S. HRG. 106–385, PT. 5

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

DECEMBER 2, 1999
HONOLULU, O'AHU, HI

PART 5

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NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

THURSDAY, DECEMBER 2, 1999

U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Honolulu, O'ahu, HI

The committee met, pursuant to recess, at 9 a.m. at the University of Hawaii at Manoa, in Honolulu, Oahu, HI, Hon. Daniel K. Inouye (chairman of the committee) presiding.

Present: Senators Inouye and Akaka.

Also present: Representatives Mink and Abercrombie.

Senator INOUYE. On behalf of the U.S. Senate, the Senate Committee on Indian Affairs gathers this morning to receive testimony on S. 1767. But before proceeding, may I call upon Kamuela Chun to lead us in the opening ceremonies.

Mr. CHUN. [Song and prayer given in native tongue.]

Senator INOUYE. And now may I call upon one of the trustees of the Office of Hawaiian Affairs, the Honorable Haunani Apoliona to lead us.

[Song sung in native tongue.]

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. S. 1767 is a bill to reauthorize and extend the Native Hawaiian Education Act. It was first enacted into law in 1988, and it provides authority for programs that are designed to provide special support to Native Hawaiian students of all ages. The act includes programs for preschool age children, family-based education centers, special education, community-based learning centers, higher education, gifted and talented initiatives, 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, the Elementary and Secondary Education Act, which will be acted upon in the Senate in January, next month. This is an important point.

Thus, it became necessary for the committee to hold these hearings before the end of this year and prior to the Senate's action in January, so that the committee can take the recommendations of the Native Hawaiian community back to Washington and to assure

that your suggestions and your manao are included in the larger bill.

[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

"(E) the aboriginal, indigenous people of the United States have—

"(i) a continuing right to autonomy in their internal affairs; and

"(ii) an ongoing right of self-determination and self-governance that has never been extinguished.

"(13) The political relationship between the United States and the Native Hawaiian people has been recognized and reaffirmed by the United States, as evidenced by the inclusion of Native Hawaiians in—

"(A) the Native American Programs Act of 1974 (42 U.S.C. 2991 et seq.);

"(B) the American Indian Religious Freedom Act (42 U.S.C. 1996);

"(C) the National Museum of the American Indian Act (20 U.S.C. 80q et seq.);

"(D) the Native American Graves Protection and Repatriation Act (25 U.S.C. 3001 et seq.);

"(E) the National Historic Preservation Act (16 U.S.C. 470 et seq.);

"(F) the Native American Languages Act (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—

1 "(i) Native Hawaiian students are
2 more likely to be retained in grade level
3 and to be excessively absent in secondary
4 school;
5 "(ii) Native Hawaiian students have
6 the highest rates of drug and alcohol use
7 in the State of Hawai'i; and
8 "(iii) Native Hawaiian children con-
9 tinue to be disproportionately victimized by
10 child abuse and neglect; and
11 "(H) Native Hawaiians now comprise over
12 23 percent of the students served by the State
13 of Hawai'i Department of Education, and there
14 are and will continue to be geographically rural,
15 isolated areas with a high Native Hawaiian
16 population density.
17 "(17) In the 1998 National Assessment of Edu-
18 cational Progress, Hawaiian fourth-graders ranked
19 39th among groups of students from 39 States in
20 reading. Given that Hawaiian students rank among
21 the lowest groups of students nationally in reading,
22 and that Native Hawaiian students rank the lowest
23 among Hawaiian students in reading, it is impera-
24 tive that greater focus be placed on beginning read-
25 ing 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, reluctantly we will not be asking questions. But if we do have questions, we will, with your permission, submit them for your study and consideration.

And so that we can be sure that all witnesses have an opportunity to present their testimony before the hearing is adjourned, we ask that each witness limit their testimony to not more than 5 minutes, if it is possible. We want 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.

And now if I may, I would like to call upon my colleague, son of Hawaii, Senator Daniel Akaka.

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

Senator AKAKA. Mahalo, thank you very much, Mr. Chairman, for holding these hearings on S. 1767, the Native Hawaiian Education Reauthorization Act. And I'm looking forward, with you and with our delegation, to hearing from our community on the issue of Native Hawaiian education.

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

Thank you very much, Mr. Chairman.

Senator INOUYE. Thank you very much. And now it is my pleasure and great honor to present to you the most articulate voice in the U.S. House of Representatives on education, Representative Patsy Mink.

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

Mrs. MINK. Thank you very much, Senator Inouye. I'm very grateful for the opportunity to participate in these, very important hearings. This is of course, as you know, a Senate hearing of a Senate committee. And we are here as guests of the Senate. We're very pleased to be able to hear the witnesses, hear the testimony, learn from the experience of those who have participated in the Native Hawaiian education programs.

And I must say that the hearings thus far, in Molokai and Kauai yesterday, on the big island in Hilo, and in Maui, have been very informative, enlightening, illuminating and very, very encouraging. To see so many people come forward and from their personal perspectives, explain how these programs have benefited them, their families and their communities at large.

These hearings are very important. We're not doing this as a matter of routine or out of procedural convenience. This is a hearing which is vital to the future of this program. And I say that with tremendous feeling, because as the Senator said, this program is a

part of a larger piece of legislation called the Elementary Secondary Education Act, which every 5 years has to come to the Congress for reauthorization. That's part of the legislative process.

The process this year began in the House, and the Republicans, as you know, control the House and the Senate. And in my House committee, where the Elementary Secondary Education Committee starts the deliberations on all education bills, the Republican Chairman, Bill Goodling of Pennsylvania, reported out a bill, H.R. 2, which included reauthorization of the Native Hawaiian Education Act.

When it came to my committee, however, a Republican member from Ohio offered an amendment to eliminate the program. We had 3 days of very, very contentious debate on this issue, and when the vote was finally taken, all the Republicans voted together with the Republican member to kill the program, all the Democrats voted with me to save the program. And as you understand, the arithmetic comes out with the Republicans having more votes than we had in the committee, because they are in the majority.

So as a consequence, the bill, Elementary-Secondary Education Act, passed the House without the Native Hawaiian Education program in it. Therefore, I cannot over-state the importance of these hearings. And whatever is said today is terribly important in the deliberations that will occur in the Senate.

Has this program been worthwhile? Have people benefited? Has the mission of these thoughts and concerns that came from the community that caused the creation of this program been helpful and meaningful to the people of Hawaii? And if so, then, it justifies reauthorization.

That's the meaning of this hearing. Why I'm so pleased to be here, why I'm so delighted that Senator Inouye has decided to call these hearings, and to convene it in all seriousness of the issue. And of course, I have tremendous confidence that under his leadership, and with the leadership and collaboration with Senator Akaka, that the Senate will do the right thing. And all we have to do is get a few of these people on our side to see the light.

Thank you very much.

Senator INOUYE. And now may I call upon a front-line soldier on Hawaiian causes, Representative Neil Abercrombie.

STATEMENT OF HON. NEIL ABERCROMBIE, U.S. REPRESENTATIVE FROM HAWAII

Mr. ABERCROMBIE. Thank you very much, Senator Inouye.

Ladies and gentlemen, Senator Inouye and Senator Akaka have stated what the logistics of this meeting is all about. Representative Mink has stated the reasons behind it. Regardless of some of the commentary that has been made in recent days, this is a profoundly sober and serious operation that we're engaged in here as a delegation. The very existence of the Native Hawaiian education programs are at stake.

And this is why the hearing is being held at this time. This is why it is important that everybody's testimony be made, that all the questions be answered. There is a tendency in some respects, I'm pleased to say, that there is a tendency and assumption that

we will always succeed, that there will always be these programs. There's a feeling, well, this is a routine matter.

If it's routine, it's because of the hard work, particularly of my colleagues with which I'm pleased to be associated. But this hard work is only capable of success if we have the foundation established in the testimony that's given during these hearings. They are far from routine, they are part and parcel of the responsibility that is carried out in the House and Senate.

And I can assure you that the effort that's put forward today and by anyone and everyone in the Native Hawaiian community and their supporters throughout the State that comes into the record that will be kept of these hearings will be invaluable to us as we proceed in incorporating the Native Hawaiian education elements into the wider Act.

Thank you very much, Mr. Chairman.

Senator INOUYE. I thank you very much.

And may I now proceed with our witnesses. Our opening witnesses are Rowena Akana, chairperson of the board of trustees of the Office of Hawaiian Affairs; and speaking on behalf of Paul LeMahieu, Superintendent of the Department of Education, Puanani Wilhelm.

May I first call upon the chairperson of the Office of Hawaiian Affairs.

STATEMENT OF ROWENA AKANA, CHAIRPEARSON, BOARD OF TRUSTEES, OFFICE OF HAWAIIAN AFFAIRS

Ms. AKANA. Good morning, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie. It's nice to see your faces in Hawaii again.

I will summarize the testimony, as the Senator has requested. You received copies on Tuesday, I believe, along with our SMS survey. Some of the things I think that we want to emphasize in the Office of Hawaiian Affairs testimony this morning is found on page 3 of our testimony. They are amendments to the bill that we are suggesting.

OHA is particularly concerned about our at-risk population. Based on statistics reported by the State's Healthy Start program, 65 percent of those identified as at-risk children are Native Hawaiian. That risk continues beyond infancy, and in order to ensure that S. 1767 addresses the needs of these children, I would ask that the section 9205(a) and (2) and (b), which prioritizes the needs of at-risk youth be amended to needs of at-risk children and youth.

Second, OHA recognizes the need for research and data collection in evaluation activities specified in section 9205(a)(3)(j) and (k). However, we are concerned that these activities should not be prioritized over basic program and service delivery. These studies must be translated into meaningful program development. Thus we continue to advocate for the development of innovative demonstration projects statewide.

And third, finally, with regard to the composition of Native Hawaiian Education Council, OHA is pleased that the committee has been responsive to our previously stated concerns regarding the over-representation of grant recipients on the council, and has

sought a more balanced approach of 50 percent service providers and 50 percent constituents.

We are also pleased that the bill recognizes the special constitutional and statutory role of the Office of Hawaiian Affairs, and thus reserves a seat on the council for OHA.

I thank you again for this opportunity to testify on behalf of this important measure. In closing I would like to take the time to commend the efforts of our congressional delegation in this area, our Representatives Mink and Abercrombie have fought time and time again in the House to ensure that funding and program authority for these Native Hawaiian education programs continue.

Our representatives in the Senate, Senators Inouye and Akaka, are responsible for introducing the bill before us today. As they did in the last bill in 1994, I know that they vigorously will pursue its passage.

Again, thank you very much for allowing the Office of Hawaiian Affairs to testify before you this morning. Thank you, Mr. Chairman.

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

Senator INOUYE. Thank you very much.

And may I now call upon Ms. Wilhelm.

STATEMENT OF PUANANI WILHELM

Ms. WILHELM. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie. I'm honored to be here representing Paul LeMahieu, superintendent of the State of Hawaii Department of Education. Because he's a much more articulate person than I am and I don't want to miss any of his thoughts, I'll summarize where I can and I'll read what I have to.

Mahalo for the opportunity to testify here today. The Superintendent wants to very strongly urge the reauthorization of the Native Hawaiian Education Act for all the very good reasons that I'm sure you've heard over the past few days. You know that the public schools in Hawaii educate the majority of Native Hawaiian children.

Twenty-five percent of the public school population are Native Hawaiian children, with approximately 48,000 children. Of those 48,000, only about 70 percent are able to obtain the academic requirements to get a high school diploma. And of that 70 percent, only about 5 percent of those go on to higher education.

Looking at standardized test scores, Native Hawaiian children do not do any better in reading or in math. They score among the lowest of all ethnic groups. As you know, the Department of Education is embarking on a change in education with the adoption of the Hawaiian content performance standards. The guiding premise of all our efforts is that if the child does not succeed, the responsibility rests square on the system, not that child. The system must see that he or she does succeed, providing more time, extended learning opportunities, or appropriate instruction to see that it is so. This is especially important for Native Hawaiian children.

For Native Hawaiian children, this might mean additional resources to support their achievement if necessary, it might mean changing the way in which curriculum is presented to these children. It might mean that the Native Hawaiian Education Act

maybe should be changed to make it more supportive of a flexible, responsive system that routinely examines priorities and funding activities. It may mean that NHEA should be altered so that it can support the integration of efforts across programs and within the DOE to make a more powerful system. It may mean that NHEA should no longer viewed as an entitlement for programs, whatever it takes we must be willing to do.

So we must not only be focused on the classroom, but also on the system. And one of the greatest needs within a standards-driven system is for relevant curriculum that supports the maintenance of the Hawaiian culture while addressing rigorous content standards. There are clear moral imperatives undergirding our support for the culture of our people. There are also educational reasons for strong culturally relevant curriculum. As educators, we should be willing to seize on whatever device captures the interest and efforts of our children.

I have seen time and again the ways in which culturally based curriculum engages students in positive learning. What we must commit to is culturally relevant programming that supports the learning of the greatest content.

The support of Hawaiian culture has economic ramifications as well. Our visitor industry thrives because tourists come to Hawaii to experience authentic culture that is native to this land. They do not come only for the beaches and palm trees. You can find these in many other places of the world. And they certainly will not be impressed by cultural experiences that are shallow or in-authentic. Only a living culture can provide the experiences that attract these visitors again and again.

The educational system needs to support the maintenance of cultural heritage that keeps Hawaii unique. Accepting the great needs of the Native Hawaiian children within the public school system, the DOE would like to support the Native Hawaiian Education Act resources to be used where the need is greatest. We propose that NHEA finds appropriate support in teacher recruitment, training and curriculum development, special education and gifted and talented be awarded directly to the Department of Education for the allocation in accordance with priorities routinely set and examined by the Native Hawaiian Education Council.

The DOE would create a special unit focusing on Hawaiian programs that would oversee some of the following activities. Developing priority areas within each fund type based on input from the Hawaiian community. Develop a grant process that would allow community partners to participate in finding decisions that determine how best to meet and identify the needs. Work with all grantees to assure a system of Hawaiian education that is inclusive of community and that uses all possible resources to support that system.

Evaluate and assess the progress of each of the funding programs to assure its impact on the Hawaiian child within the educational system. Address programs, services, activities as necessary to assure progress toward identifying goals based upon the achievement of standards for Native Hawaiian children. And utilize the information and materials gathered from the projects to inform and

improve the system for all children, particularly in the area of Hawaiian knowledge.

The handling of the Federal support would also provide political leverage at the State level to assure more support from the State resources. By having DOE as a manager for these funds, it would assure the DOE system support, which in some cases is difficult to achieve at the present time, due to the limited resources and the need to serve all children. It would also assure system bias to supporting the concept of cultural relevance in the larger context of standards.

Historically the DOE has been viewed as a cause of the many problems that now face Native Hawaiians. How could supporting such a system advance the cause of assuring high levels of Native Hawaiian academic achievement? We believe the answer is apparent. The DOE has limited capacities to support Native Hawaiians more than other children, because equity is defined for it as equality of access to resources. But in this case, equality does not mean identical treatment. Rather, it should mean the quality of outcomes for having the Federal spending specifically for Native Hawaiian children.

The DOE can focus these additional resources where they are most needed within the framework of its own reform initiative. It would allow us to break free of the formula model of resource allocation, and allow us to really put the support where it is necessary for Native Hawaiian children.

The beneficiaries of such a system within the DOE will be the Native Hawaiian child. There can be no more excuses. The time is now. We must put work in place so there will be a prototype for Hawaiian education for the coming century. That prototype must become a permanent fixture of a whole and healthy educational system for Hawaii's children, particularly including Native Hawaiians.

Mahalo.

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

Senator INOUYE. Thank you very much.

Before calling upon the first panel, may I present to you the staff here this morning. We have here to my left Janet Erickson and to my right Jennifer Chock of the Senate Committee on Indian Affairs. Behind me is Patricia Zell, the staff director and chief counsel for the committee.

Then we have Noe Kalipi, the senior assistant to Senator Akaka, Joanne Manke, senior assistant to Representative Mink, and Michelle Pinkerton, senior assistant to Representative Abercrombie. We also have Barbara Sakamoto and Jennifer Sabas.

I thank you very much, Madam Chair, and thank you, Ms. Wilhelm.

And now may I call upon members of the first panel, Michael Chun, president of Kamehameha Schools; Lilikala Kameeleihiwa, representing Hawaiian studies, University of Hawaii at Manoa; Kamuela Chun, Native Hawaiian Education Council; Nani Espinda, Native Hawaiian Higher Education Scholarship Program; Manu Kaiama, Native Hawaiian Leadership Program, University of Hawaii, Manoa.

Dr. CHUN.

STATEMENT OF MICHAEL CHUN, PRESIDENT, KAMEHAMEHA SCHOOLS

Mr. MICHAEL CHUN. Good morning. Thank you very much, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie, for this opportunity to appear before you to share some thoughts about the reauthorization of the Native Hawaiian Education Act. I have submitted testimony and I will summarize my testimony in three points.

The first point is that we strongly support and strongly endorse the reauthorization of the Native Hawaiian Education Act, and Kamehameha Schools and the Bishop Estate stands ready to assist the delegation in any way possible toward a successful effort in the Congress. That support is extended on behalf of the entire institution. I should also extend a welcome and aloha from Admiral Kihune and the board of trustees. Admiral Kihune extends his personal regrets for not being able to be here; he's at our weekly board meeting, conducting that important business.

The second point that I would make is an explanation of our strong support. There are many reasons, but I will just point out two major reasons that we believe this act needs to be continued. The first reason are the programs that have been put in place have been successful and are successful. They have been effective and they are effective. And it's money well spent.

The second reason we fight for the success of these programs, and the effectiveness of these programs, is that the need remains great. You have heard from witnesses in previous hearings, and you will continue to hear from witnesses today of this need. And I think no one can argue that the needs of Native Hawaiians and the native peoples of this place called Hawaii remain very, very great.

And the third point I would make is that we not only stand ready to assist the delegation in your effort toward reauthorization, but Kamehameha Schools and the Bishop Estate stand ready to expand and strengthen our partnerships with all agencies, including the Department of Education and other Federal agencies. We have had a long standing tradition that has been interrupted, of partnering with the Federal Government; a tradition that really bloomed under the guidance of our former trustee Pinky Thompson. And this board has embraced a renewal of those partnerships in the community as a means of furthering our mission and serving the youth of Hawaii.

And that constitutes the essence of my testimony that I have submitted to this body. Thank you very much.

[Prepared statement of Mr. Michael Chun appears in appendix.]

Senator INOUYE. Thank you very much, Dr. Chun.

Now may I call upon Ms. Kameeleihiwa.

STATEMENT OF LILIKALA KAMEELEIHIWA, HAWAIIAN STUDIES, UNIVERSITY OF HAWAII AT MANOA

Ms. KAMEELEIHIWA. Thank you, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie.

Before I start my testimony, I would like to say how very much these Hawaiians appreciate all the hard work that you have done in our behalf. And it's very, very important that you know how

much we appreciate that, because recently we've heard things to the contrary. And we do appreciate all your hard work, especially you, Senator Inouye.

My name is Lilikala Kameeleihiwa. I'm the new director of the Center for Hawaiian Studies located at the University of Hawaii at Manoa, the flagship campus of the University of Hawaii system and home to the University's many graduate programs. And to Hamilton Library, the greatest graduate research library in the Pacific.

The Center for Hawaiian Studies mission as determined by the 1986 University of Hawaii Ka'u Hawaiian Studies Task Force Report is to achieve and maintain excellence in the pursuit of knowledge concerning the native people of Hawaii, their origin, history, culture, language, literature, religion arts and sciences; their interactions with their oceanic environment and other peoples; and to reveal, disseminate and apply this knowledge for the betterment of all peoples. And you will see in the testimony that I have given to you a copy of the Ka'u report, which is a very comprehensive report, the last comprehensive report, on Hawaiians and Hawaiian studies at the University of Hawaii.

Mahalo nui for the opportunity to testify on behalf of the Center for Hawaiian Studies to strongly support reauthorization of the Native Hawaiian Education Act, which is crucial to the continuing education of our people, the Native Hawaiians. Generally, our people are landless, generally our people are in poverty, generally our people need education.

And I myself am the first in my family to graduate from high school, so I know that the miracle of education can change our people for the better and uplift our Nation. It's very, very important that that miracle not be crushed by the lack of moneys. The reauthorization of this act is crucial to the hope of our people.

Your committee's constant advocacy of Native Hawaiian education has changed the lives of hundreds and thousands of young Hawaiians and has begun a revolution in education. Further reauthorization of the Native Hawaiian Education Act must occur in order to enable our people to rise as a nation through education, and this way, each generation shall make a better life for those yet unborn, until Native Hawaiians achieve their proper places again as leaders in their ancestral homeland.

All the programs that you mentioned, Senator Inouye, the family-based education centers, Aha Punana Leo, Hawaiian Language College, Na Pua No'oeu, the Native Hawaiian gifted and talented program, Pihana Na Mamo, Native Hawaiian special education programs, Native Hawaiian curriculum development, teacher training, recruitment program, Native Hawaiian leadership project, the recent funding for the expansion of Hawaiian cities programs through the community colleges, as well as newly established Native Hawaiian Education Council, are making miracles of education for young Hawaiians.

We thank the Native Hawaiian Education Council for its support of the Center for Hawaiian Studies to be included in these hearings, and look forward to working with them in the future in planning educational opportunities for Native Hawaiians.

I would just like to add that I believe that the council needs a full-time executive director and secretary to support the work of these volunteer members. I have changed my mind on that language. "Permissible" is better language.

I would like to leave the rest of my testimony for you to read, because it's quite long, I'll just give you a synopsis of the Center for Hawaiian Studies, what our needs are and how those needs are supported by this education act. You must know that we have a new building and we have much work to do in that building. The building is named Kamakakuokalani in honor of Gladys Ainoa Brandt. It is the eastern gate of the university where the sun rises and enlightenment begins in things Hawaiian. If you have not been there, we welcome you to come there and visit. It is a home for all Hawaiians on campus.

Regarding university statistics on Hawaiians, I'd like you to know that while we Hawaiians make up 25.6 percent of the DOE, we are only 10 percent of our university students at the undergraduate level, even less at the graduate level. We are only 2 percent of tenured faculty in the whole university system. We are under-represented in every field, and we intend to change that with education.

In the Center for Hawaiian Studies program, we have 148 majors, up from only 25 majors in 1986, when the report was first issued. The majority of our students are Hawaiian, the majority are the first generation at university. We graduate about 30 a year, although this year we've got a bumper crop of 45 graduating; 90 percent will go to graduate school. We have only five faculty, and we work hard. And we believe in our mission.

We teach language, culture, history, politics and now land and resource management. We empower their Hawaiian identity and we encourage them to change the world for the better. And if you'd like to see more about our program, it's on this pink sheet that I've submitted to you. We have hot new curriculum, 18 courses in 12 years, that we've developed to attract students. On the pink-purple sheet you will see a list of these courses, including a two semester course on traditional navigation, created with the help of Nainoa Thompson. The first time taught at any university in the world, and we're very, very proud of that.

We also are creating courses in Malama Aina, Malama Hawaii's that is in land and resource management courses in the cultivation of taro, ahupua'a administration, and fish pond management. When we get our lands, we need to know how to use those lands, so resource management is very important. We are developing a course on reconciliation education, our Hawaiian studies 107. We believe as we develop all these things, we can make curriculum that will be beneficial for use in the elementary and secondary schools.

We need tuition waivers for all Hawaiians, we need an M.A. program, we need graduate students, graduate researchers, we need to increase faculty development, we need to increase publications on Hawaiian culture, history and reconciliation. On page 22 of the act, in section F, I would like you to add, "and curriculum materials in English and Hawaiian on Native Hawaiian culture, history and reconciliation."

In conclusion, we thank you for your financial support for this work of the Center for Hawaiian Studies and all other Native Hawaiian education organizations, we greatly appreciate it. Mahalo for your time.

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

Senator INOUYE. Thank you very much.

And now may I call upon Mr. Chun.

STATEMENT OF KAMUELA CHUN, NATIVE HAWAIIAN EDUCATION COUNCIL

Mr. KAMUELA CHUN. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie. My name is Kamuela Chun, and I am a member of the executive committee of the Native Hawaiian Education Council. I am really thankful to be here today, and I'm also very grateful to have been able to join the folks on Molokai and Kauai and in Hilo and on Maui too, for the testimony of our people.

I think it's very important and it was very educational for myself also to know, to hear what's going on in the community. The council is made up of members of the community and members of funded programs. But it's always great to hear about success stories and the impact that it's made, these funded programs have made on our community.

The council, without question, supports the reauthorization of the Native Hawaiian Education Act. The act provided many significant programs over the past 11 years, and progress has been made. Many of these programs presented their reports, or will be presenting their reports more fully to you. In our testimony, we have a brief synopsis of all the programs, highlights of the programs.

Rather than going through them, we want to at least express to you several things, one of which is our recognition that the bill, although it's somewhat limited to the parameters of elementary and secondary education, it still speaks to and supports our vision for an enlightened, educated Native Hawaiian nation. And that's very important to us.

There are several parts of the act that we had wanted to highlight for you. In the interest of time, on pages 7 and 8 of our written testimony, just to quickly share with you some of the recommendations that the council came up with. Over the past 6 to 8 months, when we knew the reauthorization was going to be coming up, the council met on a regular basis to discuss the reauthorization, to discuss what type of language, or what new initiatives perhaps should be included, and how we could assist in providing new educational opportunities for the Native Hawaiian communities.

So real briefly, on page 7, we've noted four changes that we think would better serve the Native Hawaiian community and some recommendations on the act. These changes really enable long term planning for Native Hawaiian educational programs and guarantee focus on key needed programs and allows them to use funds and to expend them.

On Molokai it was very enlightening to hear about the generational learning, the opportunities that are needed for educational opportunities for a generation. It just doesn't stop. Edu-

cation is not just for 1 semester or 1 year or through grade 12 or through grade 16, or after you get your college degree. Education is a generational thing. With that message, if we can make sure that that message is clear in Congress, we hope that they understand that.

It goes back to a statement that Senator Inouye made, about 150 years ago, about how in Hawaii, the Native Hawaiian population was one of the most literate communities or populations. We are talking three generations ago. We hope it doesn't take another three generations for us to go back to that. We hope it's a lot sooner.

But 10 years is a short period of time, even 5 years, as the reauthorization of the act is only for 5 years. That's a very short period of time. So we recommend, if at all possible, that the reauthorization be increased at least to 10 years. We also recommend that within the act, where it states permissible activities, on line 20, instead of permissible activities, we would request that it read authorized activities. There's a fear on our part that given the political climate in Washington, if you say that something may be permissible that means, well, someone's going to decide whether or not this is going to happen, as opposed to ensuring that it does happen.

We would also like to recommend that the line may include, on line 22 of that same page, may include be substituted for shall include. And we'd also like to recommend, our fourth recommendation, that funding approved under the subsection shall remain at the level until expended as it reads in the current act.

And with that, that concludes my testimony on behalf of the Native Hawaiian Education Council. We humbly ask that you consider our requests and our consideration, and thank you for this opportunity to testify. Aloha.

[Prepared statement of Mr. Kamuela Chun appears in appendix.]

Senator INOUYE. Thank you very much.

And now may I call upon Ms. Espinda.

STATEMENT OF NANI ESPINDA, DIRECTOR, NATIVE HAWAIIAN HIGHER EDUCATION SCHOLARSHIP PROGRAM

Ms. ESPINDA. Good morning, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie. My name is Nani Espinda, director of the Native Hawaiian Higher Education Program. I am very honored to testify before you this morning.

Michael Chun mentioned earlier about their programs, and that Kamehameha Schools has been successful. The Native Hawaiian Higher Education Program is one of such programs and has been successful in increasing the numbers of students enrolling in and completing college. In addition, our program is able to develop and implement culturally appropriate support strategies. And importantly, our program established partnerships with various post-secondary institutions and various Hawaiian communities and organizations in the State of Hawaii and on the mainland.

The program has provided scholarship assistance and counseling support services to Native Hawaiians enrolled in 2- or 4-year degree programs in institutions of higher education in Hawaii and on the mainland, with awards based on academic excellence and financial need. The program maintained contact with our students.

We help our students adjust to mainland colleges by enlisting the support of the Kamehameha Schools Alumni Association, the Hawaiian organizations on the mainland, such as Hawaiian civic clubs.

The program attributes much of its success to the enrollment interviews using proactive counseling. We believe that reaching out early to assess the student's weaknesses and strengths, assets and liabilities and plan their academic community service and career goals has proven to be beneficial. Last year, the program attained a college retention rate of 98.9 percent. Program participants have given their community services to a variety of organizations, institutions and Hawaiian communities in the State of Hawaii and over on the mainland. Last year, this program attained a community service placement rate of 91.9 percent.

It is important to note that stressing the importance of the placement of program participants within the Native Hawaiian communities has helped to develop an enhanced sense of community awareness and involvement on the part of the recipients. In addition, successful placement results evolved to the development of professional creation of community networks, personal growth and a sense of value of their contribution, and a sense of achievement.

A significant outcome of these professional services is that students and the Native Hawaiian communities in Hawaii and on the mainland have formed long term partnerships and commitments with each other. The program has demonstrated positive results in community service placement and retention rates.

Outcomes indicated that these program participants were focused academically and that they have completed or continued their degree seeking programs successfully and in a timely manner. Tracking and monitoring of our students indicated that these students gained a sense of value and importance of education for themselves, continued their community involvement, and increased awareness and appreciation for Hawaiian culture, value, language and traditional practices.

It will be stated by many that there is still a need to provide scholarships as an example for Native Hawaiians. The determination of financial need and an assessment of academic need has been conducted for all applicants by the Kamehameha Schools, Bishop Estate financial aid department. It has indicated in 1998 and 1999 the number of awards that are given to scholarship applicants totaled approximately 3,100. The total number of applicants who did not receive any block of funding totaled approximately 2,500. And the reason for this is that Federal and KSB funds were depleted.

The Native Hawaiian Higher Education Program is committed to assisting current and potential applicants. The program staff encourages and motivates program participants and lets them know in many ways they are valued and supported. This behavior can be attributed to the program's philosophical practice of the ohana concept, and belief in the Kamehameha Schools' mission statement.

In addition,

> a portion of the mission statement, to foster the development of the highest potential as effective participants in society, and provide as many meaningful educational opportunities as resources will permit.

Guides the staff's commitment to program participants. We at Kamehameha Schools Bishop Estate would like to see Native Hawaiians given the opportunity to enroll in and complete their educational goals in concert with their peers nationally. We believe that continuing needs still exist, and that much work remains to be done.

The community, State, Federal and private institutions must join together once again to invest for the benefit, betterment, and increasingly important promising and successful future of Native Hawaiians in higher education.

Mahalo.

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

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

Now may I call upon Ms. Kaiama.

STATEMENT OF MANU KAIAMA, DIRECTOR, NATIVE HAWAIIAN LEADERSHIP PROGRAM, UNIVERSITY OF HAWAII AT MANOA

Ms. KAIAMA. Aloha. My name is Manu Kaiama, and I am honored to be here to be able to present in front of our congressional delegation. And I am honored to be able to sit at this table with accomplished leaders.

I represent many facets of the Native Hawaiian community, as I sit here. At one time I was a community member considering going on to college, without the necessary funds to do so. And I did receive assistance and was able to complete my undergraduate degree in business.

I also was able through assistance to get a masters in accounting and through some pushing, some support, able to obtain a certified public accountant license. So I know very well how important higher education is to our community, to Native Hawaiians specifically.

I'm also here as an instructor at the University of Hawaii in Manoa. I teach accounting in the College of Business Administration. So I see many of our local kids come through the system. A few of them are Native Hawaiians in the College of Business Administration, and I try to encourage them to continue to go on with their education. Many times these are the very students that come to me and tell me, I can't continue, my family is sick, I need to get a job, and then I try to access Kamehameha School, other networks, other organizations that exist to assist these students to help them to make it through and get their degrees. So I'm also sitting here as an educator.

Finally, I'm sitting here in the capacity of the director of the Native Hawaiian Leadership Project. This is a project that only came into existence a little over a year ago, so then we're probably one of the youngest projects currently in existence that is funded by the Native Hawaiian Education Act. Mahalo nui for that.

Through this project, and in only 1 year's time, we've been able to assist over 60 Native Hawaiians pursue their dreams, of which many of them would not have been able to do without such support. We've made substantial progress in implementing our program's objective since its inception.

As you all know, Native Hawaiians have been under-represented in higher education, particularly in fields which will play an increasingly important role in shaping the future, including business

education, engineering and science, medicine and law. Native Hawaiians are over-represented in such statistics as incarceration, rates for poor health, drug and substance abuse, low income, unemployment, on and on and on, things you're all very well aware of.

How do we combat these staggering statistics? Through education. How do you get people out of jail? Get them an education. How do you get people to be healthy? Educate them on nutrition. How do you get rid of drug and substance abuse? Education.

How can they have higher income? Education. It really seems to be the key to many of the problems that plague our nation and our peoples.

The Native Hawaiian Leadership Project specifically addresses the need to increase the number of Native Hawaiians into baccalaureate and post-baccalaureate degree programs, and to provide financial support, counseling, mentoring to help them stay in school, complete their degrees and achieve their professional goals.

Now, we gave scholarships out our first time, it was a formidable task, but we accomplished it, we had 100 percent retention rate, I'm very pleased to report that anyway.

I have, in the short 2 weeks after I realized I'd be able to testify in front of all of you, hustled and tried to get all the students that we have been supporting to submit testimony to me. And I have been able to attach that to my own testimony for your review when you have time. But I did pick out a few things, because I think as the director of the Native Hawaiian Leadership Project it would be good for me to represent the person who's really getting the assistance. So I have taken the liberty to do some of these out of their own testimonies, so you can hear it from a student's perspective of how we've assisted them.

And I quote.

> I cannot emphasize how much the NHLP has helped me. The scholarship has enabled me to pursue my goal of attending a 4-year university. This to me was a great accomplishment, because I am the first of my generation on my mother's side to ever attend college. It is because of this scholarship that I am able to put myself through school.

