Kuamo‘o Hawaiian Language Center, Nā Kai ‘Ewalu Hawaiian language textbook, Hawaiian medium curriculum and support materials, Hawaiian language revitalization information, Hawaiian technology resources and Moenahā culture-based instructional model.

Kualono - <http://www.olelo.hawaii.edu/>

Hale Kuamo‘o - <http://www.olelo.hawaii.edu/khuok/hk.php>

Kahuawaiola Indigenous Teacher Education Program -
<http://www.olelo.hawaii.edu/kwo>

Moenahā - <http://www.olelo.hawaii.edu/kwo/moenaha.php>
- <http://www.moenaha.org>

Nā Kai ‘Ewalu - <http://www.olelo.hawaii.edu/khuok/hknke.php>

Hawaiian Language Technology Resources -
<http://www.olelo.hawaii.edu/enehana/kumuwaiwai.php>

Kūkulu Nā Uapo—Building Bridges. Through the study of physical science relevant to Hawai‘i, sixth grade students gain a greater understanding of themselves, their relationship to others and the world around them, as well as their responsibility to care for people and places. University of Hawai‘i-Mānoa Center on Disability Studies and Alu Like, Inc. <http://www.kukulu.hawaii.edu/>

Kupu. Comprising multiple youth service organizations, Kupu offers various programs providing experiential learning, training, leadership, and skill development opportunities for youth in service to their communities. Kupu. <http://www.kupuhawaii.org/>

Mālama ‘Āina Foundation Consortium for Hawai‘i Ecological Engineering Education. Education in science, math and Native Hawaiian culture through project-based learning. Mālama ‘Āina Foundation. <http://www.malamaaina.org/>

Mālama I Ka ‘Āina. Sustainability through traditional Hawaiian practices. A culturally relevant professional development program. Provides K-12 science curriculum. University of Hawai‘i at Manoa. <http://malama.hawaii.edu/index.htm>

Mālama Maunalua. A collaboration of more than a dozen partners including the Polynesian Voyaging Society, Hui Nalu Canoe Club, Mālama Hawai‘i, NOAA, the University of Hawai‘i and The Nature Conservancy, working together to create a community-based marine education and resource stewardship program in Maunalua Bay. Mālama Maunalua. <http://malamamaunalua.org/>

Moanalua Gardens Foundation. The Foundation’s mission is to preserve the native culture and environment of Hawai‘i through education which includes school programs, distance-learning television, resources for teachers, weekend walks into Kamananui Valley, project curriculum and the annual Prince Lot Hula Festival. Moanalua Gardens Foundation. <http://www.mgf-hawaii.org/>

Marine Life Photography. This is the personal Web site of Keoki and Yuko Stender, marine educators/photographers, who promote appreciation, conservation and respect for the created earth and its inhabitants. Keoki and Yuko Stender. <http://www.marinelifephotography.com/>

McREL’s Pacific Center for Changing the Odds. Provides products and services on leadership, to Common Core state standards, to whole-school interventions. <http://www.mcrel.org/centers-and-programs/pacific-center-for-changing-the-odds>

Moenahā. A culture-based curriculum design and instructional method based on Native Hawaiian processes for learning and instruction. Ka Haka ‘Ula O Ke‘elikōlani University of Hawai‘i-Hilo. <http://www.olelo.hawaii.edu/kwo/moenaha.php> and <http://www.olelo.hawaii.edu/kwo/moenaha/>

Nā Hoa Ho‘ōla. A culturally appropriate, standards-based health education curriculum to assist students in achieving Hawai‘i’s health standards and acquiring healthy behaviors in risk areas. Pacific Resources for Education and Learning (PREL). <http://www.nahoahoola.org/swf/index.html>

Nā Honua Maui Ola. Provides information about both NHMO publications, including archival documents and links to related sites. Nā Honua Maui Ola. <http://www.olelo.hawaii.edu/olelo/nhmo.php>

Nā Kamalei—Ko‘olau Early Education Program (KEEP). Provides a range of programs based on the belief that children and families of Ko‘olauloa deserve effective early childhood education, family strengthening and community capacity-building. Na Kamalei. <http://www.nakamalei.org/>

Nā Lau Lama. Instructional strategies for teaching and learning with aloha. Includes a compilation of reports which together create a framework for long-term, intergenerational change for Native Hawaiians through education. Kamehameha Schools, OHA and Hawai‘i State Department of Education. http://www.ksbe.edu/SPI/nll_full_report.php

Nā Maka O Ka ‘Āina. An independent video production company that focuses on the land and people of Hawai‘i and the Pacific documenting traditional and contemporary Hawaiian culture, history, language, environment and the politics of independence and sovereignty since 1982. Nā Maka O Ka ‘Āina. <http://www.hawaiianvoice.com/video-catalog>

Nā Pua No‘eau. A gifted and talented program for Native Hawaiian children in grades K 12. Programs are rooted in Hawaiian culture, values and knowledge and helps families give children the confidence they need to make choices for their future. Nā Pua No‘eau, University of Hawai‘i-Hilo. <http://npn.uhh.hawaii.edu/>

National Park Service. Information about national parks in Hawai‘i. Hawai‘i state page, National Park Service. <http://www.nps.gov/state/hi/index.htm?program=parks>

Native Hawaiian Health. The Native Hawaiian Health Web site is dedicated to improving Native Hawaiian wellness by providing information on health and wellness for you, your family and your community. Papa Ola Lokahi. http://www.papaolalokahi.org/?page_id=23

Native Plants. A comprehensive and searchable knowledgebase that seeks to promote the understanding and use of native Hawaiian plants. University of Hawai‘i-Mānoa. <http://nativeplants.hawaii.edu/>

The Nature Conservancy of Hawai‘i. The leading conservation organization working around the world to protect ecologically important lands and waters for nature and people. Together with its members and conservation partners, the Nature Conservancy has protected more than 200,000 acres of critical natural lands in Hawai‘i. The Nature Conservancy. <http://www.nature.org/ourinitiatives/regions/northamerica/unitedstates/hawaii/index.htm>

Northwestern Hawaiian Islands Multi-Agency Education Project. Navigating Change. A five-part, Hawai‘i Department of Education standards-aligned curriculum for grades 4-5 designed to help students explore their relationships to the environment and ways that they can “navigate change” in their own communities. University of Hawai‘i-Mānoa. <http://www.hawaiiatolls.org/teachers/NavChange.php>

NOVA. Science focused multi-media content and learning resources from the Public Broadcasting Service and WGBH Boston. NOVA. <http://www.pbs.org/wgbh/nova/>

Office of Hawaiian Affairs. Government agency and public trust charged with improving the conditions of Native Hawaiians and the Hawaiian community as a whole through advocacy, research and a variety of programs. OHA. <http://www.oha.org>

‘Ōiwi TV. Utilizes the power of television to generate positive outcomes for the Hawaiian community through news, information, culture, education and language programming. ‘Ōiwi TV. <http://www.oivi.tv/>

Pacific American Foundation. Dedicated to improving the lives of Pacific Americans, the Pacific American Foundation offers teaching materials and training opportunities for a variety of areas including finance-related careers for Native Hawaiians, mentorship/leadership programs, caregiver involvement and at-risk support for students in grades K-12. Pacific American Foundation. <http://www.thepaf.org/>

