S. HRG. 106–385, PT. 2

NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

HEARING

BEFORE THE

COMMITTEE ON INDIAN AFFAIRS UNITED STATES SENATE

ONE HUNDRED SIXTH CONGRESS

FIRST SESSION

ON

S. 1767

TO AMEND THE ELEMENTARY AND SECONDARY EDUCATION ACT OF 1965 TO IMPROVE NATIVE HAWAIIAN EDUCATION PROGRAMS

NOVEMBER 30, 1999
LIHUE, KAUAI, HI

PART 2

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NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

TUESDAY, NOVEMBER 30, 1999

U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Lihue, Kauai, HI.

The committee met, pursuant to recess, at 3:30 p.m. at the Performing Arts Building, Kauai Community College, Lihue, Kauai, HI, Hon. Daniel K. Inouye (vice chairman of the committee) presiding.

Present: Senators Inouye and Akaka.

Also present: Representative Mink.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, VICE CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Senator INOUYE. The U.S. Senate Committee on Indian Affairs meets today to receive testimony on S. 1767, a bill to reauthorize and extend the Native Hawaiian Education Act. First enacted into law in 1983, the Native Hawaiian Education Act provides authority for programs designed to provide special support to Native Hawaiian students of all ages.

The act includes programs for preschool, family-based education centers, special education, community based learning centers, higher education, gifted and talented initiatives, and teacher training and curriculum development. This bill departs from the existing format by authorizing a range of activities for which the Secretary of the Department of Education can provide grants to schools and educational organizations that serve Native Hawaiian students.

The Native Hawaiian Education Act is part of a larger bill, and this is an important point, the Elementary and Secondary Education Act, which will be acted upon in the U.S. Senate in January. Therefore, it is necessary for the committee to hold these hearings before the end of this year and prior to the Senate's action in January to take the recommendations of the Native Hawaiian community back to Washington and assure that those suggestions and your manao are included in the larger bill. As you are aware, the bill that we are operating under today was made in Hawaii by Hawaiians for Hawaiians.

[Text of S. 1767 follows:]

II

106TH CONGRESS
1ST SESSION

S. 1767

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

IN THE SENATE OF THE UNITED STATES

OCTOBER 21, 1999

Mr. INOUYE (for himself and Mr. AKAKA) introduced the following bill; which was read twice and referred to the Committee on Health, Education, Labor, and Pensions

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A BILL

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Native Hawaiian Education Reauthorization Act".

SEC. 2. NATIVE HAWAIIAN EDUCATION.

Part B of title IX of the Elementary and Secondary Education Act of 1965 (20 U.S.C. 7901 et seq.) is amended to read as follows:

1 **"PART B—NATIVE HAWAIIAN EDUCATION**

2 **"SEC. 9201. SHORT TITLE.**

3 "This part may be cited as the 'Native Hawaiian
4 Education Act'.

5 **"SEC. 9202. FINDINGS.**

6 "Congress finds the following:

7 "(1) Native Hawaiians are a distinct and
8 unique indigenous people with a historical continuity
9 to the original inhabitants of the Hawaiian archipel-
10 ago, whose society was organized as a nation and
11 internationally recognized as a nation by the United
12 States, Britain, France, and Japan, as evidenced by
13 treaties governing friendship, commerce, and naviga-
14 tion.

15 "(2) At the time of the arrival of the first non-
16 indigenous people in Hawai'i in 1778, the Native
17 Hawaiian people lived in a highly organized, self-suf-
18 ficient subsistence social system based on a com-
19 munal land tenure system with a sophisticated lan-
20 guage, culture, and religion.

21 "(3) A unified monarchal government of the
22 Hawaiian Islands was established in 1810 under Ka-
23 mehameha I, the first King of Hawai'i.

24 "(4) From 1826 until 1893, the United States
25 recognized the sovereignty and independence of the
26 Kingdom of Hawai'i, which was established in 1810

1 under Kamehameha I, extended full and complete
2 diplomatic recognition to the Kingdom of Hawai'i,
3 and entered into treaties and conventions with the
4 Kingdom of Hawai'i to govern friendship, commerce
5 and navigation in 1826, 1842, 1849, 1875, and
6 1887.

7 "(5) In 1893, the sovereign, independent, inter-
8 nationally recognized, and indigenous government of
9 Hawai'i, the Kingdom of Hawai'i, was overthrown
10 by a small group of non-Hawaiians, including United
11 States citizens, who were assisted in their efforts by
12 the United States Minister, a United States naval
13 representative, and armed naval forces of the United
14 States. Because of the participation of United States
15 agents and citizens in the overthrow of the Kingdom
16 of Hawai'i, in 1993 the United States apologized to
17 Native Hawaiians for the overthrow and the depriva-
18 tion of the rights of Native Hawaiians to self-deter-
19 mination through Public Law 103–150 (107 Stat.
20 1510).

21 "(6) In 1898, the joint resolution entitled 'Joint
22 Resolution to provide for annexing the Hawaiian Is-
23 lands to the United States', approved July 7, 1898
24 (30 Stat. 750), ceded absolute title of all lands held
25 by the Republic of Hawai'i, including the govern-

1 ment and crown lands of the former Kingdom of
2 Hawai'i, to the United States, but mandated that
3 revenue generated from the lands be used 'solely for
4 the benefit of the inhabitants of the Hawaiian Is-
5 lands for educational and other public purposes'.
6 "(7) By 1919, the Native Hawaiian population
7 had declined from an estimated 1,000,000 in 1778
8 to an alarming 22,600, and in recognition of this se-
9 vere decline, Congress enacted the Hawaiian Homes
10 Commission Act, 1920 (42 Stat. 108), which des-
11 ignated approximately 200,000 acres of ceded public
12 lands for homesteading by Native Hawaiians.
13 "(8) Through the enactment of the Hawaiian
14 Homes Commission Act, 1920, Congress affirmed
15 the special relationship between the United States
16 and the Native Hawaiians, which was described by
17 then Secretary of the Interior Franklin K. Lane,
18 who said: 'One thing that impressed me . . . was the
19 fact that the natives of the island who are our
20 wards, I should say, and for whom in a sense we are
21 trustees, are falling off rapidly in numbers and
22 many of them are in poverty.'.
23 "(9) In 1938, Congress again acknowledged the
24 unique status of the Hawaiian people by including in
25 the Act of June 20, 1938 (52 Stat. 781, chapter

530; 16 U.S.C. 391b, 391b–1, 392b, 392c, 396, 396a), a provision to lease lands within the National Parks extension to Native Hawaiians and to permit fishing in the area 'only by native Hawaiian residents of said area or of adjacent villages and by visitors under their guidance.'.

"(10) Under the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', approved March 18, 1959 (73 Stat. 4), the United States transferred responsibility for the administration of the Hawaiian Home Lands to the State of Hawai'i but reaffirmed the trust relationship between the United States and the Hawaiian people by retaining the exclusive power to enforce the trust, including the power to approve land exchanges and amendments to such Act affecting the rights of beneficiaries under such Act.

"(11) In 1959, under the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', the United States also ceded to the State of Hawai'i title to the public lands formerly held by the United States, but mandated that such lands be held by the State 'in public trust' and reaffirmed the special relationship that existed between the United States and the Hawaiian people by

1 retaining the legal responsibility to enforce the pub-
2 lic trust responsibility of the State of Hawai'i for
3 the betterment of the conditions of Native Hawai-
4 ians, as defined in section 201(a) of the Hawaiian
5 Homes Commission Act, 1920.

6 "(12) The United States has recognized and re-
7 affirmed that—

8 "(A) Native Hawaiians have a cultural,
9 historic, and land-based link to the indigenous
10 people who exercised sovereignty over the Ha-
11 waiian Islands, and that group has never relin-
12 quished its claims to sovereignty or its sov-
13 ereign lands;

14 "(B) Congress does not extend services to
15 Native Hawaiians because of their race, but be-
16 cause of their unique status as the indigenous
17 people of a once sovereign nation as to whom
18 the United States has established a trust rela-
19 tionship;

20 "(C) Congress has also delegated broad
21 authority to administer a portion of the Federal
22 trust responsibility to the State of Hawaii;

23 "(D) the political status of Native Hawai-
24 ians is comparable to that of American Indians
25 and Alaska Natives; and

1 "(E) the aboriginal, indigenous people of
2 the United States have—
3 "(i) a continuing right to autonomy in
4 their internal affairs; and
5 "(ii) an ongoing right of self-deter-
6 mination and self-governance that has
7 never been extinguished.
8 "(13) The political relationship between the
9 United States and the Native Hawaiian people has
10 been recognized and reaffirmed by the United
11 States, as evidenced by the inclusion of Native Ha-
12 waiians in—
13 "(A) the Native American Programs Act of
14 1974 (42 U.S.C. 2991 et seq.);
15 "(B) the American Indian Religious Free-
16 dom Act (42 U.S.C. 1996);
17 "(C) the National Museum of the Amer-
18 ican Indian Act (20 U.S.C. 80q et seq.);
19 "(D) the Native American Graves Protec-
20 tion and Repatriation Act (25 U.S.C. 3001 et
21 seq.);
22 "(E) the National Historic Preservation
23 Act (16 U.S.C. 470 et seq.);
24 "(F) the Native American Languages Act
25 (25 U.S.C. 2901 et seq.);

1 "(G) the American Indian, Alaska Native,
2 and Native Hawaiian Culture and Art Develop-
3 ment Act (20 U.S.C. 4401 et seq.);
4 "(H) the Job Training Partnership Act
5 (29 U.S.C. 1501 et seq.) and the Workforce In-
6 vestment Act of 1998 (29 U.S.C. 2801 et seq.);
7 and
8 "(I) the Older Americans Act of 1965 (42
9 U.S.C. 3001 et seq.).
10 "(14) In 1981, Congress instructed the Office
11 of Education to submit to Congress a comprehensive
12 report on Native Hawaiian education. The report,
13 entitled the 'Native Hawaiian Educational Assess-
14 ment Project', was released in 1983 and documented
15 that Native Hawaiians scored below parity with re-
16 gard to national norms on standardized achievement
17 tests, were disproportionately represented in many
18 negative social and physical statistics indicative of
19 special educational needs, and had educational needs
20 that were related to their unique cultural situation,
21 such as different learning styles and low self-image.
22 "(15) In recognition of the educational needs of
23 Native Hawaiians, in 1988, Congress enacted title
24 IV of the Augustus F. Hawkins-Robert T. Stafford
25 Elementary and Secondary School Improvement

1 Amendments of 1988 (102 Stat. 130) to authorize
2 and develop supplemental educational programs to
3 address the unique conditions of Native Hawaiians.
4 "(16) In 1993, the Kamehameha Schools
5 Bishop Estate released a 10-year update of findings
6 of the Native Hawaiian Educational Assessment
7 Project, which found that despite the successes of
8 the programs established under title IV of the Au-
9 gustus F. Hawkins-Robert T. Stafford Elementary
10 and Secondary School Improvement Amendments of
11 1988, many of the same educational needs still ex-
12 isted for Native Hawaiians. Subsequent reports by
13 the Kamehameha Schools Bishop Estate and other
14 organizations have generally confirmed those find-
15 ings. For example—
16 "(A) educational risk factors continue to
17 start even before birth for many Native Hawai-
18 ian children, including—
19 "(i) late or no prenatal care;
20 "(ii) high rates of births by Native
21 Hawaiian women who are unmarried; and
22 "(iii) high rates of births to teenage
23 parents;
24 "(B) Native Hawaiian students continue to
25 begin their school experience lagging behind

1 other students in terms of readiness factors
2 such as vocabulary test scores;
3 "(C) Native Hawaiian students continue to
4 score below national norms on standardized
5 education achievement tests at all grade levels;
6 "(D) both public and private schools con-
7 tinue to show a pattern of lower percentages of
8 Native Hawaiian students in the uppermost
9 achievement levels and in gifted and talented
10 programs;
11 "(E) Native Hawaiian students continue to
12 be overrepresented among students qualifying
13 for special education programs provided to stu-
14 dents with learning disabilities, mild mental re-
15 tardation, emotional impairment, and other
16 such disabilities;
17 "(F) Native Hawaiians continue to be
18 underrepresented in institutions of higher edu-
19 cation and among adults who have completed 4
20 or more years of college;
21 "(G) Native Hawaiians continue to be dis-
22 proportionately represented in many negative
23 social and physical statistics indicative of spe-
24 cial educational needs, as demonstrated by the
25 fact that—

"(i) Native Hawaiian students are more likely to be retained in grade level and to be excessively absent in secondary school;

"(ii) Native Hawaiian students have the highest rates of drug and alcohol use in the State of Hawai'i; and

"(iii) Native Hawaiian children continue to be disproportionately victimized by child abuse and neglect; and

"(H) Native Hawaiians now comprise over 23 percent of the students served by the State of Hawai'i Department of Education, and there are and will continue to be geographically rural, isolated areas with a high Native Hawaiian population density.

"(17) In the 1998 National Assessment of Educational Progress, Hawaiian fourth-graders ranked 39th among groups of students from 39 States in reading. Given that Hawaiian students rank among the lowest groups of students nationally in reading, and that Native Hawaiian students rank the lowest among Hawaiian students in reading, it is imperative that greater focus be placed on beginning reading and early education and literacy in Hawai'i.

"(18) The findings described in paragraphs (16) and (17) are inconsistent with the high rates of literacy and integration of traditional culture and Western education historically achieved by Native Hawaiians through a Hawaiian language-based public school system established in 1840 by Kamehameha III.

"(19) Following the overthrow of the Kingdom of Hawai'i in 1893, Hawaiian medium schools were banned. After annexation, throughout the territorial and statehood period of Hawai'i, and until 1986, use of the Hawaiian language as an instructional medium in education in public schools was declared unlawful. The declaration caused incalculable harm to a culture that placed a very high value on the power of language, as exemplified in the traditional saying: 'I ka 'ōlelo nō ke ola; I ka 'ōlelo nō ka make. In the language rests life; In the language rests death.'.

"(20) Despite the consequences of over 100 years of nonindigenous influence, the Native Hawaiian people are determined to preserve, develop, and transmit to future generations their ancestral territory and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions.

1 "(21) The State of Hawai'i, in the constitution
2 and statutes of the State of Hawai'i—
3 "(A) reaffirms and protects the unique
4 right of the Native Hawaiian people to practice
5 and perpetuate their culture and religious cus-
6 toms, beliefs, practices, and language; and
7 "(B) recognizes the traditional language of
8 the Native Hawaiian people as an official lan-
9 guage of the State of Hawai'i, which may be
10 used as the language of instruction for all sub-
11 jects and grades in the public school system.
12 **"SEC. 9203. PURPOSES.**
13 "The purposes of this part are to—
14 "(1) authorize and develop innovative edu-
15 cational programs to assist Native Hawaiians in
16 reaching the National Education Goals;
17 "(2) provide direction and guidance to appro-
18 priate Federal, State, and local agencies to focus re-
19 sources, including resources made available under
20 this part, on Native Hawaiian education, and to pro-
21 vide periodic assessment and data collection;
22 "(3) supplement and expand programs and au-
23 thorities in the area of education to further the pur-
24 poses of this title; and

1 "(4) encourage the maximum participation of
2 Native Hawaiians in planning and management of
3 Native Hawaiian education programs.

4 **"SEC. 9204. NATIVE HAWAIIAN EDUCATION COUNCIL AND**
5 **ISLAND COUNCILS.**

6 "(a) ESTABLISHMENT OF NATIVE HAWAIIAN EDU-
7 CATION COUNCIL.—In order to better effectuate the pur-
8 poses of this part through the coordination of educational
9 and related services and programs available to Native Ha-
10 waiians, including those programs receiving funding under
11 this part, the Secretary is authorized to establish a Native
12 Hawaiian Education Council (referred to in this part as
13 the 'Education Council').

14 "(b) COMPOSITION OF EDUCATION COUNCIL.—The
15 Education Council shall consist of not more than 21 mem-
16 bers, unless otherwise determined by a majority of the
17 council.

18 "(c) CONDITIONS AND TERMS.—

19 "(1) CONDITIONS.—At least 10 members of the
20 Education Council shall be Native Hawaiian edu-
21 cation service providers and 10 members of the Edu-
22 cation Council shall be Native Hawaiians or Native
23 Hawaiian education consumers. In addition, a rep-
24 resentative of the State of Hawai'i Office of Hawai-

1 ian Affairs shall serve as a member of the Education
2 Council.
3 "(2) APPOINTMENTS.—The members of the
4 Education Council shall be appointed by the Sec-
5 retary based on recommendations received from the
6 Native Hawaiian community.
7 "(3) TERMS.—Members of the Education
8 Council shall serve for staggered terms of 3 years,
9 except as provided in paragraph (4).
10 "(4) COUNCIL DETERMINATIONS.—Additional
11 conditions and terms relating to membership on the
12 Education Council, including term lengths and term
13 renewals, shall be determined by a majority of the
14 Education Council.
15 "(d) NATIVE HAWAIIAN EDUCATION COUNCIL
16 GRANT.—The Secretary shall make a direct grant to the
17 Education Council in order to enable the Education Coun-
18 cil to—
19 "(1) coordinate the educational and related
20 services and programs available to Native Hawai-
21 ians, including the programs assisted under this
22 part;
23 "(2) assess the extent to which such services
24 and programs meet the needs of Native Hawaiians,

1 and collect data on the status of Native Hawaiian
2 education;
3 "(3) provide direction and guidance, through
4 the issuance of reports and recommendations, to ap-
5 propriate Federal, State, and local agencies in order
6 to focus and improve the use of resources, including
7 resources made available under this part, relating to
8 Native Hawaiian education, and serve, where appro-
9 priate, in an advisory capacity; and
10 "(4) make direct grants, if such grants enable
11 the Education Council to carry out the duties of the
12 Education Council, as described in paragraphs (1)
13 through (3).
14 "(e) ADDITIONAL DUTIES OF THE EDUCATION
15 COUNCIL.—
16 "(1) IN GENERAL.—The Education Council
17 shall provide copies of any reports and recommenda-
18 tions issued by the Education Council, including any
19 information that the Education Council provides to
20 the Secretary pursuant to subsection (i), to the Sec-
21 retary, the Committee on Education and the Work-
22 force of the House of Representatives, and the Com-
23 mittee on Indian Affairs of the Senate.