I quote again.

> This scholarship has allowed me to not only give more time to my studies, but also participate in strengthening the Native Hawaiian community through various projects. The heart and mission of the NHLP is also a tremendous encouragement to me personally. Knowing that there are others working on behalf of the benefit of our community is an incredible inspiration. My goals following graduation have been influenced by NHLP. I hope to be involved in community development and leadership training for Hawaiian youth.

The rest of them are here for you to read. The Native Hawaiian Leadership Project differs in many ways from existing programs. We went ahead and we also fund several graduate assistant, teaching assistant positions. And what this means is the student comes in who's a Native Hawaiian, they are allowed to work 20 hours a week under the mentorship of a professor. And the University of Hawaii foots the bill for the tuition. So the funds do not come out of Federal moneys, but from the University of Hawaii's budget. And we pay for them to work with the professor while they are obtaining their degrees.

We've also done such things as fund Native Hawaiian faculty to go and present their research on the mainland and in conferences. Attached is a very short synopsis of who we have gone ahead and

supported, so that they could add this to their vitae, to help ensure that when they come up for tenure, they would be taken seriously and allowed access to be able to attain tenure. And they're not always given the opportunity for travel funds to be able to do this. So we do this also.

We have networked extensively with Kamehameha Schools Bishop Estate. They have assisted us. I have networked with other organizations, Bishop Museum, Alu Like, et cetera, who are also touched by the funding. And I can testify to the fact that when Kamehameha Schools Bishop Estate runs out of money, those kids come knocking at my door now. We actually have even less funding than they do, and it's very disheartening to send them away.

So with that, I am very honored and pleased to have been able to testify on behalf of the people that we've been able to assist. And I thank you very much for taking the time to listen to us and to take our concerns back to Washington, D.C. for us. Mahalo nui.

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

Senator INOUYE. Thank you very much, Ms. Kaiama. And I thank the panel.

And now may I call upon the second panel, Jean Evans, representing Pulama I Na Keiki of Alu Like; Mehana Blaich, of Anuenue School; Maggie Hanohano, project coordinator, Pihana Na Mamo; Eric Enos, of Ka'ala Cultural Learning Center; Momi Durand, of Keiki o ka 'Aina.

May I first call on Ms. Evans.

STATEMENT OF JEAN EVANS, ADMINISTRATOR, PULAMA I NA KEIKI, ALU LIKE, INC.

Ms. EVANS. Yes; thank you. Senator Inouye, Senator Akaka, Representative Mink, Representative Abercrombie, aloha. I'm Jean Evans, I'm administrator for the Pulama I Na Keiki, or Cherish the Children Program with Alu Like. This is a home-based program that is funded currently under the Native Hawaiian Education Act.

As you've all heard, the Native Hawaiian population is at high risk. They are the fastest growing ethnic group in Hawaii. They account for one-third of the births in Hawaii, and there are currently nearly 32,000 Native Hawaiian children ages 0–5.

While improvements have been seen over the past years, Native Hawaiian children and families continue to be over-represented in at-risk categories. For example, they are at higher risk for health risks during pregnancy, and they have larger families, more single mothers, and are over-represented in many of the other negative statistics that we've heard today.

The first 5 years of life last forever. A child's chance of success begins even before he or she is born. The first window of opportunity for a child's life and learning begins in the prenatal period. This is the time in parenthood when there is the most chance to have a direct and formative effect on the child's developing brain.

A mother's emotions, general habits and her environment affect the fetus. What happens to an infant in the early weeks of life actually changes the physical structure of the brain. Early brain activity results in an explosion of learning that occurs after birth. Deprived of a stimulating environment, a child's brain suffers.

The research underscores the importance of hands-on parenting. Parents who read and talk to their children each day create a strong foundation for future academic success. A positive and stimulating environment provided by parents, the child's first teachers, has been shown to reduce child abuse and neglect, reduce reliance on welfare assistance, reduce the needs for special education services, and prevent the child from committing later crimes.

With the assistance of 14 partnership agencies, the family-based education project, which is now known as Pulama I Na Keiki, was successfully transferred from Kamehameha Schools, Bishop Estate, to Alu Like on October 1, 1997. The current project services families from important prenatal to infant, toddler and early childhood periods on 5 islands from 12 sites.

These services include home visits, workshops, parent-toddler groups, and are culturally relevant and provided by community based parent educators. The primary means of program delivery, however, is that one to one home visit. By the end of this fiscal year, over 800 families will have been served by our project statewide.

We need to invest in prevention. A recent Rand Corporation study included an economic evaluation of a prenatal to early childhood program that extrapolated results of a 15 year followup study to estimate cost savings generated by programs. Governmental costs, revenue increases as well as non-government benefits associated with the intervention were identified. This study showed a 4-to-1 savings in governmental funds for families with single mothers, as well as a substantial non-governmental savings. By applying the Rand findings to the Pulama I Na Keiki program, in which nearly 70 percent of the families are headed by single mothers, we can show a substantial savings.

We're happy to say that Alu Like is now serving as the fiscal agent in a joint venture with over 20 organizations in forming a Native Hawaiian early childhood education and care consortium, which was recently funded by the Native Hawaiian Education Act. The purpose of the consortium is to develop a seamless continuum of early education and care services throughout the communities in the State with high concentrations of Native Hawaiian children in the prenatal through five age group. Assessment, identification of gaps in services, and recommendations for needs for services will come from this important venture. A community-based approach has been chosen by the consortium.

And I'm happy to say, by looking around the room today, of all of the organizations represented here, most have committed to participating in the consortium, and we're very excited to get going with our work.

In conclusion, investing in early childhood education for Native Hawaiian children is an investment in Hawaii's future and the future of the United States. As more children and families participate in early intervention programs, fewer resources will be needed down the line. Providing the youngest members of our society and their families opportunities to succeed in the future, and become productive and self-reliant is a goal we all share.

That is why it's so important to reauthorize this important Native Hawaiian Education Act, especially with its emphasis on early childhood education. Thank you for inviting me to testify today.

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

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

Now may I call upon Ms. Blaich.

STATEMENT OF ROXANNE L. DAVIS, ANUENUE SCHOOL

Ms. DAVIS. Aloha. My name is Roxanne Davis, and I'm representing Mehana. Mehana is with our students.

We are the teachers and parents and kupuna of the Hawaiian Language Immersion Program. We'd like to extend our gratitude and affirm our support for reauthorization of the Native Hawaiian Education Act. Our school receives funding under the Native Hawaiian curriculum development, teacher training and recruitment program of the Native Hawaiian Education Act for Kulama Peo Ole, a program to strengthen math and science education at our school.

Our school receives Federal support for this program through NHEA for 2 years beginning in 1998. And we are currently beginning a new 3-year grant award.

Kulama Peo Ole has four purposes. No. 1, to develop an integrated K–12 standards based math and science curriculum rooted in traditional Hawaiian agriculture. No. 2, to provide in-service training to our teachers. No. 3, to strengthen our cohort teacher education program in partnership with the University of Hawaii at Manoa. No. 4, to recruit Hawaiian high school students to teach in the immersion system, especially in the fields of math and science.

Currently we are focusing mainly on the first two goals of curriculum development and teacher training, as a recent survey of our parents and teachers indicated these areas were the priority for over 90 percent. We have been developing facilities at our school for our students to gain hands-on experience of traditional agricultural practices. Our middle school students work in the loe 1 day a week and will be beginning a unit on streams and watershed management in the stream.

Through exploration of and caring for Kukali stream, which runs behind our school, they will learn basic physics as they try to explain variations in the stream flow, and basic chemistry as they test for chemicals in the water. In developing aquaculture tanks on campus, we balance the taro, loe, fish and poi, maka and makai, completing the duality of the traditional land use management system. As students measure ammonia levels and count the population of fingerlings they will develop an understanding of biological systems and mathematical limits while they come to appreciate the skills and knowledge of their ancestors.

We designed fish ponds that rely on natural systems to ensure these necessary balances. Another area this grant needs to address is the lack of resource material for math and science in the Hawaiian language. Immersion teachers are often charged not only with designing and planning their own lessons, but with translating or writing the resource materials. Bridging traditional Hawaiian agriculture practices with math and science, balancing two sides so that each enhances the other, requires well trained teachers, famil-

iar enough with both sides to be able to translate between them and comfortable conducting lessons in non-traditional settings.

Teacher training efforts in the past provided hands-on learning experiences to all the teachers, encompassing both a trip to visit and help restore traditional Hawaiian fish ponds on Molokai and a marine science workshop at Oceanic Institute's facility. This year, efforts will focus on more grade level specific training, exposing teachers to different curriculum packages and science teaching techniques used at other schools, as well as to other successful Hawaiian education programs.

We have also hired a part time science resource teacher to support science instruction efforts, especially at the high school level. Earlier this month, his students constructed a functioning solar panel. This grant also provides opportunities to free teachers up in order to plan together for how math and science instruction should be linked from one grade to the next.

In brief here, I would like to ask for your continued support in the Native Hawaiian Education Act. We need your help to continue this work, and we urge you to support reauthorization of the Native Hawaiian Education Act.

Mahalo.

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

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

May I now recognize Ms. Hanohano.

STATEMENT OF MAGGIE HANOHANO, PROJECT COORDINATOR, PIHANA NA MAMO

Ms. HANOHANO. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie.

My name is Maggie Hanohano, and I'm the project coordinator for Pihana Na Mamo. Our office is located within the special education section of the Hawaii Department of Education.

I'm pleased to offer testimony in support of S. 1767. The mission of Pihana Na Mamo is to deliver educational services to children and youth of Hawaiian and part-Hawaiian ancestry, with special needs that result in improved outcome. The vision of the project is to affirm and promote the most positive and mutually supportive opportunities, experiences and partnerships with the school, family and community, so that our students are rooted in their culture and contributing members of society, and are empowered to pursue their goals.

In order to accomplish this mission, Pihana Na Mamo has three major activities. The first of these activities is Heluhelu, a direct instruction reading program, Hi'ilani, a schoolwide behavior support program for students, and a parent and community involvement component. The needs of special education students of Hawaiian ancestry require ongoing and intensive support.

While students of Hawaiian ancestry comprise 25 percent of the DOE population, they represent 34 percent of the students identified in special education. This over-representation is most acute in the categories of mild disabilities, such disabilities as learning disabilities [40 percent] seriously emotionally disturbed, [36 percent] and mild mental retardation, [36 percent]. Additionally, students of Hawaiian ancestry represent 51 percent of students who are hear-

ing impaired, and 42 percent of those students who have traumatic brain injury.

Our students often enter school at a tremendous risk. In schools located on or near Hawaiian homestead lands, such as Pope Elementary, Wiamanalo Elementary and Intermediate School, and Nanakuli Elementary, 70 to 80 percent of the students are receiving free or reduced lunch.

Our reading initiative, Heluhelu, was started in 1997, in response to the continuing low reading achievement scores demonstrated by the schools in these areas. In 1998, State summaries of the SAT reading scores for third graders were 32.7, as compared to the average of 41.72. This gap in reading achievement remains fairly constant in other grade levels, with tenth graders scoring at 37.5 and the State average of 45.07.

Despite these challenges, substantial progress has been made in several areas in reading. The initiative has demonstrated that our students are able to make these goals through skills based, direct instruction reading approaches and small groups, careful pacing of instruction and constant mentoring of students' progress. A summary of the Heluhelu scores are attached in our testimony.

The data indicates that our students are making significant progress through these beginning reading benchmarks. We believe that our continued ability to implement these programs will result in significant, long term benefits for our students, including less referrals for special education programs, improved achievement and graduation rates.

Our effective behavior support program, Hi'ilani, is also beginning to demonstrate positive impact on improving behaviors at our project schools. A summary of the impact of our chapter 19 data is also included.

You've met many of our parent involvers throughout the islands. They've provided you with testimony. They've been a very vital link with our communication between the department and our families, as well as our students.

Through the efforts of our parent involvers, our parents have increased their skills, so parents understand the individualized education program a little better. Our Pihana Na Mamo parent involvers also have been able to bridge the cultural, language and social class gaps that may exist between the families and schools.

These various initiatives are beginning to demonstrate exciting results for our Hawaiian youngsters. Changes in many instances have been difficult, slow and not without controversy. However, it is beginning to show many positive outcomes, that our parents, teachers and students are excited and enthused about school and learning. The reauthorization of the Native Hawaiian Education Act is critical. And we ask for the committee's ongoing support in addressing the many challenges for our special education youngsters. Such support is especially crucial in the Department of Education as we move toward standards based education reforms and high expectations for all students.

Mahalo for the time to share with you the many joys and successes of Pihana Na Mamo. Our parents, students, teachers and administrators and project staff wish to express our public support

for your lifetime commitment and efforts on behalf of the education of Hawaiian children and youth. Mahalo.

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

Senator INOUYE. Thank you very much, Ms. Hanohano. And now may I call upon Mr. Enos.

STATEMENT OF ERIC ENOS, KA'ALA CULTURAL LEARNING CENTER

Mr. ENOS. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie. Just this morning, Mehana, she brought her students down from the Hawaiian Island, and they're all out in the field today with our high school students. And they're doing archaeology, they're doing stream study, and environmental studies of the stream. They're all doing reforestation of our dry land forests and our coastal forests and native plants. So that's the kind of cooperation we work together with.

I just want to personally thank our congressional representatives for all the support, for many, many years of support. I come from a community in Wainai where we have been developing partnerships with our local agencies and we really are very thankful for the kind of support that the communities have been getting.

The Cultural Learning Center appreciates the opportunity to express our appreciation for the resources of the Native Hawaiian Education Act. These resources have supported the community partnerships with the DOE, Department of Education, University of Hawaii, Children's Center, other local and State agencies. Without the Native Hawaiian Education Act, the work would have had to move forward at a much slower pace.

We've been the recipient of two Native Hawaiian Education Program grants, the first entitled Where Our Children Are, We Will Be, which ran from June 1, 1997–May 1999. It allowed us to focus on educating Native Hawaiian children in their families, community and schools. It incorporated Native Hawaiian values, traditions, practices and spirituality into curriculum for University of Hawaii College of Education cohort programs to prepare teachers to work effectively in Native Hawaiian communities. The grant supported the Hawaiian Studies program at Wainai High School, through curriculum development and by expanding the curriculum to elementary schools used in two community schools with a high percentage of Native Hawaiian students.

Finally, it made possible the development and implementation of a school based and family based curriculum for teaching small scale aquaculture to teachers, students and their families in two rural Native Hawaiian communities. The second grant, a native plant education project, ran from August 1999–July 2002. This project integrates native plant agriculture practices into Hawaiian studies curriculum. It includes a program to encourage high school students and college students at the University of Hawaii and the community colleges to pursue careers in secondary education with the goal of teaching in Native Hawaiian communities. It will make in-service training available to teachers now serving the Wainai community.

Workshops and courses will be accessible to teachers because they will be offered in the community and at Wainai High School

under the project organization infrastructure necessary to accomplish this work will be established. Over the three years of the grant, four units of curriculum will have been written, implemented, tested and revised. These are the native plant restoration, archaeology, archaeological sties, agricultural sites, voyaging canoe plans and environmental science to help the watershed.

The mission of the Learning Center at Ka'ala is to reclaim and preserving the living culture of the poe koheko in order to strengthen the kinship relationship between the land and all forms of life necessary to sustain the balance of life on this fragile island. The Native Hawaiian Education Act has provided some of the means by which this mission is being accomplished. Resources made available to us under the first grant laid the foundation for what would be accomplished under the second grant.

Because of the partnerships supported by the Native Hawaiian Education Act, students who were at serious risk for dropping out of school are engaged in the discovery of their history and culture and are going on to higher education at a rate significantly above that of their classmates. Instead of leaving Hawaii to find work, for example, a gifted young Native Hawaiian woman was employed with us to coordinate the second grant and find her place in the community. Instead of seeing the Wainai coast as a place to be avoided, young teachers are learning to appreciate the value of assignment to our community schools.

With more space, it would be possible to demonstrate in much greater detail the value of the Native Hawaiian Education Act to our community. We are deeply grateful for the support that has been received. We urge you to do everything in your power to reauthorize and extend the Native Hawaiian Education Act.

Mahalo.

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

Senator INOUYE. I thank you very much. And may I thank the members of the panel for their very inspiring testimony.

Now may I call upon the members of the third panel, Gege Kawelo, of Makaha Elementary School; Sherlyn Franklin Goo, of the Hawaiian Academy; Marian Holokai, principal, Waimanalo Intermediate and Elementary School; Kalani Akana, Native Hawaiian Education Council of Oahu.

May I first recognize Ms. Franklin Goo.

STATEMENT OF SHERLYN FRANKLIN GOO, HAWAIIAN ACADEMY [INPEACE]

Ms. FRANKLIN GOO. Aloha. Mahalo for inviting me to testify on behalf of INPEACE, to request the reauthorization of Native Hawaiian Education Act. I'm executive director of a small Native Hawaiian non-profit agency that formed in 1994. Our name is INPEACE, Institute for Native Pacific Education and Culture, and we recently received funding from the Native Hawaiian Education Act in the section on curriculum development of teacher training and recruitment program section.

We began in October, and are very excited about the community response on the Wainai coast where the program is being implemented. By the way, we work very closely with Ka'ala Learning Center.

The project is named the Ka Lama O Ke Kaiaulu Teacher Education Initiative. It is one of four Ka Lama Programs that INPEACE offers to serve the Wai'anae coast. Students in Wai'anae coast schools typically score in the bottom quartile on achievement tests, and are clearly in great need of additional educational support. The mission of Ka Lama programs is to improve educational achievement of Native Hawaiian children through placement of qualified culturally sensitive and locally based educators in their classrooms.

I remember, Senator Inouye, many years ago you mentioned how there were so few Hawaiian teachers on the Wai'anae coast when you visited. And that was the impetus for some of what we're doing. Thus, we are emphasizing recruitment of Native Hawaiian teachers.

I want to share all four programs with you today, because I believe that the NHEA is key to ensuring that comprehensive, integrated programs can exist. I agree with Eric Enos that the NHEA enables small agencies like ours to begin to reach our mission by obtaining multiple funding. We can have programs funded with community resources as well as Federal and State funding, and build something more comprehensive, to make a more long-term effect upon the community.

The first program is called the Ka Lama Education Academy. It's funded by the ANA. In this program, we recruit Native Hawaiians from the Wai'anae coast to become teachers on the coast. The Academy is located at the Leeward Community College, Wai'anae campus. Academy students receive counseling, educational advice, community and cultural enrichment, and much of that comes from Ka'ala support, and participate in multiple activities that facilitate their obtaining their associate of arts degree at Leeward Community College. We also facilitate their admission to the teacher education cohort at the University of Hawaii at Manoa.

Although the program is primarily supported by the ANA, multiple agencies and community advisors also provide contributions. We also, for example, contributors include a volunteer Wai'anae community advisory board, the Hawaii State Teachers Association, Leeward Community College and the Queen Liliuokalani Children's Center.

The second program is the Ka Lama cohort. It prepares Native Hawaiians to become teachers through the UH Manoa School of Education with the majority of the course work and practice teaching occurring in Wai'anae. Courses and field experiences emphasize literacy, cultural education and Hawaiian studies. Students graduate after two years with a degree in elementary education. Additional partners beside the UH are Leeward Community College, Ka'ala Farms and the Hawaii Community Foundation.

The third program is the graduate studies cohort. It furthers the professional development of Native Hawaiian and other teachers on the Wai'anae coast through courses that focus on culturally responsive instruction. Students gain a sound background in issues of language, culture and diversity, with implications for classroom instruction and assessment. They receive a master's degree. Again, most of the courses are right on the coast.

This really does facilitate community members to attend classes. Driving to Manoa is quite a long drive. And so when we can offer classes right on the coast, it's very helpful for them obtaining degrees.

So now, through the Native Hawaiian Education Act, the Ka Lama Teacher Education Initiative has been funded. Ka Lama is one of few accredited teacher education programs in the Nation, situated in a native community that combines all four components, teacher recruitment, teacher training, graduate education and curriculum development. An emphasis on computer literacy, which is what this grant is about, and technology, will strengthen these ongoing efforts.

The Teacher Education Initiative, funded by this act, will ensure that students in the Ka Lama Academy, teacher cohort and graduate cohort, will develop culturally appropriate curriculum in computer technology and literacy. And that about 1,000 Native Hawaiian children on the coast will benefit.

INPEACE strongly recommends and supports the reauthorization of the Native Hawaiian Education Act. We believe that with this act, it helps groups like ours to bring together a number of resources, community based as well as external, and provide solid, comprehensive programs.

Thank you so much for the opportunity to testify, Senator Inouye, for your support over the years, Senator Akaka, Representative Mink, and Representative Abercrombie. Mahalo.

[Prepared statement of Ms. Franklin Goo appears in appendix.]

Senator INOUYE. We thank you very much for your long commitment to Native Hawaiian education.

And may I now call upon Ms. Marian Holokai, Principal of Waimanalo.

STATEMENT OF MARIAN HOLOKAI, PRINCIPAL, WAIMANALO INTERMEDIATE AND ELEMENTARY SCHOOLS

Ms. HOLOKAI. Thank you. I would like to now, before I begin, publicly recognize our Hawaiian congressional delegation for their grass roots efforts and allow me the patience to enumerate.

Representative Abercrombie, for accessing opportunities for the Pasal High School Band to play in the middle of Washington in the cold spring. Thank you; 19 students will come.

Representative Mink, always your office is open to us in Hawaii who need to make a relationship with our Nation's capitol. Also the experience you gave our students when you came to our school.

Senator Akaka, the flag you donated to our school still flies proudly. Thank you.

Senator Inouye, your deep, deep commitment and strong support to the Waimanalo Center. Thank you.

I think people need to know that you do keep the grass roots effort, and you really maintain your visibility. Thank you.

I would like to also note that I have included in my testimony, the written testimony, a testimony from one of my first grade teachers. It's worth reading. But I'd like to elaborate on what I've prepared.

I look at the act, S. 1767, and I look at the priorities, beginning reading and literacy among students in kindergarten through third

grade, to address the needs of at-risk youth. And I am at really the grass roots level. I am at the implementation. You make it possible for schools to do what schools need to do. Schools need to educate.

And as it was mentioned to you earlier by a representative from the DOE, when the DOE tries to be equal, that does not mean fair. Equality is not fair. And while we have been a recipient of equality in the DOE, funds have not been fairly allocated to meet the needs of youth. And even Washington acknowledges that, because you are right here hearing for special needs people.

Our President says we must pay more attention to students at risk, in poverty, we need to bridge the educational gap between poverty and opportunities. And Pihana Na Mamo, a recipient of this funding, has been able to do that for our schools.

You heard from Ms. Hanohano the key programs that have been in our schools. Well, we are, as you would say, the evidence that these programs have helped. Our reading program, Ms. Hanohano mentioned, is the research based reading program, and in the comprehensive school reform development models, out of 25 reading programs, ours is one of 3 that is highly recognized because it has 25 years of research base.

This reading program is also not a one shot. The funds that we are a recipient of helps us to give sustained professional development to our teachers who need to know how to address our students in the most culturally appropriate ways.

The other program, the effective behavior support which Ms. Hanohano referred to, is a proactive discipline program. We have been working very, very hard at not being punitive to our kids, but to address misbehaviors in a positive way. So we have been working very hard to catch kids at being good, to emphasize the good, so kids who have behaviors that need to be corrected have peer models to look at.

Many of us have come before you asking for your continued support, asking for your continued support, asking for money, asking for resources. I would like to offer you evidence. The evidence of your helping us get this money into the schools is contained, a lot of the evidence is contained in this booklet in which Ms. Hanohano has offered to you. But let me tell you more direct evidence.

In the Windward district, our school was the school nominated to enter the blue ribbon competition, based on our test scores for grade six. Our students, national competition, asked that students raise or a school raise their NCE scores by seven. We have been told we raised in 3 years our scores by 12. That is a result of the direct instruction and reading program. That is a result of raising children's self-esteem through the project.

Not to take all of it, Hanahai, another Pihana Na Mamo school, was also recognized. Another thing, the Department of Education now realizes or has acknowledged that the Hielani project, the proactive schoolwide discipline project, and they are trying to do it statewide. So I can offer you more evidence, but you will need to come down to our school to see it.

Thank you.

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

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

And now may I call upon Mr. Akana.

STATEMENT OF KALANI AKANA

Mr. AKANA. Aloha, Senator Inouye, Senator Akaka, Representative Mink and Representative Abercrombie. [Greeting given in native tongue.]

On behalf of the Native Hawaiian Education Oahu Island Council, I submit this testimony in support of S. 1767, to reauthorize the Native Hawaiian Education Act. The act is essential in keeping us on course as Hawaiians, of course. It provides fuller participation in our democracy, socially, economically, and politically.

Since education is the most important vehicle by which we socialize our children into a democratic society, it stands to reason that the Native Hawaiian Education Act is the single most important conveyance by our Federal Government in providing equal education opportunity and equal access to Native Hawaiians severely and adversely impacted since the illegal overthrow of our own democratic government.

Since the NHEA, has equal educational opportunity and equal access concerns for Native Hawaiians improved? I have personally seen the greatest improvement since NHEA in curriculum, instructional materials and professional development assistance by NHEA grantees to Hawaiian language immersion educators like myself, for example, and have helped us better attain educational goals and outcomes. The task of turning our literacy achievement statistics around, however, is overwhelming, given a simple statistic. In the new millennium, nearly 40 percent of our school population will be Native Hawaiian. Without NHEA assistance, further advancement and achievement will be difficult, and the efforts achieved thus far may be lost again.

S. 1767 will assure Native Hawaiians of a lasting foundation built thus far to stand, in preparation for these expected changes as well as provide a continued base to launch us further ahead and face the grave educational realities we now experience as minorities in our own land. Furthermore, reauthorization of the Native Hawaiian Education Act will enable the Native Hawaiian education and island councils to begin validating and assessing the impact of Federal aid.

Eighty percent of the Native Hawaiian population lives on Oahu. The daunting task of assessing programs for Native Hawaiians on this island alone cannot be achieved without the NHEA. Our Oahu Island Council, comprised of a small number of committed and hard-working volunteers, have spent the year informing our community of the many opportunities being provided by NHEA grantees, as well as the work of the NHEC and island councils.

I would like to thank our Senators, our congressional representatives, for returning home to conduct these hearings. Mahalo. [Phrase in native tongue.] Aloha.

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

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

Now we will have our public witnesses. May I call upon Evelyn Lane, Marshall Manner, Kawika Parker, and JoAnn Yuen.

Welcome to the hearing. May I first recognize Ms. Lane.

STATEMENT OF EVELYN LANE

Ms. LANE. Good morning. I'm very, very honored to be here. I just want to thank you for allowing me to come and testify. I'm so incredibly amazed to have the whole congressional delegation here this morning to be able to discuss this really important issue to Hawaii.

I am not going to read my testimony, because I have a learning disability, I have dyslexia. So if you'll bear with me while I express myself. I am here for a couple of reasons. My background is in American legal studies and criminal studies. I was born here in Hawaii, and I live on the north shore. And I came back to Hawaii in 1993, when there was a lot of things happening.

In my experience of living on the north shore and learning more about what has happened here in Hawaii over the last 100 and some years, I felt compelled to get involved in the issues surrounding Native Hawaiian movement, I guess you would say. Because as an American, I feel that we have an obligation to take care of wrongs that we commit against other people.

So in my efforts to understand what happened, the illegal overthrow and the United States' activity in this, and being that my family are founders of the United States, and my cousin was President Grover Cleveland, I feel that I have to be here and discuss some of the issues that are involving the Native Hawaiian situations.

And I appreciate the efforts that the congressional committee has made in Washington in keeping the Native Hawaiians in the forefront, so that over the last 100 years of this issue would not be able to just go by the wayside. My big concern, though, growing up in Virginia, during the 1960's, and dealing with the desegregation of schools at that time, and being actually a person who attended an elementary school during that period, I recognize that we are beginning to experience racial problems. I think that we have witness this through some of the press that's come out, especially about you, Senator Inouye, this month. And I'd like to apologize for that in general.

I would like to share an experience that one of my friends had who has lived here since the time of, his family has been here since before the overthrow, and is a local person that doesn't have one ounce of Hawaiian blood. I was testifying at the autonomy bill hearings, against the bill, in the State legislature. In the meantime, my friend was fishing. He was accosted by a whole group of so called Native Hawaiians and his boat was stolen, the police had to come, the so called Hawaiians told my friend he had no right to be fishing there because he wasn't Hawaiian enough and he was not to use their beach.

And I thought it was ironic that I was here in Honolulu, testifying on behalf of Native Hawaiian rights, while my dear friend was being victimized because of the appearance of a racial designation.

Now, I know we're talking about education. But in the findings that Congress has before the actual authorization, I think it would be very helpful, not only for Hawaiians but also for the rest of the community, if we could truly state in the definition of Hawaiians that it's based on the illegal overthrow, and that the people who

are entitled to these benefits are entitled to them from 1893, instead of from 1778.

Because the United States did not illegally overthrow the 1778 inhabitants at that time. And not only that, Captain Cook wasn't even commissioned by the United States. He was a British subject.

Also, I think that when we base these issues on race, and we're looking at the *Rice* case and so forth, I think that just the fact that we use blood quantums and misleading dates to determine when Hawaiians have a right to a benefit that it causes an appearance of racism. And considering that Hawaii is the most culturally diverse place in the world, I would think, I think it's very important that we fix this problem in these bills as we work through the process.

The other thing is that I'm trying to do some non-profit work to receive grants, like AmeriCorps grants and things for people in our community. It's very difficult to get community support for things that are exclusive, like a lot of the programs that affect Native Hawaiians. If we were able to change that date, and it wasn't based on blood quantum or some date that doesn't really apply to anything, I think that we would be able to get more grant money into our communities, so that Hawaiians and other local people who have been here for a long time would be able to work together. I don't want to see us become divided because we have to have these special authorizations.

However, I strongly support all of the, everything in the Hawaiian reauthorization bill. I have written testimony and written language that could be inserted in this place, but I think it's very, very important, so that we don't have to suffer as a whole community and become divided. It's really dangerous. I've lived through it before, and I really would hate to see that happen to people who are so wonderful, to be divided like this. I think it's very important.

Thank you very much.

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

Senator INOUYE. Thank you very much.

May I now recognize Mr. Parker.

STATEMENT OF KAWIKA PARKER, PROJECT MANAGER, WINDWARD NATIVE HAWAIIAN YOUTH OFFENDER DEMONSTRATION PROJECT, ALU LIKE

Mr. PARKER. Aloha nui kakou, Senator Inouye, Senator Akaka, and Representative Mink.

My name is Kawika Parker. I am the project manager of the Windward Native Hawaiian Youth Offender Demonstration Project. I work with Alu Like. We are one of two projects relating to the prisoner education curriculum development under the Native Hawaiian Education Act, which is administered by Alu Like. The other project is located in Hilo. And because of the significant changes we have seen in our peoples' lives that we've worked with, Alu Like strongly supports the reauthorization of the Native Hawaiian Education Act.

Now, I believe you have the testimony in front of you also, so I'll try to make it as brief as possible. In 1997, the State attorney general stated that we as Hawaiian people were more than represented in all the negative statistics throughout all of the State.

Some of those, of course, we had 36.8 percent in violent crimes at that time, 37.4 percent of arrests were runaways, which is staggering, 42.4 percent of arrests were drug-related offenses. This, when compared to our population of just 20 percent of the State, is really disproportional to our native heritage.

In 1997, 6,273 Hawaiian juveniles were arrested for serious and lesser crimes, which was 37 percent of all juvenile arrests. According to officials in the Hawaii Youth Correctional Facility, Hawaiian population are the young people of the Hawaiian population are, over 50 percent represented, that of all incarcerated. Of the total youth that are incarcerated in Hawaii, in the youth of our correctional facility, 80 percent of these youth have learning disabilities, so education is something that is extremely important to them.

The financial costs alone for incarceration is $70,000 per annum per juvenile offender. We cannot even begin to figure out and estimate the long-term costs to society nor the individuals themselves, the psychological damages caused by juvenile incarceration.

Since 1989, Alu Like's substance abuse prevention project has provided for an indigenous family healing harmonizing process to adult prison parolees and their families. Where substance abuse is a major factor in dysfunctional behavior, harmony is achieved by making things right with one's body, mind, emotions and spirit.

The major premise of this project is that the high risk behaviors are the symptoms of deeper emotional hurts. In 1991, the project received a national exemplary prevention project award from the Department of Health and Human Services, in recognition of the project's success in significantly reducing the recidivism rate of the participants. The recidivism was 12 percent as compared to 60 percent on the normal stream of recidivism.

Return of investment analysis calculated for that dollar meant that on this project alone, $32 are returned to and saved by society through re-arrests and incarceration cost savings. Increased taxes paid by recipients through gainful employment and other cost savings to society is actually very difficult at this time to even try to figure out.

In June 1997, the Native Hawaiian Youth Offender Employment Demonstration Project was implemented in Hilo through funding from the U.S. Department of Labor. This demonstration project was moderated after the above U.S. Department of Labor substance abuse prevention project. So by using the adult program as a model, this program was started in Hilo.

Here, instead of working with adult offenders, we have targeted youth offenders. In its 2 years of operation, from 1997–99, the project worked with 106 youth offenders from Hilo. Of the 106 youth offenders, 15 percent received new charges, compared to the normal 45 percent experienced in that area.

Sixty-two percent of the youth who were below grade level in math and reading brought their skills up to their grade level. So the success of the demonstration project is quite evident by the figures alone.

Since you have the rest of the testimony before you, I would just like to say that our program has to do with 14–18 year olds, both in Hilo and Windward district. We are working with GED prepara-

tion, both high school education and bringing the Native Hawaiian kids up to their grade level that they should be.

But anyway, since time is going by, you do have the testimony, I would like to thank you personally, in conclusion, I would like to thank you with all our heart as far as Alu Like and myself goes, to the Congressional committee for your deep dedication to our people. And we would like for you to continue to help us in this area by continuing the reauthorization of the Native Hawaiian Education Act.

