



UNIVERSITY of HAWAII®

LEEWARD
COMMUNITY COLLEGE

Ke Kulanui Kaialu o 'Ewa



KAWAIMANOMANO

"The Many Waters"

Leeward Community College's first
Native Hawaiian professional development program



BELLWETHER
COLLEGE CONSORTIUM

AWARD FINALIST
INSTRUCTIONAL PROGRAMS & SERVICES



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INTRODUCTION

"If you treat Native Hawaiian culture like it's important, then they (Native Hawaiian students), in turn, will feel important."

– Pi'ilani Kamehaiku, Leeward CC graduate

Hawai'i's unique and complex history, marked by skilled Polynesian wayfinders and the unification of chiefdoms under King Kamehameha I in 1795, was followed by a century of attempts to erase Hawaiian language, culture, and beliefs through missionary and foreign influences. The illegal overthrow of the Hawaiian Kingdom in 1893 led to further cultural oppression, resulting in a distrust of government and education systems among Native Hawaiians. Once a thriving people thirsty for learning, Hawaiians were now lost and misunderstood in their own homeland, lacking a sense of belonging in the educational systems that were supposed to uplift them.

In response to this historical injustice, Leeward Community College launched **Kawaimanomano** ("The Many Waters"),

a 13-week professional development program aimed at supporting faculty and staff in understanding Hawaiian culture, history, and language to create a more inclusive environment for Native Hawaiian students. Kawaimanomano seeks to rebuild trust by fostering collaborative relationships among employees and the community through the integration of Hawaiian culture into professional and personal lives. As educators, this is our kuleana (responsibility).



Who We Are

Leeward Community College, established in 1968, consists of a 49-acre campus in Pu'uoloa, the Wai'anae Moku Education Center in the rural Wai'anae district, and the new Wahiawā Value-Added Product Development Center in Central O'ahu. With 6000-8000 students enrolled each fall in 85 certificate and degree programs, Leeward is the largest two-year public community college in Hawai'i and serves a diverse student body of over 20 ethnic groups, including a 25% Native Hawaiian population. In fact, Leeward consistently serves the largest number of indigenous Native Hawaiian students in the UH Community College (UHCC) System. Leeward CC's student body

consists of 59% female, 39% male and 2% unidentified; 73% part-time, 27% full-time; 59% non-traditional; and 14% Early College. (UH Institutional Research and Analysis Office, 2024).

The college's current strategic plan, developed with input from over 300 employees and students, reflects a commitment to student success, quality teaching and learning spaces, thriving employees, and creating a Hawaiian place of learning (see [Appendix A](#)).

Leeward Community College

(Fall 2023)



6,059

Total Enrollment



9% (543)

Veteran



25% (1,489) Native/Part Hwn
25% (1,492) Filipino
17% (1,010) Mixed Race (2+)
2% (132) Other Pacific Islander



50% (2,637)
First Generation



31% (1,048)
Pell Grant



7% (438)
Distance Education
Neighbor Islands



23% (1,422)
Non-traditional
among part-time



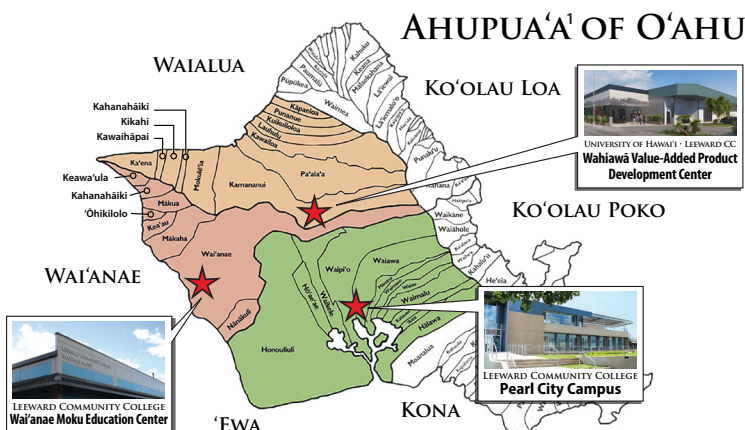
1,240
Transfer to a 4-year¹



14% (857)
Early College



1,995
Non Credit²



¹ Ahupua'a are defined as Hawaiian land divisions usually extending from the mountains to the sea. So named because the boundaries of each are marked by a pile or ahu of stones surmounted by an image of a pig or pua'a (Nā Puke Wehewehe 'Ōlelo Hawai'i, n.d.).

CRITICAL ISSUE

*‘O ke kabua ma mua, ma hope ke kūkulu.
(The foundation first, the building afterwards.)*

– ‘Ōlelo No‘eau² #2459, Pukui (1983)

An Uncomfortable Truth

Native Hawaiians are the indigenous people of Hawai‘i. Nearly two centuries of systematic political, racial, and cultural marginalization have left Native Hawaiians distrustful of Western systems. The period spanning 1778 to 1893 marks a devastating chapter where the impact of colonization resulted in loss of land, language, and culture, altering Hawaiians’ once-dominant role in Hawai‘i (Losch & Kamahele, 2008).

The arrival of Western explorers brought both potential benefits and challenges. Although trade opportunities unfolded, the Native population faced the devastating consequences of foreign diseases like smallpox, measles, and whooping cough. This led to a staggering population decline, plummeting from nearly one million in 1778 to 40,000 by the time of the 1893 Overthrow of the Hawaiian Nation (Lind 1980; Losch & Kamahele, 2008; Nordyke, 1989; Stannard 1989).

The 19th century saw a more pronounced intrusion of Western influence with American missionaries arriving in 1820. The introduction of Christianity clashed with traditional practices, eroding cultural norms and spiritual identity rooted in place-based experiential learning (Losch & Kamahele, 2008).

Acknowledging the remarkable rise in literacy rates among his people within 20 years of the missionary’s arrival, Kamehameha III officially recognized public education in Hawai‘i, expressing the idea that the Hawaiian Kingdom is one of learning (Kamakau, 1992). This initiative promoted education in a society that valued the power of words in eloquent language and held oratory in high regard (Hawai‘i State Department of Education, 2024). Notably, during the period from 1890 to 1910, the estimated literacy rates for Hawaiians ranged between 79% to 98% (Lind, 1980).

The 1848 Māhele (historic land division) proved detrimental because it aimed to formalize land ownership that disproportionately favored haole (white) foreigners and large landowners who were not Hawaiian. This led to the dispossession of Hawaiians from their ancestral lands, rupturing their connections to the very essence of their identity—the ‘āina (land) (Kame‘eleihiwa, 1992; Losch & Kamahele, 2008).

The 1875 Reciprocity Treaty between the Kingdom of Hawai‘i and the United States ushered in an era of economic

transformation allowing duty-free import and export of sugar and other goods (Treaty of Reciprocity, 1875; U.S. Public Law 103-150, 1993, November 23). Consequently, this move marginalized Native Hawaiians, perpetuating exploitation and disenfranchisement within their own homeland. Moreover, when the treaty was reaffirmed, the United States gained exclusive rights to establish a naval base at Pearl Harbor.