Pacific Resources for Education and Learning. Publications, curriculum and instructional design for early childhood education, educational technology and distance education, research, evaluation, science and mathematics education, language, health education and substance abuse prevention. The site also offers professional development, products, services and programs to help all students reach their full potential. Pacific Resources for Education and Learning (PREL). <http://www.prel.org/>

Pacific Worlds. An indigenous geography education project serving Hawai‘i-Pacific Schools with educational resources, Pacific Worlds is also a vehicle for cultural preservation and the perpetuation of indigenous traditions in the Pacific. Pacific Worlds & Associates. <http://www.pacificworlds.com/homepage/education/education.cfm>

Papakilo Database. An OHA project representing a “Database of Databases” providing access to an extensive repository of data collections pertaining to Hawaiian history and culture. Papakilo Database. <http://papakilodatabase.com/main/tutorial.php>

Papahānaumokuākea Marine National Monument. A sacred place lesson series. Papahānaumokuākea is a new marine national monument in the northwestern Hawaiian Islands. This lesson series explores not only the scientific investigation opportunities that archeological study in the preserve presents, but also provides teachers and students with a way to understand the cultural significance of the Papahānaumokuākea Marine National Monument. http://reinat.com/lpmnm/a_sacred_place/

Papa Ola Lōkahi. To improve the health and wellbeing of Native Hawaiians and others by advocating for, initiating and maintaining culturally appropriate strategic actions aimed at improving the physical, mental and spiritual health of Native Hawaiians and their 'ohana. Papa Ola Lōkahi. <http://papaolalokahi.org/>

Partners in Development. Creates and implements programs to address the needs of at-risk groups within the Hawaiian community, such as preschool children, their caregivers, and economically depressed neighborhoods. Partners in Development Foundation. <http://www.pidfoundation.org/>

PBS Teachers. Instructional materials and resources for PK-12 educators grouped by grade level, with community links and a variety of information from the Public Broadcasting Service. PBS Teachers. <http://www.pbs.org/teachers/>

Polynesian Voyaging Society. Founded in 1973 to research how Polynesian seafarers discovered and settled nearly every inhabitable island in the Pacific Ocean, Polynesian Voyaging Society has gathered a wealth of information for scientists, anthropologists and archaeologists about traditional Polynesian migrations, inspired Polynesians with an increased awareness and native pride in their seafaring heritage and sparked a revival of canoe building and sailing. Polynesian Voyaging Society. <http://pvs.kcc.hawaii.edu/index.html>

Science in Hawai'i. A curriculum that offers middle and high school teachers more than one year of General Science lessons centered on the interdependence of natural resources in Hawai'i's watersheds and *ahupua'a* (land divisions). University of Hawai'i Center on Disability Studies. www.scihi.hawaii.edu

Ulukau. A Hawaiian electronic library containing a myriad of resources in the Hawaiian and English language, including curriculum, a land and genealogy database, Hawaiian language and place name dictionaries, books for children, Hawaiian language newspapers, cultural resources, photographs and more. Ka Haka 'Ula O Ke'elikōlani University of Hawai'i-Hilo and Alu Like Inc. <http://ulukau.org/>

‘Ulu‘ulu. The Henry Ku‘ualoha Giugni Moving Image Archive of Hawai‘i provides the rich moving image heritage of Hawai‘i through film and videotape related to the history and culture of Native Hawaiians and the people of Hawai‘i. <http://uluulu.hawaii.edu/>

Youth Service Hawaii. To engage youth as active, compassionate citizens through service and education. Supports the efforts of teachers, students, and community organizations in their development of service-learning through programs that build capacity and a lasting infrastructure for service-learning practice in the State. Atherton Foundation, State Farm Insurance & the Weinberg Foundation. <http://youthservicehawaii.ning.com/>

Hawaiian Glossary

In Hawaiian alphabetical order:

a, ā, e, ē, i, ī, o, ō, u, ū,

h, k, l, m, n, p, w, ‘, b, c, d, f,

g, j, q, r, s, t, v, x, y, z

ao kūlohelohe: Nature, natural world.

ahupua‘a: Land division, from mountain to sea.

akamai: Smart, clever, expert; smartness, skill, wit.

akua: God, goddess, spirit, ghost, the divine.

ala: A path, trail.

ala ‘ike: A pathway of learning, knowledge.

alelo: tongue, language.

ali‘i: Chief, royalty, noble, aristocrat.

alo: Front, face, presence; Mo‘opuna i ke alo, the favorite grandchild, a grandchild raised by grandparents, with much attention and affection.

aloha: Love, compassion, kindness, affection, mercy, sympathy, kindness, grace, salutation.

aniani: A mirror or glass. To be clear, transparent, obvious.

a‘o: To learn, teach, advise.

i o kikilo mai: From a distant time.

ola: Life, health, wellbeing, living, livelihood, means of support, salvation.

oli: A protocol chant, often part of a ceremony or special occasion.

oli kāhea: A response chant that welcomes others to enter.

oli komo: A chant that is conducted as a request for entrance.

ulu: To grow, increase, spread, perpetuate.

haumana: A student, pupil, apprentice, recruit, disciple. Plural form is haumāna.

hale: A house, building, institution, lodge or station.

hana: To labor, work, do a job, be employed, an occupation.

hanauna: A generation. A relative whose relationship was established several generations previously; ancestry, birth.

ha‘aheo: Proud, haughty. To strut or cherish with pride. Vanity.

Hāloa: The first Hawaiian. A son of Wākea, sky father and Papa, earth mother.

hānai: A foster or adopted child.

hāpai: To be pregnant. To carry, bear, lift, elevate, raise, hoist, holdup; to support.

hoe uli: Steering paddle, rudder.

honu: A general term for turtle.

honua: Earth, ground, realm, environment, world, a contained place.

honua ao holo‘oko‘a: The global or universal world.

honua kīpuka: A garden-like area where a lava flow has left a patch of uncovered forest. Representing the world centered around the family and community environment.

honua 'iewe: The environment of the child while in the womb.

ho'okō: To achieve, accomplish, carry out, fulfill, perform, complete.

ho'omau: Perseverance and persistence; to continue. To perpetuate the good.

ho'opuka: A Hawaiian entrance chant. Literally, to appear or emerge.

huaka'i: A trip, voyage, journey, mission. To travel.

huewai: Water gourd.

hula: Hawaiian cultural expression through dance.

huli: To turn over, toss, curl over; to seek; taro top used for planting.

hulu kūpuna: The few living blood relatives of the grandparent's generation. An endearing term also used to refer to an elder who is highly respected for their knowledge and expertise.

kai: Sea, seawater; seaside, lowlands, toward the sea.

kaiaulu: Community.

kalo: Taro.

kama'āina: A native-born person. Also, a long-time resident who is highly familiar and knowledgeable about a place.

kanaka: A human being, person, individual.

kanaka maoli: A Native Hawaiian. A person with Hawaiian blood and spirit.

ka'i: To walk in a procession.

kāhea: To call, announce, invoke, greet, name.

kāhili: Feather standard.

kāne: A male.

keiki: A child, offspring, descendant or progeny.

ko'ihonua: A genealogical chant.

koho 'ia: The chosen, selected, elected. A destiny.

kolopā: A crowbar.

ko'o: To brace, support, wand, prop. A helper.

kuana'ike: Perspective.

kuāuna: A stream bank or border of a taro patch.

kuleana: A responsibility, privilege, right or duty.

kumu: A teacher. Literally, the foundation or source.