Mahalo nui.

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

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

And now may I call upon Ms. Yuen.

STATEMENT OF JOANN YUEN, NATIVE HAWAIIAN HIGHER EDUCATION PROGRAM

Ms. YUEN. We really thank you very much for this opportunity. I'm guessing that I'm the last speaker for this morning, and it's kind of appropriate, since I'm one of the beneficiaries of your work in Washington. I received a scholarship from Kamehameha Schools. My name is JoAnn Yuen. I am the granddaughter of Daisy Mahealani Hu and Kam yin Fo. I am a Native American child, an old one, but in terms of my culture, I am just developing.

And I think I owe a lot of that to the scholarship offered by Kamehameha Schools. It has supported me for the past 5 years and I'm at the point now where I will be graduating in the year 2000 from the University of Southern California with a doctorate in education. I am about 20 pages away from finishing my dissertation. That's sort of my Christmas present to myself.

I feel like I represent a lot of students who go on through the program at Kamehameha Schools. Many of them are on the mainland and can't be here to testify. They really all would want to, because the program has not only supported their efforts for their education, but forced them, and in some cases I think it initially is forced, where we have to provide community service. I know a lot of kids don't want to do that, but it has been the most rewarding aspect of the scholarship.

I had the ability to go after loans from the Government, and I do use those. But the money from Kamehameha Schools gets me into the community to give back to my culture.

I am not the only doctor in my family, I am the second individual. Kamehameha Schools kind of perpetuates our legacy. It has placed me in touch with a part of my family that I will never know, my ancestors. And through community projects, through retreats during the summer, we go back and find our roots. We find our culture, we work together, we harvest. In the education of the western world, I never would have that opportunity.

This opportunity today is my chance to thank you personally for allowing all of us to continue our education, to better ourselves and to give back to our community.

Thank you.

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

Senator INOUYE. Thank you very much, Ms. Yuen. And I thank the panel very much.

And may I now call upon the final panel of public witnesses, Kaui Amsterdam; Keali'i Gora; Pualeililani Santos; Louise Lucas; and Kamuela Kala'i.

May I call on Mr. Amsterdam.

STATEMENT OF KAUI JAHANAN AMSTERDAM

Mr. AMSTERDAM. Aloha.

In being here, to address this particular bill, it reminds me of the good news and bad news. It happened when a patient went to his doctor and he said, how is it, doctor? And the doctor said, well, I've got good news and bad news. The good news is you've only got 2 weeks to live; 2 weeks to live? That's good news? He said, yes, but I forgot to tell you 2 weeks ago.

In a way, this here, it's good news and bad news. The good news is that this indeed attempts to address the educational and cultural, intellectual needs of Hawaiians. The bad news is that it is insufficient. This is, I think, a part, would be an important part of an overall program. But in itself, it is lacking.

This particular bill is very informative. One of the things that it can do, if it was really aimed at something that would provide meat and substance, is that it would provide restoration of Hawaiians. This would involve, I think this particular bill is part of maybe a technical assistance, grants and assistance, financial aid, this type of assistance that I think is vital to Hawaiians.

But it is to other countries, too, Israel. I am a Jew, I am a Native Hawaiian. I'm a Native American Hawaiian Jew Mormon is what I am. And I have a background with both our Hawaiian people and our people who are Jews.

In Israel, we do receive technical assistance. We do receive all these other areas. But more than that. It requires restoration in terms of the restoration of the Hawaiian kingdom, the monarchy. It involves reparations and compensations. It involves memorials and it involves continued research.

Another area of inappropriateness is that it talks about a low self-image as being a very important concept in learning, and is a contributing factor in learning. There's a low self-image in the learner. Now, why is there a low self-image in the learner? And I'm reading this from the bill itself.

For instance, it says that the political status of the Native Hawaiian is comparable to that of the American Indians or Alaskans. Well, while they are our brothers and sisters, we have a unique and a different history. We are not tribes. We come from a monarchical and a nation. So we have different needs.

We do have experts in our field, and we have heard them today. These experts are more than just a department, administered by a secretary of education. In Israel, we have a minister of education. And it's part of the nation of Israel. As Hawaiians, we deserve the same thing. We have the experts that can do this.

Another area I think that is, I had mentioned that the department or the Committee on Indian Affairs is a wonderful department. But actually, we deserve the funds that we get, but we are not tribes, and we are really not part of the Committee on Indian Affairs, although we can use that service, too.

If anything, we would be a part of the State Department, as recognizing and operating with another nation. Because that is part of our history.

Now, the bill itself does say that the United States does recognize that there is a cultural, historic and land-based link to the indigenous people, and that group has never relinquished its claims to sovereignty or sovereign lands. So a part of the educational process is that this restoration of the people as an entity within a nation, in order to build up its self-concept, in order to have autonomy, because what is the educational aim?

The educational aim is for total self-development, actualization. If we don't have this positive self-concept, and we're not fulfilling the overall needs of the learner as people, then we don't have that self-concept. Therefore, our educational process is going to be lacking.

I have been a minority recruiter for the University of California Medical Center San Francisco. I recruited students from minority groups, Latinos, also Native Americans and blacks. I know the problems that are a part of these programs. And we suffer greatly, and we still have problems because of the programs that are administered.

Also in the aboriginal conference held in Hilo this last summer, one of the main problems that our Native American representatives from the universities throughout the United States said that they're always begging for money for their programs. They're going and they're begging for money.

Well, we're just going to continue to beg for money. And that will not increase our self-image, that will not meet our educational needs, etc. Therefore, why encourage these efforts in order to meet the educational needs of Native Hawaiians? And thank you for that. It is inadequate.

In order to really meet those needs, it requires a more comprehensive approach, the restoration of our nation, our people, and also our monarchy. And may we, along with our good Lord God, be able to do this.

Mahalo and aloha.

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

And now may I acknowledge Mr. Gora.

STATEMENT OF KEALI'I GORA

Mr. GORA. Aloha, Senator Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie.

My name is Keali'i Gora. I am the Lieutenant Governor. And I am submitting this testimony on behalf of the national education of Ka Lahui Hawaii, a native initiative for self-determination, comprised of over 20,000 citizens residing in Hawaii and several other States, including Alabama, Alaska, California, Florida, Idaho, Nevada, New York, Oregon, Texas, Utah, Washington, and Washington, DC.

Besides adopting a constitution in 1987, Ka Lahui Hawaii unveiled the [phrase in native tongue], Ka Lahui Hawaii's master plan, in February 1995. The plan provides the strategy to achieve self-determination, which includes a brief section on education.

Mahalo nui loa, thank you very much for allowing Ka Lahui Hawaii to submit testimony to express our strong and unequivocal support of the reauthorization and the extension of Native Hawaiian Education Act. We have a couple of amendments, however. On page 13, line 12, we'd like to add new language, a new (c), which states, promotes the study of Hawaiian culture, language and history, by providing a Hawaiian education program and using community expertise as a suitable and essential means in the furtherance of the program.

The Department of Education Hawaiian Studies Program kupuna component in the State public school system is the result of the 1978 State constitutional mandate requiring the State to promote the study of the Hawaiian culture, language and history by providing this education program and using kupuna as an essential means to further that program. The rationale behind adding this new language on page 13, line 12, is the State Department of Education services 25.7 percent of students, totaling, actually the number is 48,000 children who are of Hawaiian descent statewide.

However, Hawaiian students comprise 35.3 percent of special education programs. Additionally, 39.4 percent of Hawaiian students consist of the learning disabled.

The program, the Hawaiian Studies Program kupuna component, provides direct, as well as extensive services to these 48,000 Native Hawaiian children in the public school system, incorporating Hawaiian language, culture, history, traditions, values and practices in the classroom. Consequently, in 1996, administrators such as the district educational specialists, the school renewal specialists, resource teachers and other support staff positions, were terminated, and the implementation left to the individual schools to use Hawaiian kupuna and makua, parents who are part-time teachers, compensated for only 17 hours per week to develop, plan, organize, manage and implement the Hawaiian studies program statewide. This has led to an uneven implementation of the program. Thus, consistencies and chaos exist.

Senator Inouye, fiscally speaking, the Hawaiian studies program in the Department of Education receives an annual budget of $1 million, servicing 48,000 Native Hawaiian children in the total Department budget of $790 million. That is worth about one-twelfth of one penny out of $1 to conduct and deliver the Hawaiian studies program.

Thus, the program is under-staffed, under-represented, underfunded, and not in compliance to the State constitutional mandate, statutes and policies. Therefore, we request the inclusion of this new language.

We have two other technical and substantive amendments. On page 20, line 20, change permissible to authorized. On page 20, line 22, change may to shall.

We believe these changes are necessary in order to ensure for long-term planning, formulating and devising of the critical, important Native Hawaiian education programs.

On page 20, lines 13 through 15 and 18 and 19, sections (a), (b) and (d), we strongly believe that the Department of Education has a constitutional responsibility and mandate to fully implement and

execute the Hawaiian studies program kupuna component with the highest trust standards. Furthermore, the nation would like to request that the act be extended for 10 years in order to accomplish the educational needs and goals of Native Hawaiians.

We strongly believe that Native Hawaiian education is the primary key which provides economic, social and other opportunities.

In closing, your financial support of the Department of Education Hawaiian studies program kupuna component will be greatly appreciated. Mahalo for this opportunity to testify.

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

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

And now may I call upon Ms. Santos.

STATEMENT OF PUALEILILANI SANTOS

Ms. SANTOS. Aloha, Senator Inouye and members of the U.S. Senate Committee on Indian Affairs.

My name is Pualeililani Santos. I'm a part-time teacher in the Hawaiian studies program of the State of Hawaii Department of Education. My students call me kupuna pua.

Today I am submitting this testimony on behalf of Pulapula Au, a Hawaiian education and legislative lobbying organization comprised of and representing concerned kupuna and makua in the Department of Education Hawaiian studies program kupuna component, who provide expertise and direct classroom instruction in the culture, language, history and values of Hawaii, to the children in Hawaii's public school system.

I'm submitting this testimony in strong support of the reauthorization and extension for another 10 years of the Native Hawaiian Education Act with amendments. The Hawaiian studies program began as a result of the 1978 State constitutional article X section 4, and services over 48,000 children in the State public school system.

However, the act makes no provision to address this legal mandate. New language should be included on page 13, line 12 and other amendments are as follows. No. 1, (c), promote the study of the Hawaiian culture, language and history, by providing a Hawaiian education program and using community expertise as a suitable and essential means in furtherance of this program. No. 2, on page 20, line 20, change permissible to authorized. No. 3, on page 20, line 22, change may to shall.

Senator Inouye, historically the Hawaiian studies program had resource teachers for over a decade. But in 1996, these positions were terminated, and the implementation left to the individual schools who used kupuna, our elders and makua, our parents, to run the program. In response to the termination of resource teachers, some districts immediately created their own executive boards, councils or cabinets to address their growing needs and working many hours without any compensation whatsoever.

This has led to uneven implementation of the program. Furthermore, the program is now being overseen by part-time teachers, who have no certification, no title and no benefits. They get paid for 17 hours per week, but routinely work 35 to 40 per week. There are some districts that have a total of 48 schools, with only 2 part-time teachers. Their duties include working with the principal of

each school, observing kupuna and makua in classes, giving orientation and training of new recruits and coordinating in-service workshops for technical and instructional support.

Senator Inouye and members of the Senate Committee on Indian Affairs, Pulapula Au would like to state for the record our numerous concerns with the overall management and implementation of the Hawaiian studies program, including but not limited to the State of Hawaii and the Department of Education's non-compliance of the State constitution mandate of article X, section 4, as this program currently services only grades K–6, and not grades 7–12, as required by law. Thus denying the human and civil rights of students and parents.

No announcements or mailouts to inform kupuna and makua about the elimination of the district educational specialists and school renewal specialists. Nor a clarification on how the program will henceforth be administered. No announcement informing new kupuna and makua that applications are being accepted for the Hawaiian studies program. No informational meetings are held to inform interested parties about the Hawaiian studies program, its constitutional mandate and other program matters.

No strategy or plan to actively recruit interested applicants to fill the vacancies in various schools statewide. No plans to train and certify new applicants to fill these vacancies. New applicants are required to be trained and certified in order to effectively executive the precepts of the Hawaiian studies program.

No support teams or personnel to actively assist these schools to fill the vacancies by recommending certified recruits for the principals' consideration. No plans for the continued in-servicing of parent kupuna and makua who are the foundation of the Hawaiian studies program. Efficient support of the kupuna and makua is necessary to maintain the viability and success of the program. No plans to improve the Hawaiian studies program with the existing personnel.

Because of these voluminous concerns regarding the Hawaiian studies program, Pulapula Au calls upon this committee to investigate, analyze and seek resolution. Immediate recertification of our matters, our right to human education as mandated by State constitution and laws, requires your instantaneous attention.

I'd like to leave you with one thought. Our kupuna and makua in the Hawaiian studies program are in the program for one reason and one reason only. That is, the love for our children of Hawaii. Mahalo nui loa, thank you very much for giving me the opportunity to testify today.

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

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

Ms. LUCAS.

STATEMENT OF LOUISE KA'OHUA LUCAS

Ms. LUCAS. Aloha. My name is Louise Ka'Ohua Lucas, and I'm a parent of a child who attends Na Pua No'oeu, the Center for Gifted and Talented Native Hawaiian Children. Actually, I have three children, but today I just wanted to focus on one of my children who Na Pua No'oeu has greatly impacted her life.

Just after my daughter's fifth birthday, she pleaded with me to donate money to the save our rain forest campaign in South America. I was puzzled as to why she was so adamant about contributing money to a seemingly worthy cause that would not directly impact her community. Her response was, Mommy, one day I would like to say I saved a tree.

Little did I realize that this innocent response would mark the beginning of Aliki's passion to serve as a steward for her environment. It was not until she reached sixth grade that she had the opportunity to pursue her interest. She applied and was accepted to Na Pua No'oeu's environmental summer program. For 2 weeks, she was able to explore Hawaii's delicate ecosystem on the big island of Hawaii.

This was an opportunity that few children, let alone adults, would ever experience. Na Pua No'oeu provided Aliki the venue to pursue that burning passion.

Since that first summer, she has continued to take advantage of Na Pua No'oeu's endless opportunities. She has hiked up to the summit of Mount Nokai and sailed the Kona coast of the big island aboard the voyaging canoe Makalaei. Through Na Pua No'oeu, she has cultivated lasting friendships and has become immersed in her culture, viewing it through the eyes of her kupuna.

Aliki is now 16. Her desire, which was once a glowing ember, is now a burning flame. She is currently the president of the environmental club at her high school and has recently flown to Rapanui to participate in a reforestation project. She is searching for colleges that offer a dynamic environmental science program. Na Pua No'oeu has given her the confidence and fortitude to pursue her dream. And maybe someday, instead of hoping to save one tree, she will dream of saving a rainforest.

Mahalo.

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

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

Now may I call upon Ms. Kala'i.

STATEMENT OF KAMUELA KALA'I

Ms. KALA'I. Aloha and welcome. Thank you for being here today.

My name is Kamuela Kala'i. I am a staff member of Na Pua No'oeu, the Center for Gifted and Talented Native Hawaiian Children. I'm here on behalf of myself as an individual, as a parent, I have two children, and as a staff member of Na Pua No'oeu.

I just would like to talk, I don't have any written testimony, but I would just like to share with you my own personal experience as a parent, as a staff member and just talk about the gifted and talented at Manao.

Because when I first heard about the Center for Gifted and Talented Native Hawaiian Children, I thought to myself, there's a friend of mine, her son was attending a summer program, and I thought, wow, that's really neat. And I thought you had to take a test or something, because gifted and talented, it's not something that we are told we are when we're growing up.

And so I thought, well, you've got to take a test and whatever. I heard these wonderful things about this program. So when I was fortunate enough to apply for a position, I was a site coordinator

for about 2 years, and I was fortunate enough to talk to Dr. David Sing about what does gifted and talented mean. I was so surprised to learn that because of his vision and his philosophy, that you don't have to take a test to be gifted and talented. At least on Manao at the center, all of our children are gifted and talented, every single one of them. Our mission is to get them to believe that from whenever we can get them into the program. And we service kindergarten through 12th grade students.

I thought, wow, that's neat, nobody ever told me that, nobody ever told me I was gifted and talented. Not that I'm not, but it's not something you grow up with.

So when I was fortunate enough to be the site coordinator there, and I ran the programs for students there, I saw myself first hand the light bulbs going off in some of these children's heads. And I heard myself personally, parents come up to me and thank me for having a program there. And it wasn't because of me, but it was because of the vision of people like Dr. Sing, and the wonderful staff members that work for us, that believe we can do it. And because we have funding from the Native Hawaiian Education Act.

And I know we only reach a fraction of our kids out there. And it amazes me how many more of our children, they don't know what is gifted and talented, unless you have a wonderful support system at home, access to resources. There's a lot of kids, most of our kids, a lot of our children are labeled special education, special challenge. Unfortunately sometimes when they come into the system, just because of where they come from, and the fact that maybe they get put into some puka that they just keep falling through constantly, constantly. And a lot of those kids are our kids.

So it's because of programs like Na Pua No'oeu, I've seen it with my own eyes, I've heard it with my own ears, I've felt it in my heart, I know that it works. And I've seen it.

So I believe in the importance of programs like Na Pua No'oeu. I believe that it's very important that it does continue. Because for our kids, and it's not only Hawaiian children, but especially the statistics show that our Hawaiian children fall through the cracks more than anybody else. And it goes from the cradle to the grave, right through the system. And if you look at the prison population, you'll see that revolving door there.

And so if we can reach the child, if we can reach as many children as possible through programs at Na Pua No'oeu and other wonderful programs that are out there that are funded by this Act, then I believe that this money is well spent. And I believe that, and I thank you for trying your best to get this reauthorized, because I know it's important. I just wanted to share that with you, because I've seen it with my own eyes, I've felt it in my heart.

And mahalo for being here and giving me an opportunity to share with you.

Senator INOUYE. Thank you very much, Ms. Kala'i.

Before we adjourn the hearings, I'd like to call upon Congressman Abercrombie, if he has a closing statement.

STATEMENT OF HON. NEIL ABERCROMBIE, U.S. REPRESENTATIVE FROM HAWAII

Mr. ABERCROMBIE. My only comment, Senator Inouye, at this point is I think the last testimony in and of itself summarizes all of the other elements that might be seen in some circumstances that abstractions and analysis and coordinated testimony, all of which is valuable, all of which is pertinent to the reauthorization of the Act, but nothing can replace the human element and the human dimension.

With that, I know that all of us will be inspired to do our very best and work to see that the reauthorization takes place.

Senator INOUYE. Mrs. Mink.

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

Mrs. MINK. Thank you very much, Senator Inouye. The experience of being with you, Senator Inouye and Senator Akaka, in these hearings on all of the islands has been a very profound and convincing opportunity for me to reorient myself to some of the basic principles of our legislative activity. And that is to meet the needs of the people that we represent.

Sometimes when we're so busy in Washington and we're dealing with paper and with meetings that we have to attend and speeches that we have to give, we take for granted the human element that comes along with the mission and intent of the programs that we endorse and support. And we forget that it's terribly important to hear from the people who have been affected by the legislation.

And the ability to go to these hearings and to hear from all of the people that have participated in this program has convinced me so very, very deeply that the ideals and mission that was intended in 1988 when this program was started has indeed blossomed beyond all expectations. It has reached profound areas in terms of language development and language immersion in our young people and in the adult communities as well and their families. It has brought into a wider perspective the community role in education. It has brought in a renewed sense of importance of culture, and that we have to approach education in a different context when we're mindful of our cultural responsibilities, of heritage and preservation.

But I think the most profound aspect of the testimony of support for this program has come from what my colleague Neil Abercrombie has said. And that is the individual, personal testimonies of families and young people that have benefited from Na Pua No'eau. The experiences that they have been able to witness are beyond explanation, because it has exploded their experience opportunities, and their vision of themselves and their potential. They have truly become gifted and talented because of this program.

So I am very, very heartened by what we have heard, and there's absolutely no way that we can go, except to reauthorize this program and to do everything that we can to support the Senate in the work that it must do, so that we can have this program continue to flourish and benefit the children of Hawaii.

Thank you very much.

Senator INOUYE. Thank you very much.

May I now call upon my colleague, Senator Akaka.

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

Senator AKAKA. Mahalo, thank you very much, Mr. Chairman.

Mahalo nui loa to all of you who have come to support this bill, and also to testify in favor of it. This is so important, and whether you know it or not, you've been very, very helpful to us. We needed this kind of testimony to help us in our efforts to pass this bill in the year 2000. And you've done that.

I'm so glad to hear from all of you about your part in the programs that are existing and your support for future programs. There's no question that changes have been coming about, particularly for the Hawaiians and the people of Hawaii.

We know that at one time, the Hawaiians were very well learned people, steeped in sciences and in many things in their livelihood. They knew their environment, they were the best environmentalists. And when we put all of that together, there was a period when we looked at the Hawaiians and wondered, hey, what happened. And I'm so glad that there is a strong feeling that we're coming back.

We're heading in the right direction, and we're realizing that education is so important in making that change. This is what it's all about, this bill provides for that education and just know that as we continue to do what we're doing to make it better, that Hawaii will gain, the Hawaiians will, and all the people of Hawaii. So we need everybody to bring this about.

So I want to say mahalo nui loa to all of you for your contribution. Thank you very much, Mr. Chairman.

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

Senator INOUYE. I thank you very much.

We began our journey 3 days ago, beginning with Molokai, from there to Kauai, yesterday to the big island, and then to Maui and finally to Oahu. To say that the testimony was helpful would be an understatement. To say that it was moving and inspiring would also be an understatement.

We are most pleased and grateful to all of you for participating.

The measure before us is not a finished product, let me assure you of that. It is what we call in Congress a legislative vehicle. It is subject to change, it is subject to amendment. And that is the reason for these hearings. If you feel strongly enough that certain things should be changed, we will consider that. Because in the final analysis, if you study the measure before us, you will find that this bill was made in Hawaii by Hawaiians for Hawaiians. It was not made in Washington. It was not made in Los Angeles or Chicago. It was made here.

Having said that, I would like to note a couple of items that came up at all of the hearings, and maybe I should give you a reason why we act in certain different ways. Many witnesses have talked about the matter of authorized and permissible. Under the statutory construction rules of the U.S. Congress, if there is a pro-

vision that says, the following are authorized, and you list these programs individually, the construction rules say that only those programs and nothing else will be considered. No more, no less.

If it is in the permissible language, the statutory construction rules would say that these are examples of the types of programs that may be put into effect. It will not limit it to just those that are listed. The listed ones are examples.

So if we just put in a certain program on arts and culture, and list it as such, only that program would be authorized. But if we just say that these are permissible, it would be generically, it would cover the whole system.

As a result, we have been able to, under the act that was put into effect in 1988, come up with a comprehensive multi-faceted bill. Although it says this is the Native Hawaiian Education Act, it doesn't confine itself to kindergarten through high school. It has everything from bringing down the rate of recidivism, it has everything to do with scholarships for someone to get her doctorate, it is involved in language immersion, it is a multi-faceted one.

And the reason it became such was the fact that it was permissible. Now, if we had just said, only Alu Like may be involved, that would limit everything to just the programs of Alu Like.

If you study this bill, it is so comprehensive that it has become a model for Native America. Indians and Alaskans want to follow this. Which brings me to the second item that has concerned many of you.

Under the constitution of the United States, we cannot appropriate funds or establish programs that would benefit only one race or one ethnic group. It is unconstitutional.

Therefore, this measure has a broad section called findings to justify why we feel that Native Hawaiians should receive special treatment. We do not have programs that would benefit only Chinese. We do not have any programs that would benefit only Irish.

I would suggest that all of you study the findings very carefully, especially section 12, subsection (b). This is a very important one, which was just confirmed a few months ago and supported by the Solicitor General of the United States of America, the chief legal spokesperson for our Nation. It is something that we have been striving for over the years, to have the United States formally recognize the justification for the programs that we have been discussing today.

The United States has recognized and reaffirmed that Congress does not extend services 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. These are very important words. It says that there is a special trust relationship existing between Native Hawaiians and our Nation.

And accordingly, these programs are justified, just as much as we have an Indian Health Service, just as much as we have programs for Indian reservations. These multi-faceted programs are justified under that one clause, which I am so pleased to say that the Government of the United States, after all these years, has come forth and said, that is correct. Hawaiians are indigenous peo-

ple of the United States. Therefore, they are entitled to receive special accommodations, special programs, special treatment.

And finally, if I may say, we have been inspired by your testimony, pointing out the good these programs have accomplished. I have noted, for example, that the rate of absenteeism has come down, the rate of dropouts has come down. But they are still too high and unacceptable.

And as Dr. Chun noted, about 150 years ago, or about 6 generations ago, there was a time when the Native Hawaiian community of the Kingdom of Hawaii was considered more literate than any other group segment of the population in the United States. It is hard to believe, but it is so. The records indicate that. More of our children of Native Hawaiian ancestry during that period were able to read and write.

But then if you look back at that period in our history, you will note that there were certain things in existence that somehow have fallen by the wayside, and we are trying to restore them by this act. First, the word aloha was not a word of commerce. It was not a word of tourism. It meant something. It was a word of the heart. It was a word of love.

And as such, the Hawaiians were known for their extraordinary love for children. What other civilization had the concept of hanai? No others.

Then the word ohana meant something. Today we use the word ohana all over the place in political speeches, this is the Hawaii ohana, this is the kapa hua ohana, and all that. But ohana was very important. The family was very important. The family was able to talk to each other. I was a volunteer in Oahu prison when I became a member of the territorial legislature. And at that time I learned that the rate of recidivism among Native Hawaiians was less than 10 percent. This was at a time when the rate of recidivism in places like Alabama was 85 percent.

Today the recidivision rate for Native Hawaiians is 60 percent. Therefore, the kupunas of Alu Like have come up with a program. It is a small program, only $50,000. It does not handle all of the prisoners in our system. But it has handled hundreds of them.

And as a result of the program as applied by the kupunas, the rate of recidivism has come down to about 10 percent; 1 year it was 3 percent. So these programs are working.

But as some have said, it is inadequate, yes, we would be the first to admit that. But this may surprise you. In the past 6 years, the Government of the United States, through appropriations, has appropriated the sum of $248 million for Native Hawaiian education, in the past 6 years. I told you that this is a multi-faceted program we have. Punana Leo is in this program, but the Bishop Estate, Bishop Museum cultural program is not. But it is still part of our education.

For example, under that program, we appropriated $1 million for a canoe. And as some of you recall, we were very much criticized in the Congress of the United States to set aside $1 million for a canoe. Well, that canoe was the Hawaii Loa. And that canoe has done much more for Native Hawaiians to inspire interest in their culture and Hawaiian ancestry, to give them self-esteem, to give them identity.

They found out, for example, that about 700 or 800 years before Columbus launched his way across the Atlantic, Hawaiians traveled and found Havaiki. It was something for them to find out what their ancestors did. We have, among other things, the restoration of fish farms. Is that part of education? We think so. We would like to have the Hawaiian young men and women know that there was a time not too long ago when there were over 600 ponds here. Before the word aquaculture was ever conceived by the western world, Hawaiians were practicing aquaculture, planting lemo, raising crustaceans, raising freshwater fish and saltwater fish.

The history of the Polynesians and the history of Hawaiians should be an inspiring one, which brings me to my final observation. During that period, kupunas were revered and kupunas were listened to. Finally we are beginning to restore that feeling here. But we need to do much more than that.

About 30 years ago, I was invited to visit Nanakuli, Nanakuli High School. I must tell you that it was an eye-opener for me. The school had dedicated school teachers, very dedicated ones. The principal was Japanese. The faculty was made up of Chinese, Japanese, and haole teachers. There were no Native Hawaiian teachers in Nanakuli. The only Native Hawaiians on the staff worked in the kitchen and out in the field pulling weeds.

So you can imagine the young child gets to school and looks at all of his school teachers, and none of them look like him. But he looks in the kitchen and sees the dishwasher, or out in the fields someone pulling weeds. It is such a slow process to undo the damages of history. But we are trying our best.

So instead of just cursing the past, let us not only remember the past, but let us roll up our sleeves and start to undo the past. And I think we are reaching this point. Next month, this committee will be back again to receive testimony on the Native Hawaiian health bill, which is an important one. And it is also justified because there is a special trust relationship that exists.

Once again, on behalf of the committee, I thank all of you for joining us on all the islands, to provide us with your words of wisdom, your manao. And as every member has said, it has been extremely helpful.

Last year, for this program, the Congress appropriated $21 million. A few days ago, the President signed a bill that increased it to $23 million. You may say to yourself, so what is the big deal, an increase of $2 million. You must keep in mind that just about every other program in the United States was slashed. This one was not cut.

It is going to be an up hill battle, but this delegation never says no. We will win this battle again, as we have done every year. We will not only authorize this, but we will appropriate moneys, hopefully much more than this year.

So with that, I thank you all very much. The hearings are adjourned.

[Whereupon, at 11 a.m., the committee was adjourned, to reconvene at the call of the Chair.]

APPENDIX

ADDITIONAL MATERIAL SUBMITTED FOR THE RECORD

PREPARED STATEMENT OF ROWENA AKANA, CHAIRPERSON, BOARD OF TRUSTEES, OFFICE OF HAWAIIAN AFFAIRS

Aloha no kakou, Vice Chairman Inouye, Senator Akaka, Representative Mink, and Representative Abercrombie, My name is Rowena Akana, and I am the chair of the board of trustees of the Office of Hawaiian Affairs. I would like to thank you for the opportunity to submit testimony on this most important matter—the education of our Native Hawaiian people.

Five years ago, Senator Inouye, you were here in Hawai'i deliberating on reauthorization of the Native Hawaiian Education Act. At that time, you shared some of your thoughts on education: I quote:

"I believe that there can be . . . no issue which is more important, more profound in the impact it will have on the future of Native Hawaiian people in the State of Hawaii, than the education of Native Hawaiian children. Because without a sound educational foundation, without a means of assuring that our Native Hawaiian children develop a confidence of spirit and intellect, sovereignty and self-governance may never be fully realized."

Senator, we are indeed in agreement on this point. Education is a major priority for our people, second only to issues related to land. According to a 1999 OHA survey, nearly 20 percent of Native Hawaiians surveyed placed education as their No. 1 concern.

As the lead agency in the State of Hawai'i with the constitutional and statutory responsibility of protecting and preserving the rights and interests of the Hawaiian community, OHA remains committed to meeting the educational needs of our people. Every year, OHA provides numerous grants to Native Hawaiian education organizations, funding scholarships, tutorials, and other basic education needs. Often times, these funds are requested by parents and organizations serving our Hawaiian children in the public school system. The State Department of Education has continually claimed it does not have sufficient resources to meet the special needs of our Hawaiian children, even though Native Hawaiians comprise the largest segment of the public school population, over 27 percent. And their numbers are growing.

While OHA is committed to addressing the educational needs of our people, we also realize that there must be partners to this process. OHA thus supports the passage of S. 1767, a bill to reauthorize the Native Hawaiian Education Act.

This act has been responsible for providing over $80 million in Federal funds to nearly two dozen Native Hawaiian education programs. These programs have ranged from statewide programs for Hawaiian language immersion pre-schools to community-based agriculture projects in Wai'anae. Thousands of children and their families have benefited from this act. Its reauthorization is thus critical if we are to continue to improve and transform the educational experiences of our children, youth, and young adults.

Although OHA has not taken a formal position on S. 1767, OHA has endorsed amendments to the Native Hawaiian Education Act. On August 16 of this year, I submitted testimony to this effect before the U.S. Senate Committee on Appropria-

tions. My comments offered today are consistent with the letter and spirit of this previous testimony.

I am respectfully requesting changes to three sections of the bill.

No. 1. OHA is particularly concerned about our at-risk population. Based on statistics reported by the State's Healthy Start Program, 65 percent of those identified as "at risk" children are Native Hawaiian. That risk continues beyond infancy. In order to ensure that S. 1767 addresses the needs of these children, I would ask that Section 9205(a)(2)(B), which prioritizes the "needs of at-risk youth", be amended to "needs of at-risk children and youth".

No. 2. OHA recognizes the need for research, data collection, and evaluation activities specified in Section 9205(a)(3)(J) and (K). However, we are concerned that these activities should not be prioritized over basic program and service delivery. These studies must be translated into meaningful program development, thus we continue to advocate for the development of innovative demonstration projects statewide.

No. 3. And finally, with regard to the composition of the Native Hawaiian Education Council, OHA is pleased that the committee has been responsive to our previously stated concerns regarding the over representation of grant recipients on the council, and has sought a more balanced approach of 50 percent service providers and 50 percent constituents. We are also pleased that the bill recognizes the special constitutional and statutory role of the Office of Hawaiian Affairs, and thus reserves a seat on the council for OHA.

Thank you for this opportunity to submit testimony on this important measure. In closing, I would like to take this time to commend the efforts of our congressional delegation in this area. Our representatives, Mrs. Mink and Mr. Abercrombie, have fought time and time again in the House to ensure that funding and program authority for these Native Hawaiian education programs continue. Our representatives in the Senate, Senators Inouye and Akaka, are responsible for introducing the bill before us today, as they did the last bill in 1994, and I know they will vigorously pursue its passage.

But, I also wish to recognize and thank Vice Chairman Inouye for his efforts. Senator, I know that education funding for Native Hawaiians has been one of your top priorities, as evidenced by the recent appropriation of $23 million for fiscal year 2000. For all your efforts, and for the impact these funds and these programs have had on our Hawaiian people, I thank you.

PREPARED STATEMENT OF MARIAN T. HOLOKAI, PRINCIPAL, WAIMANALO ELEMENTARY/INTERMEDIATE SCHOOL, WAIMANALO, HI

The Hawaii State Department of Education has many initiatives designed to help all children succeed. These initiatives do not necessarily come complete with resources to implement the strategies necessary for student success. We must also agree that while the DOE strives to equally provide resources to schools, "equal" does not always mean "fair". Even the U.S. Congress sees this mis-correlation; for now, emphasis is given to different types of audiences. In the schools, the "at-risk for school success" population is now being recognized by those who have funding powers. Even the president of the United States makes references to "high-risk" students in his zeal to close the gap between poverty and educational opportunities.