The pinnacle of the historical tragedy occurred in 1893 with the overthrow of the Hawaiian Nation (Losch & Kamahele, 2008). Orchestrated largely by a group of European and American businessmen, missionary descendants, and supported by the U.S. military, Queen Lili‘uokalani was forcibly removed from power. This event, shrouded in betrayal and injustice, marked the end of Hawaiian independence and set the stage for the illegal annexation by the United States in 1898 (Losch & Kamahele, 2008; U.S. Public Law 103-150, 1993, November 23).



Queen Lili‘uokalani. *Encyclopædia Britannica*.

From a Hawaiian perspective, annexation represented the ultimate betrayal of political independence, resulting in the loss of sovereignty, and perpetuating economic inequalities that continued to marginalize the native population. Native Hawaiians became a racial minority, and a displaced indigenous people in their own homeland (U.S. Bureau of the Census, 2010).

The devastating impact of foreign diseases, cultural disruptions brought by missionaries, injustices of the Māhele, economic exploitation through the sugar industry, and the ultimate tragedy of the overthrow and annexation, resonates, shaping Hawaiian perspectives and fostering a profound sense of mistrust in Western systems, including educational systems, that lingers to this day.

² ‘Ōlelo No‘eau is defined as a proverb or wise, traditional saying in the Hawaiian language. There are thousands of such proverbs that can be referenced in ‘Ōlelo No‘eau: Hawaiian Proverbs and Poetical Sayings by Mary Kawena Pukui (1983).

Historical Impacts on Hawaiians

The profound impact of U.S. occupation is evident in both Hawai'i's physical landscape and the well-being of her people. An illustrative example is Pu'uloa (Pearl Harbor), which was once a thriving agricultural and aquacultural hub, providing abundant food for the region. Unfortunately, it now bears the designation of a Superfund Contamination site by the Environmental Protection Agency, a consequence of the hazardous waste dumped by the U.S. military during their occupation—after vehemently opposing Hawaiians for control of the area.

An alarming disparity also exists in the treatment of Native Hawaiian children and families. State of Hawai'i Child Protective Services exhibit a bias, with Native Hawaiian children being removed from their homes more often, experiencing much lower rates of reunification, and aging

out of the system at a much higher rate compared to other ethnicities, even when similar abuses are committed by non-Hawaiian parents (Perez, 2016).

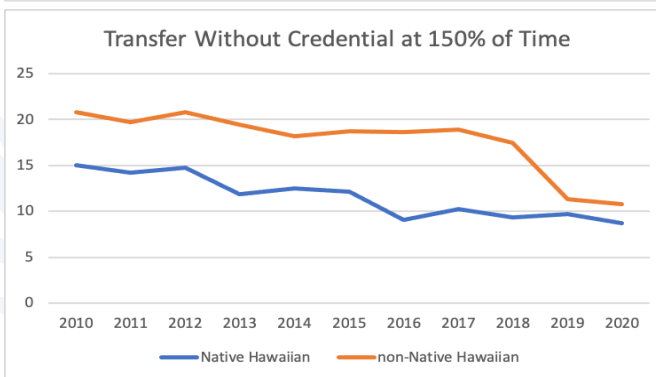
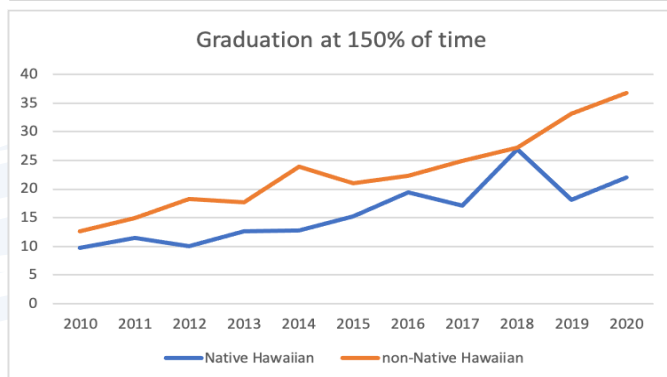
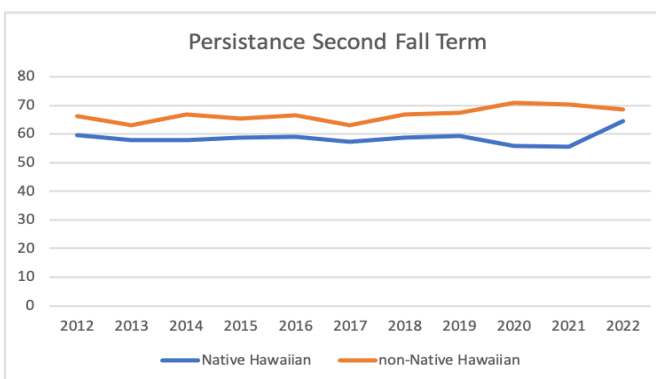
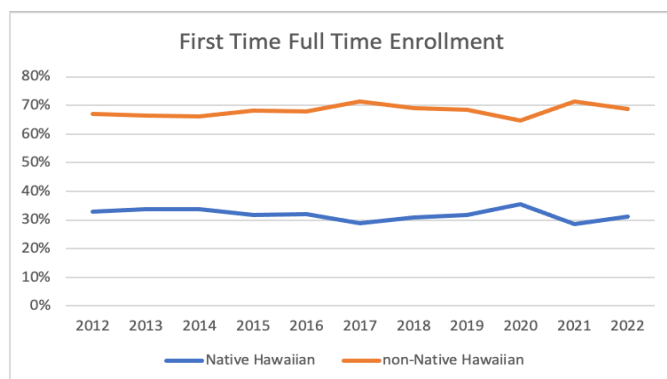
The criminal justice system further exacerbates inequalities. Whereas Native Hawaiians represent approximately 24% of the general population, 39% of those incarcerated are Hawaiian and 41% of parole revocations are Hawaiians. Native Hawaiians are on par with other marginalized groups such as Blacks and Hispanics with regard to U.S. incarceration rates. Particularly in drug offenses, Native Hawaiians receive harsher penalties and are disproportionately compelled to serve their sentences outside of Hawai'i (see [Appendix B](#)). This perpetuates a cycle of injustice and separation from their cultural roots (Office of Hawaiian Affairs, 2010).

Native Hawaiian Students at Leeward

At Leeward Community College, there are sustained inequities in enrollment, persistence, graduation and transfer rates between Native Hawaiian (NH) and Non-Native Hawaiian (Non-NH) students. The student achievement gap for NH First-Time, Full-Time (FTFT) students has remained steady with a difference of about 7% when compared with the rest of the student population. Leeward CC's focused efforts on academic planning, degree declaration, and building robust articulations has resulted in narrowing the equity gap, especially in persistence and transfer metrics; however, the gap still exists. Graduation rates at 150% time to completion

have also increased during the last 10 years, however, the gap between NH and non-NH students is more pronounced than ever, with the most recent graduation achievement gap being over 14% between NH and non-NH students.

While we can celebrate improvements in NH student achievement, there is a long journey ahead in the quest to eliminate equity gaps. Kawaimanomano supports our college's commitment to Native Hawaiian student success by teaching and encouraging our faculty and staff to be active participants in creating a sense of place for our NH students.