1 "(2) ANNUAL REPORT.—The Education Council
2 shall prepare and submit to the Secretary an annual
3 report on the Education Council's activities.
4 "(3) ISLAND COUNCIL SUPPORT AND ASSIST-
5 ANCE.—The Education Council shall provide such
6 administrative support and financial assistance to
7 the island councils established pursuant to sub-
8 section (f) as the Secretary determines to be appro-
9 priate, in a manner that supports the distinct needs
10 of each island council.
11 "(f) ESTABLISHMENT OF ISLAND COUNCILS.—
12 "(1) IN GENERAL.—In order to better effec-
13 tuate the purposes of this part and to ensure the
14 adequate representation of island and community in-
15 terests within the Education Council, the Secretary
16 is authorized to facilitate the establishment of Na-
17 tive Hawaiian education island councils (referred to
18 individually in this part as an 'island council') for
19 the following islands:
20 "(A) Hawai'i.
21 "(B) Maui.
22 "(C) Moloka'i.
23 "(D) Lana'i.
24 "(E) O'ahu.
25 "(F) Kaua'i.

1 "(G) Ni'ihau.

2 "(2) COMPOSITION OF ISLAND COUNCILS.—
3 Each island council shall consist of parents, stu-
4 dents, and other community members who have an
5 interest in the education of Native Hawaiians, and
6 shall be representative of individuals concerned with
7 the educational needs of all age groups, from chil-
8 dren in preschool through adults. At least ¾ of the
9 members of each island council shall be Native Ha-
10 waiians.

11 "(g) ADMINISTRATIVE PROVISIONS RELATING TO
12 EDUCATION COUNCIL AND ISLAND COUNCILS.—The Edu-
13 cation Council and each island council shall meet at the
14 call of the chairperson of the appropriate council, or upon
15 the request of the majority of the members of the appro-
16 priate council, but in any event not less often than 4 times
17 during each calendar year. The provisions of the Federal
18 Advisory Committee Act shall not apply to the Education
19 Council and each island council.

20 "(h) COMPENSATION.—Members of the Education
21 Council and each island council shall not receive any com-
22 pensation for service on the Education Council and each
23 island council, respectively.

24 "(i) REPORT.—Not later than 4 years after the date
25 of enactment of the Native Hawaiian Education Reauthor-

1 ization Act, the Secretary shall prepare and submit to the
2 Committee on Education and the Workforce of the House
3 of Representatives and the Committee on Indian Affairs
4 of the Senate a report that summarizes the annual reports
5 of the Education Council, describes the allocation and use
6 of funds under this part, and contains recommendations
7 for changes in Federal, State, and local policy to advance
8 the purposes of this part.

9 "(j) AUTHORIZATION OF APPROPRIATIONS.—There
10 are authorized to be appropriated to carry out this section
11 $300,000 for fiscal year 2001 and such sums as may be
12 necessary for each of the 4 succeeding fiscal years. Funds
13 appropriated under this subsection shall remain available
14 until expended.

15 **"SEC. 9205. PROGRAM AUTHORIZED.**

16 "(a) GENERAL AUTHORITY.—

17 "(1) GRANTS AND CONTRACTS.—The Secretary
18 is authorized to make direct grants to, or enter into
19 contracts with—

20 "(A) Native Hawaiian educational organi-
21 zations;

22 "(B) Native Hawaiian community-based
23 organizations;

24 "(C) public and private nonprofit organiza-
25 tions, agencies, and institutions with experience

1 in developing or operating Native Hawaiian
2 programs or programs of instruction in the Na-
3 tive Hawaiian language; and
4 "(D) consortia of the organizations, agen-
5 cies, and institutions described in subpara-
6 graphs (A) through (C),
7 to carry out programs that meet the purposes of this
8 part.
9 "(2) PRIORITIES.—In awarding grants or con-
10 tracts to carry out activities described in paragraph
11 (3), the Secretary shall give priority to entities pro-
12 posing projects that are designed to address—
13 "(A) beginning reading and literacy among
14 students in kindergarten through third grade;
15 "(B) the needs of at-risk youth;
16 "(C) needs in fields or disciplines in which
17 Native Hawaiians are underemployed; and
18 "(D) the use of the Hawaiian language in
19 instruction.
20 "(3) PERMISSIBLE ACTIVITIES.—Activities pro-
21 vided through programs carried out under this part
22 may include—
23 "(A) the development and maintenance of
24 a statewide Native Hawaiian early education
25 and care system to provide a continuum of serv-

1 ices for Native Hawaiian children from the pre-
2 natal period of the children through age 5;
3 "(B) the operation of family-based edu-
4 cation centers that provide such services as—
5 "(i) programs for Native Hawaiian
6 parents and their infants from the prenatal
7 period of the infants through age 3;
8 "(ii) preschool programs for Native
9 Hawaiians; and
10 "(iii) research on, and development
11 and assessment of, family-based, early
12 childhood, and preschool programs for Na-
13 tive Hawaiians;
14 "(C) activities that enhance beginning
15 reading and literacy among Native Hawaiian
16 students in kindergarten through third grade;
17 "(D) activities to meet the special needs of
18 Native Hawaiian students with disabilities, in-
19 cluding—
20 "(i) the identification of such students
21 and their needs;
22 "(ii) the provision of support services
23 to the families of those students; and

1 "(iii) other activities consistent with
2 the requirements of the Individuals with
3 Disabilities Education Act;
4 "(E) activities that address the special
5 needs of Native Hawaiian students who are
6 gifted and talented, including—
7 "(i) educational, psychological, and
8 developmental activities designed to assist
9 in the educational progress of those stu-
10 dents; and
11 "(ii) activities that involve the parents
12 of those students in a manner designed to
13 assist in the students' educational
14 progress;
15 "(F) the development of academic and vo-
16 cational curricula to address the needs of Na-
17 tive Hawaiian children and adults, including
18 curriculum materials in the Hawaiian language
19 and mathematics and science curricula that in-
20 corporate Native Hawaiian tradition and cul-
21 ture;
22 "(G) professional development activities for
23 educators, including—
24 "(i) the development of programs to
25 prepare prospective teachers to address the

1 unique needs of Native Hawaiian students
2 within the context of Native Hawaiian cul-
3 ture, language, and traditions;
4 "(ii) in-service programs to improve
5 the ability of teachers who teach in schools
6 with concentrations of Native Hawaiian
7 students to meet those students' unique
8 needs; and
9 "(iii) the recruitment and preparation
10 of Native Hawaiians, and other individuals
11 who live in communities with a high con-
12 centration of Native Hawaiians, to become
13 teachers;
14 "(H) the operation of community-based
15 learning centers that address the needs of Na-
16 tive Hawaiian families and communities
17 through the coordination of public and private
18 programs and services, including—
19 "(i) preschool programs;
20 "(ii) after-school programs; and
21 "(iii) vocational and adult education
22 programs;
23 "(I) activities to enable Native Hawaiians
24 to enter and complete programs of postsecond-
25 ary education, including—

1 "(i) provision of full or partial schol-
2 arships for undergraduate or graduate
3 study that are awarded to students based
4 on their academic promise and financial
5 need, with a priority, at the graduate level,
6 given to students entering professions in
7 which Native Hawaiians are underrep-
8 resented;
9 "(ii) family literacy services;
10 "(iii) counseling and support services
11 for students receiving scholarship assist-
12 ance;
13 "(iv) counseling and guidance for Na-
14 tive Hawaiian secondary students who have
15 the potential to receive scholarships; and
16 "(v) faculty development activities de-
17 signed to promote the matriculation of Na-
18 tive Hawaiian students;
19 "(J) research and data collection activities
20 to determine the educational status and needs
21 of Native Hawaiian children and adults;
22 "(K) other research and evaluation activi-
23 ties related to programs carried out under this
24 part; and

1 "(L) other activities, consistent with the
2 purposes of this part, to meet the educational
3 needs of Native Hawaiian children and adults.
4 "(4) SPECIAL RULE AND CONDITIONS.—
5 "(A) INSTITUTIONS OUTSIDE HAWAII.—
6 The Secretary shall not establish a policy under
7 this section that prevents a Native Hawaiian
8 student enrolled at a 2- or 4-year degree grant-
9 ing institution of higher education outside of
10 the State of Hawai'i from receiving a fellowship
11 pursuant to paragraph (3)(I).
12 "(B) FELLOWSHIP CONDITIONS.—The
13 Secretary shall establish conditions for receipt
14 of a fellowship awarded under paragraph (3)(I).
15 The conditions shall require that an individual
16 seeking such a fellowship enter into a contract
17 to provide professional services, either during
18 the fellowship period or upon completion of a
19 program of postsecondary education, to the Na-
20 tive Hawaiian community.
21 "(b) ADMINISTRATIVE COSTS.—Not more than 5
22 percent of funds provided to a grant recipient under this
23 section for any fiscal year may be used for administrative
24 purposes.

1 "(c) AUTHORIZATION OF APPROPRIATIONS.—There
2 are authorized to be appropriated to carry out this section
3 $20,000,000 for fiscal year 2001 and such sums as may
4 be necessary for each of the 4 succeeding fiscal years.

5 **"SEC. 9206. ADMINISTRATIVE PROVISIONS.**

6 "(a) APPLICATION REQUIRED.—No grant may be
7 made under this part, and no contract may be entered into
8 under this part, unless the entity seeking the grant or con-
9 tract submits an application to the Secretary at such time,
10 in such manner, and containing such information as the
11 Secretary may determine to be necessary to carry out the
12 provisions of this part.

13 "(b) SPECIAL RULE.—Each applicant for a grant or
14 contract under this part shall submit the application for
15 comment to the local educational agency serving students
16 who will participate in the program to be carried out under
17 the grant or contract, and include those comments, if any,
18 with the application to the Secretary.

19 **"SEC. 9207. DEFINITIONS.**

20 "In this part:

21 "(1) NATIVE HAWAIIAN.—The term 'Native
22 Hawaiian' means any individual who is—

23 "(A) a citizen of the United States; and

24 "(B) a descendant of the aboriginal people
25 who, prior to 1778, occupied and exercised sov-

1 ereignty in the area that now comprises the
2 State of Hawai'i, as evidenced by—
3 "(i) genealogical records;
4 "(ii) Kupuna (elders) or Kama'aina
5 (long-term community residents) verifica-
6 tion; or
7 "(iii) certified birth records.
8 "(2) NATIVE HAWAIIAN COMMUNITY-BASED OR-
9 GANIZATION.—The term 'Native Hawaiian commu-
10 nity-based organization' means any organization
11 that is composed primarily of Native Hawaiians
12 from a specific community and that assists in the
13 social, cultural, and educational development of Na-
14 tive Hawaiians in that community.
15 "(3) NATIVE HAWAIIAN EDUCATIONAL ORGANI-
16 ZATION.—The term 'Native Hawaiian educational
17 organization' means a private nonprofit organization
18 that—
19 "(A) serves the interests of Native Hawai-
20 ians;
21 "(B) has Native Hawaiians in substantive
22 and policymaking positions within the organiza-
23 tion;

1 "(C) incorporates Native Hawaiian per-
2 spective, values, language, culture, and tradi-
3 tions into the core function of the organization;
4 "(D) has demonstrated expertise in the
5 education of Native Hawaiian youth; and
6 "(E) has demonstrated expertise in re-
7 search and program development.
8 "(4) NATIVE HAWAIIAN LANGUAGE.—The term
9 'Native Hawaiian language' means the single Native
10 American language indigenous to the original inhab-
11 itants of the State of Hawai'i.
12 "(5) NATIVE HAWAIIAN ORGANIZATION.—The
13 term 'Native Hawaiian organization' means a pri-
14 vate nonprofit organization that—
15 "(A) serves the interests of Native Hawai-
16 ians;
17 "(B) has Native Hawaiians in substantive
18 and policymaking positions within the organiza-
19 tions; and
20 "(C) is recognized by the Governor of
21 Hawai'i for the purpose of planning, conduct-
22 ing, or administering programs (or portions of
23 programs) for the benefit of Native Hawaiians.
24 "(6) OFFICE OF HAWAIIAN AFFAIRS.—The
25 term 'Office of Hawaiian Affairs' means the office of

1 Hawaiian Affairs established by the Constitution of
2 the State of Hawai'i.".

3 **SEC. 3. CONFORMING AMENDMENTS.**

4 (a) HIGHER EDUCATION ACT OF 1965.—Section
5 317(b)(3) of the Higher Education Act of 1965 (20
6 U.S.C. 1059d(b)(3)) is amended by striking "section
7 9212" and inserting "section 9207".

8 (b) PUBLIC LAW 88–210.—Section 116 of Public
9 Law 88–210 (as added by section 1 of Public Law 105–
10 332 (112 Stat. 3076)) is amended by striking "section
11 9212 of the Native Hawaiian Education Act (20 U.S.C.
12 7912)" and inserting "section 9207 of the Native Hawai-
13 ian Education Act".

14 (c) MUSEUM AND LIBRARY SERVICES ACT.—Section
15 261 of the Museum and Library Services Act (20 U.S.C.
16 9161) is amended by striking "section 9212 of the Native
17 Hawaiian Education Act (20 U.S.C. 7912)" and inserting
18 "section 9207 of the Native Hawaiian Education Act".

19 (d) NATIVE AMERICAN LANGUAGES ACT.—Section
20 103(3) of the Native American Languages Act (25 U.S.C.
21 2902(3)) is amended by striking "section 9212(1) of the
22 Elementary and Secondary Education Act of 1965 (20
23 U.S.C. 7912(1))" and inserting "section 9207 of the Ele-
24 mentary and Secondary Education Act of 1965".

1 (e) WORKFORCE INVESTMENT ACT OF 1998.—Sec-
2 tion 166(b)(3) of the Workforce Investment Act of 1998
3 (29 U.S.C. 2911(b)(3)) is amended by striking "para-
4 graphs (1) and (3), respectively, of section 9212 of the
5 Native Hawaiian Education Act (20 U.S.C. 7912)" and
6 inserting "section 9207 of the Native Hawaiian Education
7 Act".

8 (f) ASSETS FOR INDEPENDENCE ACT.—Section
9 404(11) of the Assets for Independence Act (42 U.S.C.
10 604 note) is amended by striking "section 9212 of the Na-
11 tive Hawaiian Education Act (20 U.S.C. 7912)" and in-
12 serting "section 9207 of the Native Hawaiian Education
13 Act".

○

Senator INOUYE. Because we have so many witnesses and only 2 hours for all the testimony, the panel will not be asking any questions of witnesses. And so that we can assure that all witnesses will have an opportunity to present their views before the hearing is adjourned, we would like to ask that each witness limit their testimony to no more than 5 minutes.

However, we would like to assure all witnesses that their testimony will be included in the hearing record in full. So rather than read your testimony, it might be helpful if you would summarize the major points you wish to emphasize.

Now it is my great pleasure and honor to present to you our native son, the Senator from Hawaii, Daniel Akaka.

STATEMENT OF HON. DANIEL K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Thank you very much, Mr. Chairman.

It's a delight for me to be here and join all of you in this hearing. I welcome all the witnesses and those who are here. There is much interest in the education program.

I want to thank the Chairman for holding these hearings and Representative Mink for coming with us as we have the hearings on S. 1767, the Native Hawaiian Education Reauthorization Act. And I'm looking forward to hearing from the community on Native Hawaiian education.

This important piece of legislation is another step forward for Native Hawaiians. What has proven most valuable about this measure is that it encourages the maximum participation, maximum participation of Native Hawaiians in the planning, the management of Native Hawaiian education programs. With this in mind, I look forward to hearing from each of the witnesses who have come to provide testimony on this important issue today.

Thank you very much, Mr. Chairman.

Senator INOUYE. Thank you very much, Senator Akaka.

And now may I call upon the State's most articulate voice in matters of education, our Representative Patsy Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Ms. MINK. Thank you very much, Senator Inouye.

It's a real pleasure to be here, and I thank you very much for allowing me to sit in. Senator Akaka and Senator Inouye have presented this legislation in the Senate bill. The House does not have comparable legislation, unfortunately. But it is an important matter that we will have to deal with next year.