Such is our school. With "at-risk" students being the majority population, providing for our students for academic, emotional and physical success is a constant challenge. The State budget cannot even begin to provide culturally appropriate and educationally sound programs and strategies for them. The funding from other sources is our "umbilical cord"—the lifeline that has helped our students to perform, compete, and survive with students who come from culturally and economically rich environments.

That "umbilical cord" has been in the form of the Pihana Na Mamo program, or PNM. Pihana Na Mamo is funded from the Native Hawaiian Education Act. PNM has helped this school implement a reading program which enjoys favorable rating as one of the top 3 programs in the Comprehensive School Reform Model, of which there are 25 programs. With funding from Pihana Na Mamo, the direct instruction in reading approach, out of the University of Oregon, has made dramatic impacts on reading achievement in students. An enumeration includes:

Professional development of teachers in implementing direct instruction-consultants/trainers from the University of Oregon trains local teacher cadres to "build capacity in the schools".

Students being diagnosed into functioning reading groups (we do not teach to the "critical mass" anymore).

Performance assessments for reporting purposes include formative as well as summative scores.

Students are more on task because they are working within their present levels of performance. Being more on task means less office referrals; it means more students feel good about themselves because they are achieving in what they want to do best—THEY WANT TO LEARN TO READ!

The opportunity to purchase reading materials for all of this school's diverse learners.

Achievement in reading has been significant enough for this school to receive honors as the Windward Oahu District nominee in the 1999 Blue Ribbon Schools' Secondary School Recognition Program.

Continuous feedback on student progress, analysis of formative assessments, recommendations for "next steps". Our State. DOE is unable to give us this information.

Pihana Na Mamo is also significant in helping our school establish a discipline program that works on the assets model, in contrast to the usual punitive outcomes for undesirable student behavior. Proactive schoolwide discipline establishes standards for acceptable behavior in which students are recognized "for being good thinkers in stressful situations." The Hawaii DOE has recently begun to adopt this curriculum in the name of Effective Behavioral Support [EBS]—the understanding that the school environment needs to be safe and healthy before learning can take place. This program can be evidenced in our school by:

Less office referrals for inappropriate behaviors.

A safe campus in which all staff members acknowledge that they are the "first line counselors" to their students.

Staff development for staff members in helping students with needs.

Feedback from analysts at the University of Oregon in dis-aggregating information on office referrals—needed information to help schools restructure programs, processes, attitudes, et cetera. Our State DOE is unable to give us this information.

The continued funding given to schools such as ours through the Native Hawaiian Education Act will be evidenced by a more literate population, a more peaceful community, and a greater percentage of financially independent adults.

PREPARED STATEMENT OF KALANI AKANA, CHAIRPERSON, NATIVE HAWAIIAN EDUCATION O'AHU ISLAND COUNCIL

Aloha kakou. On behalf of the Native Hawaiian Education O'ahu Island Council, I submit this testimony in support of S. 1767 to reauthorize the Native Hawaiian Education Act [NHEA]. The act is essential in keeping us on course toward fuller participation in our democracy—socially, economically, and politically. Since education is the most important vehicle by which we socialize our children into a democratic society, it stands to reason that the Native Hawaiian Education Act is the single most important conveyance by our Federal Government in providing equal educational opportunity and equal access to native Hawaiians sorely and adversely impacted since the illegal overthrow of our own democratic government.

Since the NHEA, has equal educational opportunity and equal access concerns for Native Hawaiians improved? I have personally seen the greatest improvement since NHEA. Curriculum, instructional materials and professional development assistance by NHEA grantees to Hawaiian language immersion educators like myself, for example, have helped us to better attain educational goals and outcomes. The task of turning our literacy achievement statistics around, however, is overwhelming given a simple statistic. In the new millennium, nearly 40 percent of our school population will be Native Hawaiian. Without NBEA assistance, further advancement and achievement will be difficult and the efforts achieved thus far may be lost again.

S. 1767 will assure Native Hawaiians of a lasting foundation built thus far to stand in preparation for these expected changes as well as provide a continued base to launch us further ahead and past the grim educational realities we now experience as minorities in our own land.

Furthermore, reauthorization of the Native Hawaiian Education Act will enable the Native Hawaiian Education and Island Councils to begin validating and assessing the impact of Federal aid. Eighty-percent of the Native Hawaiian population lives on O'ahu. The daunting task of assessing programs for Native Hawaiians on this island alone, cannot be achieved without the NHEA.

Our O'ahu Island Council, comprised of a small number of committed and hard-working volunteers have spent the year informing our community of the many opportunities being provided by NBEA grantees as well as the work of the NHEC and

Island Councils. I would like to thank our senators for returning home to conduct these hearings.

Ke Akua Pu. Nana e alaka'i. Nana e malama. Nana e ho'opomaika'i.

PREPARED STATEMENT OF KAREN Y. CHANG, TEACHER, WAIMANALO ELEMENTARY/ INTERMEDIATE SCHOOL, WAIMANALO, HI

I would like to take this opportunity to say, "Thank you" for all your past support in terms of your time, effort and resources provided for the people and especially, the children of Hawai'i.

In the 30 years that I've taught I have gone through reading programs that include basal reader programs, the Hawaii English Program and Literacy 2000.

For the past 3 years the children that I've taught have been direct recipients of funds allocated to Pihana Na Mamo. In 1997 the elementary teachers of Waimanalo Elementary/intermediate School received training to do direct instruction in their classrooms. That was an extraordinary year in that the children made gains in reading by the end of the school year. Not only did students make progress, but also their attitudes toward learning to read were very positive.

This school year the entire Elementary School embarked on the Reading Mastery program, published by SRA, Macmillan McGraw-Hill: The total school effort shows promise in bringing all students "up to standards." I can't say enough of the in-school Pihana Na Mamo support person. She's done it all—scheduled inservicing for teachers, ordered necessary materials for all classes and has helped teachers in this "new" program in immeasurable ways.

In a typical day of reading mastery I teach three reading instructional groups. Two groups are on the same RM 1 level and the other group is on the fast RM 1 cycle.

I do a lesson with a reading group using a presentation book. The students then do a workbook page to reinforce what was learned in the lesson.

All grade levels are working together to meet the various reading levels of the students. One student from my class goes to another grade one class for RM level 2 instruction. Similar deployment of students is taking place in other grade levels.

While I'm instructing one reading group the other students are engaged in independent activities such as RM worksheets, independent reading, and learning centers.

One advantage of the reading mastery program is that the students and I know exactly where they were in the beginning, where they are now, and where they need to get to. The lessons are numbered with one lesson being done each day. The numbering of the lessons is also a useful reference in parent-teacher conferences.

An informal survey was taken asking the children for one word that describes how they feel about the way they're learning to read. They responded with either "good" or "fun". I'm amazed at how anxious these children are in coming for their reading group lessons with the teacher.

I do wish we had started teaching reading and having students learning to read through reading mastery years earlier. Since we've only done RM for almost two quarters of the school year, the children, deserve more time and resources to build a strong reading background.

Thank your for all your consideration.

PREPARED 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 progress, 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 students who were 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 21 century.

PREPARED STATEMENT OF ALEXIS KEIKILANI MEYER

Aloha Senator Inouye and members of the U.S. Senate Committee on Indian Affairs:

My name is Alexis Keikilani Meyer. I am speaking for my ancestors who had to endure the pain of loss for 100 years. This loss includes; sovereignty, land, an economy based on self-sustainment, language and culture.

Today, Hawaiians are over represented in the following; homelessness, illiteracy, incarceration, welfare and poor health, all of this occurring on their homeland.

In order for Native Hawaiians to improve their standard of living, they need to acquire a college degree. The reauthorization and extension of the Native Hawaiian Education Act will allow them to accomplish their educational needs.

I speak from experience. I am the first member of my family to attend college. I will be receiving my Bachelor's degree next semester. I am a beneficiary of the Native Hawaiian Education Act. I am 42 years old. I hope that I am grazing the path for my son who will stand on my shoulders.

I strongly support the extension of the Native Hawaiian Education Act.

PREPARED STATEMENT OF EUNICE UYEDA, PIHANA NA MAMO PARENT INVOLVER

Aloha Senator Inouye, My name is Eunice Uyeda. I am testifying in support of S. 1767. I am a parent involver from Wai'anae High School. I have been working

at Pihana Na Mamo for 2 years. Moreover, I worked at Wai'anae High School for 25 years as secretary to Wai'anae Transition, previously known as Quick Kokua.

Wai'anae High School is located on the leeward end of Oahu and is the largest of two high schools serving the communities on the Wai'anae Coast. Families of Hawaiian and part-Hawaiian ancestry densely populate the area so that students receiving special education services with Hawaiian/Part-Hawaiian ancestry is considerably high. The Wai'anae community experiences high unemployment, a number of welfare recipients, the closing of major businesses and homeless beach people. The high school copes with high absentee rate, teenage pregnancies and other social setbacks.

Through Pihana Na Mamo, support and assistance is provided to families who need help in their child's Individual Education Plan. The process is explained to them and at the same time they are helped to realize the value of their in-put. Students are provided assistance through the base teacher after a need is identified through Pihana Na Mamo's progress report. For example, last year there was a student who was having problems in her math class. Her teacher said she had a social problem and was always talking to friends rather than finishes her work. After meetings with the students' base teacher, it was decided that a modification to her classroom environment would be necessary so she could concentrate on what she was being taught in class. That helped her focus on her class work and with added support, the student was able to improve her grades as well.

Pihana Na Mamo supports Native Hawaiian children by providing resources and assists the families in locating service and programs for their children. Extra support for students identified with behavior and reading problems is also addressed.

Pihana Na Mamo Program is essential in assisting students to focus on education and keeping parents informed of ways to help their child meet their goal toward graduation.

Thank you for allowing me to communicate our needs.

TESTIMONY

Senator Daniel K. Inouye, Minority Chair

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

By
Puanani Wilhelm
For Dr. Paul LeMahieu, Superintendent
Representing the
State of Hawaiii, Department of Education

Mahalo for the opportunity to testify on behalf of the State of Hawaiii, Department of Education. I am very pleased to be here to strongly urge the reauthorization of the Native Hawaiian Education Act.

The need for this Act and the resources that it provides are very great indeed. Hawaii's public schools educate the majority of Native Hawaiian children in the state. Native Hawaiian children make up twenty-five percent of the public school population. Of these approximately 48,000 Native Hawaiian students, historically only about 70% of those who enter the public schools complete the academic requirements to obtain a high school diploma. An even smaller proportion of the Native Hawaiian student population (approximately five percent in all) go on to a university or community college.

In looking at standardized test scores over the last five years, Native Hawaiians score well below the state average on reading tests. In fact, Native Hawaiians score lowest among all ethnic groups except for Samoans. They fare no better in math. This is not acceptable.

As you may know, Hawai'i is embarking on a course of change in education. With the adoption of the Hawai'i Content and Performance Standards by the Board of Education, the Department of Education is in the process of creating a system to support the achievement of rigorous standards by all children. A guiding premise of our efforts is that if a child does not succeed, the responsibility rests squarely on the system, not that child. The system must see that she or he does succeed, providing more time, opportunity or appropriate instruction to see that this is so.

For Native Hawaiian children this means additional resources to support their achievement, if necessary. It may mean changing the way in which curriculum is presented to these children. It may mean that the Native Hawaiian Education Act

should be changed to make it more supportive of a flexible, responsive system that routinely examines priorities and funding activities. It may mean that NHEA is altered so that it can support the integration of efforts across programs and within the DOE to make a more powerful system. It may mean that NHEA will no longer be viewed as an entitlement for only a few programs. Whatever it takes, we must be willing to do it.

Resources are needed not only to directly support the learning that goes on in the classrooms but resources are also necessary to support changes in the entire school system to ensure success for all children. For example, one of the biggest needs within this standards driven system is for relevant curriculum that supports the maintenance of the Hawaiian culture while addressing rigorous content standards. There are clear moral imperatives undergirding our support for the culture of our host people. There are also educational reasons for strong culturally relevant curriculum. As educators, we should all be willing to seize on whatever device captures the interests and efforts of our children. I have seen time and again the ways in which culturally based curriculum engages students and empowers their learning. What we must commit to is culturally relevant programming that supports the learning of rigorous content.

The support of Hawaiian culture has economic ramifications as well. Our visitor industry thrives because malihini come to Hawai'i to experience the authentic culture that is native to this land. They do not come only for the beaches and the palm trees, you can find those in many other places in the world. And they certainly will not be impressed by cultural experiences that are shallow or inauthentic. Only a living culture can provide the experiences that attract these visitors again and again. The educational system needs to support the maintenance of the cultural heritage that keeps Hawai'i unique.

Accepting the great needs of Native Hawaiian children within the public school system, Native Hawaiian Education Act resources should be used where the need is greatest. We propose that NHEA funds that focus support on Teacher Recruitment, Training and Curriculum Development, Special Education and Gifted and Talented be awarded directly to the Department of Education. The DOE will create a special unit focusing on Hawaiian programs that would oversee the following activities:

Develop priority areas within each fund type based on input from the Hawaiian community. (Many current priority areas are now seen as irrelevant and not connected to the greatest needs.)

Develop a grant process that would allow community partners to participate in finding decisions that determine how best to meet the identified needs. (As part of the DOE system grantee projects have a foot in the door so to speak and have more potential for becoming permanent within the system should Federal funding cease.)

Work with all grantees to assure a system of Hawaiian education that is inclusive of community and that uses resources to support the system. (Current projects have difficulty in that they must find an effective place within the public school system but they are supported outside the system.)

Evaluate and assess the progress of each of the funded programs to assure its impact on the Hawaiian child within the educational system. (A function now left up to self report from the grantees and not monitored by the Federal DOE.)

Adjust programs, services, activities as necessary to assure progress toward identified goals based upon the achievement of standards for Native Hawaiian children. (Currently projects continue to be funded although they can show little hard data on their effect on Native Hawaiian student academic achievement. Monitoring under this proposal would be ongoing to allow programs to adjust to become more effective.)

Utilize information and materials gathered from the projects to inform and improve the system for all children particularly in the area of "Hawaiian knowledge." (Current projects seem isolated and very few of the materials created by these projects make their way into the mainstream DOE classroom. Teacher inservicing by these projects are sporadic and very often one-time workshops that have proven to have little effect on classroom practice.)

It is very important to understand that the DOE is not seeking to recolonize Native Hawaiian initiatives. Neither is it judging the educational worth of those programs currently funded. The point is that there is a need to coordinate and integrate all resources and efforts on behalf of Native Hawaiian children. Also, all programs funded by the NHEA must focus their activities on the appropriate priorities that help assure the achievement of the standards that lead to academic success. By incorporating Native Hawaiian communities and the activities funded by NHEA into the very fabric of the DOE's student support system it will prevent the good ideas these activities represent to be marginalized.

A lump sum grant of this kind from the Federal government would also provide political leverage at the state level to assure more support from state resources. By having the DOE as the manager for these funds would assure DOE system support which in some cases is difficult to achieve at the present time due to the limited resources and the need to serve all children. It would also assure system buy in for supporting the concept of cultural relevance within the larger context of standards.

Historically the DOE has been viewed as the cause of the many problems that now face Native Hawaiians. How could supporting such a system advance the

cause of assuring high levels of Native Hawaiian academic achievement? We believe the answer is apparent. The DOE has limited capacity to support Native Hawaiians more than other children because equity is defined for it as equality of access to resources. But in this case equality does not need to mean identical treatment. Rather, it can and should mean equality of outcomes by having Federal funding specifically for Native Hawaiian children. The DOE can focus these additional resources where they are most needed within the framework of its own reform initiative. It will allow the DOE to break free of the formula model of resource allocation and allow us to really put the support where it is necessary for Native Hawaiian children.

To summarize our proposed changes to the Native Hawaiian Education Act and its benefits:

Directly award funds that support Teacher Recruitment, Training and Curriculum Development, Special Education and Gifted and Talented within the Native Hawaiian Education Act directly to the State of Hawai'i, Department of Education.

The DOE will be the point of contact for all initiatives to support these areas.

The DOE will assume administrative and evaluation responsibilities for all funded initiatives.

The DOE will report to the Federal DOE regarding funded activities and provide relevant data.

The beneficiaries of such system, created within the DOE will be the Native Hawaiian child. There can be no more excuses, the time is now. We must work to put in place what will be the prototype for Hawaiian education for the coming century.

MAHALO

TESTIMONY

Native Hawaiian Education Act

For

United State Senate Committee on Indian Affairs

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
Dr. Michael J. Chun
President, Kamehameha Schools
Kamehameha Schools Bishop Estate
Honolulu, Hawai'i

Aloha pumehana kākou! Thank you Senator Inouye and distinguished committee members for this opportunity to discuss the very important issue of Native Hawaiian education. I am Michael Chun, President of the Kamehameha Schools.

As you know, Kamehameha Schools Bishop Estate is deeply committed to the education of Native Hawaiians. In 1883, ten years before the overthrow of the Hawaiian Kingdom, Princess Bernice Pauahi Bishop, the founder of the Kamehameha Schools, committed her entire fortune to the schooling of native children. Even then, she knew that the key to their future was education. For over a century, Kamehameha has endorsed and supported this worthy mission and has influenced the lives of over 18,000 graduates, and many hundreds of thousands more through our outreach programs.

In addition to programs supported with our own funds, we also currently administer four federally-funded programs: the Native Hawaiian Safe and Drug-Free Schools and Communities Program, the Native Hawaiian Higher Education Program, the Kamehameha Talent Search Program, and the Native Hawaiian Health Scholarship Program. Over the years, Kamehameha has administered a number of other federally-funded programs as well, and thus has a long history of partnering with the federal government, and with other organizations and agencies.

We also support Native Hawaiian education by using our resources to assess the educational needs of Hawaiians. Our first effort, in 1983, was The Native Hawaiian Educational Assessment Project, followed in 1993 by a follow-up study. In fact, this research provided one of the most important foundations for the passage of the original Native Hawaiian Education Act.

We know from our research that much progress has been made. We also know that much work remains to be done. The education of a native people is a worthy goal, and Kamehameha Schools Bishop Estate is committed to seeing this effort through. In our commitment to meet the educational challenges of the next century, we realize that only through joint efforts with other agencies and institutions will our common goal be realized. We recognize and appreciate the U.S. Department of Education as a major partner whose contributions serve to enrich the lives of many in Hawai'i.

On behalf of our Board of Trustees, employees and students, I urge the federal government's continued support and funding for Native Hawaiian educational programs. Kamehameha Schools looks forward to continuing, expanding, and strengthening its partnership with the federal government and with others to further advance educational opportunities for Native Hawaiians.

ADDENDUM TO TESTIMONY

Related to the reauthorization of

The Native Hawaiian Education Act

For
U.S. Senate Committee on Indian Affairs
Senator Daniel K. Inouye, Chairman
December 2, 1999 – East West Center

By
Dr. Michael J. Chun
President, Kamehameha Schools
Honolulu, Hawai`i

Thank you Senator Inouye and other distinguished committee members for this opportunity to present this addendum to the testimony that I originally presented on December 2, 1999 related to the reauthorization of the Native Hawaiian Education Act. This additional material addresses the critical question of the continuing need for the act, as evidenced by the needs assessment data and by the experiences of some the programs funded under the act.

I am proud of the role that the Kamehameha Schools has played since 1960 in regularly assessing the demographic and educational status of Native Hawaiians. Two of our major studies, conducted in 1983 and 1993, laid the groundwork for the passage of the original act in 1988, and its first reenactment in 1992. These and subsequent studies clearly laid out the educational needs of Native Hawaiians, finding that:

- Native Hawaiian students score below parity with national norms on standardized achievement tests;
- Native Hawaiians are overrepresented in special education and underrepresented in gifted and talented programs;
- Hawaiian children do not start school on an equal footing with their non-Hawaiian peers;
- Absenteeism rates for Hawaiian students in high school is high;
- Literacy rates for Hawaiian adults are low; and
- College enrollment and completion rates are low.

Recent studies reveal progress in some of these areas, but also clearly show continuing need. Major need areas include:

- *College enrollment and completion rates* -- The enrollment of Native Hawaiians at the postsecondary level is clearly increasing: For example, Native Hawaiians, as a percent of the total student body at the University of Hawai`i, has increased from 8.3% during the Fall of 1983 to 14.2% for the Fall of 1999. Although this trend is heartening, the enrollment of Hawaiians is still well below the proportion of Native Hawaiians in the state's total population – approximately 20%. In addition, the enrollment of Hawaiians varies inversely with educational level. Thus, while Hawaiians are actually overrepresented in some two-year community college programs, the enrollment of Hawaiians at the postgraduate level, and especially the doctorate level, is minimal. There are also indications that Native Hawaiians continue to drop out at rates higher than their non-Hawaiian peers.

- *Literacy* – Data from a number of sources tell us that Hawaiians continue to score below the norm on literacy tests. In 1998 for example, the average Native Hawaiian in the state's public schools scored at about the 30th percentile in reading comprehension, a statistic unchanged since the Fall of 1983.

In addition to these direct educational statistics are indirect indicators of educational success or failure. For example, educational risk for children has been linked to the age, marital status, and educational attainment of mothers at the time of the child's birth. Since the 1960's, the rate at which Hawaiian babies were born to unwed mothers has increased more than four fold, so that by 1996, about 55 percent of babies born to Hawaiian women were born out of wedlock.

Another set of indirect indicators deals with excessive absences for high school students and retention in grade for middle and high school students. Hawaiian students in the state's public schools have excessive absence rates (thus limiting learning opportunities) considerably higher than for non-Hawaiian groups, and about one in four Hawaiian public school students is retained in grade 9. These statistics, which are supported by more direct measures such as SAT scores, suggest that Native Hawaiians as a group continue to graduate from high school less prepared for college than their non-Hawaiian peers.

Yet, as previously stated, progress toward achieving the goal of educational parity for Native Hawaiians has been made. Programs funded under the act have played an important role in achieving this progress. An example of this is the Native Hawaiian Higher Education Program, administered by the Kamehameha Schools. Since the program's inception in 1995 (as the successor to the Native Hawaiian Higher Education Demonstration Program), it has served 194 Native Hawaiian students. The program's retention rate is 98.9%, significantly higher than the post-secondary retention rate for Hawaiians overall. The program has achieved this impressive rate of success through the development of a set of innovative and culturally appropriate program strategies, including proactive counseling and involving the families of each student.

Other programs funded under the act have shown similar success through the use of equally innovative techniques that incorporate cultural compatibility and appropriateness. These successes tell us that, when the educational environment is modified to address the characteristics of Hawaiian culture, many more Hawaiians can achieve educational success.

The partnership between the federal government and the various Native Hawaiian organizations have played an important role is achieving this incremental success. However, much remains to be done. For this reason, is critically important that we do more than we have done in the past – we need to find new and creative ways to address those areas in which the needs are still great. In addition, continued and expanded support from the Federal Government for existing partnerships is vital. We look forward to expanded and new partnerships that will help to restore pride, self-worth and self-determination to the Hawaiian people. The Kamehameha Schools is committed to seeing this effort through. On behalf of all of us at Kamehameha Schools, I urge the federal government's continued support and funding for Native Hawaiian educational programs. *Mahalo nui loa.*

University of Hawai'i at Mānoa

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TESTIMONY

TO THE UNITED STATES SENATE COMMITTEE ON INDIAN AFFAIRS SENATOR DANIEL K. INOUYE, MINORITY CHAIR

HAWAI'I SITE HEARINGS ON THE REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT (S. 1767)

By
Dr. Lilikala Kame'eleihiwa
Director, Center for Hawaiian Studies,
at the University of Hawai'i at Mānoa

December 2, 1999

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

My name is Lilikala Kame'eleihiwa. I am the new director of the Center for Hawaiian Studies, located at the University of Hawai'i at Mānoa, the flagship campus of the University of Hawai'i system, and home to the University's many graduate programs, and to Hamilton Library, the greatest graduate research library in the Pacific.

The Center for Hawaiian Studies' mission, as determined by the 1986 Ka'u Report, is "to achieve and maintain excellence in the pursuit of knowledge concerning the Native people of Hawai'i, their origin, history, culture, language literature, religion, arts and sciences; their interactions with their oceanic environment and other peoples; and to reveal, disseminate and apply this knowledge for the betterment of all peoples."

Mahalo nui for the opportunity to testify on behalf of the Center for Hawaiian Studies to request reauthorization of the Native Hawaiian Education Act, which is crucial to the continued education of our people, the Native Hawaiians. As the first person in my family to graduate from high school, since the 1893 American overthrow of the Hawaiian Kingdom, I can attest to education

An Equal Opportunity/Affirmative Action Institution

being a miracle that makes for peaceful change, and provides economic and social opportunities. Education is the greatest gift that we may pass on to our next generation.

Your committee's consummate advocacy of Native Hawaiian education has changed the lives of hundreds and thousands of young Hawaiians, and has begun a revolution in education. Further reauthorization of the Native Hawaiian Education Act must occur in order to enable our people to rise as nation thorough education. In this way, each generation shall make a better life for those yet unborn, until Native Hawaiians achieve their proper places again as leaders in their ancestral homeland.

Programs such as the Family Based Education Centers, Pūlama i Na Keiki, and 'Aha Pūnana Leo, the Hawaiian Language College at UH-Hilo, Na Pua No'eau Native Hawaiian Gifted and Talented Program, the Pīhana Na Mamo Native Hawaiian Special Education Programs, the Native Hawaiian Curriculum Development, Teacher Training and Recruitment program, the Native Hawaiian Leadership Project, recent funding for the expansion of Hawaiian Studies programs throughout the Community Colleges, as well as the newly established Native Hawaiian Education Council, are making miracles of education for young Hawaiians.

We thank the Native Hawaiian Education Council for its support of the Center for Hawaiian Studies to be included in these hearings, and look forward to working with them in the future in planning educational opportunities for Native Hawaiians.

We Hawaiians know that none of these programs would have been possible without your continued support of the necessary federal funding, and that Senator Inouye has worked especially hard for many years to find peaceful solutions to ameliorate the poverty and injustices suffered by the Hawaiian people. We also know that as these educational programs raise our hopes for a brighter future, they could all be dashed if the reauthorization of the Native Hawaiian Education act is not successful. Please know that our prayers are always in support of your unceasing work for further educational opportunities for Hawaiians. For all of these efforts on our behalf we say mahalo nui loa no kēia makana aloha palena 'ole. We will never forget our supporters.

I was especially impressed by the new language in the Findings [on page 6 of S. 1767 in part 12 of Section 9202] that addresses Native Hawaiian links to our ancestral lands, Native Hawaiian claims to sovereignty, the political rather than racial relationship between the United States and the Hawaiian people, the Federal trust responsibility of America to Native Hawaiians, comparable to that of American Indians and Alaska Natives, and our ongoing rights to self-determination and self-government.

These findings greatly support our efforts as Native Hawaiians to gain the Federal recognition so crucial to our regaining authority over our trust lands and assets. We know that one day Native Hawaiians will be controlling our own ancestral land base, and in reparation of that vision, we must educate ourselves on all facets of resource management. One day it will be our own responsibility to raise enough revenues to provide for the educational needs of our people. We must learn to Mālama 'Āina, Mālama Hawai'i, to manage our own land base as well.

THE CENTER FOR HAWAIIAN STUDIES

Since this is the first time that the Center for Hawaiian Studies (CHS) is presenting testimony before your committee, I would like to say a few words about our program. Our work at CHS was inspired by the 1986 Ka'u: University of Hawai'i Hawaiian Studies Task Force Report. Known as the Ka'u Report, it was the first comprehensive survey of Hawaiian and Hawaiian Studies needs at the university level. I have attached to my testimony a copy of the Ka'u Report for your perusal and inclusion in the record of these hearings.

Eighteen Hawaiian scholars from all parts of the UH system, from Hawai'i to Ni'ihau, met for nearly a year to "dream their dreams" for Hawaiian education. They outlined the shameful lack of commitment by the University of Hawai'i to Hawaiians and to Hawaiian Studies [p.1-6], and concluded that "an expanded commitment to Hawaiian Studies within the University of Hawai'i system will have far reaching benefits for the Hawaiian people and the entire State of Hawai'i." Since then the University of Hawai'i has supported that vision by elevating the study of Hawaiian history, language and culture to prominent goals in the UH Strategic and Master Plans.

The Hawaiian Studies Program was established in 1977, received permanent status in 1985, and became the Center for Hawaiian Studies in the School of Hawaiian, Asian and Pacific Studies in 1987. It is a rapidly expanding program which, during the last academic year, serviced over 1,000 students. CHS offers a Baccalaureate degree that includes a 35 credit program and a 3.0 GPA in the major required for graduation. Through student services, instruction, research, and community outreach, the Center dedicates itself to serving the Native people of Hawai'i from Ni'ihau to Hawai'i island.

The B.A. in Hawaiian Studies requires a minimum of third year Hawaiian language, as well as foundation classes in Hawaiian culture, history, and politics. Our students choose one area of expertise from a number of areas of concentration, including Traditional Society, Arts, History, Modern Society, Natural Environment, and Language. The latter option allows students to double major in Hawaiian Studies as well as in Hawaiian Language. I have attached to

my testimony a sheet entitled the HAWAIIAN STUDIES B.A. PROGRAM. [Please see the pink sheet].

Knowledge of their ancestral identity allows our students to cast out the self doubts planted by colonialism and engenders their ancestor's belief that they can change the world for the better. Or as my grandmother used to say, "Where there is a will, there is a way." We give them the analytical tools that support their vision for the future, and encourage them to gain expertise in any field of knowledge to which they are called. A majority of our 148 student majors are Hawaiian, and 90% will continue to graduate school.

RECOMMENDATIONS OF THE 1986 KA'Ū REPORT

In 1986 Native Hawaiians were 5% of incoming freshmen at UH-Mānoa, although 20% of the general population. The Ka'ū Report recommended the following ways to increase Hawaiian student enrollment at the university level.

* Build a Hawaiian Studies Complex at UH-Mānoa, the flagship campus, as the majority of Hawaiians live on O'ahu, to serve as a home for all Hawaiians on campus, and to serve as a focal point for "coordination among the university campuses on each island," [p. 12]. Then provide buildings for Hawaiian Studies programs at UH-Hilo, and at each of the Community Colleges. [P.1, 7, 12-22].

* Expand and develop Native Hawaiian faculty in Hawaiian Studies programs to serve as role models with
  15 FTE Faculty at UH-Mānoa
  5 FTE Faculty at UH-Hilo
  2 FTE Faculty at each of the Community Colleges. [P.1, 5-6, 10, 39-40]

* Expand recruitment and retention services for Native Hawaiians at UH-Mānoa, UH-Hilo, and at each of the Community Colleges. [P.2-5, 9, 36-38].

* Expand Hawaiian Studies at UH-Mānoa from a B.A. to include a graduate program with an M.A. and Ph.D. [P.7, 25, Appendix A].

* Expand and develop Hawaiian Studies Curriculum and course offerings in CHS at UH-Mānoa for export to the Community Colleges. [P. 1, 7, 23-29].

* Support Multi-disciplinary Research in the field to translate primary sources, write books, create videos and curriculum guides to support expanded curriculum and heighten the understanding of things Hawaiian. [P.2, 8, 30-35].

* Develop Community Outreach to present new findings in Hawaiian Studies to enhance adult learning and as a means for Hawaiian student recruitment and retention at the university. [P.6, 10-11, 41-42].

CENTER FOR HAWAIIAN STUDIES PROGRESS IN FULFILLING THE VISION OF THE KA'Ū REPORT AND IMPORTANCE OF THE NATIVE HAWAIIAN EDUCATION ACT

1. CHS Growth in Facilities:

In January 1997, the Center for Hawaiian Studies opened it's breathtaking new building ($8 million) adjacent to the Kānewai Taro Garden, and represents a substantial commitment by the University of Hawai'i and the Hawai'i State legislature to the study of Hawaiian culture, history, politics, and language.

The new building, called Kamakakūokalani in honor of Gladys 'Ainoa Brandt, serves as a home for all Hawaiians at the UHM campus, and is often referred to as the eastern gate of the University, where the sun rises and enlightenment in things Hawaiian begins. The building includes an auditorium and a library, classrooms, faculty and graduate student offices, tutoring carrels, and space for a digital video production center, not yet funded. The Library, Computer Labs, and after hours use of the building are kept open only through the assistance of volunteers.

Filled with works of art by many Hawaiian artists, if you have not yet visited the Center for Hawaiian Studies building you are now all welcome to do so.

* Further Needs: Hawaiian Studies buildings at UH-Hilo and all the Community Colleges. Full time, permanent Building Manager and Librarian. Full time grants writer to seek funding for digital editing bays and digital video equipment, and upgrades in computers.

2. CHS Growth in Faculty and Faculty Development:

While the 1986 Ka'ū Report recommended that the staff at the Center for Hawaiian Studies at UHM be expanded to 15 full time faculty, CHS has only grown to 5 FTE. Native Hawaiians comprise only 2% of the tenured or tenure track professors at UH-Mānoa, and perhaps only 4% system wide. The University of Hawai'i is unsure how many Native Hawaiians are tenured or tenure track professors in the rest of the university system.

At present, support staff include a full time secretary, and full time student academic advisor. A part time grants writer/administrative assistant, 2 graduate teaching assistants, and 2 lecturers are not permanent positions.

* Further Needs: 10 more Hawaiian Studies professors at UH-Manoa. A gradate program in Hawaiian Studies to support teacher training of graduate students and to increase faculty development. Full time, permanent administrative assistant.

3. CHS Growth in Recruitment and Retention of Students:

Since 1986, CHS has grown from 25 student majors to 148 student majors in 1999, reflecting a 600% increase in 12 years. CHS faculty teach another 1,000 students in various classes every year. With only 5 faculty, CHS has one of the highest student to professor ratios in the university system, but our faculty frequently over enroll their classes in order to accommodate eager students.