Rebuilding Trust

Education emerges as a pivotal factor in the colonization of Hawai‘i, particularly impacting Native Hawaiians. Therefore, it is imperative for educational institutions to take an active role in rectifying these systemic disparities and work towards healing and equity. At Leeward, it is our kuleana to undo the harm inflicted and foster an environment that respects and uplifts the Native Hawaiian community.

The use of culturally-relevant instructional materials and practices grounded in indigenous methodologies is one way to enhance the student learning experience (Aguilera et al, 2007; Demmert and Towner, 2003; Hattori, 2014; Silva, 2014; Thompson, 2017). Research studies by Silva (2014) and Thompson (2017), revealed that Leeward CC Native Hawaiian students credited strong educational support systems with their ability to persist in higher education. They shared that creating a sense of community, connection to their educational programs and instructors, and sustaining Native Hawaiian identities within the context of higher education were critical factors to their success.

Losch’s (2023) research further explored the sense of belonging experienced among Leeward’s campus community members with findings validating that both Native Hawaiian students and employees feel less of a sense of belonging at the college than their non-Native Hawaiian counterparts (i.e. 58.6% NH students, 60% NH employees compared to 67.7% non-NH students, 88.9% Non-NH employees). Both NH employees and students felt their community was less valued than non-NH employees and students. Furthermore, 60% of Leeward’s NH employees stated that there were not enough opportunities to learn about Hawaiian culture and communities. All three Leeward-centric studies recommended targeted efforts to develop and institutionalize Native Hawaiian cultural professional development activities and mindsets in order to create awareness and understanding among those who serve Leeward students.



An Impetus to Action

For over 30 years, Leeward's Innovation Center for Teaching and Learning (ICTL) has been offering innovative, meaningful professional development opportunities for faculty and staff. However, no programs addressed cultural and 'āina-based³ education, especially pertaining to Native Hawaiian culture.

In spring 2019, the ICTL invited 10 Leeward CC kumu (teachers) to dream together and co-create a semester-long Native Hawaiian professional development program for all Leeward employees. With no budget and no promise of compensation, the kumu willingly volunteered their time, mana'o (thoughts), and mana (divine power, essence within) for a year to collaborate, conceptualize, and create a semester-long Native Hawaiian professional development cohort experience called Kawaimanomano "The Many Waters."

With great intention, nā kumu developed a vision, mission, guiding principles, and the following program learning outcomes (see [Appendix C](#)).

By engaging in the Kawaimanomano experience, participants will...

- learn about Hawaiian culture, language, values, history;
- make connections with this place and with one another using Hawaiian culture and 'āina-based pathways; and
- be able to integrate aspects of Hawaiian culture into their professions and lives.

The kumu agreed that this program would be for all Leeward employees in all departments. No prior Hawaiian knowledge would be required or expected. The historical truths shared in Kawaimanomano might be new and uncomfortable knowledge for many who have called Hawai'i their home since birth, however, through this shared, vulnerable awakening, cohort members could build meaningful, lasting connections that would support a deeper understanding and respect for Hawai'i's indigenous culture and for one another (see [Appendix D](#)).

Program Schedule and Curriculum

Program topics were left to the discretion of each kumu to decide based on their experiences, knowledge, interests, and mo'olelo (personal stories). Kawaimanomano participants are given access to videos, readings, presentations, and other online resources to supplement each lesson (see [Appendix E](#)).

Hō'ike

In Hawaiian, hō'ike means to exhibit, show, or report. It is a common, culturally-revered practice to participate in hō'ike at the end of any learning experience. This sacred act of showcasing, demonstration, and storytelling allows the sharing of one's joy and value of their learning experience; it is when the student becomes the teacher. As lifelong learners, Native Hawaiians enthusiastically participate in hō'ike and this traditional teaching-learning exchange.

In alignment with this significant cultural practice, Kawaimanomano cohort members also participate in Hō'ike. This culminating signature experience and presentation is a powerful and personal opportunity for cohort members to reflect on the following question.

How will I use what I learned in Kawaimanomano to impact my contribution to the college?

Participants use the 'ike (knowledge) gained throughout the semester to reflect internally and acknowledge past and present epistemologies while taking steps to plan impactful future actions on professional and personal levels.



There are no restrictions on what or how they present their reflections. There is only aloha⁴ shared for each participant. Presentations have been multifarious and included artwork, personal stories, campus policy proposals, curricular changes or additions, slam poetry, song compositions, vision boards, personal essays, dances, a Student Services Hawaiian word of the month program, slide decks, videos, changes in how they view students, changes in how they view Hawaiian history, people, and culture, and changes in how they intend to approach their personal and professional lives (see [Appendix F](#)).



³ 'Āina means land and therefore 'āina-based pedagogy refers to authentic, hands-on teaching and learning interactions with cultural and natural resources.

⁴ Aloha is a foundational Hawaiian value that encompasses respect, honor, compassion, care and love.

PROGRAM OUTCOMES

*E lawe i ke a'o a mālama, a e 'oi mau ka na'auao.
(Take what you have learned and apply it and your
wisdom will increase.)*

– 'Ōlelo No'eau #328, Pukui (1983)

Campus Response to Kawaimanomao

Kawaimanomano was first advertised to campus employees in December 2019 with a start in spring 2020. The inaugural cohort filled in less than four hours of the campus email announcement and ended with a waitlist of six employees. The cohort included all employee groups (i.e., administration, faculty, administrative, professional and technical staff or APT, and civil service) with representation from all divisions.

Since the launch of Kawaimanomano in spring 2020, four (4) cohorts have successfully completed with Cohort 5 currently in progress. The program has graduated 82 employees and currently has 16 participants enrolled that includes administrators, librarians, counselors, instructors, technical and support staff, and lecturers from 13 different units and disciplines.

As the tables show, 27% of Leeward employees have participated in the program and approximately 20% of the campus community has graduated from Kawaimanomano. Whereas professional development is oftentimes targeted towards specific employee groups, Kawaimanomano has fulfilled its promise to be a learning opportunity for all.

Cohort Graduation Rates (2020-present)*

Term/Year	# of Participants	# of Graduates	Graduation Rates
Spring 2020 (Cohort 1)	25	21	84%
Spring 2021 (Cohort 2)	22	19	86%
Spring 2022 (Cohort 3)	19	17	90%
Spring 2023 (Cohort 4)	13	12	92%
Spring 2024 (Cohort 5)	16	N/A	N/A
2020-present (Kumu)	13	13	100%
Totals	108*	82	90% (Average)

*Total includes Cohort 5 (16 participants) that are currently in the program.

Note: Reasons for attrition are relocation (i.e., found another job), personal (e.g., illness/family), retirement, or did not complete Hō'ike.

Employee Classification	# of Kawaimanomano Participants	# of Leeward Employees	% of employees who participated in Kawaimanomano
APT	16	67	24%
Civil Service	4	56	7%
Executive Admin	4	7	57%
Faculty	67	164	41%
Lecturer	17	108	16%
Totals	108	402	27%

Indicators of Effectiveness - Program Outcomes

Kawaimanomano was launched as a pilot program in 2020. The intent of the first year was to see how well it would be received and how it would impact the perspectives, mindsets, and actions of Leeward participants. Improvements could then be made for campuswide implementation and institutionalization. The interest and impact from the pilot year far-exceeded initial expectations. The participants of Kawaimanomano have strongly endorsed the value and effectiveness of the program, with many referring to it as their "most impactful professional

development experience." In post-surveys, **100% of the respondents** (over four cohort years) **strongly agreed** that Kawaimanomano was an impactful professional development experience. In addition, **100% of the respondents stated that they believed the program should continue.**

When looking at the outcomes of the program and comparing the participants' pre-Kawaimanomano and post-Kawaimanomano knowledge, the increases are noticeably positive and participants improved in every outcome.