Kumulipo: The Hawaiian origin chant exalting the genealogy and source of life which comes from a foundation of darkness.

kupa: A citizen or native. A well-acquainted person.

kupuna: A grandparent, ancestor, relative or close friend of the grandparent's generation. Plural form is kūpuna.

kūpono: To be upright, honest, decent, proper, appropriate, satisfactory, rightful, reliable.

lawena: Behavior, actions.

lāhui: A nation, tribe, people, race or nationality.

lālā: A branch, limb, bough, coconut frond: a member as of a family, society, organization; Also, timber, as of an outrigger boom or float.

lei: A woven circle of flowers, leaves, shells, ivory, feathers, or paper; presented as a symbol of affection.

leo: Voice, tone, a verbal message. To speak.

lehua: A flower of the 'ōhi'a tree.

loina: Rule, custom, protocol.

lo'i: An irrigated terrace, especially for taro.

lōkahi: To come together in unity. To have agreement, accord, unison, harmony.

maopopo: To understand, recognize, realize. To be clear, have understanding.

mauli: The essence of spirit, life; the seat of life; life spirit.

mauna: Mountain, mountainous region.

makana: A gift or present.

maka‘āinana: A commoner, people in general; a citizen.

makua: A parent or any relative of the parents' generation, as uncle, aunt, cousin. A progenitor.

mana: Supernatural or divine or intrinsic power.

manawale‘a: A generous heart. To be charitable, give freely and willingly.

mana‘o: A thought, idea, belief, opinion, theory or testimony.

ma‘awe pono: Good ties, good relations.

ma‘i: Genitals; illness.

mākaha: To be fierce, savage or ferocious.

mālama: To take care of, tend, attend, care for, preserve, protect, beware, save, maintain.

māmaka: Horizontal carrying stick worn over the shoulders.

māna: A chewed mass, as of kava for drinking, coconut flakes or kukui nut.

mea ulu: A vegetable or growing plant.

mele: A song, anthem, or chant of any kind; also a poem, poetry. To sing and chant.

mele ko‘ihonua: genealogical chant.

moa: General term for a chicken, also a red jungle chicken.

moa kāne: A rooster.

moemoeā: To dream, envision.

mo‘okū‘auhau: Genealogy

moku: An island. Literally, to be cut or severed.

mokupuni: Island.

mo‘olelo: A story, tale, myth, history, tradition or legend.

mo‘opuna: A grandchild, great niece or nephew; a relative two generations later, whether blood or adopted.

nane: Riddle, parable, allegory.

na‘au: The gut or instinct. The intestines or bowels. Also, the affections of the heart or mind, as in a mood or temper; feelings.

na‘auao: Learned, enlightened, intelligent, wise, knowledge, wisdom; educated, education.

paē: To land, to come ashore.

paepae: A support or prop, such as a stool, pavement or house platform.

pahi: A knife or flint; to skin an animal.

piko: The connecting point, navel, umbilical cord; found at the top of the head, the belly button and at the genitals; fig. blood relative, genitals. A designated place considered as the umbilicus or gathering center within a given location where members gather for protocol.

piko ‘ā: Creative and inventive connection found below the navel at the genitals.

piko ‘i: Spiritual connection found at the crown of the head.

piko ‘ō: Inherited connection found at the navel.

piko‘u: Identity.

pili ho‘oilo: The wet season.

pili kanaka: To make strong bonds between people. To strengthen ties.

pili kau: The dry season.

pilina: An association, relationship, union, meeting. Joining, adhering.

pili ‘āina: Close connection to the land. Shore. Interisland.

pili ‘uhane: Spiritual.

pono: To be good and upright. Also, morality and moral qualities. Correct or proper.

pōhaku: A rock or stone.

pua: A flower or blossom; child, descendant, offspring, young.

pule: A prayer, incantation or blessing.

pūnana: A nest, gathering place, shelter or home.

Tūtū: A grandparent.

waele nāhelehele: To remove weeds.

wauke: Paper mulberry, bark used to make tapa.

wahi pana: A legendary or sacred place.

wa'a: Canoe.

weke: A kind of goatfish.

'āina: The land or earth.

'auwai: A ditch or canal.

'aha'āina māwaewae: A special feast held after the birth of the first born to clear the way any misfortune that may fall on the child or others to follow.

'a'ole: No. To deny, be none, have none.

'ewalu: Eight.

'iewe: Placenta, afterbirth; relative of a common ancestry.

'ike: To know, see, feel, greet, recognize, perceive, experience, be aware of, understand.

'ike ku'una: Traditional knowledge.

'ilau hoe: To paddle together.

'ilima papa: A wild form of 'ilima, not so often used for leis as 'ilima lei, the cultivated form. A native shrub bearing red, orange and dull red flowers. Related to Hibiscus.

'ohana: Family, close group, traditionally relatives or kin.

'ohā: New taro corm growing from the older root, sucker, shoot.

'ohi'ohi: To gather, harvest, cull, pick, select; collect.

'olu'olu: Pleasant, nice, amiable, satisfied, contented, happy, affable, agreeable.

'ō'ō: To pierce, lance, poke, put in, insert. A digging stick.

'ōlelo: Language, speech, words, statements. To speak or say.

'ōlelo no'eau: Proverb, wise saying, traditional saying.

'ōpala: Trash, rubbish, refuse, litter, waste.

'uo: A group of feathers tied together in a small bundle used to make cloaks, feather leis, feather standards.

'uhane: Soul, spirit, ghost.

'ulu: Breadfruit.

English Glossary

In English alphabetical order

assessment: The act of assessing; appraisal; evaluation.

culture: The totality of beliefs, social forms, and material traits of a group.

culture-based education: The grounding of instruction and student learning in the values, norms, knowledge, beliefs, practices, experiences, places, and language that are the foundation of a culture.

genre: A type or style, especially in art and literature.

heritage: The status or tradition inherited by a person through birth.

holistic learning: A process of learning that places importance on the complete experience and ways in which the separate parts of the learning experience are interrelated.

indigenous: Belonging naturally to a place; not introduced; native, endemic, aboriginal.

intrinsic: Essential; basic; natural; real; not illusory or superficial.

mentor: Experienced and trusted adviser or guide; tutor.

method: a way of doing something, especially a systematic way; implies an orderly logical arrangement, usually in steps.

model: A conceptual description or representation.

pedagogy: The art or science of teaching.

place-based: Rooted in the unique history, environment, culture, economy, literature, and art of a particular place. Also, outdoor learning experiences.

primary source: Firsthand evidence of historical events. Material contemporary to the events being examined. In Hawai'i, mythology and oral history first written in Hawaiian are primary sources.

process: A systematic series of actions directed to some end; a continuous action, operation, or series of changes taking place in a definite manner.

protocol: Rules, customs, and formalities of etiquette and manners.

rubric: A scoring tool that lists the criteria for a piece of work. A rubric also articulates gradations of quality for each criterion, from excellent to poor.

secondary source: Descriptions or interpretations of events, removed from them by time, based on primary and other sources. Translations usually are secondary sources.

spirituality: To be at one with the very essence of one's spirit, being or higher self; to be in touch with the creative nature of all that is, and view the world with deep understanding. All pervasive knowing from deep within, without judgment or thought.

stewardship: A symbiotic relationship with a culture or land, whereas one feels a deep responsibility and connection to care for, maintain, or uphold a state of wellbeing or righteousness. Inspired purely of one's own will, and carried out with great reverence and humility.