At UH-Manoa, the number of Native Hawaiian freshmen increased from 5% in 1986 to 10% in 1999. However, due to tuition increases in 1998, the number of Native Hawaiian freshmen dropped to 8.8%.

CHS graduates about 30 student majors every year with a B.A. in Hawaiian Studies, and 90% of CHS graduates continue on to a variety of other graduate programs as there is not yet a Master's degree in Hawaiian Studies. A majority of CHS majors are Native Hawaiian who are the first in their families to attend university. CHS successes in attracting increasing numbers of Hawaiians into the university system, reflects our dynamic, award winning faculty, and our excellent new curriculum.

In addition, one of our faculty, Dr. Jonathan Osorio began the 1995 -1998 Hui 'Imi Nu'u Hawaiian Student Outreach Project to mentor Hawaiian students pursuing their degrees in higher education from the community colleges to the University of Hawai'i at Manoa, with a $150,000 grant from the W.K. Kellogg Foundation. The project used Community College students to help bring in Native Hawaiian high school students to UH-Manoa, and proved very successful in recruitment efforts.

Since 1994, CHS has had a full time Student Advisor who helps students plan their academic careers and seek financial aid. As Hawaiian Studies programs expand at the Community College level, the number of Hawaiian students flowing into UH-Manoa for B.A.s and graduate school will increase. CHS expects that student majors will increase to 400 in the next 5 years.

* Further Needs: Tuition waivers for all needy Native Hawaiian students and more Hawaiian Studies professors to teach them. Funds to assist Native Hawaiian students in recruitment and retention programs. Graduate research assistants to help collect statistics on Hawaiian Studies students and their matriculation towards graduate school.

**NHEA SUPPORT OF NEEDS: P. 23-24:

(I) activities to enable Native Hawaiians to enter and complete programs of post secondary education, including--

(i) provision of full or partial scholarships for undergraduate or graduate study that are awarded to students based on their academic promise and financial need, with a priority, at the graduate level, given to students entering professions in which Native Hawaiians are underrepresented;

(ii) family literacy services;

(iii) counseling and support services for students receiving scholarship assistance;

(iv) counseling and guidance for Native Hawaiian secondary students who have the potential to receive scholarships;

(v) faculty development activities designed to promote the matriculation of Native Hawaiian Students;

4. CHS Growth in Graduate Programs and Teacher Training:

It is impossible to have a graduate program in Hawaiian Studies with only 5 faculty, and teach the wide array of courses at the B.A. level. However, in keeping with the recommendations of the 1986 Ka'ū Report, CHS is working on the development of a Master's degree in Hawaiian Studies, and a Ph.D. in Comparative Polynesian Studies, as well as a Certificate in Hawaiian Studies.

For too long the academic study of things Hawaiian at the graduate level, and the production of new texts, has been stymied by an absence of a Master's in Hawaiian Studies. Currently there are 35 students on a waiting list for such a degree. Teacher training is very much needed in the area of Hawaiian Studies for every level of education including elementary, secondary, community college and university, and the Kūpuna program. DOE teachers need summer trainings to acquaint them with new research and curriculum materials produced

* Further Needs: More Hawaiian Studies professors, graduate teaching assistants, and funds for teacher training.

**NHEA SUPPORT OF NEEDS: P. 22-24:

(G) professional development activities for educators, including--

(i) the development of prospective teachers to address the unique needs of Native Hawaiian students within the context of Native Hawaiian culture, language and traditions;

(ii) in service programs to improve the ability of teachers who teach in schools with concentrations of Native Hawaiian students to meet those unique needs;

(iii) the recruitment and preparation of Native Hawaiians and other individuals who live in communities with a high concentration of Native Hawaiians, to become teachers; and

(I) activities to enable Native Hawaiians to enter and complete programs of post secondary education, including--

(v) faculty development activities designed to promote the matriculation of Native Hawaiian Students;

5. CHS Growth in Instruction and Curriculum:

The 1986 Ka'u Report recommended that Native Hawaiian students would be attracted to university if more courses were offered in Hawaiian Studies. Part of the attraction of CHS to students has been the development of innovative cutting edge curriculum about things Hawaiian, which have never before been taught at the University of Hawai'i.

In addition, curriculum and courses developed by CHS are often exported to Hawaiian Studies programs in the University of Hawai'i Community College system, to encourage articulation between the campuses. Please see the purple sheet entitled HAWAIIAN STUDIES COURSE DESCRIPTIONS for full listing of courses.

These include:
Hwst 107: Hawai'i: Center of the Pacific
Hwst 270: Hawaiian Mythology
Hwst 281: Hawaiian Astronomy and Weather
Hwst 281L: Star Gazing lab
Hwst 282: Hawaiian Canoe Design and Sailing Dynamics
Hwst 282L: Lab on Sailing Double Hulled Canoes
Hwst 297: Hawaiian Taro Cultivation
Hwst 298: Hawaiian Fiber Arts
Hwst 341: Hawaiian Genealogies [Pre-contact History]
Hwst 342: Chiefs of Post-Contact Hawai'i
Hwst 343: Myths of Hawaiian History
Hwst 362: Pana O'ahu
Hwst 397: Managing Hawaiian Fishponds
Hwst 390: Modern Issues in Hawai'i
Hwst 440: Mahele Land Awards: Ceded Lands Inventory
Hwst 490: Decolonization in the Pacific
Hwst 494: Modern Pacific Women's Poetry

One of our most innovative and popular courses was developed in conjunction with master navigator Nainoa Thompson of the Polynesian Voyaging Society. Never before taught at any university in the world, Hwst 281-282 is a two semester course on traditional non-instrument Hawaiian Navigation, that includes the study of Hawaiian astronomy, weather, sailing dynamics and design of double hulled voyaging canoes like the internationally known Hokūle'a.

This latter course is one of our new line of Malama Hawai'i (Hawaiian Resource Management) courses that was also inspired by Nainoa Thompson. The Native Hawaiian view of resource management is living in harmony with the land, unifying Hawaiian tradition with Western hands on science. Our ancestors, who lived in Hawai'i for 2,000 years, bequeathed to us a virtual paradise, and they knew the secret of living in balance with the land their mythical grandmother.

If we are to live in Hawai'i for the next 2,000 years and bequeath a beautiful Hawai'i to our descendants, we must relearn their secrets; hence Malama Hawai'i. Other courses include those on Taro Cultivation and Fiber Arts and in Spring 2,000, the Center for Hawaiian Studies will teach the first course in Hawaiian Fishpond Management ever offered at the University of Hawai'i.

Learning those ancient secrets involves oral history collection from kūpuna, or elders, knowledgeable in farming, fishing and Malama 'Āina techniques. Collection should be made in English as well as in Hawaiian, and with Hawaiian as ell as non-Hawaiian elders who have worked the taro lo'i, fishponds, and kula lands of Hawai'i nei. We need to train our students in video production as the collection on video of elders is crucial.

Finally, there is the CHS project on creating a Vision for Reconciliation: Ho'iho'i Ea, which the faculty of CHS believe is a critical component in the peaceful evolution of the Reconciliation process between the American government and the Hawaiian people.

The unique curriculum at CHS has allowed us to consider an educational vision for the reconciliation process called for by President Clinton and the United States Congress in Public Law 103-150 (1993). This law was established to resolve the serious concerns that have arisen between the American government and the Hawaiian nation. However, the average citizen in Hawai'i has not heard of Public Law 103-150, does not understand the nature of Hawaiian land entitlements and is fearful of the potential impact of Native rights. This significant lack of understanding could serve as a major impediment to reconciliation.

In that spirit, the Center for Hawaiian Studies proposes specific Reconciliation Education, by way of our course, Vision for Reconciliation: Ho'iho'i Ea;. In 15 weeks, Hwst 107 explains the Native viewpoint in Hawai'i, Polynesia, Micronesia and Melanesia on the following topics: Origins and Migrations, Language, Religion, Environment, Art, Historical Overview and Modern Issues. In teaching this course over the past 10 years, we have seen hundreds of students begin with a disdainful outlook on Native peoples experience a complete metamorphosis and become overwhelmingly supportive. Education begets understanding, and a deep respect for the ancestors makes for aloha for their descendants.

We are working to make Native land rights and the reconciliation process major components of the Modern Issues section of the course. Comparisons with Reconciliation processes in Australia, Canada, New Zealand, and Vanuatu are very appropriate, as are an examination of the Alaska experience with the Federal government. Additionally, CHS is interested in creating and disseminating curriculum in coursework, textbook and video formats.

* Further Needs: More Malama Hawai'i courses on Hawaiian Medicinal Plants and Hawaiian Health, Hawaiian Food Plants, and Ahupua'a Administration. Some of these courses are being developed in partnerships with the UH Burns School of Medicine, the new UH Center for Sustainable Future, and the UH Department of Geography.

Video production training for students, digital video camera and digital editing bays. Currently, CHS is seeking funding for video equipment through grants. The Center plans to collect and preserve for study and dissemination the oral histories of kupuna in Hawaiian and English, before they pass on without sharing their unique and precious knowledge.

These video materials will be made available to all interested programs at the University of Hawaii at Hilo, the various Community Colleges and the Department of Education statewide. Students will be trained to use this technology to help with the collection of oral histories and the creation of video documentaries and curriculum as guided by the CHS research focus for each year.

More faculty to help research reconciliation issues, collect reading materials, produce video classes, create curriculum guides, and hold teacher trainings for all Hwst 107 teachers system wide including Honolulu Community College, Kapi'olani Community College, Kaua'i Community College, and Maui Community College.

6. CHS Growth in Research and Curriculum Development:

One of the strengths of UHM's Center for Hawaiian Studies program is its emphasis on research. Students who attend CHS courses are expected to understand the vital role research plays in deepening and expanding Hawaiian understandings of culture, land, politics, and self-identity. The faculty of CHS have published path-breaking new books and articles on the topics of Hawaiian culture, land tenure, history and politics. Three of the four CHS faculty have served as principal investigators of research projects, some of which are listed below:

* the 1991 Na Hulu Kūpuna Project (Dr. Lilikala Kame'eleihiwa), granted $40,000 by various local foundations to collect and videotape the oral histories of 30 kūpuna who spoke Hawaiian as a first language.

* the 1993 "Act of War" Historical Documentary on the 1893 Overthrow of the Hawaiian Kingdom (Drs. Haunani-Kay Trask and Lilikala Kame'eleihiwa), funded by a $300,000 grant from Public Broadcasting Station (PBS).
* the 1995 -1998 Hui 'Imi Nu'u Hawaiian Student Outreach Project (Dr. Jonathan Osorio), received a $150,000 grant from the W.K. Kellogg Foundation to mentor Hawaiian students pursuing their degrees in higher education from the community colleges to the University of Hawai'i at Mānoa.
* the 1998 Social Capitol Project (Dr. Haunani-Kay Trask), received a $30,000 Pacific Basin grant from Harvard University.

Given the current lack of resources in the field of Hawaiian culture, history and politics, CHS faculty actively participate in the production of curriculum materials to address the diverse needs of Native and non-native for information about Native Hawaiians and Native Hawaiian perspectives; all of the faculty have given freely of their areas of expertise for national and international documentaries on Hawaiian issues. In addition, CHS is continually student researchers, teachers and educated citizens.

* Further Needs: There is a great need for scholarly works to be produced on many subjects within the field of Hawaiian history, culture, politics, nation building, resource management, etc. Much of the primary source material that is available on these subjects are in Hawaiian language and remain untranslated and not available in English to the general populace.

There is also a lack of materials for all levels of education. Curriculum needs to be developed to teach Hawai'i's students about the Hawaiian experience from K-12 grade, in immersion schools and at the College level. If the traditions of Hawaiians are not taught in Hawai'i's schools, where will they be preserved and maintained?

In order to increase and improve the quality of the scholarship and academic study of things Hawaiian, the Center for Hawaiian Studies is proposing a Masters and Ph.D. program. Students who graduate from these programs will be trained scholars and teachers who will analyze, publish, and develop curriculum to fulfill the educational requirements of students in Hawai'i.

While UH-Hilo has an M.A. program, its emphasis focuses upon the study of Hawaiian literature and curriculum development for Hawaiian immersion schools; it does not produce research or scholarly works in English. UH-Mānoa is a research university and is situated advantageously on O'ahu, where the majority of all Hawaiian language archival records are housed, as in the Bishop Museum, the State Archives, the Mission Houses Museum, and in Hamilton Library. O'ahu is also the island where the majority of Hawaiians (91,967 of 229,000) live.

**NHEA SUPPORT OF NEEDS: P. 22, 24:
(F) the development of academic and vocational curricula to address the needs of Native Hawaiians children and adults, including curriculum materials in the Hawaiian language and mathematics and science curricula that incorporate Native Hawaiian tradition and culture;
(J) research and data collection activities to determine the educational status and needs of Native Hawaiian children and adults;
(K) other research and data collection activities related to programs carried out under this part.

7. CHS Growth in Community Outreach:

Since 1998, under my directorship, CHS has seen greater growth in Community outreach. The Center for Hawaiian Studies actively works together with other Native Hawaiian serving organizations to form a continuum of services available to the needs of the Native Hawaiian community. The Center has active partnerships with Na Pua No'eau, The Queen Lili'uokalani Trust, Papa Ola Lokahi, and The Native Hawaiian Leadership Project, the Polynesian Voyaging Society, and the Center for Sustainable Future.

In addition to fulfilling its primary purpose of providing students with an educational foundation in Hawaiian Studies, the faculty, students, and staff work together to hold community events and forums on critical issues facing the Native and non-Native residents of the State of Hawai'i, such as Hawaiian gathering rights, Ceded Lands, decolonization, and sovereignty. Many of our community forums are videotaped and shown on Public Access television reaching an even larger community audience.

At last years' forums, the Center was host to over 10,000 students, teachers and members of the community. Please see the attached yellow sheets entitled Center for Hawaiian Studies University and Community Events - July 1998 to April 1999.

* Further Needs: Full time CHS Community Liason and building manager

**NHEA SUPPORT OF NEEDS: P. 24:
(L) other activities, consistent with the purposes of this part, to meet the educational needs of Native Hawaiian children and adults.

CONCLUSION

The Federal government, under your leadership, has generously supported Hawaiian education through the Native Hawaiian Education Act, and the Center for Hawaiian Studies supports is reauthorization without reservation. Clearly, the

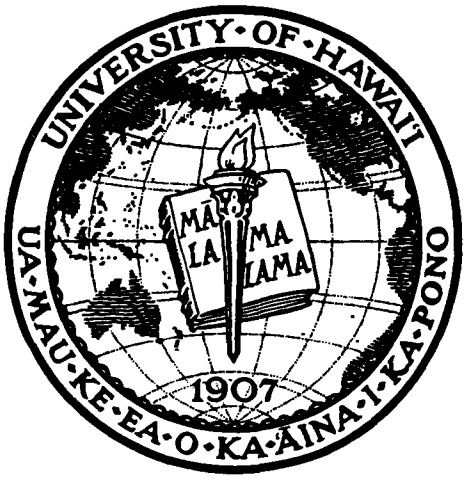
needs of the Native Hawaiians are diverse and many, and there is much good work yet to be done to address the complex concerns facing Native Hawaiians in today's multi-ethnic society.

The Center for Hawaiian Studies is committed to working with all educational organizations that serve Native Hawaiians, and looks forward to working further with the Native Hawaiian Education Council. Our one recommendation for changes in the Act would be to provide the Native Hawaiian Education Council with a paid executive director and secretary, in order to accomplish its work with more support.

The Center for Hawaiian Studies looks forward to contributing strongly to the future of Hawai'i by providing instructional materials, curriculum and research that will help us to understand the Native Hawaiian perspective on culture, history and politics, which is the CHS area of expertise. Mahalo nui for your time and consideration.

KA'Ū

University of Hawai'i Hawaiian Studies Task Force Report



Na wai e 'ole ke akamai i ke ala i
Ma'a i ka hele 'ia e o'u mau kūpuna

Who can be without knowledge on the path
So long walked upon by my ancestors

KA'Ū: UNIVERSITY OF HAWAI'I HAWAIIAN STUDIES TASK FORCE MEMBERS

Isabella Abbott, University of Hawai'i at Mānoa

Jean Ilei Beniamina, Kaua'i Community College

Kekuni Blaisdell, University of Hawai'i at Mānoa

Lilikalā Dorton, University of Hawai'i at Mānoa

Lucy Gay, Leeward Community College

Alberta Pua Hopkins, University of Hawai'i at Mānoa

Kauanoe Kamanā, University of Hawai'i at Hilo

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Richard "Dutch" Mossman, Kapi'olani Community College

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Abraham Pi'ianāi'a, University of Hawai'i at Mānoa

David Sing, University of Hawai'i at Hilo

Haunani-Kay Trask, University of Hawai'i at Mānoa

Ilima Williams, Leeward Community College

KA'Ū

University of Hawai'i Hawaiian Studies Task Force Report

A report submitted to the University of Hawai'i on matters related to Hawaiian Studies in the University of Hawai'i System.

December 1986

ACKNOWLEDGEMENTS

'Ike aku 'ike mai
Kōkua aku kōkua mai
Pēlā iholā ka nohona 'ohana

Recognize and be recognized
Help and be helped
Such is 'ohana life

We commend the present administration of the University of Hawai'i for appointing an all-Hawaiian task force to review and make recommendations on the commitment of the University to Hawaiians and Hawaiian Studies. Bringing together the Hawaiian faculty in Hawaiian Studies and student services who are scattered throughout the ten University of Hawai'i campuses on four different islands has provided us the opportunity to better understand and respect each other's work. We have drawn new inspiration, support and mana from one another in our efforts to teach the language, culture and history of our people and support our Native Hawaiian students.

Mahalo iā:

Gladys Ainoa Brandt, Chairperson, University of Hawai'i Board of Regents

Albert J. Simone, President, University of Hawai'i

Anthony J. Marsella, Acting Vice President for Academic Affairs, University of Hawai'i at Mānoa

Joyce Tsunoda, Chancellor for Community Colleges

Edward Kormondy, Chancellor, University of Hawai'i at Hilo

We sincerely appreciate the support of the staff of the Office of the Vice President for Academic Affairs (OVPAA) at Mānoa who coordinated all of the logistics for our meetings and assisted in the production of this report.

Mahalo iā:

Amy Agbayani, Program Officer, OVPAA

David Takeuchi, Researcher, OVPAA

and the secretarial staff of the OVPAA

We thank the Co-convenor of the Hawaiian Studies Advisory Committee for sharing his expertise and knowledge with us.

Mahalo iā:

Kiyoshi Ikeda, Professor, Department of Sociology

Our gratitude for their helpfulness in the planning for the physical facilities of the Hawaiian Studies Center to: Benjamin B.C. Young, Vice President for Student Affairs; Dean Elmer E. Botsai, UHM School of Architecture; Walter K. Muraoka, UHM Director of Facilities Planning, Clyde Akita and Brian Funai of his staff; D. Richard Neill, UHM Hawai'i Natural Energy Institute; Dwight Kuahikaua, architect; Chieko Tachihata, UHM Hamilton Library Hawaiian Collection Specialist; Rona Rodenhurst and Marvlee Naukana, UHM Hawaiian Studies Program; Keoni Fairbanks, Ho'okahe Wai Ho'oulu 'Āina; UHM Graduate Student Organization; and UHM Associated Students of the University of Hawai'i.

We thank the members of the Hawaiian community who took the time to share their mana'o with us about Hawaiian Studies, in person and through written comments.

Mahalo to the Queen Lili'uokalani Children's Center and the Windward Community College for the use of their facilities.

Mahalo iā:

Michele Kapana who kept our minutes; Karl Kim for computer assistance and Roger Eggers for the cover design.

Aloha to the members of Ho'okahe Wai Ho'oulu 'Āina who maintain the Ka Papa Lo'i O Kānewai Cultural Garden. They generously included the garden under the Hawaiian Studies Center and worked with the Task Force to secure the adjoining land for the site of the Hawaiian Studies Center.

We are especially indebted to the pioneers of Hawaiian Studies -- those faculty members who taught, researched and published about the Hawaiian language, culture and history at the University of Hawai'i since 1921.

We benefitted from two previous reports on Hawaiian Studies: Katherine H. Wery and Norman A. Pi'ianāi'a, Where are the Hawaiians? (1973), and Harriett Holt Joesting and John P. DuPont, Hawaiian Studies Program Report: Papahana Huli Na'auao (1975). They provided ka pohaku kihi pa'a, the solid cornerstone, for the Hawaiian Studies Center that is envisioned in this report. Mahalo to all who have been part of Hawaiian Studies on all of the UH campuses.

PREFACE

A common theme runs throughout this report: an expanded commitment to Hawaiian Studies within the University of Hawai'i system will have far-reaching benefits for the Hawaiian people and for the entire State of Hawai'i. Various Hawaiians have called for the establishment of a Hawaiian Studies Department since the 1930s. The absence of an academic forum for the study of Hawaiian culture has been one of the causes for the steady decline of Hawaiian culture and language since that time. The Hawaiian Studies Curriculum, as described in this report will contribute to scholarly thought in the arts and sciences, as well as make important contributions to the everyday life of all races who live in Hawai'i nei, but especially for the native people of this land. The following 'ōlelo no'eau (wise sayings) convey the spirit with which this report was written and its fulfillment will be pursued.

Na wai e 'ole ke akamai
i ke ala i ma'a i ka hele 'ia
e o'u mau kūpuna.

Who can be without knowledge
on the path so long walked upon
by my ancestors.

I mua e nā pōki'i
A inu i ka wai 'awa'awa
a loa'a ka lei o ka lanakila.

Forward my younger brothers and sisters
and drink the bitter waters of opposition
until we wear the lei of victory.

The University of Hawai'i should achieve excellence in Hawaiian Studies and be in the forefront in contributing to research and instruction. It is excellence in this area which will set the University apart from all other institutions of higher education in the world.

The Hawaiian Studies Task Force

Over the past two hundred years, Native Hawaiians have experienced a substantial decline in population and severe socio-cultural disintegration. Depression, loss of identity, alienation, poor self concept, fear of failure, fear of success, hopelessness, and helplessness are a few of the recurring descriptions of a significant portion of the Native Hawaiian population (Native Hawaiian Educational Assessment Project, 1983). Reviews of Native Hawaiian health and educational needs show that a significant portion of Native Hawaiians suffer from a

pervasive vulnerability to various problems which include: high rates of alcohol and substance abuse; high suicide rates among young adults; poor educational performance in the public schools; low enrollment in higher education; high rates of family violence, and the majority of inmates in Hawai'i prisons. (Alu Like, 1979; White & Landis, 1980; Blaisdell, 1983). In addition, Native Hawaiians occupy a low socio-economic position in the State of Hawai'i. They have the lowest median income among the four major ethnic groups and they also represent the highest proportion of the population in low status occupations.

Two recent reports which centered on different substantive issues, education and health, derived similar conclusions for the problems faced by Native Hawaiians (Native Hawaiian Educational Assessment Project, 1983; E OLA MAU: Native Hawaiian Health Needs Study, 1985). Both studies recommended a major reshaping of institutional forces to resolve the social, economic, and political obstacles confronting Native Hawaiians.

One of the recommendations was for the University of Hawai'i to commit itself to the perpetuation of Hawaiian culture and language and for Native Hawaiians to be actively involved in this effort. Indeed, E OLA MAU advocated for a Hawaiian Culture and Research Center to implement the institutional changes for the University of Hawai'i.

The recommendations for the University are especially timely because they come when the University itself is reconsidering its commitments to Native Hawaiians. First, the Board of Regents of the University of Hawai'i and the Hawai'i State Legislature have expressed considerable interest in developing a comprehensive program for the study and preservation of Hawaiian culture and language. In addition, the Board of Regents gave the University of Hawai'i at Mānoa Hawaiian Studies program permanent status. Second, program assessments conducted at the University of Hawai'i in the past two years have called for the coordination of programs dealing with Hawaiian culture and language. Third, in the summer of 1985, a conference was held at the Kamehameha Schools which centered on the status of traditional Hawaiian culture and language in the community including the public schools and the University of Hawai'i. The conference concluded with a number of recommendations for the public schools system and the University of Hawai'i to increase its level of commitment to traditional Hawaiian culture and to Native Hawaiian youth. Finally, University of Hawai'i faculty on all campuses have been instrumental in communicating to the University their concerns regarding traditional Hawaiian culture and they have provided supporting documents which have verified their concerns. They have advocated a review of the University's role and commitment to traditional Hawaiian culture.

Within the context of these events and forces, the University of Hawai'i convened a task force comprised of University of Hawai'i faculty with representation from different campuses and islands. The Task Force was charged with the following: (1) review the direction and commitment of the University of Hawai'i system to traditional Hawaiian culture and to Hawaiians; (2) identify problems or obstacles which deter the commitment to Hawaiian culture and to the education of Hawaiians; and (3) recommend solutions which the University of Hawai'i can undertake to overcome these problems and obstacles.

The entire Task Force first met on March 24, 1986 and held periodic meetings until August 23, 1986. Over this five month period, they met with community groups and leaders, University of Hawai'i faculty, and scholars in Hawaiian language and culture. During its deliberations, the Task Force identified five major issues which needed to be addressed: (1) student recruitment and retention; (2) faculty recruitment and retention; (3) curriculum needs; (4) research priorities; (5) facilities; and (6) University service to the Hawaiian community. A committee was formed around each issue. Each committee wrote a separate report on its findings and recommendations which was reviewed by the entire Task Force at its final meeting in November.

The Task Force chose Ka'ū as its name to represent a nurturing imagery. It is hoped that the University of Hawai'i will nurture Hawaiian Studies commensurate with its importance to the Hawaiian people, to the State of Hawai'i, and to the Pacific community.

The Task Force commends those who cleared the path for Hawaiian Studies from its inception in 1977, particularly the Director and staff of the UHM Hawaiian Studies Program and the convenor and members of the UHM Hawaiian Studies Advisory Committee. Those faculty members who pioneered the development of Hawaiian language and culture curriculum and instruction at the University of Hawai'i since 1921 are also commended. Ka'ū: UH Hawaiian Studies Task Force could only accomplish what it has because of the work that preceeded it.

Implementation of the Ka'ū Report During the Transition Period

In order to ensure that the long range plans of Ka'ū: UH Hawaiian Studies Task Force, be implemented Statewide in accordance with its report, it is recommended that upon submission of the Report, the University administration re-appoint the members of the Ka'ū to a Hawaiian Studies Council by December 1, 1986.

The responsibilities of the Hawaiian Studies Council shall be to:

* Establish policy guidelines for UH Hawaiian Studies systemwide.

* Appoint councils for Hawaiian Studies from the relevant personnel at Mānoa, Hilo and in the Community Colleges on each of the islands.

* Lobby at the Legislature and in the University system for monetary support for Hawaiian Studies.

* Oversee implementation and make appropriate recommendations for all aspects of the Ka'ū report.

* Develop a transition plan with the Committee for the Preservation of Hawaiian Language.

* Convene an annual conference of all those who teach courses related to Hawaiian Studies in order to receive ideas and coordinate new proposals.

It is further recommended that the Hawaiian Studies Council appoint separate Councils for Mānoa, Hilo and the Community Colleges in order to implement the Ka'ū plan on these respective campuses. These councils will be composed of members of the present Hawaiian Studies Task Force and additional members of the respective campuses, as recommended.

It is recommended that the Mānoa Council be composed of the UH-Mānoa members of the Hawaiian Studies Task Force and the Hawaiian Language faculty of the Indo-Pacific Languages Department.

The Mānoa Council should concern itself with all matters pertaining to Hawaiian Studies at Mānoa, and appoint committees for curriculum development, personnel recruitment and procedures, budget proposals, and the formulation of policy for the running of the Hawaiian Studies Center on a daily basis.

The Councils at Hilo and the Community Colleges should function in a similar manner appointing committees as necessary and developing more detailed transition plans to implement the recommendations of the Ka'ū Task Force.

Upon the appointment of the Mānoa Hawaiian Studies Council, the members of the present UHM Hawaiian Studies Advisory Committee shall be relieved of their duties. We extend our deep appreciation and aloha to the UHM Hawaiian Studies Advisory Committee for their generous service to the Hawaiian Studies Program, guiding its development from a temporary to a permanent and recognized program.

We request the Convenor and the members of the Advisory Committee to form the core of an academic support group for the Hawaiian Studies Center to be known as Nā Hoaaloha Kāko'o o Mānoa. Nā Hoaaloha shall assist in lobbying support for the Hawaiian Studies Center with other faculty members and the UH administration; assist in fundraising; coordinate and report to the Mānoa Hawaiian Studies Council regarding Hawai'i-related research efforts; and be available to assist the advising of Hawaiian students in their respective fields.

Finally, until permanent facilities are provided for Hawaiian Studies on each campus, every effort should be made to provide adequate temporary space where the Hawaiian Studies faculty and staff can be located together.

Constitutional Mandate for Hawaiian Studies

Since 1978, the Hawai'i State Constitution includes the following mandate to the State government:

> "The State shall promote the study of Hawaiian culture, history and language.
>
> The State shall provide for a Hawaiian education program consisting of language, culture and history in the public schools. The use of community expertise shall be encouraged as a suitable and essential means in furtherance of the Hawaiian education program."

The University of Hawai'i's system, as the only State institution of higher education, has the explicit responsibility to carry out this mandate of Hawai'i's people as expressed in the Hawai'i State Constitution. Concretely, this should take the form of developing and promoting a comprehensive and integrated Hawaiian Studies program of instruction, research and service coordinated throughout the UH system by a Hawaiian Studies Center as recommended in this report.

Hawaiian Studies and The Strategic Plan

The University of Hawai'i must renew its commitment to the study and perpetuation of Hawaiian culture and language. Therefore, Hawaiian Studies needs to be a priority in the University's budget and curriculum.

The University of Hawai'i's Strategic Plan provides ample justification for an expanded role for Hawaiian Studies. Three statements from the Strategic Plan are especially pertinent:

- Take advantage of those programs which have achieved or have potential to achieve national or international prominence.

- Stress areas in which Hawai'i has a natural advantage due to its geography, its environment, its location, and its unique blend of cultures.

- Strengthen its position as one of the leading research institutions in the nation, Asia, and Pacific Basin.

The University of Hawai'i is the only public institution of higher learning which should have, and has yet to achieve, a major responsibility for the perpetuation of Hawaiian culture and language through research, instruction, and community service. Hawaiian Studies research can be conducted on a longterm basis only in Hawai'i. Asian and Pacific Islands studies have home bases for research and source materials in the countries that comprise those geographic regions. Hawai'i is the home base for Hawaiian Studies. This fact alone establishes why Hawaiian Studies will make the University of Hawai'i unique among all other universities and colleges in the world.

Proper Spelling and Pronunciation of Hawaiian by the UH

Since 1978, the Hawai'i State Constitution made Hawaiian, as well as English, the official languages of Hawai'i.

The Ka'ū: UH Hawaiian Studies Task Force recommends that where Hawaiian is used by the University of Hawai'i in its official documents, stationery, communications, and logos that the proper spelling, including the 'okina and kahakō diacriticals, be used to promote proper pronunciation and understanding of Hawaiian terms.

For example, the University of Hawai'i logo should be revised as depicted on the cover of this report.

FINDINGS OF THE TASK FORCE

In Hawai'i, Hawaiian culture continues to be commercially exploited and degraded, the Hawaiian language ignored or abused, Hawaiian history neglected and distorted, and Native Hawaiians dispossessed in their native land. On the ten campuses of the University of Hawai'i system, this plight is reflected in the menial status of Hawaiian Studies and of Hawaiian persons in academic matters. The University of Hawai'i can, and has an obligation to, lead in reversing this adverse state for the benefit of all Hawai'i and all peoples.

Ka'ū: UH Hawaiian Studies Task Force has found the following problems and obstacles which deter the university's commitment to Hawaiian culture and to the education of Hawaiians.

Overall Problem

At present, UH Hawaiian Studies does not have the physical facilities and resource base to provide, coordinate and support the research, teaching, and public service which have long been needed, and have been explicitly advocated since the 1930s.

In 1986, the UH Board of Regents approved permanent status for the Hawaiian Studies Program at Mānoa. However, currently, the only space provided is a small room with four desks in the Department of Geography in Porteus Hall. The position count is 2.0 with no distinct Hawaiian Studies faculty. The total budget is only $66,000. The curriculum is limited to the Bachelors of Arts degree. On the other campuses in the UH system, the resources are even less.

Curriculum and Instruction Problems

Hawaiian Studies presently depends upon the traditional disciplines to offer courses on Hawaiians and Hawai'i and to hire faculty with Hawaiian Studies expertise to teach courses. It does not have a critical mass of courses or core faculty to develop and offer a program of undergraduate or graduate study through Hawaiian Studies. Students presently complete the undergraduate degree by taking courses in a number of disciplines. Since 1980, as more students completed their undergraduate degrees in Hawaiian Studies, their thirst for deeper exploration into things Hawaiian has become quite apparent. Because there is no graduate program with advanced courses to fulfill their expectations, they either leave school entirely or drift into other disciplines less satisfying to their intellectual curiousity.

With regard to the development and enhancement of Hawaiian Studies as a field of study, it is essential to point out that the basic foundation should continue to be the Hawaiian language. The Hawaiian language curriculum is the foundation upon which

this field of study will develop. The primary vehicle of Hawaiian cultural transmission -- the Hawaiian language -- needs strengthening after having been lost to the majority of Hawaiians and having its future endangered among those who retain it. Fluency in the language is fundamental to the study of the Hawaiian people and it is essential to the perpetuation of the Hawaiian people and their culture.

Hawaiian Studies Research Problems

Hawaiian Studies is a relatively recent addition to the academic realm. As a result, the academic resources needed to accommodate all aspects of Hawaiian culture and language are seriously lacking. In addition, a centralized inventory of research projects is absent and clearly focussed priorities have not been articulated or acknowledged.