The reason I am so happy to have been invited to join these hearings is that when we were deliberating on the Elementary and Secondary Education Act in the House this fall, the committee print bill, which was recommended for passage, included the reauthorization of the Native Hawaiian Education Act. However, during our committee deliberations, the Republicans offered an amendment to strike it from the Elementary and Secondary Education Act.

We had a vigorous debate over a 3-day period, finally a vote was taken and on a straight party line vote, all of the Republicans

voted with the Republican offeror of the amendment to kill it, all Democrats voted against the amendment. And as you know; the Republicans have the majority in Congress, so they won. The Native Hawaiian Education Act was stripped from the legislation.

Therefore, I cannot over-emphasize the importance of these hearings. They are absolutely critical in bringing back to the Congress the voice of the public here in Hawaii, the Native Hawaiian community, how they see this program, has it been beneficial, has it been effective, how can it be improved, who else should be included. All of the comments that are made during the hearing will be vital to the reenactment of the Act and continuation of this program.

So I am very happy to be included in these hearings. These are very, very important hearings that we're conducting around the State. The findings will be sent back to the Senate and to the Congress, and we will have a very strong argument to continue this program. I thank all of the witnesses that are coming forward to offer their testimony, and we will look forward to your comments, your ideas and your criticisms.

Thank you very much.

Senator INOUYE. Thank you very much.

And may I now ask Kalani Flores to give us the opening pule.

Mr. FLORES. [Blessing given in native tongue.]

Senator INOUYE. Thank you very much, Mr. Flores.

Before proceeding, we would like to present to you the staff of the committee. This is Jennifer Chock on my left, and Janet Erickson, and Dr. Patricia Zell to my left here, the staff director. Noe Kalipi, staff aide to Senator Akaka. Joan Manke, chief aide to Mrs. Mink, and Jennifer Sabas.

Now may I call upon the first panel, the District Superintendent from the Island of Kauai, Daniel Hamada; member of the Native Hawaiian Education Council of this island, Kaiopua Fyfe; a representative of Na Pua No'eau, Ipo Torio; and a representative of Hooulu ke ola o na pua o Kauai, Janette Kahalekomo.

Now may I call upon Mr. Fyfe.

STATEMENT OF KAIOPUA FYFE, NATIVE HAWAIIAN EDUCATION COUNCIL, KAUAI, HI

Mr. FYFE. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and members of the committee. Greetings also to the minority staff director and chief counsel Patricia Zell and staff.

I am Kaiopua Fyfe, and on behalf of the Native Hawaiian Education Island Council for Kauai, mahalo for providing this opportunity to share our manao and express our appreciation.

All of you and the entire Hawaii Congressional delegation have done so much for so many years to support the advancement of Native Hawaiian education. Since organizing less than 3 years ago, the Island Council has continued to expand membership in conformance with the current act to consist of parents, students and other community members representing all age groups from preschool to adulthood.

During its brief period of existence, the Island Council has contributed to heighten community awareness of, increase participation in and beneficial collaborations among programs, projects and

activities funded by the current Act. Although much good has been done, the 1999 educational needs assessment data confirms that the educational need is still great. Much more remains to be accomplished before parity is reached.

Hopefully, throughout the course of this hearing process, other members of the Island Council will provide testimony to address specific topics from an individual perspective. Unfortunately, because several of our speakers are unable to be with us today, some written testimony will be provided at a later time.

Each of these topics relate to accomplishments and ongoing needs of one or more of the Island Council goals. I will present a brief overview of these goals in the context of S. 1767. The Native Hawaiian Education Island Council for Kauai has committed to improve the educational opportunities and experiences of Native Hawaiian within and without the existing educational systems by promoting and supporting the development, expansion and improvement of Hooulu ke ola o na pua o Kauai as the representative group of the kupuna component of the Hawaii Department of Education, Hawaiian Studies program.

Cultural orientation and sensitivity to education is an integral function in new teacher training. Community based learning systems situated in Native Hawaiian communities, academic and financing and mentoring for Native Hawaiian students, mental health service delivery to at-risk Native Hawaiians, reading and literacy programs at all levels. Without being unnecessarily repetitious, the Island Council strongly supports S. 1767, particularly as it addresses the island-specific goals.

The following emphatic reiterations of operative reauthorization languages are noted in bold in the written text, and recommended revisions are indicated by strikeout and underline. To reiterate Section 9203 purposes, the purpose of this part is to authorize the development of innovative education programs, provide direction and guidance to focus resources and provide periodic assessment and data collection. To supplement and expand programs and to encourage the maximum participation of Native Hawaiians in planning and management.

Section 9204, the Native Hawaiian Education Council and Island Councils, relates to the 10 members of the education council who shall be Native Hawaiians who are Native Hawaiian education consumers. We request that you insert new language, in essence, each island council shall be a member of the education council. Resuming existing language, in addition, a representative of the State of Hawaii Office of Hawaiian Affairs, we ask that you strike the word shall and insert the word may, serve as a member of the Education Council. We ask that you insert subject to paragraph 4. Paragraph 4 further states, additional conditions in terms relating to membership shall be determined by a majority of the Education Council.

Regarding the Native Hawaiian Education Council grant, the Secretary shall make a direct grant to enable the Education Council to coordinate services and programs, serve in an advisory capacity, make direct grants to carryout the duties of the Council.

At this point, I'd like to express sincere gratitude to the Secretary and to Representative Mink for assisting in awarding the current project year grant directly to the Education Council as of

October 1, 1999. Also in view of the time constraints, I will forego further oral testimony and submit the balance in written form.

To close, mahalo nui.

[Prepared statement of Mr. Fyfe appears in appendix.]

Senator INOUYE. Thank you very much, Mr. Fyfe. We appreciate that, and I can assure that those witnesses who are not able to be with us may have their statements placed in the record. Thank you very much, sir.

And now Ms. Torio.

STATEMENT OF IPO TORIO, SITE COORDINATOR, NA PUA NO'EAU, CENTER FOR GIFTED AND TALENTED NATIVE HAWAIIAN CHILDREN

Ms. TORIO. Aloha mai kakou:

'O Ku'uipo ko'u inoa, no Anahola mai au. 'O kapule ko'u 'ohana ma keia 'aina. Ua hanai 'la au e ko'u mau kupuna ma ko'u wa kamali'i. Ua hali'a aloha na mea Hawaii a'o mai ai. Ua hele na po'e like 'ole i ku'u kupunahine no ka malama 'ana o na ma'i. 'Oia ka mea nui o ko'u kupunahine. Ua maopopo maika'i i na la'au lapa'au. 'Aka na'e a'ole 'oia i a'o mai au no ka mea a'ole waiwai na mea Hawai'i ma kela wa.

My name is Ku'uipo and I come from the land Anahola on the eastern part of the island of Kaua'i. On my fathers side I am a descendant of the Kapule family who was known as farmers and fisherman of the Anahola and Moloa'a areas for many generations. During my early childhood my brother and I were raised by my grandparents while my parents worked.

I spent much of my young life on a sugar plantation during a time when communities were actually communities. The entire community raised the children. Our neighbors were our family not because we shared the same genealogy but because everyone shared the sense of duty to malama i kekahi i kekahi [care for each other]. They were our aunties, our uncles, and our teachers.

People from all over would bring their sick children to my grandmother. She made medicine from plants that she grew in the yard. She was a practitioner of Hawaiian medicine. She would take my brother and I out in the front yard at night with our pillows and blankets and tell us stories of our people, our special places, and our traditions. She wanted so desperately to pass on the knowledge that was given to her by her kupuna. However, Grandma was careful not to teach us too much because it was important to her that we excelled in the Anglo Saxon medicine but was afraid that she wouldn't be serving my best interest because it was during a time when things Hawaiian were of no value. How devastating it must have been for my grandmother to know that a tradition of knowledge would die with her. Her only comfort to her sorrow was alcohol.

As for me, I was fortunate to be one of five students from Kaua'i to be accepted to the seventh grade at Kamehameha. I went on to the University of Hawaii at Manoa and then to Chaminade University for my graduate work. So here I am, with a BA, MBA and soon to begin my work toward a Ph.D. What I truly long for is a tradition that should have been passed on to me, but instead died with my grandmother. There is joy in this sad story, even though alco-

holism and depression took my grandmother at such an early age of 55. She smiles upon me and my family because today there are many programs that support Native education. The difficult choice between tradition and the west is not the imposition it used to be. More and more we look to our kupuna (elders) for wisdom. We are not forced to choose one or the other, we only need to find a balance between the two.

I wish to extend my deepest mahalo to Senators Inouye and Akaka and all those who supported the Native Hawaiian Education Act. The beauty of this act is that it allows and encourages education to be rooted in the Hawaiian culture, traditions, language and community. There are several programs funded through this act that benefit the entire community. Something wonderful is happening to the natives of this land. They are learning. They are learning na mea Hawai'i, things Hawaiian. Slowly, we as a people begin to Ho'ala hou or reawaken and reclaim the pride of being Hawaiian. We are on a journey of self discovery and self determination.

We can contribute much of this to the Native Hawaiian Education Act. Programs like Na Pua No'eau combines the wisdom of our kupuna [ancestors and elders] with the 21st century. It is important for us to know where we come from and who we are as Hawaiians if we are to chart our course for the future. The philosophies of center combine old and new with the hope of raising the aspirations of Hawaiian children toward higher education.

My son is immersed in the language and surrounded by kupuna at Punana Leo. Aside from the language, the values he learns is immeasurable. At 4 years old he understands that we must care for the land, care for our elders, and care for each other. He knows that you must ask permission to gather from the forest or the ocean, and to never take more than you need.

Through the teachings of the language, the culture, and the values, students have a better chance of grasping the subjects like math, science, social studies, literature and music. Curriculum needs to be relevant to who they are as a people. Educators need to understand our history and be sensitive and understand how Hawaiian children learn.

We all must question the current oppressive educational system and work together to ensure a quality education for all children. We need to start by supporting the reauthorization of the Native Hawaiian Education Act so that the work in progress can continue. Its been over 200 years of deterioration to the Hawaiian tradition of education, how much time will we be given to rebuild it?

I am deeply grateful to all of you who work extremely hard towards Native Education and ask my kupuna to give you renewed strength as you continue your work in all aspects for the benefit of all Native peoples. Mahalo nui loa ia 'oukou no kou 'oukou hana 'ana no na kamali'i.

Na'u

Senator INOUYE. I thank you very much, Ms. Torio.

Is Mr. Hamada or Ms. Kahalekomo here? If not, I would like to thank Ms. Torio and Mr. Fyfe.

Our next panel is made up of Hanaka'ulani Montgomery, who will address mental health services; Elama Kanahele, Community/

Culturally Driven Home Schooling; Wilma Holi, Native Hawaiian Community Reading Problems and Solutions; Kalana Flores, Native Hawaiian Community Interaction/Cross Program Collaboration.

I would like to welcome the panel and may I call upon Ms. Montgomery.

STATEMENT OF HANAKA-ULANI MONTGOMERY, MENTAL HEALTH SERVICES

Ms. MONTGOMERY. Aloha. Thank you very much for having us here today. My name is Hanaka-Ulani Montgomery.

Regarding the Native Hawaiian Education Acts, I am grateful and humble and fortunate enough to have benefited in several capacities from the act. My child just graduated from Na Pua No'eau. And my employment is with Na Pua No'eau, the Center for Gifted and Talented Hawaiian Children. So we have been really fortunate to have received funding from these programs.

I am here today to speak on behalf of mental health services for Native Hawaiians. I have been working in the mental health field for about 10 years now. I have worked with many agencies. I did an unofficial survey and found that more than 85 percent of our clients are Native Hawaiians.

This is an extremely large percentage. I personally find it very alarming. I see a lot of money passing through these agencies. And the biggest thing I see is that in these programs, the agencies are not currently sensitive to the culture of clients. And this lack of cultural sensitivity creates a blockage from the healing process.

And it's not because the agencies do not want to treat our people in the way they need to be treated. Most of it is because they don't really know how to. They talk about culturally sensitive treatment, but we really need to get down into it. For example, we see the Hawaiians who speak Japanese how will they understand. They really don't know the process.

I feel that we need to get in there and really treat these families with a culturally sensitive approach. A lot of it can be done with the kupuna. Some of the agencies are not familiar, so a lot of them will not use it. They need to get a Hawaiian in there, because of the culture of our island people is to be more sharing in that manner. Rather than going into a room and saying, well, time to get in. They really will not respond to that.

The use of [native word] is very important, because of lot of Hawaiians are treated with modern medicine, Prozac, et cetera. The Hawaiian does not like that approach. So we get into the [native word]. The Native Hawaiian families that these agencies serve, and what percentage of Hawaiian people are that have priority, you can understand how important this service is to our Hawaiian people. And I really appreciate your efforts in that area.

Thank you very much.

[Prepared statement of Ms. Montgomery appears in appendix.]

Senator INOUYE. Thank you very much.

And may I now call on Elama Kanahele.

STATEMENT OF ELAMA KANAHELE, COMMUNITY/ CULTURALLY DRIVE HOME SCHOOLING

Ms. KANAHELE. Aloha. Before I start, I would like to ask if I can say a pule.

[Prayer given in native tongue.]

Ms. KANAHELE. My name is Elama Kanahele, born and raised in the island. I'm living here on Kauai now, teaching. I'm teaching at the Lehigh School. The Lehigh School is a new form of program that was organized by the parents to educate our children in their own culture.

Before I began on August 23 of this year, at the home schooling program, we had 24 children and 2 teachers. The Lehigh School is very unique. We educate them in knowing the language and are instructed by our own native teacher, and they feel comfortable.

These children have a special bond, and needs that are different from other children. English language is also one of the most needed by our Lehigh children. Our children come as early as kindergarten, along with older ones. They will need parents to help them. They have an opportunity to choose whether to be working.

[Statement in native tongue.]

Ms. KANAHELE. The survival of our people will have to come through education. The power of education will open the mind and spirit of the keiki to the world of possibilities. Education will strengthen them.

Above all, teaching skills. Educating the children will help them. Only this project will ensure this.

So I come to you this afternoon to ask for your help. Mahalo nui loa.

Senator INOUYE. Ms. Kanahele, we thank you for your words. We appreciate it very much.

May I now call upon Ms. Wilma Holi.

STATEMENT OF WILMA HOLI, NATIVE HAWAIIAN COMMUNITY READING PROBLEMS AND SOLUTIONS

Ms. HOLI. Thank you for being with us. I am Wilma Holi.

I work with the teachers in the classroom. We work to give hope to our Hawaiian students.

STATEMENT OF JOANNE IMAMURA

My name is Joanne Imamura. I taught art for roughly 25 years and Special Education English for about 6 years at Waimea High School.

My first year of teaching special education students was full of challenges. I was shocked to find so many high school students who were frustrated and unable to read.

Through a mentor who was a reading specialist, workshops, classes and conducting personal researches, I was able to write a visual program which used thinking skills that laid the foundation for students to learn literacy skills.

Many of the students have been successfully mainstreamed and are able to be part of the student population.

Rather than wait for the teacher to pronounce the words for them, when thinking skills and multi-sensory methods are used to teach literacy skills, students learn the value of thinking as a

means to solve problems and become independent life long learners.

Thinking skills allows a student to problem solve while rote teaches a student dependency on the teacher and later society. I service students with learning disabilities and many part Hawaiian children are in my class. After learning to decode and the reading progess, students have been successfully mainstreamed.

One of my mainstream English student is currently my student aid. He is helping other Hawaiian students by reading with them. This past quarter, he had a B in mainstream English and an A in mainstream Social Studies. He credits being able to read and comprehend as the basis for his success in regular education. Along with a raised self-esteem, he would like to continue his education after graduating from high school.

I had another Hawaiian student who was unable to read the newspaper and was teased because he would pretend to read the paper. When he was finally able to read the newspaper, he read out loud for those who teased him. The teasing stopped. He related to me how wonderful it feels to now be able to go on a job-training site and be able to read his job assignment for the day, and to do simple things as being able to read a shopping list.

In the past, he relates how frustrating it was for him to return many times to the store because he couldn't remember his mother's oral request. From not being able to read, he is now able to read a basal text that is sometimes used in regular education. He too wants to continue his education after high school. Prior to this, he couldn't wait to be of age so he could quit school.

I had another part Hawaiian student who came to the program on his own because he saw the progress of his friend and wanted to learn to be a better reader. My success stories can go on but——

What can we do to help these Hawaiian students?

We need to:

No. 1. Establish a partnership reading program with the Department of Education that would promote literacy skills and the value of reading to the Hawaiian students as well as other students with similar needs at Waimea High school and that the reading resource teacher be give the flexibility to select materials relevant for the program that would meet the needs of individual students.

No. 2. The lead reading teacher be knowledgeable about the reading process and is able to do diagnostic work as well as be able to do prescriptive work to facilitate learning.

No. 3. Have positive aides, trained in the reading process, who can facilitate learning.

No. 4. Provide an after school or summer programs that would promote literacy skills and the joys of reading.

No. 5. I cannot stress enough the importance of literacy skills. In order of any one to qualify or utilize any program, they must have literacy skills first.

No. 6. Help Hawaiian students experience the value of literacy skills as a means to better them selves so they can be productive life long learns who will be able to make informed choices and become active members of society.