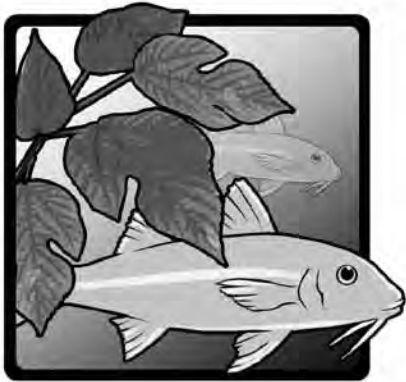
strategy: The overall concept, approach or general plan to achieve a goal. As in a ladder leading to a goal.

symbiotic: Reciprocal, interdependent relationships that support, sustain and nourish one other.

tradition: Custom, opinion or belief handed down from generation to generation, usually by non-written and especially oral means.

traditional knowledge: The way of thinking, feeling, speaking, seeing, listening, learning and doing, based on what is known or perceived from the body of tradition.

About the Icons



'Ike Pilina

Honoring the relationship between land and sea, the *wauke* plant and *weke* fish represent the dualistic nature and symbiotic relationships within the Hawaiian universe as taught through the *mele ko'ihonua* (genealogical chant) of the Kumulipo. Through the Kumulipo, the order of the universe and its connections to akua, 'āina and kanaka are articulated as a genealogical, scientific and cultural account of the Hawaiian universe and its connection to mankind. The Kumulipo reveals the evolution and interrelationships of all things to each other—the sky and earth; the earth and ocean; the ocean, the air and the land; the land and man; man and the gods. Pili kau, pili ho'oilo—the relationships and cultural connections continue through 'ike pilina.

O kāne iā Wai'ololi, 'o ka wahine iā Wai'olali,
Hānau ka Weke noho i kai,
Kia'i 'ia e ka Wauke noho i uka kanaka,
He pō uhe'e i ka wāwā,
He nuku, he kai ka 'ai a ka i'a,
'O ke Akua ke komo, 'a'oe komo.

*Man for the narrow stream, woman for the broad stream,
Born is the Weke (mackerel) living in the sea,
Guarded by the Wauke plant living on land,
Darkness slips into light,
Earth and water are the food of the plant,
The god enters, man can not enter.*



'Ike 'Ōlelo

Language is the steering paddle of the culture through time, space, place and among people. The *hoe uli* (steering paddle) and the *alelo* (tongue) are used as metaphors for language. Language has significant mana as a communication vessel—for it may heal and hurt. Through 'ike 'ōlelo the Hawaiian worldview is expressed and cultural knowledge is perpetuated. Only through language can one fully express Hawaiian thoughts, actions, spirituality, values, beliefs and cultural understanding.



'Ike Maui Lāhui

Ulu is the word for growth, and the *'ulu* tree (breadfruit) is a cultural symbol for growing and increasing. In this context, the *'ulu* symbolizes the growth of *'ike maui lāhui* through the feeding or *māna 'ai* of cultural knowledge, which fosters positive cultural identity from one generation to the next. The *lou*, or picking stick, represents the amount of knowledge and proficiency acquired. If the stick is too short, the fruit cannot be picked. Low growing *'ulu* is believed to be a *kino lau* of Haumea, and the upright *'ulu* the male form of Kū. In the story of the Kumu *'Ulu* we also remember the sacrifice of Kū to ensure the survival of his *'ohana*. Hawaiians understand that the relationship of *akua*, *'āina* and *kanaka* is an important part of the Hawaiian cultural identity.



'Ike Ola Pono

The koa tree is used to symbolize *'ike ola pono*. It is the largest of the forest trees and can grow as much as 100 feet high. It is used in the making of traditional *wa'a* (canoe) and is one of the prized and treasured Hawaiian woods. The koa symbolizes strength, courage and longevity. Through the example of the koa, we are reminded of the interdependence of all living things to each other and its impact on the health of our environment and wellbeing. Likened to the human, the story of the koa reminds us of our responsibility to make healthy life choices, and the impact our choices have on family, community and ourselves to *ola pono* (live well).



'Ike Piko'u

Born to *Wākea* (sky father) and *Ho'ohokukalani*, the *kalo* (taro) and *kanaka maoli* share a family connection through *Hāloanakalaukapalili* (first taro) and his younger brother *Hāloa* (first Hawaiian). Hawaiians have maintained a deep respect for these bonds until today as reflected in the farming practices and family *loina* (customs) surrounding the *kalo*. Excellent farmers, Hawaiians yielded some 300 varieties of taro and were able to identify them by their family name, plant features, cultivation locations, and uses. From the *kalo* originates the

word for family, or ‘ohana. The new leaf shoots, or kupu, for kupuna (grandparent), the corm or makua (parent), and the ‘ohā (offspring). Like the kalo, ‘ike piko‘u reminds us that we each have a special identity that is also connected to a larger family system and community structure.



‘Ike Na‘auao

The rain and pua ‘ilima are used to symbolize the nourishing of the pua (child) as a metaphor for fostering the desire and growth of knowledge and learning. ‘Imi ‘ike, ‘imi na‘auao and ‘imi loa are all terms used in Hawaiian to express the importance of ‘ike na‘auao as a lifelong quest. There are several varieties of the ‘ilima that grow in both ma uka and ma kai (mountain and coastal) regions. They grow profusely in their natural environment and when fashioned with care make beautiful lei.



‘Ike Ho‘okō

The *kāhili* (feather standard) is a symbol of royal status and the *hulu* (feathers) signify the quality of the status as “choice and esteemed.” A hulu kupuna is an elder that is highly respected and recognized by others within the ‘ohana (family), the *kaiaulu* (community) and the lāhui (nation). The *‘uo* (feather bundles) in the background represent the traditional knowledge and language maintained and perpetuated within families and place. The *kāhili* symbolizes ‘ike ho‘okō, (applied achievement) as a valued standard of success.



‘Ike Honua

‘Ike honua is represented by the triangles for the ‘āina and mauna (land and mountains), the zagged lines for the wai and kai (fresh and salt water) and the *māmaka* or carrying stick for the kuleana to protect our natural resources represented in the *huewai* (water gourd). Aloha ‘āina (love of the land) and mālama ‘āina (care for the land) provide a motto for conservation and stewardship of our natural resources and the protection of Hawai‘i nei for generations to come.