% of agreement with the following statements (Learning Outcomes)	Before Kawaimanomano n=77	After Kawaimanomano n=43	% difference
I am aware of the stories of our area (Pu'uloa).	2.6%	95.3%	+92.7%
I am familiar with using Hawaiian resources online and at our campus.	10.4%	95.4%	+85.0%
I am aware of Hawaiian origins & history.	19.5%	93.1%	+73.6%
I am able to chant our campus oli.	6.5%	79.1%	+72.6%
I am familiar with Hawaiian governance and leadership structures.	9.1%	81.4%	+72.3%
I understand how to incorporate culturally-responsive practices into my work.	28.6%	97.7%	+69.1%
I am familiar with Hawaiian words.	21%	88.4%	+67.4%
I am aware of at least three (3) Hawaiian values.	37.7%	93%	+55.3%
I understand how culture impacts and influences student success.	66.3%	97.7%	+31.4%

Demonstration of Hawaiian Values on Campus

Kawaimanomano has increased participant awareness of the importance of demonstrating Hawaiian values on campus, resulting in the incorporation of Hawaiian practices and cultural teachings in various aspects of campus life. Examples of this include the renaming of rooms and spaces using Hawaiian names and concepts related to the stories of the area, the creation and use of Hō'ōia Āina (Land Acknowledgement

Statement) (see Appendix G) at campus wide events, referring to the college's service area name as Pu'uloa instead of Pearl City or Pearl Harbor, and creating an indigenous resource website. The following are additional examples of Kawaimanomano's impact and reach at Leeward Community College.



Oli

Before contact with Western settlers, the Hawaiian oral tradition of communication served as the lifeline of the culture, passing practical information, histories, stories, poetry, and spiritual guidance from generation to generation. The oli (chant) continues to play a critical role in Hawaiian culture today and serves as a means to show respect and request permission to enter spaces. It is used to welcome and acknowledge the connection between parties. Embedding the use of oli in Leeward protocols demonstrates the respect the college has for our āina and communities.



Oli Halau Pu'uloa, Leeward's campus oli, speaks of the rich, life-giving presence of Pu'uloa with a special reference to "ka i'a hāmau leo" (the fish that silences voices), also known as oysters, that were once thriving and abundant in Pearl Harbor (see Appendix H).

Participants who learn the oli, not only learn 'ōlelo Hawai'i (Hawaiian language) but the history and characteristics of Pu'uloa as being the breadbasket of the island and one of the most lush, fertile areas of O'ahu. Parallels are made between the nourishment the land gave to its people and the nurturing that Leeward provides for our students to help them flourish. Pride in space, service, and one another is a result of this growth activity as the cohorts evolve from hesitant, unsure learners to confident chanters who perform at campus events like convocation and graduations. Kawaimanomano graduates have incorporated traditional oli and protocol into their classes and campus activities, oftentimes calling out to the campus for volunteers to do the oli at their division events. This sets the tone for cultural openness and respect.

"I have used the Oli Halau Pu'uloa to do protocol...if it had not been for this program I don't think I would have felt comfortable introducing this to my class." (L. Florendo, Counselor)

Aloha Mural

Another outcome of Kawaimanomano's campus wide impact can be seen in the conceptualization and creation of the Aloha Mural (or Multilingual Mural), a project that was the brainchild of Kawaimanomano graduate, Kelly Kennedy, Leeward's English as a Second Language (ESL) instructor.

"My participation in Kawaimanomano had a profound effect on my mindset, which affects all my interactions with my students and colleagues. One specific example is my work to co-create the Aloha Mural (a.k.a. the Multilingual Mural), which honors ka i'a hāmau leo, 'ōlelo Hawai'i, the mo'olelo of Pu'uloa, and the diversity of our community." (K. Kennedy, ESL Faculty)

The Aloha Mural project, in consultation with cultural advisor and muralist John Prime Hina, was completed in four days in September 2023. Nearly 200 Leeward employees and students, community members, high school students, and keiki (children) shared their time and mana by dipping their hands in paint and placing it on the 50ft X 20ft concrete wall. The result was a powerful art piece spotlighting 24 languages in celebration of the many cultures of our students with the foundation of the mural, and our college, grounded in the value of Aloha.



Revamped Work Practices

Kawaimanomano has influenced work practices in office settings, leading to the creation of initiatives such as Ōlelo O Ka Mahina (Word of the Month) and the incorporation of cultural teachings into Student Life and Student Government trainings. This has contributed to culturally-enriched office environments, structured opportunities for learning Hawaiian values, and an inclusive, culturally-aware campus presence.

"Because of Kawaimanomano I created Ōlelo O Ka Mahina...I have integrated cultural teachings and lessons into Student Life training. With Student Services I have provided structured opportunities for everyone to learn the oli and the meaning/significance of it. The results are improved employee engagement, an understanding of their role as it relates to Hawaiian values, and improved processes in understanding their Hawaiian sense of place in their work." (L. Chou, Student Life Director & Student Services Coordinator)

Reinventing Instructional Practices

Kawaimanomano faculty graduates have incorporated Hawaiian values and cultural teachings into their curricular and instructional practices, leading to enhanced student engagement and cultural awareness.

"After taking Kawaimanomano, I felt empowered to take this a step further by making development of a sense of place the topic of a major research essay in ENG 200, along with Hawaiian values that foster a sense of kuleana (responsibility) and care for the land and waters. I wrote a sample research essay about the place where I live and my sense of belonging, "Relationship with a Place: Mālama 'Āina, Mālama Ala Wai a me Mō'ili'ili (Care for the Land, Care for the Ala Wai and Mō'ili'ili)." Researching and writing this sample essay helped me to appreciate this place, and the essay allows students to see how to approach their own papers. (E. Cain, English faculty)

"Because of the Kawaimanomano program, I am more confident in my ability to present mo'olelo of the areas we visit and the species we study in my ZOOL 200L Marine Biology and BIOL 172L Introduction to Biology

classes and have students ask their kupuna or conduct research of their own on the areas/species. I have also assigned students projects in ZOOL 101 to research Hawaiian species that are not well represented on Wikipedia to educate the general public about the amazing animals found here through WikiEdu. All of these activities have not only broadened student knowledge about our 'āina, but also empowered them to learn more about the diversity of life all around us and their cultural significance." (A. MacDonald, Biology faculty)



"I created a Course Kuleana statement in my syllabus... read the Hō'ōia 'Āina, Land Acknowledgement Statement to class for the first time this past fall 2023 semester... and I initiated the process to infuse Native Hawaiian values/language into our Business Division mission statement." (T. Lee, Accounting/Division Chair)

Personal Transformations

Kawaimanomano has provided profound personal transformations for the participants. Cohort members bond as a community, regardless of job title or division, and the emphasis is on discovering the individual while connecting with the collective. As a result, the program has served as an awakening for some and a healing for others.