No. 7. Our Nation's resources are the minds of our youth. We must all join together to help our Nation grow and continue to grow as we enter into the 21st century.

Senator INOUYE. Thank you very much, Ms. Imamura.

And now may I call upon Mr. Kalani Flores.

STATEMENT OF KALANI FLORES, NATIVE HAWAIIAN COMMUNITY INTERACTION/CROSS PROGRAM COLLABORATION

Mr. FLORES. Thank you, Senator Inouye, Senator Akaka, Representative Mink, and staff for meeting with us this afternoon.

I am Kalani Flores and I've been working 16 years with the Department of Education as a resource teacher in Hawaiian studies. Presently I'm an educational specialist for Native Hawaiian education.

Our kupuna, some are fine and polished, some are not so polished. What we've done is match these seeds of knowledge, and of our kupuna. These seeds are nurtured with education, with our cultural traditions, we nurture them with a passion for learning.

We want to see these seeds continue to grow and see these seeds planted. Some of these seeds have grown and blossomed. These students have gone on, young and old, some to college, other formal education, careers. They are living dreams they would not have seen before, from a Polynesian navigator to an astronaut in space.

As these children grow and blossom, we hope that these programs help these children blossom and grow strong, and as they become parents that their children will blossom.

So in conclusion, [remarks made in native tongue].

If you return in 5 years, 10 years from now, the seeds that are planted, the seeds will be prospering and continuing to grow. We can see this is something clearly that was done as a result of the Native Hawaiian Education Act.

We support S. 1767. [Phrase in native tongue].

Mahalo.

[Prepared statement of Mr. Flores appears in appendix.]

Senator INOUYE. Thank you very much, Mr. Flores, and I would like to thank the panel.

And now may I now call upon the principal of the Kapa'a Elementary School, Clifton Bailey; parent involver of Kapa'a Middle School, Herman Paleka; parent involver of Kekaha Elementary School, Momi Gampong-Yaris; and Kamuela Aea, Native Hawaiian Community Based Learning Center.

Mr. Bailey, welcome, sir.

STATEMENT OF CLIFTON BAILEY, PRINCIPAL, KAPA'A ELEMENTARY SCHOOL

Mr. BAILEY. Thank you, Senator.

I've prepared some written testimony for the record.

Senator INOUYE. Your statement will be made part of the record.

Mr. BAILEY. Thank you. It's an honor to be able to address our congressional delegation. I was touched by Mr. Flores' presentation, what you are doing and what you have done is significant. We at Kapa'a Elementary School have been the beneficiary of the Native Hawaiian Education program, a small program at our school, Pihana Na Mamo.

Sixty percent of our student body qualifies for free or reduced lunch. Hawaiian and part Hawaiian students make up 43 percent of our population. They make up 75 percent of our special education students. I think today many others have spoken very eloquently about the different programs. I think it's no secret and you understand it well.

Ours is a great challenge, but we think the Native Hawaiian Education Act has increased the awareness, the respect for education that young Hawaiian parents, today's Hawaiians have. I think that is the gift of the program.

I have been principal for 10 years. I have seen the concern of the parents toward education change. I know there are many programs that have been funded. Today I listened to many of the programs that I'm aware of that came from this Act. So the work has been significant.

Pihana Na Mamo is a program at Kapa'a Elementary School. We have had it for 6 years, and in that 6 years, we have gone from being getting by with many of the Hawaiian families to being partners with our Hawaiian families. And involving them being active, positive supporters of their children's education. And that's only possible because we have simply a part time person on our staff who is there to be a friend to the parents, to help make sense of education to them. It can be complicated, confusing. Our parent involvers help make sense of the education system for our parents. This is absolutely vital.

Also, our parent involvers are involved in the school. If our school were to improve as a school, the Native Hawaiian population is a significant part of that. Therefore, our Pihana Na Mamo involver is likely to be involved in the school improvement.

So I'd like to just summarize by saying we've gone far in the past 6 years, but we still have much to learn. We still have further to go. So I would encourage, I hope you will be successful in really reauthorizing this bill in support of Native Hawaiian education. I sincerely believe that it will be very healthy for us and improve the world. Thank you.

[Prepared statement of Mr. Bailey appears in appendix.]

Senator INOUYE. Thank you very much, Principal Bailey.

May I now call upon Mr. Paleka.

STATEMENT OF HERMAN PALEKA, PARENT INVOLVER, KAPA'A MIDDLE SCHOOL

Mr. PALEKA. Senator Inouye, Senator Akaka, Representative Mink, and members of the committee, aloha.

My name is Herman Paleka. I want you to know that I have the distinction of being a pure Hawaiian. And I am a retired educator, and have kind of a different perspective on education.

I work at the Kapa'a School with the Native Hawaiian special project called Pihana Na Mamo as a parent involver. I have been serving in this capacity for about 1½ years. Our school is located in the town of Kapa'a, and we service youngsters from Lihue, Kapa'a, Kilauea and the Hawaiian Homestead. We are the feeder school for Kapa'a High.

Our school is located in an area experiencing at this time a high unemployment rate. Our data from the middle school shows that

60 percent or more of our students are on some or partial free lunch program. Our data also shows a high number of single parents and families with both parents working, creating a high number of absentee youngsters.

Our data shows that our Hawaiian parents and students are very high in all three of these developmental statistics. Our collective data from the middle school indicates the following: That as an ethnic group, the Hawaiian students have the highest percentage of poor readers, the highest number of problem behaviors, the highest percentage of absentees, and a high number of failing students. The data does not show improvement at the high school level.

We feel that an early intervention by programs targeting Native Hawaiian students in elementary and middle school will improve the results in the stated problems. As a parent involver, I do the following activities at the middle school to help Hawaiian students. I identify the at-risk student at the middle school and their parents. I meet with parents to discuss and identify specific problems with their children.

I help parents create a plan to help their child, working with all the on and off campus resources. Along with the parent-student support team, we monitor the individual progress for our student and make any needed adjustment.

I also help classroom teachers by providing individual student monitoring, provide classroom resources and especially helping our teachers understand our culture and the learning style of their Hawaiian students.

I help make available and introduce parents to the array of services available on and off campus. I also try to provide services for early pregnancy at the middle school that have no accommodation for these students.

As a parent involver, I have discovered that if your plans do not include parents, it will not be effective. I can help parents by having individual meetings with them at school, doing home visits with parents if they do not come to the school, making phone calls and having parents to a group meeting. I have tried to invite parents to attend our regular school meeting, but have not had very much success. I was told by one parent, that the parents of special education students do not feel comfortable with the other students, that they would like to have their own meeting. This January will be our first month of having a special meeting for just these special parents.

Pihana Na Mamo's special education projects have been a real help in the middle school, because parents, students, teachers and staff now have a resource and advocate on campus. Prior to this project, the Hawaiian students with problems were put into the same pool as all students and not able to receive the special services that we provide.

This school year we outlined a plan that would help to address the problems of Hawaiian students. The Pihana Na Mamo project has worked with other agencies to get training in help us to learn how to correct inappropriate behavior. As part of our plan, beginning in January, we are starting an after-school homework and tu-

toring center in the Hawaiian Homestead area to help lower the crime rate of students in our schools.

We have contacted parents of these students and they are very supportive and have volunteered to help operate the center. We have two agencies helping our program, including the middle school. We have asked for financial support to hire professional teachers to help teach core subjects.

Along with the homework center, we will be conducting evening classes for parents of these students. We will hopefully be offering classes for college credits and teaching them how to teach reading, math and science to their own children. We will also hold our other classes on parenting and craft making with their children.

We will be collecting data in the school and the classroom to see if improvements are being made for the students and their parents from our project. I think the Pihana Na Mamo project has provided support services for parents, students and school. We have helped to identify the students, problems and needs, and helped parents in planning the educational program for their student through the IEP program. We have helped students on campus by being their on-campus big brother and big sister. We have helped provide teachers with classroom resources, including culturally important matters. And finally, made available to all parents, all the students and parents services available on and off campus.

I feel very strongly that this project must continue in order to provide the extra support needed specifically for Native Hawaiian children and their parents. This is the only program on campus that focuses entirely on the problems and needs of our Hawaiian children and their parents. Without this program, our Hawaiian children will not be given specific help they need to solve their problems.+

I would like to emphasize in my closing remark that all schools in this situation, will not be able to make much academic progress, because our Hawaiian children lead the statistics for the problems mentioned above. And may I at this time express my gratitude toward the three of you for taking your time out and listening to our problems with these other people that can grant them to you. And I know your busy schedule, which only proves to me that you are very sincere in your effort in helping Hawaiian children.

Mahalo.

[Prepared statement of Mr. Paleka appears in appendix.]

Senator INOUYE. I want to thank you and congratulate you on your parent involver program. I think it has great promise.

And now may I call upon Momi Gampong-Yaris.

STATEMENT OF MOMI GAMPONG-YARIS, PARENT INVOLVER, KEKAHA ELEMENTARY SCHOOL

Ms. GAMPONG-YARIS. Aloha, Senator Inouye, Senator Akaka and Representative Mink.

First, I would like to say thank you for giving us the opportunity to express and give a little short testimony on record on our program and how it is working. As a parent involver in the Pihana Na Mamo project, I can speak on some parts because we basically do visiting. Our biggest emphasis is getting the community involved, and getting them to understand that it's a place for them

to come in and sit with their children. It is a scary thing for some of our parents. And we're trying to build a relationship so that it is comfortable.

We are offering other workshops, and we want to develop parent and child activities. We have had tremendous, tremendous participation from our parents. At first, it was not as successful. But by meeting parents and calling them and acknowledging them, sending flowers, putting out the word, we've seen interest escalate.

And we have seen that they are excited to see what their children are learning. A lot of the parents in the high school are just children themselves, right out of high school. So they are still young and they are excited about coming back to school and learning the language with their child. We give them the help to do that.

We help with services for students of Hawaiian ancestry by delivering a culturally relevant instructional model. We started in our program to the curriculum that focuses on drug and violence prevention. It is culturally relevant, with Hawaiian concepts, Hawaiian values. I think it should be brought home. Unfortunately, some of our students have not had the opportunity to have kupunas in the classrooms, so that our children can see some of the spirit our kupuna have to offer.

Also, we can learn in not just any classroom. The kupuna program is moving along. Recently, a high school decided to put our fourth and fifth grade students with their students to teach them. Because they can connect with the kupuna, because their visuals are the beach area and the mountain area, they connect to the activities. Teaching them how to be strong by themselves and not to get into the drugs and not to get into a negative direction.

So the curriculum is teaching our students to take care of themselves, learning how to continue what they learn, how to work together, how to work with one another. It teaches them to solve their problems, not using their fists but using their words. I think it teaches them to be positive, more positive students who can make their own decisions. We hope that we empower our students and our parents. Because they need the community.

We believe that students, staff at the school, parents, as well as the other members of the community, need to be involved. And we fully support everything the Native Hawaiian Education Act has done so far. We want to see more successes in the future.

[Prepared statement of Ms. Gampong-Yaris appears in appendix.]

Senator INOUYE. I thank you very, very much.

And may I now call upon Kamuela Aea.

STATEMENT OF KAMUELA AEA

Mr. AEA. Aloha, Senator Inouye, Senator Akaka, Representative Mink, Patricia Zell, and other delegates, all the members of this delegation.

First of all, as a Hawaiian, I'd like to ask Senator Inouye for forgiveness for some embarrassment the community has said. It's part of being, well, the faculty here and teaching Hawaiian values, teaching concepts such as hoaponapona, I want to extend that to you.

For the record, I have submitted my written testimony. I will try and summarize it. I am a faculty member here and I've been the beneficiary of Hawaiian moneys for a long time. Previously, I was one of the statistics that people talk about, almost a high school dropout. When I entered college, I was on academic probation.

It was through moneys appropriated through bills like S. 1767 that allowed me to get a degree and continue and get a graduate degree in public health. For 16 years, I've been working with the Hawaiian community on health issues.

But I am an example of moneys do get to the grass roots, and that it does improve the Native Hawaiians. And that by supporting this bill and educating your colleagues in Congress, I'd like to cite page 6, line 14. Congress does not extend services to Native Hawaiians because of their race, but because of their unique status as indigenous people of a once- sovereign nation, as to whom the United States has established a trust relationship.

So I think as educators, all of us, as our representatives in Congress, educate your colleagues on their obligation to the Native Hawaiians. That's why I would ask your support.

And I would like to state that we would change the language, strike out page 20, line 20, where it says purposeful activities. And I think the word should be authorized activities. If you would make a note of that.

I also have for the record four exhibits, signatures of students from the programs from this bill, who have benefited, supporting this bill and its reauthorization. And I have submitted some thank you letters of students who have benefited from moneys from this bill. And I will submit this to you for the record.

I think, back to what the Hawaiian community and education and the developing self-esteem of the people, education is becoming, we have to recognize the value of indigenous education, or indigenous knowledge base, and not be so caught up in the western concept of education, realizing that knowing the names of the stars and all the currents in the ocean is just as important as writing a correct sentence, if not more so. So we have to as educators continue to support children's learning, that they have value.

Thank you very much.

[Prepared statement of Mr. Aea appears in appendix.]

Senator INOUYE. Thank you very much, Mr. Aea. May I assure you that your documents and your letters will be made part of the record. I assure you that we will read them. I thank this panel very much.

And may I now call upon Stacy Sproat, representing the Hawaiian Farmers of Hanalei; Nani Hill, Early Childhood Education; and Leila Nitta; and Joseph Prigge.

Is Stacy Sproat here? Is Mr. Prigge here? If not, may I call upon Nani Hill.

STATEMENT OF NANI HILL, DIRECTOR, KAMEHAMEHA SCHOOLS PRESCHOOL PROGRAM, HAWAII

Ms. HILL. Aloha, Senator Inouye, Senator Akaka and Representative Mink. I am Nani Hill and I am the regional director of the Kamehameha Schools preschool program in Hawaii. I am honored

to be here this afternoon to speak as a Hawaiian educator for our young children.

I will highlight parts of my written testimony. I am excited and there are lots of things to say, but I realize I need to pull some things together here. First of all, I would like for you to make note of the vision of our Hawaiian children. Because I think if we lose sight of that vision, then we lose our young Hawaiian children.

Since returning to Hawaii in 1979, I have been at the heart of education of Hawaiian children. The programs that I have helped implement were within the auspices of the Hawaiian Education Act and were supported by Kamehameha Schools. So as the regional manager for Kauai, I implemented the key program, the Kamehameha Elementary Education program, which the curriculum grant was part of. That was in 1988.

Then also I implemented the preschool program, the program for four-year-olds. That was in 1990. Then in 1994, I implemented the higher education program. As you know, in June 1995, Kee and the Travel School program were discontinued. And the parent education program was transferred to Alu Like in October 1996.

According to the regional manager of Alu Like, the parent education program now known as Pulama Ena Keiki continues to service 60 Hawaiian families. So right now, I am responsible for two preschools on Hawaii, one is located on Ohola and the other on Kamokai. We serve a total of 80 4-year old children. And in a few months, we will be servicing 32 3-year old children at Kamokai.

I would like to go to the results that I have seen, as I have worked in these programs. As we look at what the national and State educational goal was, that all children will start school ready and eager to learn. The PPVT, picture vocabulary test readiness, has always been an evaluation tool for assessing readiness for kindergarten entry in our preschool program. If you look at figure one, it shows the average percentile rate on the national norms are the pre and post test scores of the Kamehameha preschool student on Hawaii for 1992–98.

Throughout a 6-year period, we saw that the pre-test level as the children entered preschool was some increases in some of the years. Then we notice that the average percentile in the post-test, as they exited the program, very disturbing. But it was in 1997 and 1998 that I began to see some differences in our program, as the children who were entering the program in 1997 at the 27th percentile, and they exited at the 58th percentile, which was the average of our two sites.

This past year, they entered at the 32d percentile and exited at the 53d percentile. This year, in fall 1999, we tested our preschool students and their entry was at the 39th percentile. We have a job cut out for ourselves this year.

Why I mention this is because we can make several observations about what might be happening in some of these increases. There are anecdotal reports that the increase in the PPVT on entering preschool is due to the young children of the parent educational program, which was transferred to Alu Like, that these children, graduates of the program, are beginning to enter the community at the preschool program, because we implemented the program in 1994.

So we're beginning to experience the impact of the parent education program as some of the graduates of that program enter our preschools.

Second, there had been a focused purposeful parent involvement program that was implemented into our program in Kauai in 1997. We know that parent involvement is one of the keys to school success. So we have developed a very well organized, complementary partnership between the teachers and parents, in order to empower the young children. And I cannot say enough about this parent involvement program. I'm so excited about it, because we have seen results in the past 2 years.

Third, there has been a strong emphasis in language and literacy in the Kamehameha preschool curriculum, which is another key to school success. You heard at the high school level they talked about literacy.

We also found out that a rich vocabulary development is important. We're talking about that children should have a bank of at least 5,000 words as they enter into kindergarten. That doubles by the time they get to first grade, it should be about 10,000 to 12,000 words. And so this is amazing, because some of our children are not coming in with that bank of words.

So those are the three, and then the fourth observation is that we have a work sampling system, which is a performance based assessment system. It's curriculum embedded, so that we can observe the children as they demonstrate their knowledge and skills for the classroom in a natural setting.