'Ike Kuana'ike

'Ike kuana'ike is like the *paepae pōhaku* (rock platform). It is the *kahua* (foundation) from which we build upon to interact with our family, community and the world. It is the foundational structure that supports other structures. The pōhaku also represents our home Hawai'i and our relationship as Hawaiians to ensure our worldview continues to have a place in the modern world. "*Ua lawa mākou i ka pōhaku, ka 'ai kamaha'o o ka 'āina,*" we are satisfied with the stones, astonishing food of the land (Prendergast).

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Contributors

Nā Honua Maui Ola Community Writing Team

Kalani Akana, Ph.D is a Hawaiian educator, researcher, poet and writer and a former Hawaiian Studies and Hawaiian language immersion teacher. Hula and *oli* are of special interest to him, and he is currently involved in reviving the study and teaching of *hei*, Hawaiian string figure making.

Cathy Liliaokalani Kasparovitch Arnold lives in Puna, Hawai‘i and her family comes from Lāna‘i, Honolulu, O‘ahu and Ka‘ū, Hawai‘i. She was inspired and influenced by her hula teacher, Aunty Maiki Aiu Lake, her seventh grade science teacher at Punahou, Uncle David Eldredge, and her grandmother Minnie Liliaokalani Wilhelm Jones. Aunty Cathy has taught in Ka‘ū for 25 years and has enjoyed her many years with Pihana Nā Mamo at the Hawai‘i Department of Education. In addition, Cathy is a member of the Native Hawaiian Education Council and the Hawai‘i Island Council.

Ilei Beniamina Hanau *‘ia a mālama ‘ia a nui ma Hāpu‘uhale, Ni‘ihau, iā Jean Kele Keale me John “Ioane” Kaimanahila Keale Sr. Na ke kupuna wahine ‘o Māmā Kalei “Ilei” Kelley i wehe i ke kahua o ka ‘ike nona me ke a‘oa‘o pū penei, “E hālāwai pū ke aloha me ka ‘oia‘i‘o. Ua honi pū nō ho‘i ka pono me ka maluhia.” He lālā ho‘okumu papahana no ka ‘Aha Pūnana Leo, ke Kula Ni‘ihau o Kekaha Indigenous Language Learning Center a me Ho‘ōla Lāhui Hawai‘i ma Kaua‘i. He baku mele me mau Hōkū Hanohano, he NHEA “Educator of the Year” a he Kaua‘i Museum “Living Treasure.” Kākau ‘ia ke ka‘akālai a‘o ‘o “Tēnā” e Ilei.*

Pualani Case was born and raised in Waimea, Hawai‘i Island and has taught hula since 1985. She has worked as an educator for the Hawai‘i Department of Education as a district resource teacher for the Hawaiian Studies Program, Kupuna Component, as well as a middle school social studies hula elective classroom teacher. Pualani has also worked as a student services coordinator. Pualani is currently the ‘Ike Hawai‘i Resource Teacher at Waimea Middle Public Conversion Charter School. With a deep sense of cultural obligation to her community, she is active in native and community cultural issues and is a member of several Native Hawaiian cultural groups who practice and perpetuate Hawaiian and local island traditions.

Wanda Sarah Pūlama Collier is a Native Hawaiian indigenous educator and has contributed to the Hawaiian language revitalization movement for more than 20 years. *He kama o Maui*, a child of Maui, she is currently the state resource teacher for the Hawaiian Language Immersion Schools within the Hawaiian Education Programs sections of the Hawai'i Department of Education. Her teaching experience ranges from Hawaiian language immersion for early childhood education to post-graduate instruction, including parent and community Hawaiian language and cultural learning. She is also an executive board member of the 'Olowalu Cultural Reserve, an editorial board member of Kamehameha Publishing, a Hawaiian cultural consultant for the Neighborhood Place of Maui, and owner and CEO of 'Uhane Designs LLC.

Paula Ann Ka'iwa De Morales was born and raised in Kalihi. Her roots are in Hilo, Hawai'i and in Watertown, O'ahu. She is currently an educational officer with Kamehameha Schools' Kauhale Kīpaipai and works on the Kahua and Ho'okele Programs in collaboration with the DOE. Paula has devoted her life to the education and success of Hawai'i's children. She served as a teacher in the Hawai'i DOE from 1969-2003, and was an 'Aha 'Ōpio o OHA volunteer from 1988-2006. She has been on the Native Hawaiian Education Council since 1997, and she was an assistant at the Bernice Pauahi Bishop Museum from 1960-1968.

LaurieAnn Dunn was born and raised in Nu'uānu, O'ahu, and currently resides in Kalihi Uka. As a teacher and lifelong learner, she is particularly interested in advocating for Native Hawaiian children and indigenous communities around the world and preserving the right to culturally grounded learning experiences beginning in early childhood. She continues to learn from the stories of her kūpuna to find direction for her life today.

Martha Ann Nāpuaokalani Haia Evans is the daughter of the late Moses Kalei Nāhonoapi'ilani Haia, Jr. and Gertrude Barbara Thomas. She was born and raised on the island of O'ahu, the oldest of six children. Martha was a teacher and administrator at Lāna'i High and Elementary School for 34 years before retiring. She represented Lāna'i on the Native Hawaiian Education Council at the state level and was chair of the Lāna'i Island Council for a number of years. Martha also chaired the Lāna'i Archaeological Committee and was the chair of the Lāna'i Culture and Heritage Center prior to her move. She is currently employed at Saint Louis School.

Makana Garma is the senior culture specialist at Kamehameha Schools. Born and raised in Pākala on the island of Kaua'i, he currently resides on O'ahu. Makana taught for the Hawai'i Department of Education at Ke Kula Kaiapuni 'O Ānuenuē, Ho'omaui Ke Ola, Kamehameha Schools and Pūnana Leo. At Kamehameha Schools, Makana has had the opportunity to develop curriculum and programming for statewide place-based learning programs, as well as develop curriculum for the Department of Education's summer school programs.

Sherlyn Shu-ling Ho'opi'o Nui Chang Goo lives in Kailua, O'ahu. Her roots are from Wainiha, Kaua'i, Lahaina, Maui, Punalu'u, O'ahu, Honolulu, O'ahu, Kwangtung, China, and York, England. In 1994, Sherlyn and two colleagues founded INPEACE, serving Native Hawaiians in programs from early childhood education and through careers in teaching. Her educational experience includes 24 years at Kamehameha Schools and many years of working with policy and legislation. She has worked with the U.S. Senate, Native Hawaiian Education Council, Good Beginnings Alliance, P-20 Initiative, Prince Kūhiō Hawaiian Civic Club and others. These efforts have positively affected the Native Hawaiian people and have awakened a deep love and respect for the Hawaiian culture and language.

Peter Hanohano, Jr., J.D., Ph.D. is a lead advocate for education at the Office of Hawaiian Affairs. He lives on Hawaiian Homelands in Waiohuli, Kula, on the island of Maui with his dear wife, four of their six children and their two grandsons. Peter advocates for education for self-determination, and believes that Native Hawaiians can achieve self-determination, the ability to determine one's future and wellbeing, through education—even before the political process is achieved.