Researchers have begun to remedy this lack of resources. However, much to the dismay of the Native Hawaiian, a negative perspective overshadows the subject. The materials recorded are presented to the public as seen through the eyes of the non-Hawaiian author. The values, practices, and beliefs of the Hawaiians are minimized and today are regarded by the academicians as a non-contributing culture/race in the academic world. Therefore, the Task Force realizes the necessity to re-establish and recover our ethnic identity through research and publication by Native Hawaiians about Native Hawaiians.

A major obstacle to developing Hawaiian Studies research by Hawaiian scholars is that they are burdened by large teaching loads in Hawaiian language and culture at Mānoa, Hilo, and the Community Colleges. They need release time for research. Publication outlets for articles and monographs in Hawaiian Studies are needed to encourage interdisciplinary research in the field. Relying upon the UH Press for publication of monographs by Hawaiian scholars is too limited, given policies on censorship by the Hawai'i State Attorney General for possible libel.

Communities impacted by destructive development of their natural and cultural resources often need assistance to prepare ethnographies; environmental, cultural or social impact studies; and other types of reports. They often need expert witnesses to testify in hearings or court cases. A central directory of appropriate University scholars in different fields of expertise is not available to these communities.

Student Recruitment and Retention Problems

Underrepresentation. Hawaiians are grossly underrepresented in the UH system, especially at the baccalaureate degree granting campuses (Ikeda, 1982, Hammond, 1983). The University does not have a comprehensive plan to provide for the services and support that are needed to improve access and persistence in higher education.

Reports from the UH Systems Office show that Hawaiians comprised 8% of the total UH student body in Fall 1984, and from 4.9% at UH-Mānoa to 15.8% at UH-Hilo.

With respect to those Hawaiians available and eligible for higher education, Ikeda's report (1982) indicates that Hawaiian enrollments are only 40% of what would be expected in proportion to the population available for college. The 1980 Health Surveillance samples show Hawaiians as representing 29% of the population below 18 years of age. This information tells us that the Hawaiian population and those eligible for college are increasing.

Hammond's report describes the current status of Hawaiians in education and society in general. He suggests that the lack of higher education among Hawaiian adults is associated with low socioeconomic status. This committee takes the posture that Hawaiians in general desire better representation in the positive aspects of society (i.e., higher occupational status, higher income level, higher educational level) and less representation in those negative aspects of society (i.e., crime, unemployment, low income). The committee believes that increasing the number of Hawaiians attending and completing higher education programs will have a positive effect on Hawaiians individually and as a group.

Recruitment. A study on recruitment and retention at Windward Community College reported on March 17, 1986 that with the exception of UH-Mānoa's College Opportunities Program, there is no significant institutional effort to actively recruit Hawaiians. The information gathered by this committee on the recruiting practices at the various campuses concur with findings of this study. The UH system has not instituted any policies or practices that provide for the active and aggressive recruitment of Native Hawaiians. This is substantiated by the lack of assigned positions and general State funds to seek a higher representation of Hawaiians on the campuses.

The current recruitment of Hawaiians has been through individual efforts at respective campuses and supported by federal and special funds. The success of recruitment of Hawaiian students is largely due to individual faculty members who personally ascribe to affirmative action measures and develop programs/activities that go above and beyond their respective duties and responsibilities. This is especially evident at UH-Hilo where the 1984 enrollment data show Hawaiian students comprising 15.6% of the student body population as opposed to the statewide figure of 8% (UH systems office). While it may be argued that this can be attributed to the higher proportion of Hawaiians residing on the Big Island, the data show that UH-Hilo increased its representation of Hawaiian students from 8% in 1973 to its current 17% (1985 Fall enrollment figures). On the other hand, the UH system as a whole has not increased its representation within the same period. It may be that the

success in higher representation of Hawaiians in Hilo is the result of committed individuals at UH-Hilo who have developed and implemented activities/programs to increase the opportunity for Hawaiians to participate in college and be successful. However, the committee recognizes that these individual efforts and external funds that supported these outreach activities provide only temporary solutions and only at campuses such as Hilo. It is also the committee's opinion that these efforts have allowed the University to remain noncommittal in its resources to the long term support of equal educational access and opportunity of the native Hawaiian population. Having these programs, i.e., Trio, Educational Opportunity Programs, Hawaiian Leadership Development Program, also allows the institution to delay implementing institution wide recruitment practices that would influence all sectors of the University.

The need for the University to respond to this problem immediately is paramount. The demographic data show that Hawaiians 18 years and younger are the largest ethnic group in the State of Hawai'i for this age category. This translates to Hawaiians having the largest available population for college eligibility (1980 census). The data also reveal that among Hawaiians 25 years and older who have attended college, only 35% actually obtained a bachelor's degree as compared to 60% of Chinese, Caucasian, and Japanese in the same age group. The data indicate that Hawaiians both in the traditional college age category (18 to 21) and older adults (22 and over) represent a large pool of prospective college students.

The efforts to recruit Hawaiian students presently depend to a large extent on individual faculty/staff efforts, policies, and programs. For example, Hilo appears to have been more successful than other campuses in attracting Hawaiian students because committed faculty and staff have been influential in implementing a variety of recruitment programs that appeal to different students. Programs at UH-Hilo include Upward Bound, Reaching Out for Success in Nursing, Health Careers Opportunity Program, Hawaiian Leadership Development Program, Minority Biomedical Research Students' Project, Hawaiian Vocational Education Assistance Program, and a Hawaiian Studies Program.

Retention. Data reveal that Hawaiians complete college at a significant lesser percentage than do Caucasians, Chinese, and Japanese as a group. Ikeda's study shows that of the Hawaiian population 25 years of age and older who attended college, 35% obtained a Bachelor's degree as compared to the same population of Caucasians, Chinese, and Japanese of whom 60% obtained their Bachelor's degree. Systemwide, very little has been done to analyze the effectiveness of retention practices of individual colleges. It is not known whether programs which are intended to increase the retention rate at various colleges actually do so.

There is a void of services, programs, and strategies that positively affect the retention of Hawaiians in the State's higher education institutions. One recent study conducted in Hilo may have some implications for working with underprepared Hawaiian students. The study (Sing, 1986) revealed that when underprepared Hawaiian students at UH-Hilo are placed in a classroom environment that is closely aligned with values and practices associated with Hawaiian home values, a significant positive change in attitude toward education, school officials, classmates, and themselves results. While the results did not show a significant higher achievement level for them during the experimental semester, the literature suggests higher achievement will likely occur in succeeding semesters (Johnson and Ahlgren, 1976). Hawaiians are grossly underrepresented in the UH system, especially at the baccalaureate degree granting campuses (Ikeda, 1982, Hammond, 1983). The University does not have a comprehensive plan to provide for the services and support that are needed to improve access and persistence of Hawaiian students in higher education.

Faculty Selection Problems

The severe underrepresentation of Native Hawaiians in the faculty of the University of Hawai'i system (including community colleges, Hilo and Mānoa) is part of the larger socio-economic problem which Native Hawaiians face in our island society. Among numerous social disadvantages, Hawaiians also suffer higher rates of unemployment, lower levels of educational attainment and a poorer health profile than other ethnic groups in Hawai'i. Data from the University Task Force on underrepresentation of Native Hawaiian students at the University reveal that, "Native Hawaiians are at much higher risk in being unable to keep pace with inflationary rises in the cost of living due to their lowered educational attainment and related unemployment and job security." Thus, education is directly related to employment opportunities.

Moreover, when coupled with the historical experience of racial and cultural discrimination which Hawaiians have suffered since the overthrow of their government in 1893, this condition of low educational attainment has effectively locked Hawaiians out of faculty positions at the University level.

The sparse presence of Native Hawaiian faculty (28 of 565 in the community colleges, 20 of 1,306 at Mānoa of which only 14 are on a tenure track as of October 31, 1985) currently in the system, dramatically illustrates the problem of faculty underrepresentation. Collectively, this means Hawaiians comprise less than 3% of the entire faculty of the University of Hawai'i system. This, in turn, affects the retention of Native Hawaiian students who need the support and mentoring of Native Hawaiian faculty. The relationship between student retention and faculty representation has been demonstrated by Professor James Blackwell of the University of Massachusetts-Boston in his study on

increasing access and retention of minority students. He concluded: "the most persistent, statistically significant predicator of enrollment and graduation of black graduate and professional school students was the presence of black faculty. ....those institutions that had black faculty did a far better job of recruiting, enrolling, and graduating black students than those that had few or none." (Blackwell, James, "Increasing Access and retention of minority students in Graduate and Professional Schools," in Educational Standards, Testing, and Access [Educational Testing Service, Princeton, New Jersey, 1984].)

Blackwell's work, when applied to Hawaiians, suggests that the prolonged absence of Hawaiian faculty has had an adverse impact on the retention of Hawaiian students in the University system.

Therefore, faculty development in the system, including the setting of timetables and goals for recruitment, should work hand-in-hand with recruitment of Native Hawaiian students. This kind of coordinated plan is the only way to increase equal access and opportunity for Hawai'i's native people.

Hawaiian Community Service Problems

The Hawaiian community feels alienated from the University of Hawai'i. The University has done little to reach out to the Hawaiian community except as objects of research with little reciprocal benefits for the community's openness and participation.

Hawaiian institutions and agencies are concerned with the recruitment and achievement of Hawaiians in postsecondary education and their efforts need to be coordinated with the University and its various colleges, departments, and programs -- especially in seeking and administering federal funds and private endowments.

Public and private schools are developing Hawaiian language and culture curriculum from the pre-school through the high school. University education should assist in this process and the University must provide training for teachers in Hawaiian language and curriculum.

Certain populations with a high concentration of Hawaiians such as Hawaiian Home Lands and the prison system, could benefit from University extension programs and continuing education.

SUMMARY OF RECOMMENDATIONS

Hawaiian Studies needs to be more visible and available to all students on all of the UH campuses. Traditional Native Hawaiian cultural values and practices need to be incorporated, where appropriate, in all aspects of University life and on all campuses if the University is to be truly "of Hawai'i." In these ways, Hawaiian culture will not only be "studied," but will be learned as living experiences, as in traditional Hawaiian "schooling." Toward this end, the Ka'ū: UH Hawaiian Studies Task Force has a number of recommendations for programs and policies which are summarized below and elaborated upon in the following pages.

Hawaiian Studies Center

A Hawaiian Studies Center (HSC) is proposed to combine instruction, research, student services, and community outreach on a systemwide basis emphasizing coordination among the various campuses on each island. It is recommended that the Hawaiian Studies Center be a distinct unit equal with the Center for Asian and Pacific Studies (CAPS) under the School for Hawaiian, Pacific, and Asian Studies.

Curriculum and Instruction

1. It is recommended that the University of Hawai'i establish a coordinated Hawaiian Studies undergraduate and graduate studies program and require four years of Hawaiian language for the undergraduate baccalaureate and for entrance into the graduate studies program. The program will have two undergraduate concentrations:

    - Language
    - Culture

2. The major recommendation is that eventually most of the course work for the Hawaiian Studies undergraduate and graduate degrees be conducted in the Hawaiian language. The rationale for the use of Hawaiian in the classroom is that there are many Hawaiian concepts which can only be understood in Hawaiian and that Hawaiian language and culture can only be maintained by allowing Hawaiians to use their language in such an academic setting.

3. The Hawaiian Studies Program shall be expanded to offer a Master's and Doctorate in Philosophy Degree in Hawaiian Studies.

4. A Hawaiian culture course shall be required of all degree-seeking students on all campuses in the UH system.

5. A certificate program in Hawaiian Studies will be offered for non-majors.

6. The faculty who teach Hawaiian language at UH-Mānoa shall be transferred from the Indo-Pacific Languages Department to the Hawaiian Studies Program to become part of the core faculty for Hawaiian Studies at UH-Mānoa.

7. The Hawaiian Studies Center at UH-Mānoa shall consist of at least fifteen (15) full-time faculty including the existing six for Hawaiian Studies and Hawaiian Language for its undergraduate and graduate education. UH-Hilo shall have five (5) Hawaiian Studies faculty (including existing three) and each of the community colleges shall have a total of 2.0 FTE.

8. A Hawaiian Immersion Training Program should be developed to provide specialized training for individuals planning careers in Hawaiian language medium education from preschool through University levels of schooling.

9. College of Education majors intending to teach Hawaiian Studies should complete a Hawaiian Studies certificate.

Hawaiian Studies Research

1. Multidisciplinary research will be fostered in subjects such as migration, land tenure, economy, arts, storytelling, biomedicine, archeoastronomy, contemporary Hawaiian issues, and law.

2. Curriculum development research will focus on Hawaiian language and culture, religion, geography, science, and social change.

3. Community research collaboration will take two main forms: (a) Response to community research needs (e.g., kuleana lands and genealogy), (b) Engaging knowledgeable community resource persons in HSC-initiated research.

4. Indexing and cataloging of materials pertinent to Hawaiian language and culture will be the basis for a Central Repository for basic materials in the HSC, readily accessible to student and faculty investigators.

5. Working relationships with other respositories in Hawai'i and abroad will be established to facilitate researchers.

6. Publication of research papers, a quarterly Journal of Hawaiian Studies, monographs, textbooks, and manuals in Hawaiian Studies will be pursued.

7. Generation of research funds, advising and consulting on research grant proposals will be the responsibility of the Executive Director's Office.

Hawaiian Student Recruitment and Retention

Recommendations related to recruitment:

1. Recruitment efforts at UH-Hilo through the Hawaiian Leadership Development Progam should continue, be expanded and serve as a model for other postsecondary institutions.

2. A recruitment plan should be designed and developed for the entire UH system. The plan should include programs and activities to support both the underprepared and academically able students.

3. An incentive system should be developed to reward departments for increasing the numbers of Native Hawaiians enrolled.

4. More Hawaiian faculty and staff should be recruited for employment within the UH system.

5. The University should begin to reach out to students as early as grades 7-9 through its Hawaiian faculty.

6. UH-Mānoa and UH-Hilo should prepare prospective teachers to work effectively with Hawaiian students.

7. Tuition waivers should be given to Hawaiians entering majors or disciplines that have few or no Hawaiians.

8. UH-Mānoa and UH-Hilo should continue to offer a full range of remedial courses, programs, and activities.

9. A full tuition waiver program for gifted and talented students fluent in Hawaiian language should be implemented.

10. Non-resident tuition differential waivers for students of Hawaiian ancestry living outside of Hawaii should be instituted.

Recommendations related to retention:

1. The Office of the Vice President for Student Affairs should:

   a. collect and analyze existing data on the matriculation of Hawaiian students within the system.

   b. develop a plan for the systematic collection and analysis of data on Hawaiian student retention in postsecondary education.

c. provide tutoring for Hawaiians by Hawaiians.

d. send letters to incoming Hawaiian freshmen informing them of resources on campuses and the faculty available to give them support.

2. Each community college should have one position for recruitment and retention of Hawaiian students.

3. Implementation recommendation:

   A committee composed of present task force members should operate in an advisory capacity to the Vice President for Student Affairs and/or the Vice President for Academic Affairs regarding recruitment and retention of Hawaiian students.

Faculty Development and Leadership

1. Native Hawaiian faculty on each campus should be gathered together to form a Hawaiian faculty caucus.

2. An Equal Opportunity Officer (EEO), preferably Native Hawaiian, should be appointed to pursue an aggressive affirmative action policy of faculty development.

3. A plan for recruitment of Hawaiian faculty at all levels of instruction and research and in targetted disciplines shall be developed by the EEO office in cooperation with the Hawaiian faculty caucus with set timetables and goals.

4. A Hawaiian faculty search and oversight committee drawn from the Hawaiian faculty caucus should be formed to monitor advertising and selection of faculty in various departments and to seek out and give support to qualified Hawaiian candidates.

5. There should be a critical mass of fifteen (15) full-time faculty in the Hawaiian Studies Center at Mānoa (including the existing six for Hawaiian Studies and Hawaiian Language), five (5) at Hilo (including the existing three), and 2.0 FTE at each community college.

Service to the Hawaiian Community

1. The Hawaiian Studies Center should have a full time Associate Director for Community Service who will work with the Executive Director to coordinate services and programs for the Hawaiian community.

2. The responsibilities of the Associate Director for Community Service will include:

a. ensure that the courses and faculty interact with and involve the Hawaiian community through guest lectures, field trips, and course projects;

b. solicit and administer private donations of money, documents, artifacts, and land to the Hawaiian Studies Program through the UH Foundation.

c. Advocate for Native Hawaiians in postsecondary education at the Legislature, government agencies, and in the private sector.

d. Liaison with Hawaiian service agencies and organizations.

e. Organize workshops, symposia, conferences, and institutes on selected topics.

f. Arrange hospitality, protocol, and ceremonies for visitors.

g. Assist in the development of Hawaiian language and culture curriculum and programs on a statewide basis.

h. Maintain a directory of scholars and their expertise for assistance in community research and events.

i. Facilitate UH extension services and continuing education programs to populations with high concentration of Hawaiians such as Hawaiian Home Lands and the prison system.

j. Coordinate the preservation of oral traditions through oral history videotapes and documentaries with the Center's research institute.

k. Explore Hawaiian cultural education through radio, television, and telecommunications.

l. Assist in the student recruitment efforts of the Hawaiian Studies Center staff.

3. Service to the Hawaiian community will not only be the responsibility of the Associate Director for Community Service. It will be expected of every faculty member and staff person in the Hawaiian Studies Center.

HAWAIIAN STUDIES CENTER

A Hawaiian Studies Center (HSC) is proposed to combine instruction, research, students services, and community outreach on a systemwide basis emphasizing coordination among the various campuses on each island. It is recommended that the Hawaiian Studies Center be a distinct unit equal with the Center for Asian and Pacific Studies (CAPS) under the School for Hawaiian, Pacific, and Asian Studies. The Task Force suggests that the School be re-named to include Hawaiian Studies in the title of the School.

An HSC facility is needed to locate research material in original and raw form which can be used by scholars, faculty, staff, students, and the community. The HSC can be a repository for materials in written form such as newspapers, film strips, books, magazines, periodicals, monographs, documents, and letters. The HSC can also be a repository for non-written materials such as artifacts of ancient Hawaiian stone and wood implements, feather work collections, images of gods, weaponry, kapas, and implements for hua and games. In addition, the HSC can maintain, as a teaching tool and place of research, a cultural garden of kalo, medicinal herbs, endemic and indigeneous Polynesian plants. These gardens should be available on all islands.

Functions

As a facility and program, the HSC will have the following functions:

(a) Provide the facility for Hawaiian Studies instruction.

(b) Conduct multidisciplinary research studies in areas such as migration, land tenure, economy, arts, storytelling, contemporary Hawaiians, and law.

(c) Conduct curriculum development research in areas such as language, Hawaiian culture, religion, geography, science, and social change.

(d) Preserve and develop the Hawaiian language through a specially defined body whose charge shall be the maintenance of an updated Hawaiian language dictionary.

(e) Provide services for Hawaiian students to be recruited into the University and supported in their educational endeavors.

(f) Assist community groups in their research needs.

(g) Publish a Hawaiian Studies journal.

(h) Generate funds for selected projects and acquisition purposes.

(i) Advise and consult on available grant sources and the writing of research proposals.

(j) Index and catalogue written and non-written materials pertinent to Hawaiian language and culture.

(k) Establish working relationships with existing repositories to develop and ensure faculty and student access to materials.

(l) Generate funds for the maintenance of the HSC.

Institutional Structure

It is recommended that the Hawaiian Studies Center be located under the proposed School for Pacific and Asian Studies (see Chart on the following page). We suggest the School be re-named School for Hawaiian, Pacific, and Asian Studies (SHPAS).

The Center itself will be administered by an Executive Council composed of the Executive Director for the Center and the directors for each of the component units: the Hawaiian Studies Research Institute, the Hawaiian Studies Program/ Department, the Hawaiian Student Services Program and the Hawaiian Community Services Program.

The Center will be composed of four units, each headed by a Director and Associate Director, one of whom will be based at Mānoa and the other who will be based at UH-Hilo or one of the community colleges.

The Hawaiian Studies Research Institute will be headed by a Director at Manoa and an Associate Director at UH-Hilo. We recommend that the existing Committee for the Preservation of Hawaiian Language serve as an advisory committee to the Director and the Research Institute, and that the staff position for the committee be integrated into the Research Institute staff.

The instructional unit will be comprised of the faculty of the Hawaiian Studies Center. The position of chairperson will rotate on an elected basis, as is the case with other instructional departments.

CHART 1

Proposed Institutional Structure

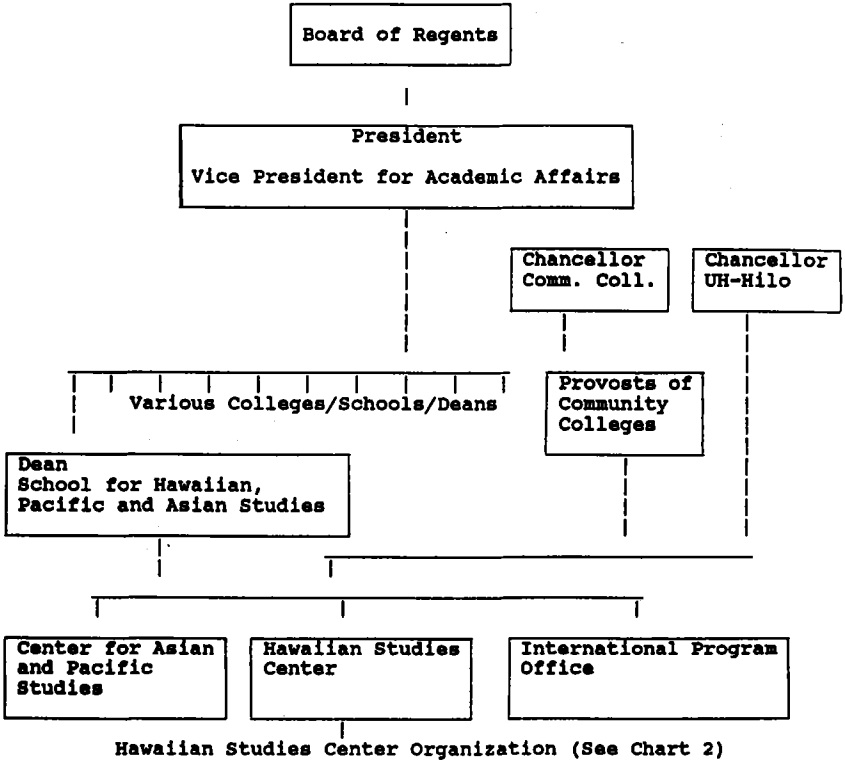
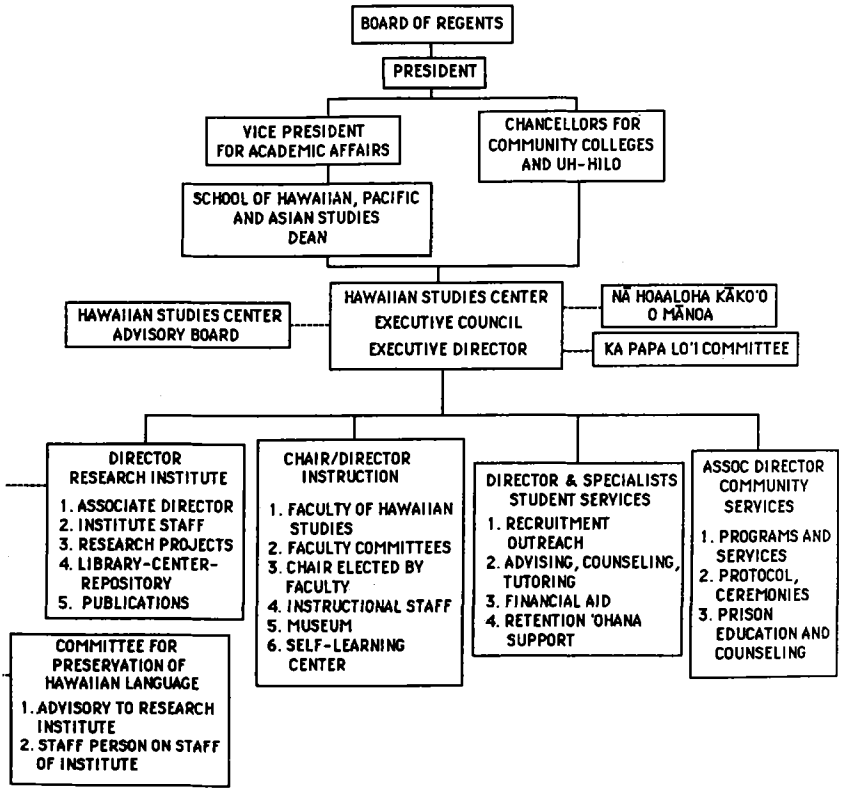


CHART 2

HAWAIIAN STUDIES CENTER ORGANIZATIONAL CHART



The Student Services unit will be headed by a Director based at Hilo and a community college.

The Community Services unit will be headed by an Associate Director who will work in close coordination with the Executive Director.

The Ka Papa Lo'i 'o Kānewai Committee, composed of community and faculty representatives, will advise the HSC Executive Council and determine certain policy matters concerning the operation of Kānewai Cultural Garden.

Facility

General. The Hawaiian Studies Center (HSC) facility at UH-Mānoa should make a bold statement to the world of the University's commitment to Hawaiian culture and the Native Hawaiian people for the benefit of all peoples.

Thus, the site, buildings and grounds should clearly convey visually, spiritually and functionally, traditional Hawaiianess.

Site. (Chart 3)

1. The Kānewai location has been endorsed by the UH administration, and on September 19, 1986, was approved by the Board of Regents. The five-acre site is makai of Dole Street and mauka of the dormitories, between the Mānoa stream bridge and the Kānewai City and County Park.

2. Ka Papa Lo'i 'o Kānewai (Hawaiian Cultural Garden), which comprises two of the five acres, and is on low ground, already provides a naturally-appropriate setting for the HSC. Ka Papa supports the cultivated growth of taro, banana, sugar cane, kukui, sweet potato, and other Native Hawaiian plants. It was established in 1980 and is maintained by Ho'okahe Wai Ho'oulu 'Āina, a UH student and community organization, which welcomes the HSC on the adjacent three acres of high ground, with the assurance that Ka Papa will be preserved.

3. Although situated at Kānewai, the HSC also needs access to the other resources of the interdependent ahupua'a of traditional Hawaiian culture. Thus, sharing and working relationships will be made with the Lyon Arboretum in upper Mānoa, with the Waikiki Aquarium, and with UH System Hawaiian Studies facilities on other islands, for research, instruction and community service.

4. The above-stated advantages of the Kānewai site outweigh the disadvantages which are acknowledged to be: congestion along Dole Street, noise from the dormitories across Mānoa Stream, potential flooding along the stream, walking distance from the Varney Circle instruction epicenter, and the planned 1989 sewer construction along the makai edge of Dole Street by the City and County government.

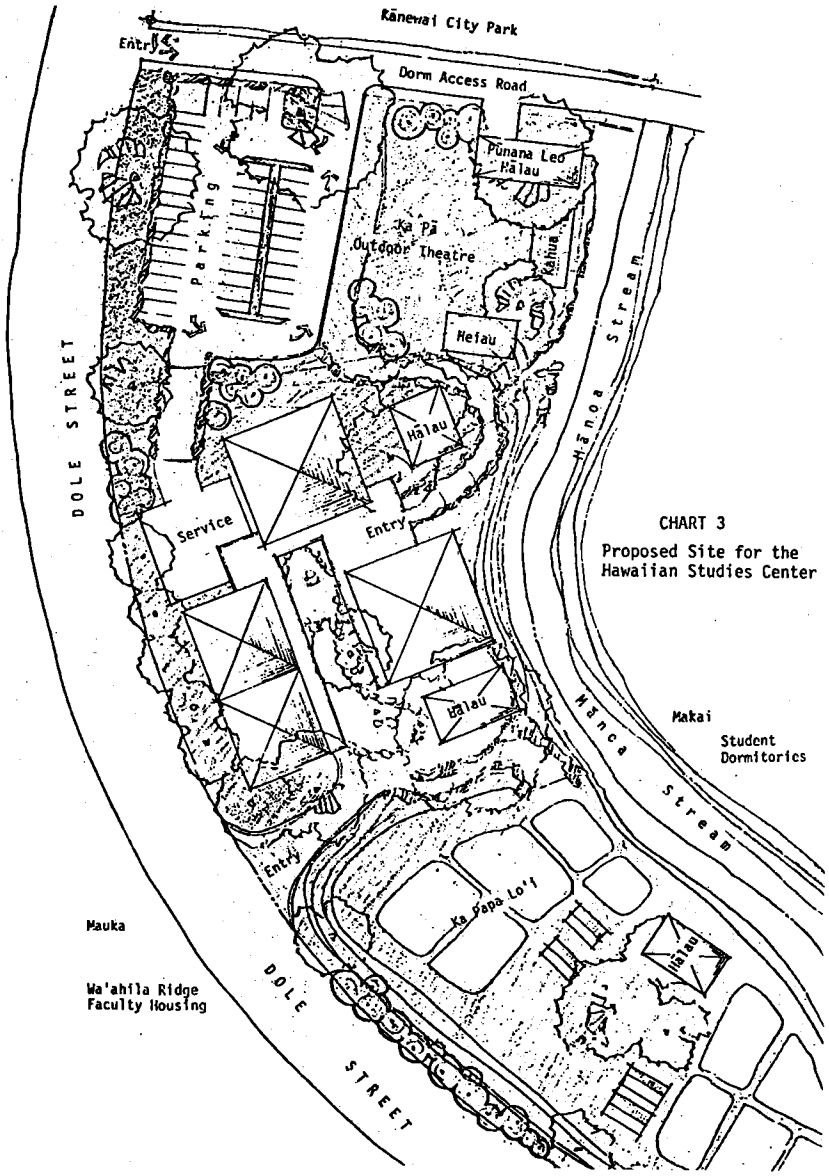


CHART 3

Proposed Site for the Hawaiian Studies Center

Buildings. Buildings on the three acres of high ground, as in the accompanying sketch (Chart 3), with three main structures, will serve four major functions, and will have the following approximate specifications:

1. Instruction (see hālau below)	No.	Unit size	Sq. feet	
a. Classrooms, 30 stations ea	4	1,000 sqft	4,000	
b. Seminar rooms, 20 seats ea	2	500	1,000	
c. Conference rooms, 10 seats ea	2	300	600	
d. Auditorium (large lecture hall & for public performances) with AV facilities, 150-200 seats	1		5,000	
e. Museum, teaching exhibits & storage	1	400	400	
f. Telecommunication center with network of terminals on all campuses and in distant Pacific isles	1	500	500	
g. Self-learning center with linguistic learning aids, computers, word-processors, audio-visuals	1		1,000	
h. Study carrels for undergraduates, for 20 students	20		1,000	
				13,500

		No.	Unit Size	Sq. feet	
2.	Administration and Research				
	a. Offices for administration				
	(1) Exec Dir	1	300	300	
	(2) Asst Dir	1	240	240	
	(3) Secty	1	140	140	
	b. Office for student services	1	240	240	
	c. Office for community services	1	240	240	
	d. Offices for graduate students (TAs)	2	240	480	
	e. Lumi Waihona Palapala Mana'o Library with Central Indexing Center Repository (See Attachment B)	1		2,000	
	Replicating services	1		300	
	Offices	2	200	400	
	f. Unit for preparation of teaching materials and publications	1		500	
					4,840
3.	Hālau (Separate outdoor workshop structures each with toilet facilities and storage space)				
	a. Performing arts, adjacent to Ka Pā (outdoor theatre) with kahua (stage) and Pūnana Leo	1		600	
	b. Graphic arts & crafts	1		500	
	c. Biomedicine	1		300	
	d. Agriculture	1		500	
					1,900

4. Accommodations	No.	Unit Size	Sq. feet	
a. Multipurpose Dining room, to seat 100 at a time (See Attachment D)	1		1,000	
b. Kitchen	1		500	
c. Lounge w/snack bar	1		600	
d. Restrooms (kane and wahine), in each of 3 major bldgs	6	160	960	
e. Overnight lodging (See Attachment D) for justification	4	200	800	
f. Bathing & dressing facilities (kane and wahine), adjacent to outdoor theatre	2	500	1,000	
				4,860
		Assignable space:		25,100
		Unassignable space:		10,000
			Total	35,100

Design.

1. Traditional Hawaiian kauhale concept and motifs adapted for modern functional use. Dwight Kauahikaua, architect, is a consultant. Dean Elmer Botsai of the School of Architecture is advising the Task Force.

2. Self-sufficient solar energy (photovoltaic) devices and optimal uses of natural ventilation, lighting, shading, watering, etc. Richard Neill of the Hawai'i Natural Energy Institute is consultant.

3. Participation by knowledgeable and skillful Hawaiians in design and construction.

4. Mr. Walter Muraoka of Facilities Planning is already giving full support.

Grounds.

1. Ka Papa Lo'i (Hawaiian Cultural Garden) will be preserved, expanded with native folia for teaching, research and functional use.

2. Landscaping will express traditional Hawaiian concept of lōkahi (unity) of man with self, others and all of nature, including spiritual forces.

3. Ka Pā (outdoor theatre), to seat 200+. Seating and kahua (stage) to take advantage of contour of land, stream, Ka Papa Lo'i, ventilation, lighting of sun. Proximity of performing arts hālau, and dressing and bathing facilities for use of performers as well as for lo'i workers and other hālau participants.

4. Heiau. For instruction, research and special ceremonies.

5. Parking, 50 stalls.

Budget, fund-raising and schedule.

	1986-87	1987-88	1988-89	1989-90	1990-91
1. State CIP		$50,000	$162,000	$2,584,000	Construction
				252,000	Furniture & equipment
		Planning	Design	$2,736,000	

a. Ka'ū Task Force must prepare to lobby and testify at the Legislature.

b. At $144/sq ft, estimated total cost is $5,040,000. Projected State building budgeted funds unlikely to be sufficent. Therefore, construction may need to proceed in phases over a two- to four-year period.

2. Federal

Ka'ū Task Force should explore with UH administration and Congressional Delegation procurability of federal funds.