I'm excited about the consistent positive results that we are beginning to experience. And I would like to support the programs. So I would like to say that we continue to look at parent education programs and look at the zero to five, that where we spend our moneys in the beginning, in the front end and not at the back end. And that we have preschools that particularly service our Hawaiian children with some of the support services such as in the area of vision, hearing, speech, language development.

I just want to say that we should have excellent preschool programs with excellent preschool teachers. Our children should not have second best. So Senator Inouye, thank you graciously for your support over the years in the education areas. Because I've been there, and I appreciate your support.

[Prepared statement of Ms. Hill apeears in appendix.]

Senator INOUYE. Thank you very, very much.

Now may I call upon Ms. Leila Nitta.

STATEMENT OF LIELA NITTA

Ms. NITTA. Thank you, good afternoon and welcome to Kauai, Senator Inouye, Senator Akaka and Representative Mink, and the Congressional delegation.

I am Liela Nitta. I have been privileged to work with homesteaders in Papakolea, Kewalo, Kalawahine, and helped found kula no na po'e Hawaii which is an intergenerational educational homestead based school. Because of my avocation for homestead education, I have been motivated to visit the Maui Correctional Center about 2 years ago and dialog with the inmates there. What was really interesting is that about 40 of them volunteered to talk with

me. Out of that, over 20 percent were Native Hawaiians. Of that 20 percent, about one-half of them were residents of a homestead.

My question that I posed was, what do you think would have prevented you from being incarcerated. One of the inmates raised his hand and said, I wish I had parents who had better skills, so that I would have better skills. Another inmate volunteered by saying, I wish I had parents who were not fighting all the time, because it was really difficult growing up in a home and not knowing what's going to happen next. A third volunteer raised his hand, it was really interesting, because he said, we need an education.

So then my next question was, what kind of education? A high school diploma? And he said, no, we need at least an AA or BS degree.

So these are the voices of the inmates that I spoke with at Maui Correctional Center. And I know that if we can address these needs and meet their educational requests it would have prevented them from being in their situation, and maybe we can prevent a whole slew of young people from being in the same situation.

I believe that instead of building prisons, let us shape citizens who are responsible, caring, honest and persevering through educational programs through the reauthorization of the Native Hawaiian Education Act.

Mahalo nui loa.

Senator INOUYE. Thank you very much, Ms. Nitta. We appreciate it very much.

And now the final panel. Randy Wichman, Robert Springer, Mehana Blaich, Arthur Trask and Jeff Chandler.

Is Mr. Wichman here?

STATEMENT OF ARTHUR TRASK

Mr. TRASK. Aloha, and thank you. I thank Almighty God, as all of us do here, that you are here, and giving us the privilege to tell you 1,000 percent, we support you, Senator, and we're proud of you. We're proud of you, Akaka, and picturesque and restless daughter of Hawaii.

I want to say, from a different standpoint, of all these tremendous testimony, as the Chinese say, when a Chinese is born, he's 1 year old. He's got a bowl of rice. When a Hawaiian is born, he is 2 years old. He's got to run away from the sharks or he's got to fight them.

With [phrase in native tongue] on land, he's either loving her or she's killing him. So he's got to be ready to swim or to run when he's born. And so we Hawaiians talking about education today, education, and the problems, and Nani Hill and my remote cousin, Stacy Sproat, and Bailey, it's a miserable thing. That's why we need your help. We need your help.

The question is why? What is the root of the situation? It is historical. It is historical. We Hawaiians are only 222 years since Captain Cook came here on this island, bring us gifts of civilization. As my classmate Ozzie Bushnoll says, with the gifts of civilization came germs, came diseases, came genocide, murder, irresponsibility, poverty, degradation. Our government destroyed and taken away from us. No people with a civilization as proud as the Hawaiians.

Fascinating, July issue of the National Geographic, July. It's a folding map, an atlas of the world. Hawaii is pictured with Captain Cook and the little inscription, the Hawaiian Polynesians traversed on their canoes 10 million square miles, 10 million square miles, the Hawaiians. Every one 100 percent Native Hawaiians. In all history, there's nothing that compares with it except the Vikings. But they traveled in view of land.

All Europe, from the earliest time of Christ, the bathtub of the Mediterranean, the bathtub of the Mediterranean was their world. And we, the Pacific, almost three times larger than the Atlantic. So being a part of America.

I was a chairman at various times of the Sado Commission. Oh, my name is Arthur Trask. [Phrase in native tongue], the metamorphisms is that the cold air meets the warm air, clouds are born and life is possible. Now, I cannot help but talk to you from the bottom of my heart, and that God's given me the opportunity to address you. There is every consideration that the glory, the Hawaiians, what did they arise to? The highest group of people and the civilization unknown. And the haoles, of course, they're scorning and they're laughing and so forth.

And in our graciousness, all our lives have been devoted to giving them and making them happy, to making them happy, day in, day out, our very vocabulary is aloha. To me, this awful, awful complexity in Hill's or Springer's 35 years with the Kamehameha Schools, she says this, of our racial group here, the Japanese are the smartest. The next in line are the haoles, the Caucasians. After great space there are other races, the Chinese and ignoring Senator Hiram Fong, whom I backed up also.

The thing is this, the Filipinos are next, and we are at the bottom of the pile. Japanese, haoles, big space, Filipinos then Hawaiians.

Only 1 minute left. Thank you. [Laughter.]

The question is this. Some Hawaiians, somehow or another, like my endearing family of the Akakas, have greater difficulties. My family alone, my father and mother, were orphans. I was told by family history that to get to the Trask house, you had to go about one-half hour on horseback to get to the dinner table that was used for 10 or 15 people. But the engineer of the plantation was engaged to my father's elder sister, there were three girls.

They died because of the measles epidemic. They died. He felt bad, he went back to Scotland. He came back eventually to Hawaii with a white girl. He had hoped that I would marry his daughter. I just got back from law school in Georgetown and I didn't marry her. But he took me aside and he told me, he said, you know what's happened? I said no.

He said, I have to tell you something about it. And he told me this story about the Trask family. My father was an orphan. My mother was an orphan. Great families. What did they have? Sixteen children. I was the first born.

But what happened? I went to St. Louis, was an altar boy, I even shined shoes of prostitutes. I did everything. Why I don't know. But family, the father and mother, the children, some part of the money should go to the education and to whip the asses of the parents of Hawaiian children. That's where the root is.

Thank you.

Senator INOUYE. Thank you.

Mr. TRASK. I could go on for 1 hour. As a member of the bar of the U.S. Supreme Court, I give way to the Senate of the United States, particularly to both of you. Aloha.

Senator INOUYE. Aloha.

I now call on Jeff Chandler.

STATEMENT OF JEFF CHANDLER

Mr. CHANDLER. Aloha, Senator Inouye, Senator Akaka, and Representative Patsy Mink. Thank you very much for giving us the opportunity to speak in front of you.

I'm a Native Hawaiian, born and raised. I've spent all my life here. I was one of those Hawaiians that never finished high school. I got my GED in 1982.

I started working when I was 15 years old. I actually worked for a nursery, and then worked for a golf course. It was a challenge then and it is a challenge now for keikis.

As an educator, for the last 20 years, I've worked from shoveling right up to driving a loader, sanding gradings for buildings and roads, that came of perseverance, taking on the challenge to make oneself better. And I think the problem in education is that we only look in the books, we forget about the basic values, basic working tradition of life.

And I'm proof of that. Because I know that tomorrow, I can go back in the ditches, or that I can change and better myself in my work, the dreams. Tomorrow I can be a lawyer, next year I may want to be a politician. And that's what's missing in our kids. They haven't gotten down to the roots, to the ground, so they understand the way they walk, why they walk the way they walk.

I come from a family of 14. We basically survived on the ocean. Today I go to the different schools and teach the kids there, not just Native Hawaiians, all kids, how to throw a net. Me and my wife are raising children, two of them are in school, one is 1 year before graduating. Plus we are involved in foster parenting, we are foster parents, involved with an organization to help problem children.

So that helps me. It gives me another way to help.

Education comes down, and I've heard it said today, to basically the community. It's not just being Hawaiian. My experience as a Native Hawaiian is this, that any time moneys are spent, and this is what we're talking about, we're talking about money, what benefits a Native Hawaiian benefits his community. I can tell you, this is a fact, because I have a brother who is a kupuna, that teaches in Hale School, with minimal wage. And a lot of times he has to teach his kids for free.

My teaching kids in the school I do for free. I have no problem with that. I see it as a cultural experience, as something they will use the rest of their life. When we had the hurricane, everybody was looking for food rations to fall from the sky. We took to the ocean. We do not look up in the air to listen for the sounds, to be rescued. We went right to the ocean. This is the kind of education all the children of Hawaii need.

The cultural experience, that's what your education is about. We cannot give it as an option, because if this thing doesn't go through, what option do we have? The option is first of all, to improve our Hawaiian language, improve all schools. There are people here, the kupuna, that has been around. They have had experience. They carry the value of who I am.

But that's what makes Hawaii. And that's what makes Hawaiian education unique. That's what's going to make the culture better. That's what's going to make Hawaii better. Because we don't just have Hawaiians trying to support Hawaiians, trying to fight for Hawaiian money. We have a community effort. Whoever is in my community lives in my culture.

So it's gotten beyond, it seems to me, reauthorize, it's a bad word for me. It's like, it must be reauthorized, it's got to be reauthorized, Hawaiians have to be back fighting for something that's right and true, not just for themselves, but for the people. For the people.

I look at kids as kids of my community. I don't look at them as [phrase in native tongue]. I don't look at them as an A+ or C+ or whatever. I look at them as giving them a chance to get the experience, to feel it, to actually hold it in their hand, like my dad did. I can tell you, I don't just fish, I make my fishing net, I make them the old way if I have to. So I'm ready for whatever happens in the future, maybe another hurricane, I'm ready. And I'm ready to share that experience.

But the family is very important. Family is so important, we have so many people that are not even Native Hawaiians that have the knowledge that should be given the opportunity to share, to teach. That's what's lacking, the kuhu. That's why the system fails. And it's been heard over and over again, when the action comes up. We all talk about education, but we don't talk about [phrase in native tongue]. There's no talking about taking care of [phrase in native tongue].

And I really would like for you to think about that option. Because if we don't have an option, then we'll go back to being delayed another 2 or 3 years. With that, mahalo nui loa. Aloha.

Senator INOUYE. I thank you very much for your profound statement. Your words will be cherished.

And may I now call upon the last witness of this hearing, Randy Wichman.

STATEMENT OF RANDY WICHMAN

Mr. WICHMAN. Aloha, members, and welcome back to Kauai.

The Native Hawaiian Education Act was enacted into law in 1988 and amended in 1994. To this day, $184 million has been spent on approximately 70 different programs. It's frightening to think that almost overnight, the impact of closing these 70 programs would have a tremendous effect on our society. I think we can see it here with all the panelists. All the children's voices, it would be devastating.

And we'd like to thank you for your past support in this Native Hawaiian education. You said at the beginning that we needed to encourage maximum participation. I think most definitely this island really needs to follow this all the way through until January when it comes up. If there's any way this island can be supportive

to any of your programs and to help move it through for what you need to do, then by all means, let Kauai know. I think a lot of us here are in support, and are more than willing to follow this all the way through.

Thank you for your time.

[Prepared statement of Mr. Wichman appears in appendix.]

Senator INOUYE. I thank you very much, Mr. Wichman.

On behalf of the committee, I wish to thank all of you. But before we close the hearings today, may I call upon Ms. Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Ms. MINK. Thank you very much, Senator Inouye.

This has been a very inspiring afternoon. We've heard some very, very moving and important testimony about not just the words and the intent of this legislation, but the hopes and aspirations of so many people woven together in the testimony today, looking forward to some way in which together with the Government, there can be greater collaboration, so that the children of Hawaii can be helped in all of the different ways that have been mentioned today, culturally, spiritually, emotionally, looking for their own individual places in our society.

And I think it's terribly important that the testimony that has been given has been recorded and will be taken back to the Congress and hopefully people will have the opportunity to hear the testimony for themselves and to read it in a written form. Again, I want to express my appreciation to all the witnesses who took the time to come here, to share their thoughts with us this afternoon. And most particularly to our two Senators, Senator Inouye and Senator Akaka, for allowing me to be a part of this hearing. Thank you very much.

Senator INOUYE. Thank you. And may I now call upon our great native son, Senator Akaka.

STATEMENT OF HON. DANIEL K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Thank you very much, Mr. Chairman.

This has been an unusual hearing thus far. Because we've heard you speak from your heart as to what you sincerely feel Hawaii needs. These hearings are held to help us, to help us legislatively to put together and craft a bill that will work. And what you've done, you've helped us to do that. There will be some changes from what's written already. And we've heard some great ideas from each of you.

We've heard history here of Hawaii, and we've also realized that Hawaii is a great place. And I believe that. And with Brother Trask, I would go on and say that Hawaii is a piko of the universe. And with that comes much responsibility, not only for ourselves, but for our Nation and the rest of the world.

But in order to express that responsibility, we have to help our young ones and ourselves to be able to be that responsible. And so it's very, very important, and I agree with all of you that we must continue these programs. Because Hawaii, I feel personally, has a mission to help the rest of the world. And in order to do that, we

have to help our keikis and turn those statistics around. This is just a step in that direction.

And I want to thank all of you for contributing to this hearing and say mahalo nui loa to all of you, and the people of Kauai. Thank you.

Senator INOUYE. Thank you very much.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, VICE CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Senator INOUYE. We began this day very early, we left Honolulu early in the morning to begin our hearings. As my colleagues have stated, this has been a day of warm and moving inspiration.

I have said this on many occasions, that this bill and the health bill in particular, both of them, were laws that were made in Hawaii by Hawaiians for Hawaiians. That is why these programs have succeeded so far. And at the outset, may I assure you that though the path ahead of us may be a little difficult, we will not fail you. It has been like this almost every year. Last year, we were able to appropriate $21 million for Native Hawaiian education. This year, just the day before, the President signed a bill that appropriates $23 million for Native Hawaiian education.

So we will do our best to increase it further, because the needs are great and the statistics are bad. The committee is very sensitive to the numbers that you have shared with us, that Native Hawaiians have the highest rate of absenteeism, Native Hawaiians have the highest rate of dropouts, that Native Hawaiians today have proportionately more inmates in our correctional institutions.

And yet I am reminded of a time not too long ago, about 150 years ago, when numbers and statistics told us that the most literate group of people in the United States were found here in Hawaii. Native Hawaiians were the most literate people in the whole United States. More Hawaiian children could read and write than the children of other ethnic groups in the United States.

It was not too long ago when I was a volunteer at Oahu Prison, during the days of the Territory, when we were proudly told that the Territory of Hawaii had the lowest rate of recidivism, of men and women coming out of the prison going back again. It was less than 10 percent of the territory. And Native Hawaiians were less than 5 percent.

It was at a time when some of the States such as Alabama and Mississippi had recidivism rates of over 80 percent. Today the rate of recidivism for Native Hawaiians exceeds 50 percent.

But if you look back 150 years ago, you will find that there were certain things that were happening. The word aloha was not a commercial word. It was a word of the heart. And we hope that through this special unique educational system, the word will once again become a word of the heart.

'Ohana was real. People believed in 'ohana, it was not just political talk. Ho'oponopono was practiced. Today we are trying to revive this. Kupunas were respected, and their words of wisdom were listened to. These are the days that should be brought back again. We will assure you that it will happen. One of the witnesses cited the special section that said, Congress does not extend service to Native Hawaiians because of their race, but because of their unique

status as the indigenous people of a once-sovereign nation, as to whom the United States has established a trust relationship.

A few months ago, during the arguments before the Supreme Court on the case *Rice* v. *Cayetano,* the Solicitor General of the United States, the chief law officer who appears before the Supreme Court, stated for the record that Native Hawaiians have a unique position in our Nation, that the Government of the United States has a trust relationship and a trust responsibility and obligationto them It is on that basis that this measure has been drawn.

And it is on that basis that we are proud to go before our colleagues in the Congress to press for this measure.

And may I tell you, the people of Kauai, that we are very happy with the progress that has been made under the act that was drafted in 1988. This reauthorization will once again be a measure that was made by Hawaiians in Hawaii for Hawaiians.

And on behalf of the delegation here, on behalf of the committee, I thank you all for attending. The hearing is adjourned.

[Whereupon, at 4:45 p.m., the committee was recessed, to reconvene on Wednesday, December 1, 1999, at Hilo, HI.]

APPENDIX

ADDITIONAL MATERIAL SUBMITTED FOR THE RECORD

PREPARED STATEMENT OF NANI HILL, REGIONAL MANAGER, KAMEHAMEHA PRESCHOOLS PROGRAM ON KAUA'I

Good afternoon, Honorable Senator Inouye and committee members. I am Nani Hill, Regional Manager of the Kamehameha Preschools Program on Kaua'i. I am here to speak as a Hawaiian educator for our young Hawaiian children.

First I would like to speak to my vision of a young Hawaiian child. I see a happy young Hawaiian child who is dynamic in discovering the curiosities of the world that surround him and who is constantly learning of his wonderful potentialities. I see a happy young Hawaiian child who is healthy in mind, body, and spirit. I see a happy young Hawaiian child growing up to be strong, powerful and resourceful because he likes who he is, he is proud of his Hawaiian heritage and he exemplifies, "kupono"—integrity and honesty.