Danielle Puanani Schwab Higa, Ed.D. lives in Nu‘uanu, O‘ahu. Her ‘ohana hails from ‘Ualapu‘e, Moloka‘i, ‘Anahola, Kaua‘i, Ka‘ū, Hawai‘i Island and Milwaukee, Wisconsin. Puanani is the high school coordinator of curriculum and instruction at Kamehameha Schools, Kapālama campus. Her teaching experiences have led her to Waimānalo and Dole Intermediate Schools, as well as to Kailua and Castle High Schools. Puanani is a proud mother of three, and was strongly influenced in her “small kid times” by her grandparents and cousins on Moloka‘i, as well as the experience of being her grandma’s “shadow.”

Betty Kawohiokalani Ellis Jenkins is from Waiākea, Hilo. Her parents are Richmond Kaliko Ellis of Nāwiliwili, Kaua‘i and Elizabeth Nālani Mersberg Spencer MacMillan Ellis of Pa‘auhau, Hawai‘i Island. She was the first Hawaiian and Hawai‘i student to study at United Presbyterian Muskingum College in Ohio, where she began her teaching career. She taught in California, Micronesia, Guam and ended in Hawai‘i where she joined her *mānaleo* mother at Hālau o Hale‘iwa, a community-based program. Kupuna Jenkins received the Living Treasure of Hawai‘i Award in 2010. She enjoys her retirement advocating for kūpuna in cultural and health arenas.

Noelani Iokepa-Guerrero, Ed.D. is a Native Hawaiian with familial ties to Kaua‘i, Maui, and Hawai‘i Island. She is a practitioner of hula, oli, mele, and lei-making. Noelani is dedicated to her people and the perpetuation of the legacy of her kūpuna in today’s society, serving as an assistant professor at the University of Hawai‘i at Hilo in its Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language. Noelani is also the Pūnana Leo Program Director responsible for program oversight, support, management and evaluation of all Pūnana Leo sites throughout the state of Hawai‘i.

Kū Kahakalau, Ph.D. resides in Kukuihaele on Hawai‘i Island. She is the founder and director of Kanu o Ka ‘Āina New Century Public Charter School (2000-present) and founder and executive director of Hālau Wānana Indigenous Center for Higher Learning (2003-present). Kū is a traditional Hawaiian practitioner, grassroots activist, native researcher and songwriter. She also developed and authored the “*Pedagogy of Aloha*,” based on 25 years of teaching Hawaiian language, history and culture at the community, secondary and university levels. Kū’s passion is teaching Hawaiian subsistence living in Waipi‘o Valley.

Walter Kahumoku III, Ph.D. is the director of the Kauhale Kīpaipai department, formerly known as the Teacher Education and Professional Development department at Kamehameha Schools. Born in Honolulu and raised in Kahalu‘u, O‘ahu, Walter’s father is from Niuli‘i, Kohala and the Kahumoku ‘ohana hails from Ho‘okena, Hawai‘i Island. For the last 28 years he has been, and continues to be, a teacher, curriculum coordinator/vice principal, student government director, department head, advocate, professor and researcher.

Shawn Kana‘iaupuni, Ph.D. was born and raised by Barry and Leslee Kana‘iaupuni in Pūpūkea, O‘ahu. She lives in Kailua with her ‘ohana and works in Honolulu, where she oversees the Public Education Support Division at Kamehameha Schools. The Division seeks to improve educational outcomes for Native Hawaiian students by providing collaborative programs and support to public school educators, by advocating for and supporting 17 Hawaiian-focused charter schools, and by supporting strategic alliances with community partners that make a difference for Hawaiian students. Shawn has served on the boards of the National Indian Education Association and the Native Hawaiian Education Council.

Patricia Kanoë M. N. Kanaka‘ole. *‘O Maui ka mokupuni, ‘o Lahaina ka moku, ‘o Wahikuli ka ‘āina hānai.* Kanoë Kanaka‘ole is the daughter of Dwight and Leila Nacua, wife of Kealaka‘i Kanaka‘ole and mother of Kekuëwa. A native daughter of *nā Hono a‘o Pi‘ilani*, she currently resides in ‘Ōla‘a, Puna, Hawai‘i. Kanoë has devoted her life to the cultivation of the *mauli ola Hawai‘i* of her kūpuna. A practitioner of a living culture, Kanoë seeks to make timeless concepts relevant to a new generation of Hawaiian language speakers in the Pūnana Leo preschool program. Leaving a legacy through service is how she honors her past, present and future.

Keiki Kawai‘ae‘a, Ph.D. resides in Keaukaha, Hawai‘i Island on Hawaiian Homestead. Her Hawaiian roots come from Mākena and Kahakuloa, Maui and Waialua, Moloka‘i. Keiki is an advocate of *mauli*-based and culture-based education and P-21 models. She is one of the pioneering families and teachers of the Hawaiian language revitalization movement. An educator for more than 30 years, specializing in teacher education and Hawaiian medium curriculum, she has been honored for several Native Educator awards including the NIEA 2011, National Educator of the Year. Keiki is currently the director of Ka Haka ‘Ula O Ke‘elikōlani Hawaiian Language College, UH-Hilo, and the program chair for the Nā Honua Maui Ola projects. Inspired by her kupuna and the many *mānaleo* who have guided her life, and also through her work with Bernice McCarthy, she has developed the Moenahā culture-based instructional model.

Alice J. Kawakami, Ph.D. is one of the founders of INPEACE. Her family is from Nāwiliwili and Hanapēpē on Kaua‘i and she now lives in Kāneohe, O‘ahu. Alice has been a classroom teacher, researcher and principal investigator on projects integrating aspects of culture into educational settings. Teacher development and indigenous education are special interests that drive her collaborations throughout the Pacific region. Alice retired from the University of Hawai‘i at Mānoa College of Education as a full professor in 2012. Her priorities focus on her mo‘opuna and collaboration with initiatives related to Hawaiian education, teacher recruitment, retention, and professional development.

Leonard F. Ke‘ala Kwan, Jr. was born and raised on O‘ahu, and lives with his ‘ohana on Nānākuli Hawaiian Homestead land. His kūpuna are from Kohala, Hawai‘i Island, Kīpahulu and Kaupō, Maui. Anna Kapaona, his great-grandmother, has been an inspiration and important guide in his life and career. An educator for some 30 years, Ke‘ala is a high school *kumu ʻōlelo Hawai‘i* and serves as the department head of Kamehameha High School Languages at Kapālama. He has also served in the Kamehameha Ho‘omāka‘ika‘i (Explorations) summer program for more than 20 years.

Wendy M. Kekahio was born in Honolulu and raised by Thomas and Amy Kekahio in Hilo, Hawai‘i. She resides on O‘ahu where she worked as a senior analyst with the Public Education Support Division of Kamehameha Schools and currently serves as a research director with McREL International. Her work ranges from educational research and program evaluation to culture-based professional development and local, community-based projects.

Moses (Moke) Kim Jr. has been inspired by the aloha and *mana* of *nā kūpuna* of Moloka‘i in the past (Clara Kū, Rose May Enos, Margaret Kalā‘au, Masashi ‘Cowboy’ Otsuka and Kahu John Apuna) and *kūpuna* of today (Kauila Reyes, Keaka Makahanaloa, E. Nani Cathcart, Anita Arce, Marie Place, Pilipo Solatario, Earl Kawa‘a, and Alex Pua‘a). Uncle Moke strives to perpetuate and integrate their *‘ike* and cultural traditions into the Moloka‘i lifestyle and community.