3. Private

The Task Force should meet with UH Foundation officials and Hawaiian community leaders to plan fund-raising campaign for building and other uses, e.g., endowed chair in Hawaiian Studies, fund for special events receiving and honoring visiting Polynesian dignitaries, Hawaiian Scholars Fund, Kūpuna Resource Fund, etc.

Hawaiian Studies Physical Facilities on Other Campuses of UH System.

It is proposed that UH-Hilo/Hawai'i Community College, and each of the other community colleges have a facility similar in principle to that on the UH-Mānoa campus, albeit appropriately on a smaller scale. While also Hawaiian in design, each should have its own distinctive motif, such as lua Pele or lā'au lehua for the Hilo campus.

Each facility or hālau would house two to four classrooms, faculty offices, a room for displays, reading, and materials preparation, small student lounge, and a small outdoor performing theater with appropriate native foliage and landscaping.

HAWAIIAN STUDIES CURRICULUM AND INSTRUCTION

The Hawaiian Language

Hawaiian language will be the foundation upon which the Hawaiian Studies curriculum will build and expand. Language is the vehicle through which cultures live and die. I ka 'ōlelo nō ke ola; i ka 'ōlelo nō ka make. "With language rests life; with language rests death" is the traditional expression of this fact. As much as the fate of the survival of the Hawaiian culture and identity of the Hawaiian people rests with the Hawaiian language, the fate of the Hawaiian language rests with the people of Hawai'i. In less than one hundred years, Hawaiian has moved from being the native tongue of almost every person born in Hawai'i, Hawaiian and non-Hawaiian alike, to being the native first language of less than two thousand people. The primary source of this decline has been the Hawai'i school system which has worked toward replacing Hawaiian with English. The remaining native speakers of Hawaiian consists primarily of individuals over seventy who grew up speaking Hawaiian in spite of school policies because their own parents spoke no English. The young people among the native speaker population consists primarily of Ni'ihau people who live in an environment where the effect of the school has been fought by various sources for several generations.

Except for some thirty children who speak Hawaiian as their first language on Ni'ihau, the Hawai'i school system has almost attained its goal of eradicating the Hawaiian language. It has lost, however, in its overall goal of replacing Hawaiian with English. Hawaiians have fought, perhaps many of them unconsciously, the linguistic battle against cultural genocide by incorporating many features of Hawaiian into pidgin English and using this new language as a refuge from the direct attack on Hawaiian which has come to be associated with schooling.

Hawaiians have also very consciously fought to increase the use of the Hawaiian language by incorporating the teaching of Hawaiian as a second language at the University and other levels and through numerous symbolic actions such as declaring Hawaiian the official language of Hawai'i. The English-speaking establishment has prevented these actions in support of the Hawaiian language from increasing the number of native speakers by restricting them to appreciation development among non-native speakers of Hawaiian. The protection and propagation of Hawaiian as a first language has been actively fought by those in power.

What we have in Hawai'i then is a drawing of the lines in which schooling is associated with haoleness (i.e., the English language) and Hawaiianess is associated with non-participation in schooling. This dichotomy is an artificial artifact of racist history and can be corrected. Many indigenous minority groups who have experienced similar histories (the Welsh, Estonians, Icelanders, and now the Maori) have brought indigenous

communities and academics together successfully. The vehicle for this was the singleminded promotion of their indigenous languages and cultures as living first languages in the modern world. The University of Hawai'i can bring academics and Hawaiians back together best through the promotion of language development and the training of teachers to use Hawaiian as a medium of education in schools with high standards in terms of both traditional culture and modern international technology.

In order for Hawaiian language to develop as the core of the curriculum for the Hawaiian Studies undergraduate and graduate programs, it is necessary for the faculty instructing Hawaiian language courses to be transferred from the Indo-Pacific Languages Department to form the core of the Hawaiian Studies faculty. This arrangement would greatly facilitate the development of Hawaiian Studies as an integrated area with its own integrity as a Program. This can be accomplished without disruption to the integrity of the Hawaiian Language curriculum. The Indo-Pacific Languages Department is already organized into divisions along geographic lines, with Hawaiian language being one integral unit that can be easily transferred into Hawaiian Studies. This arrangement is acceptable to the majority of Hawaiian Language faculty and should be pursued as soon as possible. We would note that models for the combination of language courses with an area study under one program or department exists in the Ethnic Studies Programs of the California State College system at San Francisco, Long Beach and Berkeley. Naturally most Asian Studies Programs combine language with regional study programs.

It is recommended that the Hawaiian Studies Program at Mānoa consist of at least fifteen full-time faculty for instruction in its undergraduate and graduate programs. Hilo should have at least five full-time tenured faculty positions. Each of the seven community colleges should have at least two tenured Hawaiian Studies faculty positions.

Baccalaureate Program of Study

It is recommended that the University of Hawai'i establish a coordinated undergraduate and graduate studies program and require four years of Hawaiian language for the undergraduate degree and for entrance into graduate studies. The program will have two undergraduate concentrations:

- Language
- Culture

1. The Language concentration includes fluency in Hawaiian, linguistic analysis, experience in translation and a broad brush familiarity with traditional Hawaiian literature, including epics, poetry, proverbs, hula and chant.

2. The Culture concentration includes a selection of courses in language, history, politics, environment and traditional values. Some of these courses will be taught in English, and as the student gains proficiency in the language, upper division culture courses will be offered in Hawaiian.

The major recommendation is that eventually most of the course work for the Hawaiian Studies undergraduate and graduate degrees be conducted in the Hawaiian language. The rationale for the use of Hawaiian in the classroom is that there are many Hawaiian concepts which can only be understood in Hawaiian and that Hawaiian language and culture can only be maintained by allowing Hawaiians to use their language in such an academic setting.

Hawaiian Studies Graduate Program

The graduate program will encourage further study of Hawaiian language, literature and culture and emphasize comparison of Hawaiian to Polynesian languages and culture. As Hawai'i is located in the middle of the Pacific, the Hawaiian Studies Center is also an ideal avenue for the comparative study of Hawaiian and Polynesian cultures and literature at the graduate level. Such a graduate program will inspire native and non-native students alike to greater intellectual heights and is long overdue. Visiting professors from other parts of Polynesia should be invited to teach comparative language, literature and culture courses. Doctoral candidates in this program should be required to speak one other Polynesian language besides Hawaiian. Those seeking advanced degrees in Hawaiian language and literature should be encouraged to write their thesis and dissertations in Hawaiian.

A complete listing of existing and recommended new course offerings for the baccalaureate and graduate programs is in Appendix A.

Hawaiian Studies at the Community Colleges

The Community Colleges shall offer lower division courses that will be part of the four-year Hawaiian Studies Program at Mānoa and Hilo. They will serve as feeders into the four year programs. Special attention will be given to the articulation between the Hawaiian Studies courses that are part of the Associate of Arts program of study and the four-year programs at Mānoa and Hilo to provide for a smooth transfer for interested students. As stated earlier, each community college should have at least two full-time tenured FTE for Hawaiian Studies.

Certificate Program

A certificate in Hawaiian Studies will be developed for non-majors who are interested in complementing their major field of study with a concentration of classes in Hawaiian Studies.

The certificate will require a minimum of two years Hawaiian language (16 credits) plus completion of 9 credits in Hawaiian Studies and Hawaiian Studies related courses. The certificate option should be available to students on all UH campuses.

Core Course

We recommend that a Hawaiian Studies core course be required of all degree-seeking students on all campuses of the UH system. Most students and even faculty, locally as well as from abroad, who come to the UH campuses to study, leave with little or no valid understanding or knowledge of the Native Hawaiian people, their culture, and their history. The Ka'ū Task Force believes strongly that this is a serious educational deficiency. Such ignorance not only contributes to misunderstanding, it deprives those in the State's highest learning institution the intellectual basis for Hawai'i's uniqueness and the opportunity to apply this specialness to some of the major crises confronting the world today. Moreover, ample precedence for requiring a core course for graduation from state institutions of postsecondary education exist in California, Michigan, and Illinois where a course on the history of the state is required for graduation.

College of Education and the Department of Education

The Department of Education will soon have an unprecedented number of teacher openings due to retirements. In order to expand the pool of qualified Hawaiian teachers to fill those positions, the Task Force recommends that the College of Education implement a special recruitment program directed to Hawaiian students.

In light of the large number of Hawaiian students enrolled in Hawai'i's public school system and the special needs of Hawaiian students as documented by the Native Hawaiian Educational Assessment Project Report it is recommended that all students in the College of Education be required to take a Hawaiian language, culture or history course.

As the Department of Education implements the mandate to provide for a Hawaiian education program consisting of language, culture and history in the public schools it is recommended that a certificate in Hawaiian Studies be required for those who teach Hawaiian Studies. College of Education majors should be encouraged to complement their education degree with a certificate in Hawaiian Studies.

Hawaiian Immersion Training and
Hawaiian Language Immersion Lab School

The establishment of a Hawaiian Immersion Training Program (HITP) and a Hawaiian Language Immersion Lab School at the University will be a unifying link between the University and the Hawaiian community.

The program will address directly the issue of native language survival and subsequently the survival of Hawaiian culture. It will take innovative steps in investigating methods in educating Hawai'i's youth through instruction entirely in Hawaiian language. Community surveys support the belief that the Hawaiian people want Hawaiian language for themselves and their children. The best time to be exposed to immersion education is when a child is very young. A continued education of this type will insure native-like proficiency and will afford opportune times during the child's early elementary years to learn high quality standard English.

The Hawaiian Immersion Training Program is the University of Hawai'i's opportunity to contribute to the survival of Hawai'i's native language and culture. Through this program, the University will: (a) increase public awareness of Hawai'i's language and culture and make evident the University's concern for its perpetuation; (b) involve itself directly with the continued protection of Hawaiian language and culture; and (c) contribute directly to the propagation of Hawaiian language and culture through the training of qualified teachers and subsequently the creation of future generations of Hawaiian speaking children.

Positive results have already been realized in Pūnana Leo, Hawaiian Language Immersion program presently in operation in three different communities on three islands.

The University of Hawai'i for too long has been accused of setting itself apart from the general community it claims to serve. The Hawaiian Immersion Training Program and a Hawaiian Language Immersion Lab School can be a positive step in establishing a link between the community and the University. One such lab school organized according to the Pūnana Leo concept should be established for pre-school aged children to service children of UH students, faculty and staff.

The HITP will directly address the need to provide specialized training for individuals planning for careers in Hawaiian language medium education (language and culture classes taught in educational institutions), especially the faculty and staff of the Hawaiian Studies Center. The end product of HITP will be a certificate indicating course work and also the passing of special fluency tests. The HITP will be open to anyone eighteen years of age in Hawai'i regardless of educational background, but individuals who fail to pass fluency tests within the HITP will be dropped from it. The HITP will cover a period of approximately five semesters or less depending on individual fluency in Hawaiian upon entering the program.

<u>HITP Objectives</u>.

1. Produce fluent speakers, readers, and writers in Hawaiian language.

2. Instill cognitive awareness for Hawaiian cultural values and manners.

3. Instill an understanding of the history and present development of the Hawaiian language and its effect on the Hawaiian people.

4. Be aware of the use of the Hawaiian language in society, past, present, and future.

5. Provide an understanding of language maintenance policies and programs occurring in the State and throughout the Nation and world, especially within the immediate Pacific Basin countries.

6. Provide for Hawaiian language immersion experiences in community settings.

7. Provide active participation in a lab setting of a Hawaiian language immersion school on the University campus in order to learn about curriculum application, school management techniques, materials production, and parent involvement.

Career Opportunities for Hawaiian Studies Majors

Students in Hawaiian Studies often pursue this field out of a determination to learn, regardless of personal economic consequences. Like all liberal arts fields, Hawaiian Studies makes no promises to its majors regarding specific jobs but offers, instead, a broad range of skills and approaches that can be applied to the student's future life. Given that Hawaiian Studies is a liberal arts program, it is worth noting that the employment prospects for Hawaiian Studies majors are considerably better than those for graduates from the Humanities and Social Sciences disciplines such as English, history, psychology, or political science.

UH-Hilo reports that there have been more job opportunities available in Hawaiian Studies than there have been majors. The largest number of recent employment opportunities have been in education where the State is moving toward meeting a constitutional mandate that Hawaiian language, culture and history be taught in all public schools from elementary to the high school levels. Because well-qualified individuals in the field are rare, Hawaiian Studies graduates have been going directly into administrative positions in education as well as into the classroom.

A number of students in Hawaiian Studies have entered Law School. Hawai'i is unique in the U.S. in that its basic governmental structure and land use laws derive from an indigenous tradition. A background in Hawaiian Studies and the

ability to translate Hawaiian legal documents is a rare and valuable skill for those working in government and private offices dealing with land use in Hawai'i.

The largest industry in Hawai'i is tourism. The visitor industry reports a growing interest among visitors to Hawai'i to learn and appreciate Hawai'i's unique local culture, history and natural environment. Hawaiian Studies students would be qualified for jobs at many levels of the tourist industry.

Somewhat related to tourism, but more closely connected to the interest in Hawaiian culture among local residents themselves, are opportunities to go into business for oneself in areas such as fashion design, food and beverage services, publishing and the entertainment field.

Human Services is another area where there is a need for individuals with a background in Hawaiian Studies. The Hawaiian people are a large and growing group in Hawai'i today. Sensitivity to, and thorough understanding of, the Hawaiian community is important to those working for such Hawaiian agencies as the Department of Hawaiian Home Lands, the Office of Hawaiian Affairs, Queen Lili'uokalani Children's Center, and Alu Like, as well as agencies serving the broader public in communities with large Hawaiian populations. There is a need for ministers who can speak Hawaiian to Hawaiian-speaking congregations and for individuals to work in community-based Hawaiian cultural programs such as the Pūnana Leo School for pre-school age children.

A background in Hawaiian Studies is also useful for individuals interested in international relations. Hawaiian culture and language is related to the languages of Oceania and island South East Asia. The experience of Hawaiians as an indigenous minority in their own homeland is one shared by a large portion of the world's population. The sensitivity and knowledge that comes from education in Hawaiian Studies makes individuals better able to work with people from non-Western cultures.

In summary, like liberal arts programs in Western culture areas, Hawaiian Studies provides its students with analytical, research, and communication tools that are valuable in a wide range of occupations.

HAWAIIAN STUDIES RESEARCH INSTITUTE

Ka'ū: UH Hawaiian Studies Task Force recommends the establishment of a Hawaiian Studies Research Institute under the Hawaiian Studies Center. The Institute will generate funds for research projects that it will initiate and sponsor as outlined below. These funds will be used to provide release time to Hawaiian Studies faculty from throughout the University of Hawai'i system to conduct these projects. It can also hire researchers for the implementation of certain projects. The Institute staff will also advise and consult with faculty about available grant sources and how to solict monies for their own research projects.

The Institute will serve as a repository for written and non-written resource materials (i.e., newspapers, films, videos, tapes, monographs, etc.) and Hawaiian artifacts such as stone, feather, wood, kapa, and so on. It will generate funds for the acquisition, storage, maintenance, and display and use of these resources.

The Institute will also maintain as a teaching resource and place of research a cultural garden of kalo, medicinal herbs, endemic and indigeneous Polynesian introduced plants on each island. On O'ahu the Ka Papa Lo'i o Kānewai and the Lyon Arboretum are important resources. We recommend that the Ka Papa Lo'i o Kānewai be affiliated with the Hawaiian Studies Center and the land upon which it sits be dedicated to use as a wetland cultural garden by the University of Hawai'i in its Master Plan of the Mānoa campus. We recommend that the University of Hawai'i make a definite commitment to maintain and expand the Hawaiian plant collection at the arboretum and explore ways to more closely affiliate the arboretum with the Hawaiian Studies program.

The Task Force also recommends that the Committee for the Preservation of Hawaiian Language and Culture be integrated into the Hawaiian Studies Center Research Institute. The committee should serve in an advisory capacity to the Research Director on projects. The staff person should assume one of the staff positions within the Research Institute.

Research Areas/Topics

(1) Land and Water: Archaelogical and ethnographic documentation of sites, ahupua'a by ahupua'a throughout the archipelago utilizing oral sources as well written sources; documentation of land divisions; complete record of Māhele grants (drawing upon the computerization project of Linnekin); leasing of land and land grants from 1820 through Māhele; the Trust Lands: ceded lands and Hawaiian Home Lands; natural history of land and aloha 'āina; subsistence farming and fishing.

(2) Inter-Archipelago Migration: Utilize oral tradition and archaeology; place names; relation to the spread of religion; relation to battles.

(3) Burial Practices: Time and Place; Beliefs; Types of.

(4) Evolution of Hawaiian Attitudes from Pre-Contact to Present

(5) Practical and Fine Arts

(6) Economy of Hawai'i

(7) Contemporary Hawaiians: Education, Health Care, Criminal Justice, Social Work, Hawaiian Organizations.

(8) Hawaiian Oratory and Storytelling

(9) Legal Research

(10) Collection and Development of Hawaiian Vocabulary

Research Projects

(1) Research to Develop Textbooks

(a) Language text of all levels including translation courses

(b) Hawaiian Culture Text - monograph or anthology

(c) Hawaiians and Social Change

(d) Hawaiian Geography - space, time geographical relationship/weather and climate relations to geography

(e) Hawaiian Science - documenting through oral history and translation of available Hawaiian documents, Hawaiian science such as lā'au lapa'au, anatomy, physiology, pathology, pharmacology and therapeutics, astronomy, ocean movements, kuhikuhipu'uone, soils and geology

(f) Hawaiian religion/values and beliefs

(2) Indexing All Hawaiian Language Newspapers and English Language Papers of Early 1900s

(3) Contemporary Hawaiian Leadership - monograph

(4) Hawaiian Ethnohistory: With consideration of different time frames

(5) The History of the Hawaiian Language and the Evolution of the Hawaiian Language

(6) Ethnobotany

(7) Hawaiian Literature

(8) Mele Oli and Oli

(9) Modern Hawaiian Literary Traditions

(10) Index Hawaiian Materials: Written and non-written

(11) Translation of Hawaiian Language Materials

Publication

The Ka'ū: UH Hawaiian Studies Task Force recognizes the need for a journal that will publish articles on Hawaiian Studies. It should be interdisciplinary in nature, i.e., include articles on Hawaiian language, culture, society, religion, etc.

Relying upon the UH Press for publication of monographs by Hawaiian scholars is too limited in that UH Press policies are restrictive and all materials must pass the censorship of the Hawai'i State Attorney General for possible libel. The Institute should make arrangements with other publishing firms and houses to publish monographs by Hawaiian scholars.

The RSC recommends the following types of publications:

(a) Continue newsletter at Mānoa and develop it for the system.

(b) Start publishing occasional papers and build up to publication of an annual journal. Eventually, this could evolve into a semi-annual or quarterly journal.

(c) Offer to edit one quarter for the Pacific Science journal.

(d) Start monograph series with textbooks.

Publications Staff

The personnel for publications would come under the office that disseminates information and include an editor and a secretary. There should also be an Editorial Review Board or a pool of reviewers.

The Institute should also have a mechanism through its review board or committees to endorse or validate the authenticity of publications that come out on Hawaiian Studies topics. This could be incorporated into book and article reviews that would be published in the journal of Hawaiian Studies, or it could take the form of endorsement for publications.

Research in Support of the Community

Communities impacted by destructive development of their natural and cultural resources often need assistance to prepare ethnographies; environmental, cultural or social impact studies; and other types of reports. They often need expert witnesses to testify in hearings or court cases. The Institute should develop a central pool of Hawaiian scholars and their field of expertise who would be available to assist such communities. It should include non-Hawaiian scholars of Hawaiian Studies also.

The Institute should prepare manuals and conduct workshops and institutes for communities on research in such areas as genealogy; land title search; corporate structures; Hawaiian religion, archaeology, navigation, astronomy, etc. These should not only be held on UH campuses but also in rural communities and integrate kupuna resource persons.

Philosophical Perspectives to Guide Research in Hawaiian Studies

(1) Research methods, approach and topics should incorporate Hawaiian cultural concepts, values and practices.

Hawaiians should be included in research projects concerning Hawaiians. Research should help to strengthen appreciation of basic Hawaiian concepts. Research should contribute to maintenance of traditional Hawaiian values and practices. Researchers of Hawaiian topics need to frame their research by Hawaiian perspectives and concepts or should be re-educated in their perspective and approach to research in topics relating to Hawaiians.

(2) Any research of Hawaiians should benefit the Hawaiian people, not just the researcher.

The researcher must view himself/herself in a holistic way as to how his/her research will help to promote the Hawaiian Studies Program and provide information that will help meet the needs of the Hawaiian people. One's research should benefit the Hawaiian people, not be looked upon as one's personal property for personal gain.

(3) Input from the Hawaiian community should be involved in decisions about the Institute's research.

Requiring input from the Hawaiian community will be a mechanism for regulating research on one hand, but it will also prove to be an important source of information and resources. Through a community advisory committee on research, the Institute can also maintain a strong relationship with Hawaiian communities and be in touch with the problems of the Hawaiian communities.

(4) Involve Hawaiians in programs that affect Ka Po'e Hawai'i.

Research should involve knowledgeable kūpuna and mākua. Their expertise and talents should be recognized and utilized. Where they are involved in such a research project, they should participate and be compensated appropriately. The stigma of non-tenured and non-degreed individuals should not be perpetuated.

Organization of Hawaiian Studies Research Center

The Research Institute will be administered by the following personnel with the following responsibilities:

Officer	Function
Executive Director	Administration and grants writing
Associate Director	Grant writing and administration for Hilo and Neigbor Islands
Executive Assistant	Grants writing and providing support to faculty regarding available grant sources and how to solicit grant monies
Hawaiian Language Specialist	Maintain Hawaiian language dictionary in conjunction with a specially defined body whose charge shall be the maintenance of an updated dictionary; and work with Hawaiian faculty in Hawaiian language research.
Secretary	Clerical support
Library Information Specialist	Index and catalogue documents and materials; arrange for exhibits and displays; maintain cataloguing of materials outside of the collection
Curator	Administer and manage the educational activities and maintenance of the wetland cultural garden, Ka Papa Lo'i 'o Kānewai in conjunction with the Ka Papa Lo'i Committee
Hawaiian Plant Collection Mgr	Develop and maintain the plant collection for Ka Papa Lo'i 'o Kānewai and Lyon Arboretum

Review Board	This would be an advisory board comprised of community resource persons. They would review grant requests; advise on research priorities/projects. (The Committee for the Preservation of Hawaiian Language and Culture could be utilized here with the addition of more community people.)
Maintenance Staff	The University would need to commit maintenance staffing for the Center.

HAWAIIAN STUDENT SERVICES

Recruitment

1. The committee recommends the continued recruitment efforts at UH-Hilo through the Hawaiian Leadership Development Program. It also recommends that one full time position be allocated in order that the program can continue and serve as a model for the other postsecondary institutions.

2. The committee recommends the designing and developing of a recruitment plan systemwide utilizing the UH-Hilo's faculty to assist. The plan should develop policies and practices that actively and aggressively engage in recruiting Hawaiians into the University system. The plan should include the development of programs and activities to support both underprepared and academically able Hawaiian students.

3. The committee recommends that efforts be made to develop a process that allow for easier transition for students between campuses.

4. The committee recommends that incentives be incorporated into the recruitment system whereby departments be rewarded for increasing the number of Hawaiians enrolled. One example is through increasing the number of work-study assignments in proportion to the increasing number of Hawaiians enrolled.

5. The committee recommends that more Hawaiian faculty and staff be recruited for employment. This is expected to increase the commitment and programs for Hawaiian students. UH-Hilo is an example of this process working.

6. The committee recommends that colleges in the Hawaii State system begin reaching out to students in the 7th, 8th, and 9th grades through their faculty resources.

7. The committee recommends that UH-Mānoa and UH-Hilo prepare prospective teachers to work effectively with Hawaiian students.

8. The committee recommends that tuition waivers be given to Hawaiians entering majors or disciplines that have few or no Hawaiians.

9. The committee recommends that in developing and implementing a recruitment plan that existing resources be included and integrated into the plan.

10. The committee recommends that one of the legislative positions allocated for recruitment be used to design a recruitment plan for the system rather than for direct services. The committee recommends that the position also assist the Vice President of Student Affairs in Hawaiian matters.

11. The committee recommends that UH-Mānoa and UH-Hilo continue to have a full range of remedial courses, programs and activities at its campuses. Without such support Mānoa primarily will realize a drastic decrease of enrollment of the native Hawaiian population.

Tuition Waivers

Parallelling the full tuition waiver program for gifted and talented Asian and Pacific students, we propose a full tuition waiver program for gifted and specially talented students fluent in Hawaiian language. Their presence on campus would serve to strengthen the University's leading role in the fulfillment of the State's constitutional mandate to promote the study of Hawaiian culture, history and language. This would include native speakers of Hawaiian from Ni'ihau, older individuals and high school students who excel in Hawaiian language.

Recalling that the University of Hawai'i campuses are built on ceded lands, we also propose non-resident tuition differential waivers for students of Hawaiian ancestry living outside of Hawai'i who otherwise do not benefit from the Ceded Lands Trust of their ancestors. This would parallel waivers for students from the Asia and Pacific region.

Retention

The committee recommends that the Vice President for Student Affairs and the recruitment position (#10 above) be responsible for implementing the following recommendations:

a. Collect and analyze existing studies on the matriculation of Hawaiian students within the system.

b. Develop a plan for systematic collection and analysis of data of Hawaiian students' retention in postsecondary education.

c. Based on its findings, a Statewide program be designed to be integrated into the retention practices throughout the campuses.

d. Tutoring for Hawaiians be provided by Hawaiians.

e. Letters to incoming Hawaiian freshmen be sent informing them of resources on campuses and the faculty available to give them support.

Implementation

It is recommended that a committee composed of present task force members operate in an advisory capacity and report to either the President, the Vice President for Academic Affairs, or the Vice President for Student Affairs for recruitment and retention of Hawaiian students. The committee believes that without a systemwide representation of Hawaiian faculty to "bird dog" its efforts, the attempt will be futile and have only short-term results.

FACULTY SELECTION

To increase the number of ethnic Hawaiian faculty and staff in the University of Hawai'i system and provide them with support the Task Force makes the following recommendations.

1. A gathering of Native Hawaiian faculty on each campus into a Hawaiian Faculty Caucus. With the aid of each campus administration, the caucus should identify issues regarding faculty development on their campuses. These should include: the kinds of needs for Hawaiian faculty in existing fields; the identification of Hawaiian students in Hawaiian and non-Hawaiian fields (e.g. "Hawaiian" fields refers to those in Hawaiian subjects such as Hawaiian language, literature, religion, etc., "non-Hawaiian" refers to all other fields such as English, geography, etc.). The Caucus should undertake to coordinate the gathering of data on each campus regarding Hawaiian faculty coming up for promotion and tenure, etc.

2. The appointment of an EEO officer, preferably Native Hawaiian, to pursue an aggressive affirmative action policy of faculty development. The officer should be an advocate for Native Hawaiians and not merely an observer and recorder. It is crucial that the officer set timetables and goals, in close cooperation with the Hawaiian Faculty Caucus, through which to recruit Hawaiian faculty at all levels of instruction and research. The EEO officer should report back to the Hawaiian Faculty Caucus on a regular basis about the achievement of timetables and goals.

   These goals should include, at the least, target numbers of Hawaiian faculty in each discipline and a time frame in which they can be recruited. Without these kinds of goals, there will be no <u>institutional commitment</u> to increasing the number of Hawaiian faculty. These goals, in turn, will have been based on previously gathered data showing the need for faculty in various fields. Part of this data should include figures anticipating retirement and attrition in disciplines where openings would be available. A portion of campus-wide vacant positions should be set aside <u>specifically for Hawaiians</u>. Recruitment of Native Hawaiian faculty at the entry level should be given priority, as called for by affirmative action policy. In this way, a long-term plan for recruitment and retention of Native Hawaiian faculty will be included in the University's system-wide affirmative action plans.

3. The establishment of a Hawaiian faculty search and oversight committee drawn from the Hawaiian Faculty Caucus to network with Hawaiian organizations and other campus Faculty Caucuses. This committee would seek out qualified Hawaiian candidates and serve as a support committee for Hawaiian graduate students and potential faculty.

On campus, this committee should work closely with the EEO officer to monitor advertising, interviewing, short-listing, and final selection of faculty in departments.

4. The coordination of Native Hawaiian student and faculty recruitment by the EEO officer and the Faculty Caucus. This coordination should be a signal to departments that the administration on each campus is most concerned with the recruitment and retention of native Hawaiian students and faculty. This advocacy should no doubt bear fruit in raising the numbers and widespread distribution of Hawaiian faculty and students on all campuses.

5. Active involvement of the Vice President's office on the Manoa campus, and of the appropriate offices on the other campuses, in the implementation of this affirmative action plan. Without this kind of support, the increase of both Native Hawaiian students and faculty will be left to chance.

6. When the Hawaiian Studies Center becomes a reality, there should be a "critical mass" of full-time faculty. The position count should eventually reach fifteen (15). If the affirmative action program cited above has been successful at recruiting Hawaiian faculty in a number of fields, these faculty should be able to move into the Institute with relative ease when it is opened.

HAWAIIAN COMMUNITY SERVICE

The Hawaiian Studies Center shall have a full-time Associate Director for Community Service who will work with the Executive Director as well as the Student Services staff to coordinate services and programs for the Hawaiian community. However, community service will not only be the responsibility of the Associate Director. Every faculty member, researcher and staff person is expected to be oriented toward serving the Hawaiian community. It will be the responsibility of the Associate Director to ensure that the faculty and staff of the Center interact with and involve Hawaiian community expertise as appropriate through guest lectures, field trips, as consultants and resource persons and in course and research projects. As stated in the Hawai'i State Constitution regarding Hawaiian education, "The use of community expertise shall be encouraged as a suitable and essential means in furtherance of the Hawaiian education program." (Article X, Section 5.) This is as true for elementary and secondary education as it is for postsecondary education. Hawaiian community expertise is particularly important in the development of Hawaiian language instruction, research and publications.

The Task Force is aware of extensive support in various sectors of Hawai'i's society and on the mainland for the study and perpetuation of Hawaiian language, culture and history. The Associate Director for Community Service, together with the Executive Director will solicit and administer private donations of money, documents, artifacts, land and other resources to the Hawaiian Studies Center through the UH Foundation.

A number of Hawaiian social service agencies, institutions and community organizations are involved in advocacy for native Hawaiians and Hawaiian Studies in postsecondary education and in recruiting and financing Hawaiian students in postsecondary institutions. The Associate Director together with the Executive Director and the Hawaiian student services staff will liaison with these agencies and organizations and coordinate efforts at the Legislature, with government agencies and in the private sector. The Center should be empowered to enter into arrangements for sharing of resources and personnel as appropriate. This will include facilitating the cooperation of other departments and faculty members of the various departments, colleges and campuses of the University of Hawai'i system with the Hawaiian community. To assist in this, the Associate Director should develop and maintain a directory of scholars and their area of expertise relating to Hawai'i who would be willing to assist the Hawaiian community in research, activities and events as requested.

UH extension services and continuing education programs should be extended and maintained among populations with a high concentration of Hawaiians such as Ni'ihau, the Hawaiian Home Lands and the prison system. The Center itself should organize workshops, symposia, conferences and institutes on selected topics, as needed and identified by the community.

The Community Services Associate Director will also assist in the development of Hawaiian language and culture curriculum and programs Statewide.

Other responsibilities in the area of community services include: arranging hospitality, protocol and ceremonies as appropriate for distinguished visitors; coordinating the preservation of oral traditions through oral history videotaping and documentation with the Research Institute; and exploring Hawaiian cultural education through radio, television and telecommunications.

BUDGET

Funds for Hawaiian Studies must be sought from (1) University of Hawaii general fund support, (2) Federal grants, particularly those funds identified for native Hawaiians and (3) private funds.

To inaugurate a major fund-raising drive, the Task Force proposes the formation of a group to assist the Hawaiian Studies staff in seeking major gift-funds. This group will be able to get assistance from the UH Foundation to establish scholarships, Chairs and funds for various research, community projects and building support. These efforts will require much planning and coordination with proper University officials, UH Foundation and the community in order to be successful.

Federal grants for instruction, research and students are available and currently underutilized by those interested in Hawaiian Studies because of the lack of staff to identify and submit applications. In addition to these general federal grants and contracts, millions of dollars have been targeted for native Americans. The Hawai'i Congressional delegation (particularly Senator Daniel Inouye who is Chair of the Select Committee on Indian Affairs) has been extremely active and successful in assuring that Hawaiians are an identified beneficiary group. Again, due to a lack of staff the UH has not been applying for these funds. It is hoped that the staff proposed will be able to obtain research and training funds for the UH and collaborate with other agencies for other funds. Some of the research staff positions recommended for funding are expected to be funded with federal funds.

The core of Hawaiian Studies at UH must be funded by general funds in order to be institutionalized as part of the University. Since a mature Hawaiian Studies Center will take about ten years to develop (the time it will take to increase student enrollment, course and degree approvals, development of faculty and staff in Hawaiian Studies, particularly development of native Hawaiian faculty and researchers) it is appropriate to plan its expansion incrementally. The following six-year budget proposal is recommended and will have to be reviewed by the proper University approving authorities.

The Task Force has identified instructional, student service, research and community service staff requirements for the "ideal" or mature Hawaiian Studies Center for each campus.

The specific request for the 1987-89 Mānoa budget was included in the Mānoa UOH-101 budget as part of the programs identified as "responsive to State needs" although it is also a program that enhances Pacific and Asian Studies at UHM.