So how am I, as a Native Hawaiian educator, helping our young Hawaiian children? What I see today is not my vision. I see so many Hawaiian children who are broken in spirit due to their struggles in school. Early on they begin to lose interest in school which increases the likelihood of juvenile delinquency, early, unwanted pregnancy, and unemployment.

Since returning to Hawaii in 1979, I have been at the heart of the educational system that services young Hawaiian children. The programs I have helped to implement were within the auspices of the Native Hawaiian Education Act and were supported by Kamehameha Schools. As the Regional Manager for the Kamehameha Schools programs on Kaua'i, I implemented the following programs: (a) The Kamehameha Elementary Education Program [KEEP] in 1982 that included the Model Curriculum Implementation Program in 1988. Within KEEP, we worked with the Niihau Hawaiian children at Kekaha School and Waimea Canyon School. (b) The Traveling Preschool Program and the Center-based program for 4 year-olds were implemented in 1990 and (c) the Parent-Education Program was implemented in 1994. The number of Native Hawaiian children being serviced in these programs in January 1995 was approximately 400. In June 1995, KEEP and the Traveling Preschool Program were discontinued and the Parent Education Program was transferred to Alu Like in October 1996. According to Regional Manager Pua Flores of Alu Like, the parent educational program, now known as Pulama I Na Keiki, continues to service 60 Hawaiian families. Presently I am responsible for two center-based preschools at Anahola and Kaumakani which service a total of 80 4 year-old children and will be servicing 32 3 year-olds at Kaumakani in 2 months.

Throughout the past 9 years of implementing the early childhood education programs, it has been a complex developmental challenge to work toward the National and State Educational Goal 1: School Readiness. The goal states that "all children will start school ready and eager to learn."

The PPVT-R has been the evaluation tool for assessing readiness for kindergarten entry. Figure 1 shows the average percentile ranks on national norms of PPVT-R pre- and post-scores of the Kamehameha Preschool students on Kaua'i from 1992 through 1998. The percentile ranks increase incrementally throughout this 6 year

period at the pretest level across the 6 years and at the post-test level across the 6 years. There are marked increases between the pre-test and the post-test of each year. Figure 2 shows a significant increase in the average percentile rank of PPVT-III (a new version of PPVT-R) between the pre-test and post-test scores of the Kamehameha Preschool students on Kaua'i for the 1998–99 school year.

During the past 2 years from 1997–99, the average percentile rank of the PPVT results at entry into the preschool was higher than the previous years. There was also a significant increase in the average percentile rank between the pre-test and the post-test for both school years.

Several observations can be made from the significant increases in the average percentile rank of the preschool students at entry to preschool and upon leaving the preschool. (1) There are anecdotal reports that the increase in the PPVT-R upon entry into preschool is due to the young children of the parent educational program who are beginning to enter the Kamehameha Preschool program. (2) There has been a focused and purposeful parent involvement program that was implemented into the Kamehameha Preschool program on Kaua'i in 1997. (3) There has been a strong emphasis in language and literacy in the Kamehameha Preschool Curriculum. (4) The Work Sampling System, a performance-based assessment system, was implemented in the Kamehameha Preschool Curriculum in 1996.

I am excited about the consistent positive results we are beginning to experience in the early education program of our young Hawaiian children. We are providing an excellent program that is warm and nurturing and one that gently stretches the children's learning in their zone of proximal development. The interplay of strengthening a young Hawaiian child's racial identity, enabling him to have successful milestones in his early learning years and having parents very excited and interested in their child's learning are powerful factors for school success.

The challenges to implement excellent educational programs for our young Hawaiian children are many. The following recommendations should be considered as we work toward achieving Goal 1: School Readiness.

No. 1. The first 5 years of a child's life are crucial to the success of their school years and their adult lives. Therefore, a concentrated education program must be initiated with young families at the prenatal stage and continued through age 5. Excellent parent educational programs with one-to-one educational sessions as well as play group sessions create desirable learning environments for both parent and child.

No. 2. Preschool can have a beneficial effect on a young Hawaiian child's early language and literacy development. It is necessary to have excellent language and literacy programs for children from age 0 to 8 years old. Vocabulary development is an important component of a language and literacy program. A young Hawaiian child should have a bank of 4,000–5,000 vocabulary words upon entry to kindergarten. This bank of vocabulary words should grow to 10,000–12,000 vocabulary words at entry to first grade.

No. 3. Hawaiian children who are particularly at-risk upon arriving at preschool are children with limited English proficiency (Hawaiian Creole), children with hearing impairments, children with language impairments and children whose parents do not support their children's learning. Excellent support services need to be provided in the areas of vision, hearing, speech, language development and counseling Hawaiian children who are at-risk with such needs.

No. 4. A critical element for preventing early school difficulties in young children is the teacher. Excellent preschool programs need excellent preschool teachers. Hawaiian children who are at risk should receive the best instruction by the best teachers. The best teachers are knowledgeable about early childhood education and the latest research. The best teachers always participate in on going staff development.

No. 5. Excellent instruction in preschools should be carried out in optimal learning environment, Hawaiian children should receive excellent instruction in excellent facilities with excellent curriculums and excellent support services. The school of the future as mentioned in the NHEA 1993 should be considered seriously at this point in time.

If our preschool children continue to move in a rich learning environment in which their potentialities are challenged and not faded, they will experience "pookela"—excellence in learning.

I have much to do and a ways to go before my vision of a young Hawaiian child is realized for all our Hawaiian children but it is not as far away as it was 10 years ago.

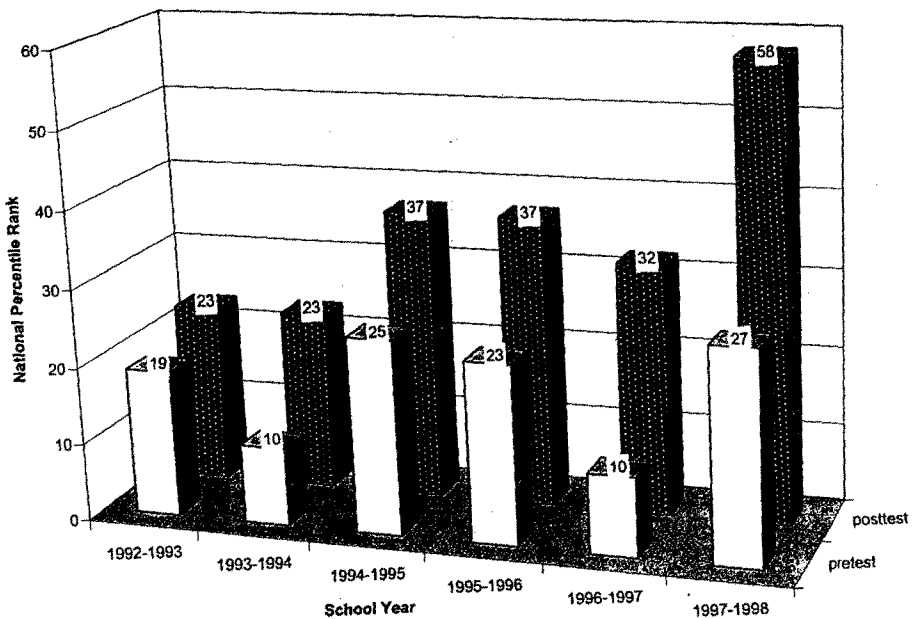

Figure 1. Pre and post PPVT-R average percentile ranks for Kamehameha Preschools on Kaua`i from 1992-98.

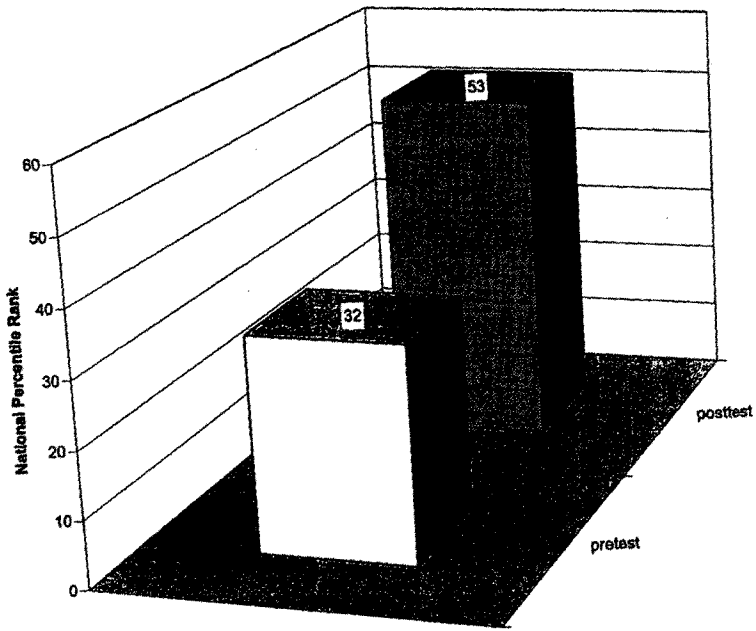

Figure **2**. Pre and post PPVT-III average percentile ranks for Kamehameha Preschools on Kaua`i for 1998-99.

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TESTIMONY

Presented to the United States Senate
Committee on Indian Affairs
Senator Daniel K. Inouye, Vice- Chair
November 30, 1999

Kaua`i Site Hearing
on Senate Bill 1767,
Native Hawaiian Education Reauthorization Act

By
Kai`opua Fyfe, Chair
Native Hawaiian Education Island Council
for Kaua`i and Ni`ihau

Aloha kakou Senator Inouye, Senator Akaka and members of the Committee. Greetings also to Minority Staff Director/Chief Counsel Patricia Zell, and Staff. I am Kai`opua Fyfe. On behalf of the Native Hawaiian Education Island Council for Kaua`i and Ni`ihau, mahalo for providing this opportunity to share our mana`o and express our appreciation. All of you, and the entire Hawai`i Congressional Delegation, have done so much for so many years to support the advancement of Native Hawaiian Education.

Since organizing, less than three years ago, the Island Council has continued to expand membership in conformance with the current Act to "consist of parents, students and other community members ... representative of all age groups, from pre-school through adulthood".

During this brief period of existence, the Island Council has contributed to a heightened community awareness of, increased participation in, and beneficial collaboration among, programs, projects and activities funded by the current Act. Although much good has been done, the 1999 Educational Needs Assessment Data confirms that "educational needs are still great" and much more remains to be accomplished before parity is reached.

Hopefully, throughout the course of this Hearing process, other members of the Island Council will provide testimony to address specific topics from individual perspectives. Unfortunately, because several of our speakers are unable to be with us today, some written testimony will be provided at a later time. Each of these topics

relate to accomplishments and on-going needs of one or more of the Island Council goals. I will present a brief overview of these goals in the context of Senate Bill 1767.

The Native Hawaiian Education Island Council for Kaua`i and Ni`ihau has committed to "improve the educational opportunities and experiences of Native Hawaiians, within and without the existing educational systems, by promoting and supporting the development, expansion and improvement of:

- Ho`oulu Ke Ola O Na Pua O Kaua`i as the representative group for the Kupuna component of the Hawai`i Department of Education Hawaiian Studies Program;
- Cultural orientation and sensitivity education as an integral function of new teacher training;
- Community-Based Learning Centers situated in Native Hawaiian Communities;
- Academic and financial mentoring for Native Hawaiian students;
- Mental health service delivery to at-risk Native Hawaiians;
- Reading and literacy programs at all levels.

Without being unnecessarily repetitious, the Island Council strongly supports Senate Bill 1767, particularly as it addresses the Island specific goals. The following emphatic reiterations of operative Reauthorization language are noted in **bold**, and limited recommended revisions are indicated by ~~strikeout~~ and <u>underline</u>, i.e.:

SEC. 9203 PURPOSES. ... of this part are to--
(1) **authorize** and **develop innovative educational programs** ...;

(2) **provide direction** and **guidance** ... to **focus resources** ... and to **provide periodic assessment** and **data collection;**

(3) **supplement** and **expand programs** ...;

(4) **encourage** the **maximum participation of Native Hawaiians in planning and management** ...";

SEC. 9204. Native Hawaiian Education Council and Island Councils.
(c) Conditions and Terms.--
(1) Conditions.-- **10 members of the Education Council ... shall be Native Hawaiians or Native Hawaiian education consumers**. <u>Each Island Council shall be a member of the Education Council.</u> In addition, a representative of the State of

Hawai`i Office of Hawaiian Affairs ~~shall~~ may serve as a member of the Education Council subject to paragraph (4).

(4) Council Determinations.-- **Additional conditions and terms relating to membership ... shall be determined by a majority of the Education Council.**

(d) Native Hawaiian Education Council Grant.-- The Secretary shall make a direct grant to ... enable the Education Council to-

(1) **coordinate ... services and programs** ...;

(3) **serve ...** in an **advisory capacity** ...;

(4) **make direct grants** ... to carry out the duties ....

At this point, I'd like to express sincere gratitude to the Secretary for awarding the current project year Grant directly to the Education Council as of October 1st, 1999.

Also, in view of the time constraints, I will forego further oral testimony and submit the balance in written form.

Mahalo a nui loa kakou.

(e) Additional Duties of the Education Council.--

(3) Island Council Support and Assistance.-- **The Education Council shall provide** such **administrative support** and **financial assistance** to the Island Councils ... **that supports the distinct needs of each Island Council**.

(f) Establishment of Island Councils.

(2) Composition of Island Councils.-- **Each ... shall consist of parents, students**, and other **community members** ...

SEC. 9205. Program Authorized.

(a) General Authority.--

(1) Grants and Contracts.-- The Secretary is authorized to **make direct grants to, or enter into contracts with-**

(B) **Native Hawaiian community-based organizations;**

(D) **consortia of the organizations, agencies, and institutions described ... to carry out programs ...;**

(2) Priorities.-- ... **the Secretary shall give priority to** ... -

(A) **beginning reading and literacy** ...;

(B) **the needs of at-risk youth**;

(3) Permissible Activities.– under this part **may include**–
(A) the development and maintenance of **a statewide Native Hawaiian early education and care system** ...;

(B) ... **family-based education centers** that **provide such services as**–
(iii) **research** ... **development** and **assessment** of ... **early childhood** and **pre-school programs** ...;

(C) ... **beginning reading** and **literacy** ...;

(E) ... **students who are gifted and talented**, including–
(i) ... **educational, psychological** and **developmental** ...;
(ii) ... the **parents** ...

(G) professional **development ... for educators, including**–
(i) ... **programs** to address the **unique needs ... within the context of ... culture, language and tradition;**

(ii) ... **improve the ability ... to meet ... unique needs;**
(iii) ... the **recruitment and preparation of ... individuals ... in communities ...;**

(H) ... **community-based learning centers ... including**–
(ii) **after school programs**; and
(iii) **vocational and adult education programs;**

(I) **activities to enable Native Hawaiians to enter and complete ... postsecondary education, including;**
(i) ... **scholarships ... to students based on their academic promise and financial need ... entering professions ... under-represented**;
(ii) **family literacy services;**
(iv) **counseling and guidance for ... students who have the potential to receive scholarships**; and
(v) **faculty development ... to promote the matriculation of ... students;**

(J) **research and data collection ... to determine ... status and needs;**

Aloha Kā Kou – My name is Hanakaulani O Kamāmalu Kauahi Montgomery.

'Ōlelo No'eau: O Ka Pono Ke hana 'ia a iho mai nalani (Continue to do good until the heavens come)

As grateful and humble Kanaka Maoli, I and my ohana have been fortunate enough to have benefited in several capacities from Federal funding for Native Hawaiians. My Mo'opuna graduated from Punana Leo and he is now in Kula Kaiapuni O Kapa'a. My daughter is employed by Nāpua No'eau, a center for gifted and talented Hawaiian children. So, we have really been fortunate to have received funding by these programs.

I have been working in the mental health field for about ten years for various agencies. I have taken an unofficial survey and have found that 85% or more of our clients are native Hawaiians. This is an extremely large percentage, and I, personally, find it alarming.

I see a lot of money passing through the mental health agencies. The biggest failing that I see with these programs is that the agencies are not currently sensitive to the culture of the clients. This lack of cultural sensitivity creates a blockage that prevents the healing process from taking place.

I strongly feel that if we heal with a process that the Kanaka Maoli understand, we will get much better results. We need to work with our families using <u>our</u> own cultural practices and language.

For example: you would not try to speak Hawaiian to a child who only speaks Japanese, or English to a child who only speaks Ilocano.

It is the same with the healing process. You cannot heal a child or family with methods unfamiliar to them. We need to work with our families using our own cultural practices and language.

If we do not make these programs more culturally sensitive, the statistics will only get worse. We will see even more troubled families – more spousal abuse, more children failing in school, more juvenile delinquency.

We need to begin using the processes that our people are familiar and comfortable with. And, these are processes that have repeatedly been shown to be extremely effective. I am specifically referring to:

- Ho'oponopono – the Hawaiian process for conflict resolution.
- Crafts and Hula – the culture allows people to be more sharing while participating in these activities.
- Use of la'au lapa'au – traditional medicinal herbs and healing processes.