Brandon C. Ledward, Ph.D. was born and raised in Kailua, O‘ahu and currently lives with his ‘ohana in Kapolei. A graduate of the Hawai‘i public school system and Native Hawaiian researcher, Brandon is now a senior research associate at the Kamehameha Schools’ Research and Evaluation Division. Brandon is part of the research team for the Hawaiian Cultural Influences in Education study, and a participant in Nā Lau Lama, giving him the honor of working with a wide range of educators on issues relating to Hawaiian indigenous education for the past three years.

Ke‘ala Kealoha Lee Loy has spent more than 30 years in education working in both public and private schools as a classroom teacher and administrator. Though currently retired as the Director of Campus Outreach for Kamehameha Schools Hawai‘i, she remains rooted in her cultural education foundation of native Hawaiian pedagogy solidly shaped by her kumu Aunty Edith Kanaka‘ole along with her Kealoha ‘Ohana. Ke‘ala says, “Education is transformational. I believe it, I support it, I am an example of it.”

Shawna Kahualani McGuire Medeiros is the division director of the Literacy Instruction and Support Division at Kamehameha Schools. The Division strategically collaborates with Hawai'i Department of Education schools to build teacher capacity and establish a solid foundation of literacy and Hawaiian culture to support young haumāna as they advance on the educational continuum. She has served in a variety of roles that have contributed to Hawaiian knowledge and education, including project manager and writer of Nā Lau Lama, editor, researcher, evaluator, leader and teacher. Born in Frankfurt, Germany, and raised in Waialua on the North Shore of O'ahu, Shawna currently resides with her 'ohana in Kailua.

Maxine A. Pua'ala Nu'uhiwa and her husband, Hanson, reside in Kalihi Uka, O'ahu, her one hānau. They have raised three keiki, Kūpono (married to Breann Swann), Pōhaikau'ilani, and Kekaiku'imauloa. Most recently, a mo'opuna, Noah Kekūhaupi'o, born in 2012, continues to spark Max's educational initiatives. Max has been teaching for 40 years, and is presently a kumu in the third grade team at Punahou School. She is also a hula instructor for faculty and staff there. Her past teaching and curriculum work includes serving as a classroom teacher and Hawaiian Studies Institute curriculum specialist at Kamehameha Schools-Kapālama campus, and as a 4MAT System trainer.

Sharon Ka'iulani Odum, R.D., M.P.H. is the daughter of Melvin and Barbara Soong from Kapa'a, Kaua'i and Honoka'a, Hawai'i Island. Her educational background includes nutrition, health, lomilomi and lā'au lapa'au. Kaiulani works with individuals, families, schools and communities to build and support healthy lifestyle practices so that Hawaiian people may prosper and thrive. She has produced educational media that includes videos, books, school curriculum and television programming. She currently works with Kauhale Kīpaipai and serves on boards for Hui Maui Ola and Aloha 'Āina.

Nāmaka Rawlins is the fifth of twelve children of Genesis Nāmakaokalani and Elizabeth Luahiwa Lee Loy. She was raised in Keaukaha and now resides in Pana'ewa on Hawaiian Homestead land. Nāmaka is on the executive management team for 'Aha Pūnana Leo. She serves as chairperson of the Native Hawaiian Education Council,

board member of the National Indian Education Association and is an appointed member to the State Advisory Council of the Office of Language Access. Representing Pūnana Leo, Nāmaka has been working on a national research initiative for indigenous language and culture-based education with Navajo, Yupik, Blackfeet and Ojibwe language immersion schools and key research institutional partners under the direction of Dr. William Demmert. Dr. Demmert is of Tlingit and Oglala Sioux descent and a renowned native researcher, educator and policy maker.

Alice K. Holt Taum, Ph.D is the youngest of nine children born to Lemon Wond Holt, Jr. of Kahului, Maui and Carol Ann Hunnicutt of Whittier, California. Dr. Taum grew up in Mānoa Valley and now lives in Kahalu‘u with her husband and children. She served as the Community Development Manager and Interim Executive Director of the Native Hawaiian Education Council, in addition to serving as principal investigator with the Center for Research, Education, Diversity, and Excellence (CREDE), working for nearly two decades with schools and communities in Hawai‘i and Native American--Zuni, Hopi, and Navajo--administrators, teachers, and students. Dr. Taum is currently involved in multiple research projects, conducting program evaluations, educational assessments, and research studies, both locally and throughout the mainland. Dr. Taum is self-employed with Program Evaluation & Research Services, Hawai‘i.

Verlie Ann Leimomi Kapule Malina-Wright, Ed.D. is the daughter of David Kapule Malina and Belle Waia‘u Kanoho Malina of Hule‘ia, Kaua‘i. Wife of John Cotton Wright, she currently resides in Kailua, O‘ahu. Verlie Ann is a culture-based kupuna advisory consultant, an advocate for P-21 global education and indigenous rights, a member of the World Indigenous Nations Higher Education Consortium, and a lifelong teacher and learner. In her past capacities, she has served as president of the National Indian Education Association, chairperson of the Native Hawaiian Education Council and vice-principal for the Ānuenu Hawaiian Immersion K-12 school in Palolo, O‘ahu.

Illustrator

Henani Enos was raised on the Hawaiian Homesteads land of Anahola, Kaua‘i and now resides in ‘Ōla‘a, Hawai‘i Island. He is an educator at Ke Kula ‘O Nāwahīokalani‘ōpu‘u Hawaiian immersion laboratory school in Kea‘au and at Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo. As a Native Hawaiian and co-owner of Poi Boy Creations Artwork of Hawaiian Culture, Henani’s work is infused with a dedication to tradition, exact replication and continuing education through accurate representation of Hawai‘i’s native people, culture, history and lifestyle.

Editors

Laura K. Kinoshita is a published writer and technical editor who has worked with Hawaiian education and culture-based content since 2007. She has spent the last 15 years studying English grammar and style and now works with authors and organizations to produce clear and concise manuscripts. Laura writes magazine and newspaper articles, museum exhibits, television scripts, textbook chapters, Web site content and more. She founded Kinoshita Communications in 2007 to provide professional writing services to Hawaii-based organizations.

Georganne Nordstrom, Ph.D is an assistant professor of English specializing in composition and rhetoric at the University of Hawai‘i at Mānoa, where she also directs the Writing Center. Her current research specifically focuses on rhetoric in Hawai‘i as it is employed to both resist and promote colonization and oppression. Georganne’s recent publications examining kaona as a Hawaiian rhetorical strategy and the rhetorical work of writing in Hawai‘i Creole English (pidgin) have appeared in *College Composition and Communication* and the anthology *A Brief History of Rhetoric in the Americas*. She is the recipient of the 2012 Braddock Award for the article “Ma ka Hana ka ‘Ike (In the Work Is the Knowledge): Kaona as Rhetorical Action,” a collaboration with Brandy Nālani McDougall.