"Learning about the value systems and history of the lāhui (nation, tribe) had a profound impact on me, as it helped me to recognize that the distance I felt from my culture was historical trauma. The healing that began with my participation in the first cohort has blossomed and grown into several projects. (K. Ruiz, Counselor)



"I have also made daily efforts such as being more mindful and aware of spellings of Hawaiian words/places and pronouncing them correctly and referring to places by their Hawaiian place names. I also make the effort to care

for the 'āina in more mindful ways (e.g., reducing waste, learning about a place, learning about restoration efforts, etc.). (L. Rebamonte-Smith, Teacher Education faculty)

"I think Kawaimanomano should be the first professional development project every new faculty member needs to take part in. I never thought that after fifteen years of living in Hawai'i, I'd need and am capable of reconnecting to this land, its history, and its soul. And this is what happened when I participated in Kawaimanomano... during our field trip, I realized the essential difference between passing by (in ontological sense) and living in place, listening to the place, hearing the place." (I. Nikitin, Math faculty)

The Kawaimanomano program has effectively influenced the personal, professional, and academic lives of its participants, leading to the demonstration of Hawaiian values on campus, influencing work practices, and impacting instructional approaches. Moving forward, the program will continue to be offered every spring semester with plans to focus on educating the remaining campus community.

SCALABILITY AND INSTITUTIONALIZATION

Ma ka hana ka'ike.

(In working, one learns.)

—'Ōlelo No'eau #2088, Pukui (1983)

Initial Implementation and Growth

Kawaimanomano's impact has led to increased knowledge and appreciation of Hawaiian culture, reduced inequities, and the potential for replication in other educational and professional settings. Since its launch on January 24, 2020, the program has impacted nearly 100 Leeward employees, engaging 20% of the college community. Future plans of expansion include the creation of Kawaimanomano 2.0, where program graduates can enroll in a supportive, intensive professional learning

community to further explore and develop meaningful ways of incorporating Hawaiian culture into their daily work practices. This extension program is the result of participant feedback and is currently in the conceptualization phase with the intent to launch in 2025.



Financial Stability and Scalability

Kawaimanomano originated as a grassroots effort, grounded in a collective desire and excitement to share the beauty of one's culture with colleagues. This low-cost program relied on the



service of the kumu to volunteer their time and talents. Food for participants during orientation, the field trip, and at Hō'i'ke were the only nominal expenses and covered

by the Innovation Center for Teaching and Learning.

Once the majority of Leeward employees have gone through the program, Leeward CC will explore extending the Kawaimanomano experience to our students, particularly those in student government and in peer mentorship positions. The Kawaimanomano model can also be considered should the college decide to create similar programs that honor other student backgrounds such as Filipino, Japanese, or Chinese.

Institutionalization

The college's administration is very supportive of continuing Kawaimanomano every spring semester for employees to learn and share Hawai'i's culture, values, history, and language. Aspirationally, the college seeks to implement the program for all new employees through their onboarding process.

Leeward recognizes the time and effort that the kumu put into the preparation and facilitation of Kawaimanomano and their impact on enriching the culture of the college. The Administration is committed to evaluating mechanisms that

recognize the service provided by the kumu. This includes providing targeted professional development (e.g. cultural exchanges, connections with revered Hawaiian philosophers and teachers, etc.) for lifelong learning and continued scholarship. In addition, funds to sustain the Kawaimanomano experience via stipends, field trip experiences, and release time for instructors will be provided. These are minimal investments that parallel similar experiences of professional development offered at higher education institutions.

Parallel Relatability

Kawaimanomano addresses the longstanding transgression that resulted from centuries of Native Hawaiian cultural deprivation and loss, giving life and voice to an unsettling story of colonialism and the perseverance of a people in spite of it. Hawaiians, like many cultures, have been marginalized or nearly eradicated, but are still thriving and proud. Therein lies the opportunity for parallel relatability. What makes the Kawaimanomano experience relevant to nearly any population is the philosophy of valuing and respecting history and culture through discourse and celebration. Having courageous conversations about historical happenings can be applied to just about every marginalized population,

including Black, Hispanic, or other indigenous groups whose educational attainment rates, ALICE index proportions, and academic performances reflect major equity gaps. Funding and tutoring do not address centuries of historical and cultural starvation that have alienated these populations to the extent of not trusting even those that are honestly trying to help. Kawaimanomano's philosophy encourages dealing with trauma by addressing it and not hiding it. It celebrates history, culture, and place in order to nurture healing. This process can be applied in nearly any setting, with a critical ingredient of reconciliation, and not simply empowerment by ancillary resources.

SHARED LESSONS & FINAL THOUGHTS

A'ole hana nui ke alu 'ia.

(No task is too big when done together by all.)

– 'Ōlelo No'eau #142, Pukui (1983)

Lessons Learned

To demonstrate the lessons learned from the conceptualization, development, and implementation of Kawaimanomano, we share the cultivation process of kalo (taro), a root vegetable and staple crop that plays a significant role in Hawaiian culture and genealogy.

Phases of Program Implementation (Cultivation)	Kalo Cultivation	Program Implementation
Step 1: Identify the Lead.	Identify the Luna Mahi'ai (Lead Farmer) who will oversee cultivation efforts.	Identify the Coordinator of the program who has a vested passion for the culture.
Step 2: Research and select what critical knowledge needs to be shared and who can share it.	Select varieties of kalo to be grown by researching which landraces will be best suited to the area (climate, space) and needs of the community.	Select and invite vested cultural partners and experts to be kumu. Do preliminary research on which topics would be most beneficial for the campus community and seek out experts in those areas.
Step 3: Identify and address barriers to success.	Prepare the 'āina for the harvest by clearing out weeds and debris. Create terraces as needed to maximize water flow.	Prepare a pathway for successful implementation by working with the team to identify and address any challenges, barriers, or resistance to program implementation (e.g. budget, time, buy-in, admin support).
Step 4: Determine guiding principles and strategies for success.	Determine the vision or plan for planting and rooting the Kalo (e.g. in well-prepared, moist soil or creating a lo'i/ wetland).	Determine a well-defined vision, mission, guiding values and program objectives for program implementation. Include assessment practices.
Step 5: Nourish the people and the efforts of the endeavor.	Provide the necessary and consistent nourishment for the crop including water, nutrient, and fertilization supply. Monitor the progress of the crop.	Provide the necessary supports for the kumu and haumāna (students) in order to ensure the program flourishes. Constant, clear communication and encouragement with both groups is critical.
Step 6: Observe, assess, and make improvements on a regular basis.	Regularly observe and remove weeds to prevent competition for nutrients and space. Address any issues immediately and expeditiously.	Regularly observe, assess, and make improvements to the curriculum and/or process. Be prepared to adapt quickly to changing educational landscapes.
Step 7: Celebrate and document successes.	Celebrate the harvesting of the crop , unearthing the corms, cutting them from the root system and being sure to leave some of the smaller corms for future planting.	Celebrate program graduates , supporting them as they take their newfound knowledge and approach their work with a fresh perspective. Document the program's and participants' successes.
Step 8: Create opportunities for perpetual growth and reciprocity (giving back).	Choose model, healthy corms for replanting to restart the cultivation cycle.	Choose exemplary graduate work to inspire future cohorts. Create a resource repository of hō'ike examples. Offer additional opportunities to enhance cultural growth and give back to the community.