Mahalo nui loa for giving me the opportunity to speak here today.

Hanakaulani Montgomery

Atten: Jennifer Chock (fx: 541-2549) Office of U.S. Senator Daniel Inouye

November 25, 1999

Mana'o'i'o

Hearing of the U.S. Senate Committee on Indian Affairs
On U.S. Senate Bill 1767
Reauthorization of the Native Hawaiian Education Act
Tuesday, November 30, 1999
Kaua'i Community College, Puhi, Kaua'i

RE: Testimony Submittal by *E. Kalani Flores*

'Ano'ai ke aloha,

Greetings to our Hawai'i Congressional Delegation and
Members of the U.S. Senate Committee on Indian Affairs,

As a Native Hawaiian educator, I have had the privilege and opportunity to work over sixteen years in the community of Kaua'i within the field of education. I have interacted with several hundred Native Hawaiian children and their families while being employed as a Hawaiian Studies resource teacher for the Hawai'i State Department of Education, lecturer for the Kaua'i Community College, instructor for the Native Hawaiian Community Based Education Learning Center, and most recently as an educational specialist for *Nā Pua No'eau* - Center for Gifted and Talented Native Hawaiian Children. As a result, I have witnessed the remarkable accomplishments, advancements, and achievements of Native Hawaiians which can be directly contributed to their participation in existing programs such as the Native Hawaiian Community Based Education Learning Center and *Nā Pua No'eau* - Center for Gifted and Talented Native Hawaiian Children which are funded by the Native Hawaiian Education Act.

These educational programs allowed for Native Hawaiians to broaden their horizons and to expand their dreams when making important choices for their future. Likewise, these programs have allowed students to venture into areas of higher education and career fields that they would have never previously considered. This was done by planting the "seed" of knowledge and nurturing it with the "nutrients" consisting of Hawaiian cultural traditions, self-esteem and a passion for learning. Hence, many of these seeds that have been propagated during these ten years have matured and blossomed with explicit positive changes for Native Hawaiians, their families, and their communities.

Therefore, on behalf of my entire family, we emphatically support the existing language and intent of U.S. Senate Bill 1767 (Native Hawaiian Education Reauthorization Act). We also sincerely thank those members of Congress who have embraced the concept of utilizing education as a means of changing the dismal statistics that have plagued the Native Hawaiians during this past era.

Me ka 'oia'i'o,

E. Kalani Flores

P.O. Box 561, Waimea, Kaua'i, HI 96796
Ph/Fax: (808) 338-0229 • E-mail: kalani@graph.com

November 25, 1999

To: Members of the United States Senate Committee on Indian Affairs

From: Clifton Bailey, Principal of Kapa'a Elementary School

RE: Native Hawaiian Education Reauthorization Act

Senator Inouye and Distinguished Members of the Senate Committee on Indian Affairs:

It is an honor to testify before this group; to be able to personally thank this committee and you, Senator Inouye, for your interest, effort and support on behalf of Native Hawaiian education. My name is Clifton Bailey. I have been the principal at Kapa'a Elementary School for 10 years and I am Part Hawaiian.

As principal of Kapa'a Elementary School, one of the State of Hawaii's largest elementary schools, I am keenly aware of the difficulty Native Hawaiians face in our education system.

Kapa'a Elementary serves students from an area stretching from Wailua River to Moloaa. It includes all of Anahola Hawaiian Homestead as well as two large County Low Income Housing projects. Sixty percent of our 1110 students quality for free and reduced lunches. Forty three percent of our total population our 1110 students or about 470 students are Hawaiian or Part-Hawaiian. While 43% of our population is Native Hawaiian, Hawaiian and Part Hawaiian students make up 75% of our special education population. A close examination of Kapa'a Elementary School's grade 3 Stanford Achievement Test score in total reading since 1993 or the year after Hurricane Iniki, shows a consistent pattern of 40 to 50 percent of our third graders test in Stanines 1 to 3. If a school were to score at the national average, one would expect that 23% of third graders would test in this range. Clearly, we have had our work cut out for us.

The good news is that by our grade 6 testing in the SAT, we consistently reduced that percentage of low achievers in reading by 15 to 25 percent and reading achievement scores follow more closely the national pattern. Our past three years grade 3 SAT scores in reading have indicated a very hopeful trend of improvement. We would like to believe that a lot of hard and focused worked in beginning to pay off.

For the past six years, we have been fortunate to have the presence of the Pihana Na Mamo Program on our campus and I believe that this program funded by your sponsoring legislation has been an important part of this improvement. I know Pihana Na Mamo has made a significant difference in helping our Native Hawaiian parents

with children in special education to understand a too often confusing, bewildering educational delivery system and has work wonders to enlist their support and assistance in improving the education experience for their children.

At our school, our Pihana Na Mamo parent involver also has become integrally involved in our school wide improvement efforts as they relate to our Hawaiian community and has become a key member of our school's parent involvement team. Our school wide improvement will never become a reality without a significant improvement in how well we educate our Native Hawaiian children.

These past six years of Pihana Na Mamo's assistance in reaching out to our Native Hawaiian special education parents has taught us much as a school. With the help of Pihana Na Mamo, we have initiated a strong beginning readers strategies program in grade K through 3 that has shown great promise with some of our most challenged learners. For so many of our Native Hawaiian parents, school had not been a safe or nurturing place when they themselves were children. Thanks to the work of our Pihana Na Mamo parent involver, the school has made many new friends and partners in educating their children where there was only distrust and hard feelings.

Thanks to the work of our parent involver, Junie Lawrence and, I know other Pihana Na Mamo involvers statewide, these very same parents can now see and realize a better education for their children. They are actively and positively involved in their children's education.

We are beginning to see the results all of us have hoped for. I believe Native Hawaiians are developing a new and healthy respect for the power and importance of a quality education. Have we turned the corner? All I can say it is a very big turn and it will require a sustained effort, a steady hand at the helm, and we will meet with success.

I ask that your committee continue and, where it merits, expand its support to effective programs which are addressing the plight of Native Hawaiians in our education system. I urge this committee to stay on its course. We are headed in the right direction.

Thank you for allowing me to share my testimony.

NATIVE HAWAIIAN SPECIAL EDUCATION PROJECT
PIHANA NA MAMO

Aloha! My name is Herman Paleka and I work at Kapaa Middle School with the Native Hawaiian special project called Pihana Na Mamo as a parent involver. I have been serving in this capacity for about a year and a half.

Our school is located in the town of Kapaa and we service youngsters from Wailua, Kapaa, Hanalei, Kilauea and Anahola Hawaiian Homestead. We are the feeder school for Kapaa High school. Our school is located in an area experiencing a high unemployment rate. Our data from the middle school shows that we have about 60% or more of our students on some partial or free lunch program. Our data also show a high number of single parents and families with both parents working creating a high number of latch key youngsters. Our data also show that our Hawaiian parents and students are very high on all three of the above mention statistics.

Our collected data from the middle school indicates that as an ethnic group, the Hawaiian students have the highest percentage of poor readers, highest number of problem behaviors, highest percentage of absentees, and a high number of failing students. The data does not show an improvement at the high school level.

We feel that early intervention by a program targeting the Hawaiian students in elementary and middle school will improve the poor results from the stated problems.

As parent involver with Pihana Na Mamo, I do the following activities at the middle school to help Hawaiian students:

1. Identify the "at risk" and the "high risk" students at the middle school and their parents.

2. Meet with parents to discuss and identify specific problems with their child.

3. Help parents create a plan to help their child, working with all of the on and off campus resources.

4. Along with the campus student support team, we monitor individual progress and make any needed adjustments.

5. I also help classroom teachers by providing individual student monitoring, provide classroom resources and share the culture and learning style of the Hawaiian students.

6. I help make available and introduce parents to the array of services available on and off campus.

0

As a parent involver, I have discovered that if your plans do not include parents, it will not be effective. I have involved parents by having individual meetings with them at school; doing home visit with parents that do not come to school; phone calls and having parent support group meetings. I have tried to invite parents to attend school meetings but have not had very much success. I was told by one parent that the parents of special education students do not feel comfortable with the other parents, that they would like to have their own meetings. Next month will be our first month of having a meeting with these special parents.

Last year I worked with one class teaching them social skills using the Hawaiian values approach. I also monitored their grades and checked to see if any improvement in behavior were made. My data showed improvement in grades for all students and also there were signs of improvement in their behavior. However, not enough data was collected to show that the improvement was the result of our program.

The Pihana Na Mamo Special Education Project has been a new help for the middle school because parents, students, teachers and staff now have a resource and advocate on campus. Prior to this project, the Hawaiian students with problems were put into the same pool with all students and not able to receive the special services needed.

This school year we have outlined a plan that would help to address the problems of the Hawaiian student. Pihana Na Mamo project has worked with other agencies to get training in helping our students to learn how to correct their inappropriate behavior.

As part of our plan, beginning in January, we will start an after school home work/tutoring center in the Hawaiian Homestead area to help lower the high number of failing students in school. We have contacted parents of these students and they are very supportive and have volunteered to help operate the center. We have 2 other agencies helping our program including the middle school. We have ask for financial support to hire professional teachers to help teach the core subjects. Along with the home work center, we will be conducting evening classes for parents of these students. we will be offering classes for college credits on how to teach reading, math and science to their children. We will also hold other classes like parenting and craft making with your children.

We will be collecting data in school and classrooms to see if improvements are being made with the students and their parents.

I think the Pihana Na Mamo project has provided the support services for parents, the students and the school. We have helped to identify the students problems and needs; helped parents in planning the educational program for their student through the IEP's; we help monitor these students on campus by being their on campus "Big Brother" and "Big Sister"; we help provide teachers with classroom resources, including culturally important matters; and finally, make available to parents all the array of student and parent services available on and off campus.

I feel very strongly that this project must continue in order to provide the extra support needed specifically for Native Hawaiian children and their parents. This is the only program on campus that focuses entirely on the problems and needs of our Hawaiian children and their parents and without this program our Hawaiian children will not be given the specific help they need to help solve the problems. All schools in this situation will not be able to make much progress academically because our Hawaiian children lead the statistics for the problems mentioned above.

I want to say mahalo for this opportunity of expressing my thoughts and concerns on this very important project. I hope that I have been able to communicate our needs and share our support of this program.

Testimony on Native Hawaiian Special Education
Kaua'i Performing Arts Theatre
Kaua'i, Hawai'i
November 30, 1999

Submitted by:
A. Momi Gampong-Yaris - Pihana Na Mamo
Kekaha Elementary School

Aloha Senator Inouye, Senator Akaka, members and staff of the Subcommittee on Labor, Health and Human Services, Education and Related Agencies, educators and fellow colleagues. My name is Momi Gampong-Yaris, and this is my second year as the parent involver for Pihana Na Mamo: The Native Hawaiian Special Education Project at Kekaha Elementary School.

Our project is the improvement of educational services to students of Hawaiian ancestry with disabilities, by delivery of culturally relevant and effective instructional models like "E Ola Pono" - a Drug and Violence Prevention Curriculum. Increasing parent and community awareness of community services, and to improve relationships between parents, students and the school. We also offer our community the opportunity to take part in our parent and child activities, which are fun, non-academic and non-stressful. Activities that the whole family can enjoy! Lauhala & coconut Weaving, 'Ohe Kapala or Bamboo Stamping, Lei Making, Pumpkin Carving as well as Holiday Arts & Crafts are just some examples of the parent & child activities we have offered in the last year!

I contact parents and remind them of their child's Individualized Education Plan (IEP) Meeting and assure them if they have any questions or concerns that they would like for me to address before coming in for their scheduled IEP.

Our school is so grateful to Pihana Na Mamo for the continued training and support for our Hawaiian students as well as our entire community, and we look forward to the great success' in the near future.

empowered to get involved in order to help their child succeed. I am positive that Pihana Na Mamo is an important part of Kekaha Schools success because we are the link between our students, our parents, our school and our community, and we are responsible for the success of our children as they grow to love and respect everyone.

Imua Kakou Pakahi A Pau! Move Forward One and All!

Mahalo Senator for your continued support of Pihana Na Mamo – The Native Hawaiian Special Education Project.

Honorable Senator Inouye and members of this delegation,

Aloha and mahalo for taking the time during our last holiday season of the millennium to listen to the community regarding the reauthorization of the Native Hawaiian Education Act . It would be deceptive on my part if I did not acknowledge the direct impact on my personal welfare if this act is not reauthorized. As the coordinator of the Native Hawaiian Community Based Education Learning Center, my position is funded through Hawaiian Education monies. However, historically I have been a beneficiary of Native Hawaiian monies, beginning as a student and more recently for employment. I speak on behalf of those who have yet had the opportunity to achieve their educational goals as well as those whose careers are focused on the Hawaiian community.

Here on Kaua'i, more than a thousand documented Hawaiian students, have received direct services with Hawaiian education monies. A sample of these services include; tuition assistance, computer training, math and verbal tutoring, an after school computer clubhouse program for middle to high school students, summer programs, enrichment programs and Hawaiian language immersion programs.

Since graduating 13 years ago from the School of Public Health, I have found that employment has not been as easy as career counselors promised. A professional degree and years of servicing the grass roots population locally and abroad does not promise security to anyone. Although statistically Hawaiians have serious health and educational deficits, professional service providers like myself have been employed primarily through institutions who are recipients of Hawaiian monies. Had no money been available, these needed services would not be as readily available and service provider positions unavailable.

The Native Hawaiian Education Act has provided numerous opportunities for the Hawaiian community to gain necessary tools to survive this dynamic world. The act's death will be visibly seen on demographic statistics immediately and for future generations. While considering the reauthorization of this act, please do not be view it as a luxury, but part of the indigenous people of Hawai'i's birth right to raise their educational baseline levels to those of the general population. Mahalo.

Me ka manao'io,

Kamuela Aea

February 22, 2000

TO: Senator Daniel K. Inouye, Vice Chairman
Committee on Indian Affairs
United States Senate

FROM: Randolph F. Wichman

RE: Native Hawaiian Education Re-authorization Act

Aloha,

The Native Hawaiian Education Act was initially enacted into law in 1988 and amended in 1994. To this day, $184 million has been spent on approximately 70 different programs. It's frightening to think how, almost overnight, the impact of closing these community-based programs would have on our society in Hawaii.

Many of us have testified to the benefits and opportunities of our Native Hawaiian education due to the passage of the Native Hawaiian Education Act. To lose this educational necessity would have a tremendous negative effect throughout the State, especially within our children. It would be devastating.

I encourage you to persist in the long-term viability of Native Hawaiians through the continued Federal funding of educational programs.

Thank you for your past support of Native Hawaiian education and thank you for this opportunity to testify.

Sincerely,

Randolph F. Wichman

Randolph F. Wichman

The Honorable Daniel K. Inouye
United States Senator
720 Hart Senate Office Building
Washington DC 20510

November 26, 1999

Re: S-1767 – Reauthorization of the Native Hawaiian Act

Testimony in Support:

The Native Hawaiian Education Act as it was enacted into law in 1988 has remained important today as it did then. It is a vital component to Native Hawaiians who require special educational needs requiring provisions to attain higher education in our society today.

In 1994 the Act was amended and expanded to include community-based learning centers. This is one area where we believe the Act has not been successful in addressing since its inception.

Community – based learning centers developed in Native Hawaiian communities will support Hawaiian students who failed to complete their senior year in high school. Community – based centers will be able to provide learning assistance to families that are suffering with low literacy rates. A recent Governor's Council on literacy shows that thirty six percent of the Hawaiian adult population are at the lowest level on education, compared with nineteen percent of non-Hawaiian adults in the State as a whole.

In Anahola, the region has recorded over forty five percent of the Native Hawaiian population residing on homestead lands. With one small store and undersize postal service in the community there is a tremendous need for a Community-Based learning Center.

By expanding the Native Education Act in 1994 to include community-based learning centers for Native Hawaiians in Hawaii, the Anahola Homesteaders Council had brought "Project Faith" to the forefront. In 1998 we received $229,000 in federal funds from the American Native Administration to begin the planning process. Our organization wishes to thank the honorable Senator along with the rest of his congressional colleagues for supporting our plan. We expect our year ending report will be completed and available for approval by January 2000.

Community-based projects like Project Faith will provide the solutions necessary for Native Hawaiians to improve on their education and family values. This type of community planning and initiatives transpired from the Native Education Act will provide jobs, job training, and business opportunities for Hawaiians. By creating community base economic development and learning centers we believe that only then the Hawaiian people will start to experience the true understanding of education and self governance. This in time will allow many of us the opportunity to determine our sovereign independence.

Thank you for this opportunity to come before this committee this afternoon and for speaking on the issue of education and community building for Native Hawaiians today.

Mahalo Nui Loa.

Joseph Prigge

Joseph Prigge, Chairman
Anahola Homesteaders Council
Anahola, Kauai

TESTIMONY

Presented to the United States Senate
Committee on Indian Affairs
Senator Daniel K. Inouye, Minority Chair

Kauai Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act

By
Robert Springer

Aloha Senator Inouye and Members of the Senate Committee on Indian Affairs: I come before you as one who spent 35 years at the Kamehameha Schools, working with Native Hawaiian students, and as the husband and father of Native Hawaiians, namely my wife and two daughters. While at the Kamehameha Schools I headed the Early Education Division and was the Principal Investigator of programs funded by the Native Hawaiian Education Act.