Sponsoring Organizations

Ka ‘Ahahui Ho‘ona‘auao Hawai‘i The Native Hawaiian Education Council

I lāhui na‘auao Hawai‘i pono, i lāhui Hawai‘i pono na‘auao—There will be a culturally enlightened Hawaiian nation, there will be a Hawaiian nation enlightened. The Native Hawaiian Education Council (NHEC) was established by Congress in 1994 and reauthorized as part of the No Child Left Behind Act of 2001, Public Law 107-110, Title VII, Part B, also known as the Native Hawaiian Education Act. Among other things, this Act authorizes the Secretary of Education to make a direct grant to the Education Council to coordinate the educational and related services and programs available to Native Hawaiians. The Act also authorizes the Council to assess the extent to which such services and programs meet the needs of Native Hawaiians, and to collect data on the status of Native Hawaiian education. The Council also provides direction and guidance, through the issuance of reports and recommendations, to appropriate federal, state and local agencies to focus and improve the use of resources for Native Hawaiian education, and to serve, where appropriate, in an advisory capacity. The Council may also make direct grants, if such grants enable the Council to carry out the duties as prescribed by the Act.

The NHEC is a 21-member statewide council consisting of volunteers from Hawaiian organizations, educational institutions, community representatives and organizations, including seven Native Hawaiian Education Island Council (NHEIC) subsidiaries representing the islands of Hawai‘i, Maui, Lāna‘i, Moloka‘i, O‘ahu, Kaua‘i and Ni‘ihau. The Council is deeply appreciative of the financial and other assistance generously provided by the U.S. Congress through the U.S. Department of Education.

**Ka Haka ‘Ula O Ke‘elikōlani
College of Hawaiian Language**

‘O ka ‘ōlelo ke ka‘ā o ka maui—language is the fiber that binds us to our cultural identity. The UH Hilo College of Hawaiian Language, Ka Haka ‘Ula O Ke‘elikōlani, was established in 1997 by the Hawai‘i state legislature to “serve as a focal point for the state’s efforts to revitalize the Hawaiian language through teacher training, undergraduate and graduate study of Hawaiian, community outreach, research and testing, use of technology, national and international cooperation, and the development of liberal education in Hawaiian for future generations of Hawaiian speakers.” Named in honor of Ruth Keanolani Kanāhoahoa Ke‘elikōlani, the 19th century high chiefess known for her strong advocacy of Hawaiian language and culture, the college is the only one in the U.S. that operates primarily through an indigenous language.

Building upon the vast repository of traditional knowledge passed down through generations, the college continually seeks to strengthen its academic curriculum. The curriculum emphasizes language acquisition, linguistics, traditional culture and educational programs, which are culturally responsive to the needs of the Hawaiian-medium learning environment and provide support for a network of community outreach programs that benefit all those interested in Hawaiian language and culture. The primary focus of the college is the provision, support and modeling of a full infant-to-doctoral system of high quality education taught through the Hawaiian language for Native Hawaiians with outreach to other indigenous peoples worldwide.

With ‘Aha Pūnana Leo, the college’s consortium partner named in its founding legislation, Ka Haka ‘Ula O Ke‘elikōlani is the primary provider of Hawaiian language medium curriculum, videography, computer technology and teacher education in the state of Hawai‘i. Its pioneering work in Hawaiian language revitalization and outreach to other indigenous peoples has been widely recognized in both the national and international press.

Kamehameha Schools

Kamehameha Schools is a private educational charitable trust founded and endowed by the legacy of Ke Ali‘i Bernice Pauahi Bishop, great granddaughter of Kamehameha I. Kamehameha Schools’ mission is to fulfill Pauahi’s desire to create educational opportunities in perpetuity to improve the capability and wellbeing of people of Hawaiian ancestry.

Great was Pauahi’s love for God and the Hawaiian people, whom she served. Because she valued the pursuit of knowledge, she believed that education would be the key to their wellbeing. Pauahi was blessed with much worldly wealth and understood that this blessing was accompanied with profound responsibility. Therefore, it is fitting for the Kamehameha Schools ‘ohana, called upon to carry her legacy forward, to humbly do so through good thoughts and deeds that reflect the value of stewardship in her will.

Kamehameha Schools operates a statewide educational system enrolling more than 6,900 students of Hawaiian ancestry at three K-12 campuses on O‘ahu, Maui and Hawai‘i Island and 31 preschool sites statewide. In addition to the campuses, Kamehameha Schools serves approximately 37,500 additional Hawaiian learners each year. Its community and public school programs include infant and toddler, preschool, literacy instruction, extension education, cultural enrichment programs, post-high counseling, financial aid and scholarship services, teacher education and professional development, technical support to 17 charter schools, a large-scale project to support education on the Wai‘anae Coast and many other community services.

Office of Hawaiian Affairs

Our Hawaiian ancestors understood that the wellbeing of our community rested upon the interrelationship of how we conduct ourselves, steward the islands we call home and fulfill the responsibility of caring for our families, all within the physical and spiritual realms. They also understood that successfully maintaining lōkahi meant careful observation, knowledge gathering, and informed decision-making to achieve pono.

Ho‘oulu Lāhui Aloha, to Raise a Beloved Nation. OHA’s vision statement blends the thoughts and leadership of both King Kalākaua and his sister Queen Lili‘uokalani. Both faced tumultuous times as we do today, and met their challenges head on. “Ho‘oulu Lāhui” was King Kalākaua’s motto. Aloha expresses the high values of Queen Lili‘uokalani. The mission of OHA is “to mālama Hawai‘i’s people and environmental resources, and OHA’s assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and nation, recognized nationally and internationally.” Through this mission, we strive to Ho‘oulu Lāhui Aloha, Raise a Beloved Nation.



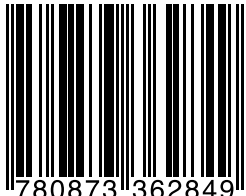
The first edition of the *Nā Honua Mauli Ola Culturally Healthy and Responsive Learning Environments* was published in 2002 as a set of 16 Hawaiian cultural guidelines with support strategies to assist all stakeholders—learners, educators, families, schools and institutions, and communities—with a way to examine and attend to the educational and cultural well-being of all learners.

Continuing the journey, this second edition of *Nā Honua Mauli Ola* takes the next step forward by presenting an educational framework through nine cultural pathways, or *ala 'ike*, designed to foster culturally healthy, responsive, and responsible places of learning and living. These pathways provide an educational foundation grounded in Hawaiian ancestral wisdom that is still in practice throughout much of Hawai'i today and is representative of the Hawaiian perspective that all 'ike can and should impact individuals in and out of formal school settings. As such, it can successfully be applied to multiple educational settings, schools, programs and learning environments.

This new edition provides the collective wisdom of a 32-member committee whose experience spans over three generations in education. The result is a practical, easy-to-use reference guide that can enhance the cultural richness of the educational experience for the whole of the school, family, and community. The book includes:

- Cultural Pathways – The framework presented through 9 cultural pathways with real school examples and curriculum samples.
- Culturally Responsive Outcomes – A suggested list of outcomes aligned to each of the cultural pathways for learners, educators, schools/institutions, families, and communities.
- Hawaiian Education Resources – Additional support includes a culture-based education references list for extended learning, a list of on-line support materials and resources available, and other useful information.

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