Not your typical professional development program, Kawaimanomano is unique and special in the following ways.

- **Power of Storytelling:** Kawaimanomano recognizes that making time for kumu and haumāna (students) to share their stories allows participants to be vulnerable, build empathy, and strengthen their sense of belonging.
- **Promotes Meaningful Connections:** Kawaimanomano creates time and space for participants to actively listen to and connect with those from the host culture who unapologetically share local history as a means of honoring cultural roots.
- **Investment in Employees:** Kawaimanomano underscores the vital role of ALL employees in student success, advocating for the acknowledgment and appreciation of every team member.

Kawaimanomano is a kākou⁵ effort.

It was designed to be a program of and for the people of Leeward Community College, all with the goal of providing a welcoming place of learning where Native Hawaiian students believe and feel that they belong. There is much work to do in order to create the meaningful college experiences that our students deserve, but we are taking the first steps towards achieving that dream.



⁵ Kākou means “we” (referring to three or more). The concept of a kākou effort or the saying “It’s a kākou thing,” is prevalent in modern Hawai’i to indicate the necessity that success is dependent on the collaborative effort of all.

APPENDIX A

Leeward CC – Vision, Mission, and Strategic Plan Pillars

Vision:

We aspire to be the leading indigenous-serving community college dedicated to inclusion, innovation, and our Hawaiian sense of place.

Mission:

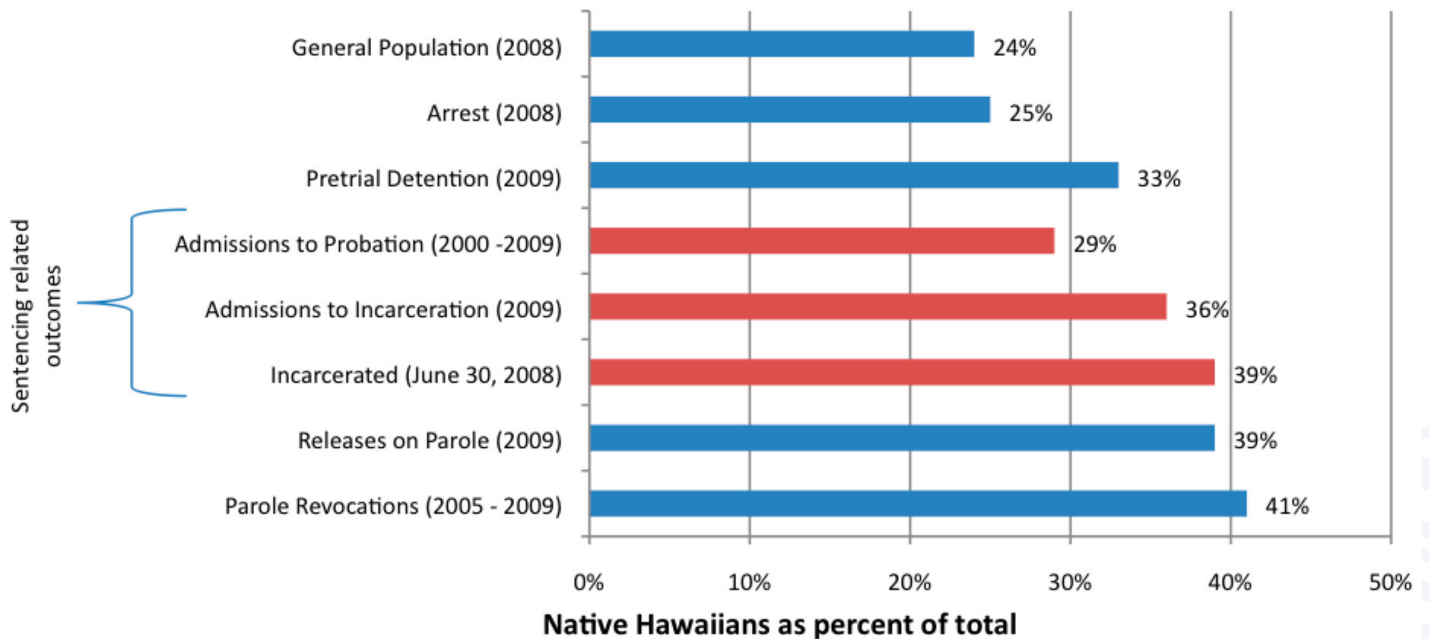
At Leeward Community College, we mālama all students and affirm our special commitment to Native Hawaiians. We transform the lives of our students through high quality, accessible, and affordable education.

Strategic Plan Pillars:

Student Success	Thriving Employees	High Quality Physical and Digital Resources	Native Hawaiian Place of Learning
Provide a strong foundation for underrepresented students to attain economic mobility in Hawai'i.	Cultivate a work environment that supports and empowers employees to perform at the highest level.	Improve environments needed to effectively service and educate our students in multiple modalities.	Create a visible and celebrated connection to the 'āina for the betterment of Hawai'i's indigenous people and all campus community members.

APPENDIX B

The disproportionate impact of the criminal justice system on Native Hawaiians accumulates at each stage. Native Hawaiians are also more likely to receive a sentence of incarceration over probation.



APPENDIX C

Kawaimanomano Vision, Mission & Values

<i>Our Vision</i>	We envision a place of learning at Pu'uloa where Native Hawaiian history, values, language, and practices influence, enhance, and strengthen the college's mission to serve all students, with a special commitment to our Native Hawaiian students.
<i>'Ike Pono</i>	The mission of Kawaimanomano is to strive towards 'Ike Pono by seeking, obtaining, and perpetuating appropriate cultural and place-based knowledge relevant to the context of serving the students of Leeward Community College in Pu'uloa and Wai'anae Moku. 'Ike Pono will be sought through the pursuit of excellence in the following capacities:
<i>'Ōlelo Hawai'i</i>	'Ōlelo Hawai'i opens the door to our history, culture, values, and essence as Kānaka 'ōiwi which grounds us in our ability to appreciate, understand, and perpetuate 'Ōlelo Hawai'i. 'Ōlelo Hawai'i is our foundation and carrier of culture.
<i>Aloha 'Āina</i>	The critical, reciprocal pilina between Kānaka 'ōiwi and the 'āina is at the core of our belief system. The 'āina is our kupuna, to be respected, revered, protected and cared for. This is our kuleana. A deep love for the Papa that created us and continues to nourish and sustain us.
<i>Ho'omana</i>	We define mana as influence. Therefore, the good that we do for others increases our influence with others, thus increasing our mana and the mana with whom we influenced. Increasing our mana in this way is ho'omana.
<i>Kuleana</i>	Our kuleana is 'Ōlelo Hawai'i, Aloha 'Āina, Ho'omana and more importantly to mālama each other. It is a privilege that is central to our well-being and how we define pono.
<i>'Ohana</i>	Our implementation of the above guiding principles will in a natural way produce a community that transcends typical professional relations through our interconnectedness and interdependence. We work together to build cooperative efficiency and a supportive community grounded in trust, respect, acceptance, integrity, empathy, and understanding.