Senator Inouye, at the outset, with sincere appreciation and respect, let me acknowledge your strong support for our efforts. The collaboration between the Federal Government and the Kamehameha Schools multiplied the resources of each to the benefit of groups of Hawaiians hitherto not served – e.g., new parents and their babies, toddlers, and preschool children throughout Hawaii *nei*. Kamehameha's programs were based on solid evidence of need, and they assumed that without intervention of carefully developed and ***different*** educational approaches, patterns of low educational achievement by Hawaiians would continue.

The vision was large, well stated by a Trustee of the time, Myron Thompson: "Through education, to assist Hawaiians in their efforts to realize their potential," he said. His view was that Hawaiians as a group should at least be at educational parity with other ethnic groups in our State and Nation. The Native Hawaiian Education Act was a means to bring this about.

The vision was large and the task formidable, as shown now in the "1999 Educational Needs Assessment Data." Any number of indicators in this document make the point that in educational achievement, results are ***layered according to ethnicity***, with those of Japanese ancestry on top, followed by Caucasians, then, after a marked gap, by Filipinos and Hawaiians. Let me interject that these results are for the entire group, not for individuals, a great many of whom are quite proficient and successful. As a group, however, Hawaiians demonstrably are not at educational parity even with groups within Hawaii.

During the early years of the legislation, many approaches were developed and tried, some of which held promise for positive gain. Situations change, however, and the partnership and infrastructure provided by the Kamehamcha Schools to Native Hawaiians under the Native Hawaiian Education Act was withdrawn. The educational needs of Hawaiians were not significantly different, but the Trustees decided to take the institution in a different direction, and the expertise and services built during the late 1980s and early 1990s were discontinued.

In my opinion, this was unfortunate. Educational needs of Hawaiians have been well documented, and, so far as I can tell, there are no easy, convenient solutions. If positive change is to occur, bench marks of the current educational status of Hawaiians must continue to be obtained,

progress (micro as well as macro) must be charted, analyses and development of promising educational practices must be carefully undertaken, and opportunities for introducing new approaches into existing activities must be found, including assessments as to their effectiveness.

Therefore, I believe that reauthorization of the Native Hawaiian Education Act is essential. Through the Native Hawaiian Education Council, several different organizations and programs have joined to affect the educational achievement of Hawaiians in Hawaii, especially those with the greatest needs. In my opinion, this Council would be an ideal umbrella organization for such efforts as might be made possible through the Hawaiian Education Act.

The importance of the reauthorization scarcely can be overstated. In many respects, Native Hawaiians are a disadvantaged people in their own land. They see the key to their improvement as education. Assisting Native Peoples, providing support for them in their efforts to realize their potential and enjoy benefits that society has to offer, is at least in part a responsibility of the Federal Government. And if the quite evident educational needs of Native Hawaiians are not addressed through passage of this act at this time, what prognoses can be made for their future?

Mehana Blaich
Kaua'i Hearing
11/30/99

**NATIVE HAWAIIAN EDUCATION ACT
REAUTHORIZATION HEARING TESTIMONY**

Aloha mai kakou and mahalo for the opportunity to present testimony here today. My name is Mehana Blaich and I come from Kalihiwai, Kaua'i.

Due to a generous scholarship from the Native Hawaiian Higher Education Program, I was able to attend Harvard University and graduated in 1997. My years at Harvard gave me the opportunity to study sociology and education in an exciting, stimulating environment with amazing professors and students from all over the world. From the beginning, I was conscious that very few students from Hawaii, and even fewer Native Hawaiian students, would have this opportunity and I worked hard to learn as much as I could to bring home, to give back, some of what I had been given.

The Native Hawaiian Higher Education Program not only believes that scholarship recipients should come home and give back, they mandate it. Every summer they required me to perform service to the Hawaiian community. One summer I worked at the Office of Hawaiian Affairs, learning about efforts to support Hawaiian education from the government level. One summer, I came home to Kaua'i to work with Hawaiian Farmers of Hanalei, a group of Hawaiian families I had grown up with, who were farming kalo and producing poi in the ahupua'a of Waipa.

I had never made poi or planted kalo, the staple crop and spiritual older brother of our people, and in that summer, working with the kupuna at Waipa, I learned how much I had to learn, about working with my hands, about caring for our 'aina, about keeping practices and stories alive, about speaking my mother tongue, about listening. I ran a camp for eight Hawaiian youth from O'ahu, urban kids who were classified as "at-risk," and nearly failing school. I learned how meaningful and engaging education could be for them in this outdoors environment as they lit up with new found interest in chemistry "How come the kalo makes your throat itch if you don't cook it long enough?", physics, "Why does the water flow faster in this lo'i than in that one?", biology, "How do these pink egg sacs grow into the snails that eat the taro?", and geology "How did this valley get here and why is it shaped this way?"

The next summer I looked for a school, not just a summer or extracurricular program, but an actual school, which was teaching Hawaiian students rigorous academic subjects, through this different model of education; community based, hands-on, outdoors, intent on preserving our culture. The program I found was Wai'anae High School, Hawaiian Studies Program, also supported by a grant from the Native Hawaiian Education Act to Ka'ala Farm. Ka'ala Farm is the cultural learning center where students study archaeology, native plants, reforestation, water quality management, stream testing, and the ahupua'a system. I was so impressed by this program and the students' passion for what they were learning; their determination to find jobs in environmental science and other fields that would enable them to learn and teach more about Hawaiian ways to care for our 'aina, that I decided to make it the subject of my senior thesis at Harvard. By the time I was finished, my professors too were impressed with the program, and the possibilities it offered to improve education for other students who struggle in the mainstream school system, not just in Hawai'i, but throughout our country.

By exposing me to the exciting and progressive work of various Hawaiian educational organizations, much of it made possible by this act, The Native Hawaiian Education Program, helped me to learn the kind of work I want to do. By providing me with scholarship assistance and hugely reduced loan debt, freeing me from needing a high salary job, the Native Hawaiian Education Program, enabled me to actually do this work.

Currently, I work as coordinator of another program funded through the Curriculum Development, Teacher Training, and Recruitment program of the Native Hawaiian Education Act., I am working at Ke Kula Kaiapuni 'o Anuenue, Anuenue Hawaiian Language Immersion School in Palolo valley, directing Ku Lama Pio 'Ole. Ku Lama Pio 'Ole is a grant to improve the quality of math and science instruction in our school and throughout the immersion system by developing curriculum rooted in traditional Hawaiian agricultural practices. As I look back on the paths that have led me to this job, I know I am in the right place. I have been blessed to receive the quality, Western education which I did. However, I had much to learn about our Hawaiian traditions and the land which is my home. The students at our school will not have to know only one or the other. With the help of this grant, it is my job to ensure that they can have both, that knowing how to plant kalo stimulates their understanding of chemistry, biology, physics, and geology; that a strong foundation in their own culture drives them to want to learn about others; and that our teachers have the skills to build bridges to connect them.

In closing, I hope that this humble story of one person will convince you that every dollar you spend towards improving education for one young Hawaiian enables us to work to improve conditions for a hundred others. I know you will hear many discouraging statistics about how much our people need this assistance. I want you also to know that the alternative models of education which we Hawaiians are creating through this act are innovative, progressive, and inspiring, and that they offer lessons and opportunities for better education throughout Hawai'i nei and, indeed, the United States of America. There is much work left to be done to solidify, test, document, and extend these programs. Mahalo a nui loa, I offer my deepest gratitude to you all, for giving me the opportunity to go away and to come home, to learn from and join in this vital work of improving Hawaiian education.

Aloha mai kākou e Senator Inouye and Members of the Senate Committee on Indian Affairs:

My name is Kēhaulani Shintani and I am the Program Manager for the Native Hawaiian Higher Education Program, *Lamakū*, administered by the 'Aha Pūnana Leo. Thank you for the opportunity to testify on behalf of the 'Aha Pūnana Leo to request reauthorization of the Native Hawaiian Education Act and its Native Hawaiian Higher Education Programs.

'Aha Pūnana Leo's *Lamakū* program, whose primary vision is the strengthening of the cultural foundation through the acquisition of the Hawaiian language, has been modeled after the Family-Based Pūnana Leo Preschools. The uniqueness of this approach involves the requirement of (1) recipient and family participation in Hawaiian Language classes as well as (2) a commitment by both the recipient and family member to community service in predominantly Hawaiian speaking areas. These requirements address two issues which are fundamental to all Pūnana Leo programs and the educational successes realized to date; those being (1) increased Hawaiian language learning and (2) a high level of family participation and involvement in the education process.

In terms of the Hawaiian language requirement, all 'Aha Pūnana Leo programs are administered and grounded in the Hawaiian language and culture. This not only moves us closer to our organizational goals but also directly addresses Findings under Sec 9202 such as the determination of Native Hawaiians to "preserve, develop and transmit to future generations their ancestral territory and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions." This relates directly back to the education of Native Hawaiians and the need for this process to be based in Hawaiian language and culture.

As for as the family participation requirement, the benefits of family involvement in a students education are obvious. This includes not only preschool students, but also higher education students. Our family participation requirement has lead to the increased awareness of the family unit as a whole regarding higher education and the opportunities available. Furthermore, this increased awareness leads to an increased level of support by the family for the student. This in turn creates a situation where the student is more accountable and responaible. Many times, the student becomes a bridge over gap between the higher education community and Native Hawaiian families, thus encouraging future family members to cross this bridge.

As mandated by the law, we have granted fellowships to Native Hawaiians in pursuit of baccalaureate or post-baccalaureate degrees who demonstrate academic potential and financial need. Accordingly, recipients attend schools in-state as well as out-of-state and commit to

completing community service.

Since the authorization of the Act in 1988, enrollment of Native Hawaiians in the University of Hawai'i System has nearly doubled to 6,235. This positive trend in growth still reflects the disproportionate amount of Native Hawaiians. (Native Hawaiian Data book 1998 - OHA) This gradual increase of Native Hawaiians pursuing a post-secondary education can be attributed to the financial aid opportunities that are available as well as the increased awareness of students and their families regarding higher education.

Native Hawaiian Higher Education funds administered by the 'Aha Pūnana Leo have assisted in increasing the amount of Hawaiian Language speakers who are/were pursuing a post-secondary education in various courses of studies. This increase of language speakers fulfill two very important goals, which are (1) an increase in the number of Native Hawaiians in professions for which they are under represented and (2) the support for families that speak Hawaiian as the first and main language of the home; or who are in the process of establishing Hawaiian as the dominant language of the home. The language aspect of *Lamakū* is an inherent part of our program and essential to culture revitalization and education is the vehicle for the advancement of the Hawaiian people.

Lamakū has had an average of about 140 recipients per semester since Spring 1995, totaling approximately 1191 semester awards, and has graduated 184 recipients with various degrees ranging from Associate Degrees to Masters Degrees. The majority of our Associate degrees are awarded in Liberal Arts; Bachelors in Hawaiian Studies/Language; and Masters in Education. A trend, however, has developed in the last two years among the recipients where they are double majoring/minoring in Hawaiian Studies/Language and another program. They recognize the importance of a strong cultural background as well as specialization in fields in which Native Hawaiians are under represented.

The *Lamakū* program was established as a direct result of the Higher Education Programs provided for by the Native Hawaiian Education Act and as evidenced above, we have been able to effectuate many Native Hawaiians pursuing higher education goals. I therefore encourage this committee to seek the approval of Senate Bill no. 1767 reauthorizing the Native Hawaiian Education Act.

I would however like to request a few changes to Senate Bill 1767 for consideration by this committee. The first is to Sec 9205, (a), (2), (D). I would like to suggest that it read "(D) the use and/or requirement of the Hawaiian language in program administration, implementation, and

instruction." The second change is to Sec 9205, (a), (4), (B). I would like to add to this section, saying, "The conditions may also require that a family member participate in service to the community." These changes will allow *Lamakū* and similar programs to maintain Hawaiian language and family participation requirements which, as detailed previously, are fundamental components to the programs.

Mahalo nui no ka 'ae 'ana mai ia'u e hō'ike mana'o no kēia kānāwai ko'iko'i, 'o ka NHEA.

Me ka 'oia'i'o,

Kēhaulani Shintani, *Lamakū* Program Manager
'Aha Pūnana Leo, Inc.

lā 25, Nowemapa 1999

Aloha Senator Inouye,

We, the Ke Kula Ni'ihau O Kekaha community would like to sincerely thank you for your tireless efforts on our behalf.

Our small little community today consist of a little over 50 school-aged children from Kindergaten to grade twelve. They commute from Ni'ihau to Kaua'i during the course of the year. During their stay on Kaua'i, they attend Ke Kula Ni'ihau O Kekaha.

Ni'ihau's population of school aged children fluctuates between 50 or less each school year. Over half of that population attend Ke Kula Ni'ihau O Kekaha at one time or another. The others have chosen the English only programs. A little less than half of those who have chosen English, have recently chosen to do home schooling.

Our Ke Kula Ni'ihau O Kekaha is an 'Aha Pūnana Leo entity whose philosophy is to perpetuate the existence of the Hawaiian language as a living language. We receive much of our funding from your efforts in Congress.

Until 1993, our Ni'ihau children have not had the priviledge of being educated in their indigenous language. There were no state system of options for our children until the 'Aha Pūnana Leo rallied on our behalf. We have not had much success educating our children in the english only environment. To this day, Ni'ihau has had only two college graduate from the English only curriculum formerly required by the State on the island of Ni'ihau.

The new curriculum of "E ola ka 'ōlelo Hawai'i - give life to the Hawaiian language" by the 'Aha Pūnana Leo in partnership with the state DOE system is one that has promising outcomes for our Ni'ihau children. The first graduates of the 'Aha Pūnana Leo Hawaiian language curriculum at our sister school, Nāwahīokalani'ōpu'u, have proven against all odds, that education in the indigenous language is not only possible but of the highest quality possible at this time. The learning of English through the Hawaiian language is a profound method that can serve as a model for the rest of the state. This would not have been possible without your support in Congress, Senator.

Since the inception of Ke Kula Ni'ihau O Kekaha by the 'Aha Pūnana Leo and DOE in 1994, Ni'ihau children have finally had the option of being educated

through our own language while also learning high quality English. Our biggest fear when we began and also now is that while the rest of Hawai'i become fluent in the Hawaiian language, Ni'ihau children will be loosing their own language as well as the very identity of who they are, because of the constant communting outside of Ni'ihau and the curriculum of forced English that existed for over 100 years.

Our first Ke Kula Ni'ihau o Kekaha graduate will be in the year 2005. There is much work to do. Curriculum in the Ni'ihau dialect has never been attempted before and is still being developed; Faculty need further training; Teaching tools and materials are still being expanded as these Ni'ihau children move to higher grades; Technology to share these curriculum materials with the rest of state needs further attention. Funding to see this day of graduation for our Ni'ihau children must not cease. Your support is urgently requested by our small group of voices born and raised on the island of Ni'ihau.

Ni'ihau's dying economic situation, I attribute to the lack of educational opportunites offered to our youth. Equipped with high level knowledge and literacy in both their indigenous language and English, they can help revive Ni'ihau's economy which is the worst in the state.

Our hope is for our children to be literate and proficient in their indigenous language as well as English similar to their counterpart at Nāwahīokalani'ōpu'u. They too want to be industrious and contributing members of today's Hawai'i while still maintaining their unique strengths as Hawai'i's only community of Native Hawaiians who never lost their indigenous language and culture base.

I thank you for the time to hear our voices and your attention to the need for your continuous support.

'O wau me ka ha'aha'a,

Ileialoha Beniamina, grandparent of three at Ke Kula Ni'ihau o Kekaha

ALU LIKE, Inc.
E alu like mai kākou, e nā 'ōiwi o Hawai'i
Employment & Training Program — Kaua'i Office

November 30, 1999

To Whom It May Concern:

ALU LIKE, Inc. is a private, non-profit agency that continue to benefit from the recipients of the Native Hawaiian Higher Education Program through Kamehameha Schools/Bishop Estate.

In the past two years, ALU LIKE accepted seven (7) KSBE College Interns during the Summer to provide mentoring and assisting them gain valuable work experience related to their field of study. During the internship period, an intern site supervisor guides and facilitates the application of theories into practical work experience.

The college interns worked in the area of employment and training, elderly services and working with parents and children. Their contribution to our agency produced a positive impact, reciprocally.

The Native Hawaiian Education Act is one of many important components in the lives of the Hawaiian Natives. The Act allows educational opportunities to our young Hawaiians in pursuing higher education through our Hawaii university system as well as from Mainland universities. The diversity of Mainland Universities offer the Hawaiian students varied and rich experiences for those who opt to uproot themselves from their families and communities.

The benefits derived from continued funding are many. The continued funding allows:

1) Hawaiian students to continue their education in Hawaii and abroad
2) in-coming or prospective college students opportunities to pursue a higher education

We think of in-coming students as individuals graduating from high school. We also nned to look at the needs of the "non-traditional" students who've decided to leave the workforce and pursue a college education. These "non-traditional" students have great financial needs as well that need to be fulfilled through this educational funding source. In conclusion, the students, employers, and the community benefit greatly.

Sincerely

Remi H. Meints,
Employment & Training Manager