APPENDIX D

Kawaimanomano Timeline

SPRING 2019	 • ICTL determines need for NH professional development • ICTL identifies and recruits kumu to serve on the program development committee • Initial program concepts and structure explored in monthly meetings
FALL 2019	 • Vision, Mission, Principles, and Program Outcomes finalized • Modules identified and teaching assignments made • Program name is finalized • Recruitment for first cohort launched in December 2019
SPRING 2020	 • Inaugural cohort commences (in person) • March 2020 pandemic shuts down in person classes; Kawaimanomano adapts and resumes online • First cohort graduates
FALL 2020	 • Kumu reconvene to debrief; adapt and make any adjustments to topics, content, and teaching modalities based on feedback • Recruitment for Cohort 2 commences
2021 - PRESENT	 • From this point forward, the kumu meet every Fall to debrief, make adjustments, and plan for the upcoming cohort. Cohort recruitments occur in December and Kawaimanomano runs every spring term.

APPENDIX E

Kawaimanomo Module Descriptions

Module	Description and Purpose
Lā Launa Hou (Orientation) Value: 'Ohana	<i>Allows participants the opportunity to build pilina (relationships) as a cohort while learning about Kawaimanomo's program objectives, participant and kumu expectations, and why it is critical to the work we do at Leeward Community College.</i>
Introduction to 'Ōlelo Hawai'i Value: 'Ōlelo Hawai'i	<i>Introduces participants to the basics of 'Ōlelo Hawai'i (alphabet, greetings, words, pronunciation, etc.) and discusses practical ways to normalize the use of Hawaiian Language.</i>
Oli Hālau Pu'uloa Value: 'Ōlelo Hawai'i, Aloha 'Āina	<i>Participants learn the campus oli (chant), including instruction on the history of Pu'uloa as it relates to the chant.</i>
Hawaiian Values in Higher Education Value: Kuleana	<i>Introduces the University of Hawai'i System's Hawai'i Papa o ke Ao report as part of our campus' work with creating a Native Hawaiian Place of Learning and reviews guiding Hawaiian values in this work. Explores the question, "What are our values and how do they influence the work that we do?"</i>
Hawaiian History and Governance Value: Ho'omana	<i>Explores ancient Hawaiian achievements in navigation, sustainable food production intensification technologies, and literacy, which will provide the foundation for discussions into Hawaiian systems of governance, a system of governance that turned aloha into a long-held cultural practice that became the standard for proper behavior. More importantly, how Hawaiians used the cultural practice of aloha to facilitate high levels of cooperative efficiency within their society is discussed.</i>
Hawaiian Language Revitalization and Normalization Value: 'Ōlelo Hawai'i	<i>Reviews the political history of Hawaiian Language and outside influences that threatened its existence. Participants learn about efforts to revitalize the language through youth programming and finally how Hawai'i is moving from language revitalization to normalization. A brief discussion on language and traditional place names is also explored.</i>
Ho'omāhū: Rethinking Gender in Māhū Value: Ho'omana, Kuleana	<i>Ideas of "gender" and "queerness" as they relate to global and indigenous history are discussed. Using that context, participants explore the indigenous Hawaiian idea of māhū to decolonize the concept of "gender" and the way we view human diversity.</i>
Kumuwaiwai & Kuleana Value: Kuleana	<i>Participants are introduced to informational resources and tools that will help them and their students conduct Hawai'i- centered research. Participants take a critical look at the history of Hawai'i Libraries and research, explore research resources specific to Pu'uloa and Wai'anae, and provide strategies for conducting Hawai'i-related research within Hawaiian print and digital collections including the Leeward Library catalog, Ulukau: The Hawaiian Electronic Library, Hawai'i State Archives digital collections, Papakilo database, and more.</i>
Decolonizing through Student Success Strategies Value: Ho'omana, Kuleana	<i>Faculty and staff learn to identify ways to decolonize their curriculum, classroom and/or office practices, and interactions with students to promote their success.</i>
Wai'anae Wahi Pana (Huaka'i - Leeward Coast Field Trip & Community Service) Value: Aloha 'Āina, 'Ohana	<i>In this huaka'i (field trip) to Leeward's Wai'anae Moku Education Center and the Leeward coast, participants experience education outside of the classroom. Visits to MA'O Organic Farms and other sacred sites in Wai'anae emphasize the impacts of community engagement and learning how to become students of the 'āina.</i>
Hō'ike Value: 'Ōlelo Hawai'i, Aloha 'Āina, Ho'omana, Kuleana, 'Ohana	<i>The culminating experience of Kawaimanomo is the Hō'ike where deep reflections of program impacts are shared in a spirit of community building and aloha.</i>

Examples of Kawaimanomano Hō'ike Presentations



APPENDIX G

Hō'ōia 'Āina, Land Acknowledgement

Leeward Community College, with profound reflection, offers this Hō'ōia 'Āina, Land Acknowledgement Statement, recognizing Hawai'i as an indigenous space whose original people are today identified as Native Hawaiians.

Leeward Community College upholds the University of Hawaii's commitment to the well-being of our indigenous communities. This Hō'ōia 'Āina honors the relationship between kânaka 'ōiwi and the land upon which the college sits.

With much aloha, this statement pays respect to the 'āina 'ōiwi of our Pu'uloa campus and Wai'anae Moku Education Center, both located on the moku of O'ahu, moku of 'Ewa, ahupua'a of Waiawa, as well as the moku of Wai'anae and the ahupua'a of Lualualei.

This Hō'ōia 'Āina welcomes all who gather on these ancestral lands.

APPENDIX H

"Hālau Pu'uloa"

From the Bishop Museum Archives, MS Case 4 M61 Pages 94 to 95
Attributed to Moekali, 'Eā by Dr. Kekuewa Kikilo
Transcription and Translation by Kepo'o Keli'ipa'akaua

Leeward CC's college oli (chant) describes the beauty and breath-taking expanse of Pu'uloa. Before it was Pearl Harbor, the numerous fishponds in the harbor fed the growing population of 'Ewa. We use this oli to welcome visitors to our home and extol the virtues of Pu'uloa. This chant was found in the Bishop Museum Archives and translated by Kepo'o Keli'ipa'akaua, a Leeward alum, while he was researching his master's thesis. He graciously agreed to allow the college to adopt this wonderful treasure.

Hālau Pu'uloa he awa lau no 'Ewa

Expansive is Pu'uloa a harbor for 'Ewa

He awa lau moana na ke Kēhau

An extensive harbor belonging to the Kēhau breeze

He ki'owai lua he muliwai no 'Ewa

An abundant, overflowing estuary for 'Ewa

No ua 'āina kai (i'a) hāmau leo

To this land belongs the i'a that silences voices

E hāmau ana ka leo o ke kanaka

The voices of people will be silenced

'O pānea mai auane'i hilahila

Yet, a response is always given lest there be shame

Ke'eo ua i'a la i loko o ke kai

The aforementioned i'a fills the sea

O ke kai puakai 'ula ai ke kai o Kuhia— e

from the sacred reddish sea to the sea of Kuhia

APPENDIX I

Kawaimanomano Cohort Descriptions

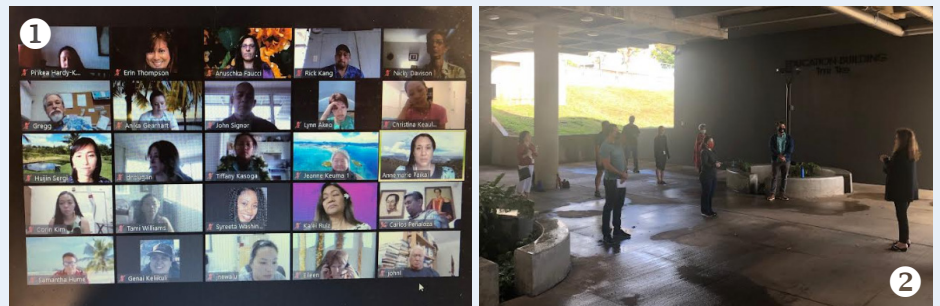
COHORT 1 (Spring 2020)

1. Cohort 1 visits Hanakēhau Learning Farm located in Pu'uloa.
2. Kawaimanomano kumu welcome the new cohort members with oli.
3. Most of the cohort experience was in person, until the pandemic hit in March 2020.



COHORT 2 (Spring 2021)

1. Majority of course was done online due to pandemic restrictions.
2. The one time the cohort met in person was to practice the oli outdoors (and with masks on!) in March 2021.



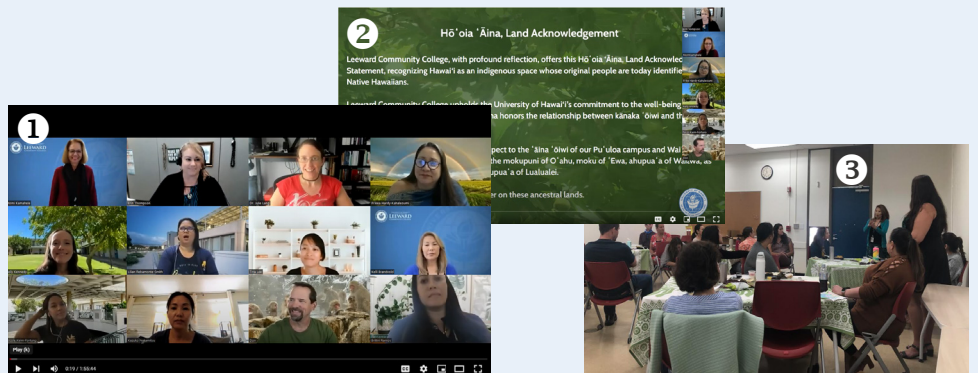
COHORT 3 (Spring 2022)

1. Cohort 3 Huaka'i to Wai'anae Coast (optional for those who felt comfortable enough to go during the pandemic).
2. Majority of course was done online due to pandemic restrictions. The group met only twice (once to practice the oli and once to go on the huaka'i; both were optional yet the majority of participants attended).



COHORT 4 (Spring 2023)

1. Kumu Momi Kamahale demonstrates proper breathing techniques and pronunciation of Hālau Pu'uloa campus oli to the cohort.
2. Cohort 4 member Kelly Kennedy reads our Hō'ōia 'Āina (each participant signs up to read this at the start of each class).
3. Vice Chancellor of Admin Affairs Kelli Brandvold shares her mo'olelo of her name and her one hānau (birthplace) with her cohort.



COHORT 5 (Spring 2024)

1. Cohort 5 member Helmut Kae volunteers to be the first Cohort 5 member to read the Hō'ōia 'Āina at the start of class.
2. Cohort 5 begins to learn the campus oli (chant) under the guidance of Kumu Momi Kamahale. First attempts are always challenging but this cohort catches on quickly!



APPENDIX J

Hō'ike poem from one of the Kawaimanomanō graduates, Syreeta Washington (Cohort 1)

Aloha, 'O Syreeta Washington Ko'u inoa.

No Philadelphia mai au. The City of Brotherly Love. Mahalo.

My presentation today is based on a quote that was shared by our Kumu on the 1st day of class. This quote – I made sure to capture word-for-word, though I could not pinpoint the reason at the time. Now, in our culminating activity as I prepared what I would share with you – it has become so much more salient for me.

The Mana of Voice

For it was the voice of the kumu as we learned 'Ōlelo and Oli
The voice of the kumu as we learned song and

CORRECTED history

The voices of my colleagues as we shared our stories and exchanged ideas
Voices

that included the reverence and poetry of protocol

Voices

sharing the danger of a single story,
the insidious nature of a single perspective

Voices

that acknowledge the one-sided, revisionist history that influence many stories,
experiences, interactions...oppressions

The voice which knows that **who tells the story, shapes the narrative**
and

seeks to right those wrongs

Understanding the **Mana**

that when we have **unified** voices

our impact is so strong

Voices

educating about shared yet different experiences of historical trauma and
institutionalized racism

Oh how busy they were in 1896 using their voices to take away ours

Busy looking for ways to put us behind bars

Busy banning the language in an attempt to destroy people

Busy creating separate yet

Unequal treatment, trying to make it legal.

But neither **Plessy vs Ferguson nor illegal annexation** would have that power.

Because it is the voices of the people that rise above it all.

The voices in the struggle who know all along

Understanding the **Mana** that when we have unified voices

our impact is so strong.

APPENDIX K

Glossary of Hawaiian Terms

(In Hawaiian Alphabetical Order)

A

ahupua'a: land division from mountain to sea

'āina: land

ali'i : chief, king

aloha: foundational Hawaiian value encompassing respect, honor, care and love

aloha 'āina: love and connection with land

I

'ike: knowledge

'ike pono: righteous knowledge

O

'ohana: family

'ōlelo Hawai'i: Hawaiian language

'ōlelo no'eau: Hawaiian proverb

oli: chant

H

haole: Caucasian, foreigner

haumāna: students

hō'ike: to exhibit, demonstrate

ho'omana: influence for good

huaka'i: field trip

K

ka i'a hāmau leo: oysters

kalo: taro

Kawaimanomo: the many waters

keiki: children

kilo: observation

kuleana: responsibility

kumu: teacher, source

kumuwaiwai: resource

kupuna: elder

L

lāhui: nation, tribe, people

Lā Launa Hou: orientation

M

mahele: land division

māhū: homosexual, gay

mālama: to take care of

mana: divine power, authority

mana'o: thoughts

mo'okūauhau: genealogies

mo'olelo: stories

P

pilina: relationships, connections

W

wahi pana: legendary or sacred place

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Alahula Pu'uloa, he alabele na Ka'ahupāhau.

Everywhere in Pu'uloa is the trail of Ka'ahupāhau. Said of a person who goes everywhere, looking, peering, seeing all, or of a person familiar with every nook and corner of a place.

Ka'ahupāhau is the shark goddess of Pu'uloa (Pearl Harbor) who guarded the people of the area, moving about, constantly watching.

Nā 'Ōlelo No'eau #105



UNIVERSITY of HAWAII*
LEEWARD COMMUNITY COLLEGE

Ke Kulanui Kaiaulu o 'Ewa