1987-89 Mānoa Hawaiian Studies Budget Request
Approved by BOR, September 1986

Position Title	Pay Range	Estimated Expenditures FY 1987-88	FY 1988-89
Director .5 FTE (11 mth)	I-5	23,748	24,906
Assoc Director .5 FTE	PO 6	10,440	10,726
Coordinator/Educational Specialist II	PO 2	16,176	16,848
Instructional (1.5 FTE)	I-3	46,206	48,510
Lecturer (10)	L-2	17,400	17,400
Secretary (1)	SR-10	16,672	16,672
Student Help	H-2 & H-3	6,000	6,500
Other Current Expenses			
Supplies		3,000	4,000
Instructional Materials		4,000	4,000
Neighbor Island Travel		4,000	4,000
Computer		3,000	500
	TOTAL	150,642	154,062

Campuses other than Mānoa were not able to request additions in time for the UH biennium reviews. Discussions on each campus on budget implication of the Task Force report will be initiated during 1987.

The proposed schedule for new Hawaiian Studies personnel for Mānoa, Hilo and the seven community college campuses are as follows:

	Mānoa	Comm. Coll.	Hilo
		1987 - 1989	
1. Administrative	1	--	--
2. Instructional/ Research	1.5	3	2
3. Education/ Program Specialists	1	3	2
4. Secretarial	1	--	--
	4.5	6	4
		1989 - 1991	
1. Administrative	1.5	1	--
2. Instructional/ Research	2	3	2
3. Education/ Program Specialists	2.5	3	1
4. Secretarial	1	1	--
	7	8	3
		1991 - 1993	
1. Administrative	.5	--	1
2. Instructional/ Research	2.5	5	2
3. Program Specialist	2	1	1
4. Secretarial	--	--	1
	5	6	5

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APPENDIX A

Courses for the Four-Year Undergraduate Degree and Graduate Program

(Course numbers followed with an asterisk (*) indicate courses already in existence at Mānoa, ** indicate courses at Hilo and *** are courses at both schools.)

I. HAWAIIAN LANGUAGE (HAWNLA) COURSES

101-102*** ELEMENTARY HAWAIIAN (4-4) Year Development of speaking, reading and writing skills. Taught within the context of the contemporary culture of the Hawaiian people. Meets five days a week. Language laboratory required.

131-132* HAWAIIAN FOR READING PROFICIENCY (3-3) Elementary course; emphasis on reading and translation.

201-202*** INTERMEDIATE HAWAIIAN (4-4) Year continuation of HAWNLA 102. Conducted in Hawaiian. Language laboratory required. Pre: HAWNLA 102 or equivalent.

221 TECHNIQUES IN TRANSCRIPTION AND CONVERSATION (3) Explores the unique differences between spoken and written forms of Hawaiian. Pays special attention to the function of the listener and methods of interplay between the parties in the conversation. To be taken concurrently with HAWNLA 201 or 202.

301-302*** THIRD-LEVEL HAWAIIAN (3-3) Year continuation of 202. Advanced structures, expressions and patterns. Conducted in Hawaiian. Pre: HAWNLA 202 or equivalent.

321* INTERMEDIATE CONVERSATION (2) Advanced experience in conversation with native speakers using skills developed in the previous year. Repeatable up to 6 credits. Pre: HAWNLA 221.

351-352 SURVEY OF HAWAIIAN WRITERS (3-3) A two-semester study of Hawaiian writers and their styles, first in English translation and in Hawaiian and then secondly only in Hawaiian. Texts: First semester - Fornander Collection, Kelou Kamakau, Malo, 'I'i, S.M. Kamakau, Poepoe, Nakuina and Bush. Second semester - various writers from Hawaiian language newspapers. Pre: HAWNLA 202.

361* HAWAIIAN LITERATURE IN TRANSLATION (3) History of Hawaiian literature, including prose narration and poetry; comparison with antecedent Polynesian themes and forms. Pre: year of Pacific or Indo-European language and semester of Eng 250-254.

361** PANA HAWAI'I (3) Traditions and literature concerning pana (named sites of cultural importance): Emphasis on islands of a) Hawai'i, e) Maui, i) Moloka'i and Lāna'i, o) O'ahu, u) Kaua'i and Ni'ihau. Primarily locations within the Hawaiian Islands, but also mythological places and some places beyond the Hawaiian Islands. Conducted in Hawaiian. (May be repeated for credit if subletters are different.) Pre: HAWNLA 202; HAWNLA 201 may be taken concurrently.

370 HAWAIIAN LITERATURE AS REFLECTED IN OLI AND HULA (3) An introduction to the physical reproduction of Oli (chant) and hula kahiko (traditional hula). As traditional Hawai'i was an oral culture and as Hawaiian literature is directly enhanced through its physical reproduction, this course should be required of all Hawaiian language majors. Further study in this area is strongly encouraged. Conducted in Hawaiian.

371** HULA KAHIKO (Traditional Hula) (3) Hawaiian dance forms within the traditional halau hula. traditions concerning their sources and history. Some attention given to performance. Conducted in Hawaiian. Pre: HAWNLA 302 and HAWNLA 370, which may be taken concurrently, or equivalent; HAWST 361, HAWST 371, HAWST 373 recommended.

372** OLI KAHIKO (Traditional Chant) (3) Hawaiian musical forms initiated previous to 1778 (e.g., chanted lamentations, chanted greetings, dance chants, etc.) Traditions concerning their sources and history. Some attention given to performance. Pre: HAWNLA 202 and HAWNLA 370, which may be taken concurrently, or equivalent, and HAWST 362; HAWST 361, HAWST 371 recommended. Conducted in Hawaiian.

373** HULA 'AUANA (3) Hawaiian dance forms outside the traditional halau hula. Traditions concerning their sources and history. Some attention given to performance. Conducted in Hawaiian. Pre: HAWLA 202 and HAWNLA 370, which may be taken concurrently, or equivalent; HAWNLA 361, HAWNLA 371 recommended.

374** MELE 'AUANA (3) Hawaiian musical traditions initiated since 1778 (e.g., falsetto, slack key, himeni, etc.). Traditions concerning their sources and history. Some attention given to performance. Conducted in Hawaiian. Pre: HAWLA 202 and HAWNLA 370, which may be taken concurrently, or equivalent. HAWNLA 361 recommended.

401-402*** FOURTH LEVEL HAWAIIAN (3-3) Advanced reading, writing and discussion in Hawaiian. Transcribing and translating Hawaiian language tapes. Translating English into Hawaiian, and Hawaiian into English. Pre: 302 or equivalent.

421-422 METHODS IN TEACHING HAWAIIAN (3-3) Historical survey of the teaching of Hawaiian language in schools. Teaching methods and material development.

435-436* HAWAIIAN TRANSLATION (3-3) Problems of translation of Hawaiian documents, legends, songs. Pre: 302 or equivalent.

441-442 HAWAIIAN MYTHOLOGY (3-3) A two semester survey in Hawaiian of the following epics: Pele and Hi'iaka, Kamapua'a, Kāne and Kanaloa, Lono and Kū (including the various kinolau of these Gods), Mo'o traditions, 'Aumakua, trickster heroes and famous Ali'i. Texts: Emerson, Beckwith, Pukui, Nakuina and Bush.

452* STRUCTURE OF HAWAIIAN (3) Descriptive linguistic analysis. Intensive exercises in advanced grammer. Pre: 202 and Ling 102 or consent.

454*** HISTORY OF THE HAWAIIAN LANGUAGE (3) Development from Proto-Polynesian. Phonology, morphology, and grammar; history of research. Pre: 202 and 452 or consent.

456 HAWAIIAN LITERATURE AND LANGUAGE IN HAWAIIAN LANGUAGE NEWSPAPERS (3) This is a survey of the evolution of Hawaiian language and literature styles as reflected in Hawaiian language newspapers. Texts: Articles from various Hawaiian language newspapers.

470-471 ADVANCED HULA KAHIKO (3-3) Emphasis on the interplay between literature and physical performance, on various hula styles, on drumming and chant. Conducted in Hawaiian. Pre: HAWNLA 371.

472-473 ADVANCED OLI KAHIKO (3-3) Emphasis on physical reproduction of traditional chants and chant styles. Although by Hawaiian standards, three semesters (372, 472-473) of study in Oli is very short indeed, it is nonetheless an appropriate beginning for a lifetime of scholarship in this field. Conducted in Hawaiian. Pre: HAWNLA 372.

484* COMPOSITION OF TRADITIONAL HAWAIIAN POETRY (3) Historical survey and analysis of poetry found in traditional chants and folk songs written in Hawaiian. Emphasis on elementary composition of Hawaiian poetry in traditional styles. Pre: HAWNLA 402, or 302 and consent.

485 COMPOSITION OF MODERN HAWAIIAN POETRY Historical survey and analysis of changes in traditional styles and emergence of modern styles written in Hawaiian. Pre: HAWNLA 484.

486 TOPICS IN HAWAIIAN POETRY (3) An indepth analysis of the texts of chants with a focus on particular topics, Akua/kupua, Ali'i, 'Aina, makani, ua as well as poetic form used for mele aloha, mele inoa, mele ma'i, kanikau, ko'ihonua.

487 HO'OPĀPĀ The study of Hawaiian riddling, punning and proverbs used in traditional Hawaiian debating contests. Texts: Material from Fornander, Judd and Puku'i.

488 'ŌLELO NO'EAU Survey and analysis of Traditional Proverbs and their Kaona or symbolic meanings. Conducted in Hawaiian. Text: Kawena Pukui's 'Ōlelo No'eau. Pre: HAWNLA 402 or consent of instructor.

601-602 SURVEY OF POLYNESIAN LITERATURE (3-3) Introduction of major literary works in translation from the Manguesas, Tahiti, Cook Islands, Tonga, Sāmoa, New Zealand, and Fiji. Analysis of and comparison to important themes in Hawaiian literature.

621-622 IMMERSION IN ANOTHER POLYNESIAN LANGUAGE (3-3) Intensive course in some Polynesian language to be taught by a visiting scholar. Pre: HAWNLA 402.

636 FOCUS ON HAWAIIAN WRITERS (3) A whole semester devoted to a comprehensive analysis of the entire work of one of the many Hawaiian writers and their styles, including Kamakau, Poepoe, Nakuina, Kepelino as well as poets such as Lili'uokalani and Leleiohoku.

637 CLASSICAL HAWAIIAN LITERATURE (3) Comprehensive analysis of the various versions of one of the major epics: Pele, Kamapua'a, Kawelo, Kuapakae, etc. Conducted in Hawaiian. Pre: HAWNLA 402.

638 TRANSLATION OF LEGAL DOCUMENTS IN HAWAIIAN (3) Translation of legal documents from Hawaiian into English requires not only an excellent command of Hawaiian but also a familiarity with the proper English legalese. The purpose of this course is to enable the graduate to accurately translate legal documents and to testify in court about them.

686 ADVANCED COMPOSITION OF HAWAIIAN POETRY AND LITERATURE (3) Exercises in original composition of Oli, mele, ka'ao and mo'olelo in Hawaiian using traditional forms. Conducted in Hawaiian. Pre: HAWNLA 402. Repeatable.

690 TRADITIONAL HAWAIIAN METAPHOR (3) This course is an exercise in using Hawaiian traditions and metaphor to construct Hawaiian models of traditional society, for example the lessons of Papa and Wākea, which may be construed as mālama 'āina, 'aikapu and ni'aupi'o mating. As Hawaiian society can never be correctly perceived through Western models, the reconstruction of Hawaiian metaphor is essential.

700 DIRECTED RESEARCH IN HAWAIIAN AND POLYNESIAN LITERATURE Original research in primary sources, with discussion and translation of new material. The purpose of this class is to add to the body of knowledge about the Hawaiian world. Students should be fluent in Hawaiian and undertake a major work of annotated translation or primary research in Hawaiian documents with a view towards publication.

II. HAWAIIAN CULTURE (HAWNST) COURSES

107 INTRODUCTION TO HAWAI'I (3) Core Requirement. A survey of many of the unique aspects of life in Hawai'i, including the correct pronunciation of Hawaiian language terminology and place names, geography, history and traditional society. The latter will include a discussion of myth, religion, music, literature, politics, social system, land and the changes which over time have resulted in our modern society.

111** THE HAWAIIAN 'OHANA (3) The culture of the Hawaiian people as expressed in the home and the family. The position of the family as the basis of the larger Hawaiian society and culture. Both ancient and modern aspects covered; extensive use of Hawaiian terminology.

175** INTRODUCTION TO THE MUSIC OF POLYNESIA (3) A general survey of the traditional and acculturated music of the eight major Polynesian island groups: Hawai'i, Tonga, Sāmoa, New Zealand, Cook Islands, Society Islands, Marquesas, and Easter Island. Music is viewed as both an organization of sound and as a product of culture and people.

176** THE HISTORY AND DEVELOPMENT OF HAWAIIAN MUSIC (3) A general survey of the interrelationships of traditional and acculturated Hawaiian music. Vocal music genres to be discussed include: chant, Christian hymn singing, secular cholar singing, male and female falsetto singing, chalangalang, hapa haole and contemporary. Instrumental genres include: pre-European instrumental styles, slack key guitar, 'ukulele and steel guitar.

205* HAWAIIAN RELIGION (3) An introduction to the numerous Gods and demi-gods in pre-contact Hawai'i, their function in the structure of society and the areas which they governed. Also includes a survey of Hawaiian Christian churches.

211** HAWAIIAN ETHNOBOTANY (4) Hawaiian herbs and plants; their identification, their place in the heritage of the Hawaiian people, their medicinal properties and other practical uses. Extensive use of Hawaiian terminology. Labs at Kānewai Lo'i required.

213** HAWAIIAN ETHNOZOOLOGY (4) Hawaiian fishes, birds and other pre-contact animals; their identification, place in the heritage of the Hawaiian people, methods of capture and practical uses. Extensive use of Hawaiian terminology. Labs at Waikiki Aquarium, Kawainui Marsh and Lyon Arboretum required.

240 INTRODUCTION TO PACIFIC ETHNO-ASTRONOMY (3) History of and problems with archeo-astronomy of Pacific Rim and implications for Pacific maritime exploration to Hawaiian sites and related Oceanic sites and oral traditions.

305** HANA NO'EAU (1) Traditional Hawaiian arts taught in Hawaiian: a) lauhala, e) 'upena/kokō (types of nets), i) hulu manu (feather work), o) other. (May be repeated for credit if subletters are different.) Pre: HAWNLA 202, which may be taken concurrently, or equivalent.

322 HAWAIIAN GENEALOGIES (3) A survey of the major chiefly lineages for the five major islands: Kaua'i, O'ahu, Moloka'i, Maui and Hawai'i. From the time of Papa and Wākea until the present day. Texts: McKenzie, Fornander and Kamakau.

330 SCIENCE IN TRADITIONAL HAWAI'I (3) A survey of the various disciplines of scientific inquiry in traditional Hawai'i including weather signs, astronomy, hydrology, land management, geographic placement of structures, soils, carve design, and masonry (heiau and auwai canals).

331 TRADITIONAL HAWAIIAN MEDICINE (3) An analysis of Hawaiian methods of healing including herbal medicine, bone-setting techniques, diagnosis, psychology and spirituality.

423 TRADITIONAL HAWAIIAN HISTORY OF PRE-CONTACT HAWAI'I (3) A survey of the exploits of the Ali'i from Papa and Wākea down to the times of Kalani'ōpu'u. Texts: Kamakau, Fornander, and 'Ī'ī.

424 HAWAIIAN HISTORY FROM 1778 - 1850 (3) A careful analysis of the events from before Kamehameha I's unification of Hawai'i, the changes in Hawaiian society that were exacerbated by foreign contact and the reaction of the Hawaiian Ali'i and maka'āinana to the introduction of a new religion, economy and system of land tenure. Texts: Kamakau, Dibble, Jarves, Bingham, Stewart, Judd, Journals of various explorers and missionaries, Kuykendall, Sahlins, Earle and Dorton.

425 HAWAIIAN HISTORY FROM 1850 - 1900 (3) Discussion of the effects of the Western system of land tenure and judiciary on the Native Hawaiian society, the concomitant increase in power of the foreigners with the rise of a sugar plantation economy, the eventual overthrow of the Hawaiian Kingdom by foreign businessmen and the politics of annexation. Texts: Kuykendall, Hoyt, King, Adler, Alexander, Thurston, Dole, Lili'uokalani, Levy, and McGregor-Alegado.

426 HAWAIIAN HISTORY FROM 1900 TO PRESENT (3) A survey of the effects that changes in political events have had on the Hawaiian people, beginning with the annexation of Hawaii to the United States, the organic acts, the degredation and racism faced by the native people during the great push for Americanization, the failure of the Hawaiian Homes Act, the great influx and variety of immigrants and the economic implications of tourism and military spending and the Hawaiian renaissance. Texts: Fuchs, Lind, Kimura, Trask and data from oral histories.

427 CHANGES IN HAWAIIAN LAND TENURE (3) A survey of the legal changes in Hawaiian land tenure from Western contact until the present with special reference to specific court cases. Texts: Richards, Archival material, Kelly, Chinen, Cannelora, Levy and Dorton.

430 INTERNSHIP TRAINING PROGRAM (3) First-hand experience in researching primary sources in the Archives, Bishop Museum library, Hawaiian Mission Children's library, Bureau of Conveyances, Map Survey office, Department of Land and Natural Resources.

470 THE KUMULIPO (3) An in-depth look at the Kumulipo as a cosmogonic genealogy and its significance to all Hawaiians. Text: Beckwith and Johnson.

471 HAWAIIAN GENEALOGIES II (3) A comparative study of different versions of Hawaiian genealogies with a special reference to authenticity and "skillful" reinterpretation. Text: Primary sources from the Archives and Bishop Museum Library as well as the texts used for HAWNLA 322.

472-473 EVOLUTION OF HAWAIIAN SOCIETY AS REFLECTED IN HAWAIIAN LANGUAGE NEWSPAPERS (3-3) This is a two semester course that uses the great wealth of Hawaiian language newspapers as a basis for examining the changes in Hawaiian society at the commoner's level. The first semester would survey those newspapers printed from the 1830's to 1893 and the second semester would cover from 1894 to the present.

480 REVIVAL OF THE HULA (3) Historical survey of great Hula masters, their styles and their contributions to the perpetuation and revival of the hula. From

the Kalākaua era to the present. A survey of the changes in styles of music, composition and texts of new mele in Hawaiian and English. Text: Hawaiian Music Foundation Materials.

485 ISSUES IN MODERN HAWAI'I (3) An analysis of problems facing modern Hawaiians today, including preparations, land, water and legal rights as well as political movements.

486 HAWAIIAN INSTITUTIONS (3) A comprehensive survey of those institutions which have the most impact upon Hawaiians, including the Department of Hawaiian Homes, Bishop Estate and Kamehameha Schools, the Queen Lili'uokalani Trust, Queen's Hospital, Lunalilo Homes and the Office of Hawaiian Affairs for a start. Texts: Various articles and guest speakers.

601-602 COMPARATIVE STUDIES IN POLYNESIAN SOCIETIES (3-3) This course would ideally be team taught by one of the Hawaiian studies faculty in conjunction with a visiting scholar expert in some other part of Polynesia, including Aotearoa, Tahiti, Nu'uhiwa, Rarotonga, Sāmoa, Tonga and Fiji. Its purpose would be to compare and contrast Hawaiian society with other Polynesian societies to increase the understanding and support between Hawaiians and their Polynesian cousins.

627 RESEARCH ON HAWAIIAN LAND TENURE (3) Seminar and extensive research in primary research on one topic in Hawaiian Land Tenure. Pre: HAWNCUL 427

628 PROBLEMS IN POLYNESIAN LAND TENURE (3) Comparison and contrast of problems that Hawaiians and other Polynesians have with Western forms of land tenure. Pre: HAWNCUL 601-602.

624-625 BIOGRAPHIES OF IMPORTANT HAWAIIANS (3-3) Two semester seminar of primary research and writing on important Hawaiians. Currently there is a severe lack of published biographies on Hawaiian leaders. First semester will focus on traditional Hawaiian history until 1850. Second semester on the modern period 1850 to present. Papers should be written for publication.

650 MODERN HAWAIIANS AND POLYNESIANS (3) Analysis of recent developments and networks between Hawaiian movements and those throughout Polynesia. Reaction to colonial rule, recent changes in political status and the support that Polynesians give each other in their struggle to maintain their cultures.

685 HAWAIIANS AND WESTERN LAW (3) Historical survey and analysis of problems that native Hawaiians have had with various aspects of Western Law.

The following is a list of existing courses at Mānoa that can be taken in conjunction with Hawaiian Studies courses.

Botany 105; and at least one of the following: General Science 123-123L; Geology and Geophysics 200; Oceanography 201, or Botany 130-130L; Geography 368 or Anthropology 485; History 384; Botany/Zoology 450 (Note: Botany/Zoology 450 may be substituted with Sci 360); Art 479 or Music 477F.

Concentration: 12 or 13 hours in one of the following areas, of which 9 hours must be at the 300 level or above:

Ancient Society
Anth 350, 445D, 460B, 485
Art 479
English 482
Ethnic Studies 221, 340
IP 273D, 398
Music/Dance 312, 412, 413
Religion 205, 492

Arts
Art 475, 478, 479
Dance 155
English 480, 482
HPER 124
IP 398
Music 130E, 230E, 240E, 430E, 440E, 477F
Music/Dance 312, 412, 413

History
American Studies 434
Anthropology 485
Economics 311
Ethnic Studies 221, 340, 360, 350
History 482, 483, 484, 485 495U, 496K, 481, 495X
Political Science 380, 381
Women's Studies 382

Modern Society
American Studies 434, 302
Anthropology 300, 486
Economics 311
Ed EF 470
ES 221, 320, 340, 360, 381, 350
Geography 365, 368, 369
History 485, 495U, 495X, 482
PIP 392
Political Science 380, 381, 385
Sociology 433, 456
Women's Studies 360, 382

Natural Environment
Agronomy 200
Botany 130-130L, 160, 453, 454, 460, 461
Entomology 263-263L
Geog 365, 368, 369
GG 200, 201
Oceanography 201
Science 123-123L, 320, 340, 397
Zool 200, 230, 310, 460, 465, 466

APPENDIX B

Lumi Waihona Palapala Mana'o

Mission:

To acquire, organize and provide access to materials written in the Hawaiian language along with other primary and secondary sources related to Hawaiian culture and language which can be used by researchers, scholars, faculty, students, staff, and the community in furthering scholarly insights.

Primary Goal:

To support Hawaiian Studies curricula and faculty and student research. Provide access to Hawaiian culture and language materials in its primary and basic form to the University's community and the community at large.

Secondary Goals:

1. Provide clean copies of Hawaiian language materials.
2. Provide copies of Hawaiian culture materials in published and non-published forms.
3. Acquire Hawaiian language materials (copies) for research and translation.
4. Provide bibliographical database searches.
5. Develop and implement inter-library loan procedures within the University system and local libraries
6. Provide online access to research materials - within the University system and outside of the system.
7. Develop a database on current/ongoing Hawai'i related research projects.

Current Location of Hawaiian Resource Materials:

Materials presently are available via scattered libraries and museums. Further discussions/research is needed to make these resources accessible to center. (i.e. the University of Hawai'i's OPAC system.)

1. Hamilton Library, Hawaiian Collection, UHM
2. Sinclair Library, UHM
3. Hawaiian Mission Children's Society
4. Bernice P. Bishop Museum
5. The Kamehameha Schools - Learning Resource Center
6. Punahou School Library
7. Brigham Young University, Laie
8. Grove Farm Library - Lihue
9. Hawai'i State Archives
10. Hawai'i State Public Libraries

Outside Hawai'i - Sources:

1. Library of Congress, Rare Book Division
2. Peabody Museum Library, Salem, Massachusetts
3. Yale University, New Haven, Connecticut
4. Alanson B. Houghton Library at Harvard University, Massachusetts
5. University of Michigan
6. Library of New South Wales, Sydney, Australia
7. Sir John Ferguson Collection, National Library of Australia
8. Alexander Turnbull Library, Wellington, New Zealand

Main Area of Resource Room:

Open Access - primary books and materials shelved on open shelves which allow for easy access and browsing.

Reference books, indexes and current periodicals shelved in reference area.

Looseleaf folders will hold materials such as letters and single page or unpublished materials along with articles extracted from periodicals or journals.

Vertical files - newspaper clippings and ephemera.

Student/researcher workstations and chairs - preferably in a spacious and well-lighted area.

An area for online in-house database searches and an online public access computer (OPAC) terminal. OPAC is the University of Hawai'i's online access system.

A photocopying machine.

Reference desk.
Librarians reference desk with space for student help.
1. An OPAC terminal
2. Filing cabinets (undercounter)
3. Two personal computer workstations (for indexing and cataloging.

Microfilm Room:

Microfilm and Microfiche formatted materials.

1. Materials housed in filing cabinets.
2. These materials require equipment in order to be accessed or reproduced: Microfilm readers, microfilm printer, microfiche readers, microfiche printer.

Major microform collections are the Hawaiian language newspapers in Hamilton Library and census materials, mahele records, early English language newspapers, and periodicals.

Audio Visual Room:

Audio visual materials and equipment room.

Technical Services Room:

1. Receiving, cataloging, and preparing incoming materials for main resource room.
2. Publishing and reproducing materials for classroom use and/or on request.

   A. Desk Top Publishing - 3 main components
      1. Computer
      2. Page makeup or typesetting software
      3. Printer
   B. Optical Scanners. Allow you to put graphics or text documents into a computer without time-consuming typing; once read it can be printed or filed. Scanners have the capability to read typed text pages by optical character recognition.

Small Museum. Should be located adjacent to the resource room.

APPENDIX C

Justification for Dining and Lodging Facilities

A. Dining Facilities

1. The "dining" room will be a multi-purpose indoor facility for periodic dining, large workshops, group performance sessions, and other meetings, too large for classrooms and hālau on the grounds, not suitable for the fixed-seating auditorium, and when inclement weather precludes use of the outdoor theatre (Ka Pā).

2. On a scheduled basis, the HSC will host major symposia and colloquia involving international, national, and local academic and community participants on a variety of topics and issues and at different levels. In the past, when these events have been conducted on the weekends and semester breaks as all-day or multi-day activities (as in recent Ka Ipu o Ka 'Ike symposia on the preservation of the knowledge on the hula, and on traditional Hawaiian healing practices), we have held them at the Art Building auditorium and nearby facilities. These facilities were not designed for distinctively Hawaiian symposia and workshops. They do not provide the appropriate context and ambience with closeness to, and communion with, aloha 'āina, that are readily achievable in a well-designed facility at Kānewai.

   When used as a "dining" facility, this would <u>not</u> regularly be in the usual western sense of a fast-food, quickly-served and consumed plate lunch. Rather, the facility would be designed to be closely integrated with the preparation of food, beginning with the harvesting of kalo and other crops from Ka Papa Lo'i as well as "cooking" in the kitchen by group participants. The "kitchen" besides having modern devices, would also provide facilities for groups participating in the traditional methods of preparing traditional Hawaiian and other Polynesian foods.

   Similarly, the "dining" room would be the site not merely of eating, but sharing other special cultural activities, such as chanting, story-telling, reciting genealogy, 'awa ceremony, oratory, communicating with our ancestors, and dancing, while dining.

   Thus, such a newly-created facility would serve to promote essential scholarly exchange and invite community and visiting resource persons to share in values and practices that are consistent with such backgrounds and needs at the same time.

B. Lodging Facilities

1. The rooms for lodging in a secure area of the HSC will be reserved for short-term, distinguished guests who require ready access to special HSC facilities and/or persons, and especially for those who will be significantly inconvenienced or discomforted, for cultural, physical or other reasons, by off-campus accommodations.

   To encourage the kind of intensive dialogue and interaction of such visiting resource persons with emerging Hawaiian scholars, faculty, staff and interested community participants within major conferences and theme work in and around the HSC, such temporary lodgings within this well-planned research, instructional and community service center will be critical.

2. The closest alternative facility, which does not provide the kind of proximity and milieu as planned, is Lincoln Hall, a building completely controlled by the East-West Center, and with restrictive guidelines. The proposed HSC lodgings will not be for HSC students or staff persons, but will be strictly for visiting parties who will be key off-island participants in HSC work and development.

HAWAIIAN STUDIES B.A. PROGRAM

A B.A. in Hawaiian Studies consists of 35 credits of appropriate course work, including 23 credits of required courses and 12 credits chosen from a field of concentration. A 3.0 grade point average in the major is required for graduation. In addition there are 22 credits of prerequisite courses which can be released to the core requirements and may be taken concurrently with major courses.

I-PREREQUISITES (22 CREDITS)

HAW 101-102	Elementary Hawaiian Language	8
HAW 201-202	Intermediate Hawaiian Language	8
HWST 107	Hawai'i: Center of the Pacific	3
BOT 105	Ethnobotany	3

II-MAJOR REQUIRED COURSES (23 CREDITS)

HAW 301-302	Third level Hawaiian Language	6
HWST 270	Hawaiian Mythology	3
** HWST 341	Hawaiian Genealogies	3
*** HWST 342	Post Contact Hawaiian Chiefs	3
HWST 343	Myths of Hawaiian History	3
*** HWST 390	Issues in Modern Hawai'i	3
MUS 478B	Hawaiian Musical Culture	
	or	
MUS 312 or 412	Hula/Chant Ensemble I and II	2

III-AREAS OF CONCENTRATION: (12 CREDITS)

A. Traditional Society

HWST 281 & L, 282 & L, 297, 298, 301, 362, 440, 499V
ANTH 463, 464
ART 479
ENG 480, 482
ES 340
IP 273D

B. Arts

HWST 298, 301, 494, 499V
ART 475, 479
ENG 480, 482
ES 370
MUS 312, 412, 413, 478B

C. History

HWST 301, 362, 440, 445, 490, 499V
ANTH 463, 464
ES 340, 350, 360
HIST 481, 482, 483, 485, 496

D. Modern Society

HWST 281 & L, 282 & L, 297, 298, 301, 445, 490, 494, 499V
EDEF 470
ES 320, 340, 350, 360, 381
GEOG 365, 366
HIST 482, 485

E. Natural Environment

HWST 281 & L, 282 & L, 297, 298
AGRN 200
BOT 450, 453, 454, 460
ENTO 263/263L
BIOL 320, 360
ZOOL 450, 460, 465, 466

F. Language

HAW 401-402, 435-436, 452, 454, 484
SAM 201
TAHT 201

** This course is taught entirely in the Hawaiian language.
*** These courses are not available every semester, so plan accordingly.

(rev. 9/28/99)

HAWAIIAN STUDIES COURSE DESCRIPTIONS

HWST 107 HAWAI'I CENTER OF THE PACIFIC (3 Credits) An introduction to the unique aspects of the Native point of view in Hawai'i and in the larger Pacific with regards to origins, language, religion, land, art, history, and modern issues. Prerequisites: None

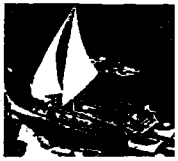
HWST 270 HAWAIIAN MYTHOLOGY (3 Credits) Survey of Hawaiian Gods, 'aumakua, kupua, mythical heroes, heroines and their kinolau as the basis of traditional Hawaiian metaphor. Prerequisites: HWST 107 or HAW 102.

*** HWST 281 HO'OKELE I: HAWAIIAN ASTRONOMY AND WEATHER** (3 Credits) Hawaiian Astronomy and Weather, required as preparation for sailing Hōkūlei'a in following semester. Restricted to majors. Repeatable once. Prerequisites: HWST 107 or consent.

*** HWST 281L HO'OKELE I LABORATORY** (1 credit) (1 3-hour lab)Star Gazing laboratory to accompany 281. Prerequisites: HWST 281 or concurrent.

*** HWST 282 HO'OKELE II: HAWAIIAN NAVIGATION** (3 Credits) Hawaiian canoe design, navigation, sailing dynamics for double hulled canoes, and sail planning. Restricted to majors. Repeatable once. Prerequisites: HWST 281 or consent.

*** HWST 282L HO'OKELE II LABORATORY** (1 Credit) (1 3-hour lab) Sailing laboratory on double hulled canoe to accompany 282. Prerequisites: 282 or concurrent.



*** HWST 297 MAHI'AI KALO: TARO CULTIVATION** (3 credits) Traditional methods of planting will be studied through reading and hands on experience in Kanewai Lo'i. Discussion of modern diseases solutions, and nutritional/ commercial value. Restricted to Hawaiian Studies and Hawaiian Language majors. Prerequisite 107 or consent.

*** HWST 301 PERSPECTIVES IN HAWAIIAN STUDIES** (3 Credits) Interdisciplinary lectures and discussions examining traditional and contemporary experiences in Hawaiian society and setting; resources, methods and techniques. Prerequisites: HAW 202 or consent.

*** HWST 341 HAWAIIAN GENEALOGIES** (3 Credits) Survey of major Hawaiian chiefly lineages from the four main islands: Hawai'i, Maui, O'ahu and Kaua'i. Political history from the Kumulipo to Western contact. Prerequisites: HAW 202 (Course is taught in Hawaiian).

*** HWST 342 CHIEFS OF POST-CONTACT HAWAI'I** (3 Credits) Survey of Hawaiian Ali'i Nui from 1778 to 1900, including genealogy, political function and historical impact. Prerequisites: HWST 341 (Course is taught in Hawaiian).

*** HWST 343 MYTHS OF HAWAIIAN HISTORY** (3 Credits) Thematic exploration of some common myths of Hawaiian history, including infanticide, slavery, feudalism, constant warfare, human sacrifice and a limited pre-contact population, to determine the role of mythmaking in perceptions of Hawaiian history. Prerequisites: Junior standing or consent.

*** HWST 362 PANA O'AHU: FAMOUS PLACE NAMES** (3 Credits) Survey of the famous place names in each ahupua'a of O'ahu, including accounts of mythical heroes, heiau, fishponds, wind, rain names, and their metaphoric value in Hawaiian literature. Prerequisites: HWST 270 and HAW 202 (Course is taught in Hawaiian).

*** HWST 390 ISSUES IN MODERN HAWAI'I** (3 Credits) Cultural and political aspects of the current Hawaiian movement; historical colonization, conflicts over tourism, the military, and agriculture; forms of Native self-determination. Prerequisites: Junior standing or consent.

*** HWST 440 MĀHELE LAND AWARDS** (3 Credits) Practical guide to the researching of land awards and change in title for a single ahupua'a, 1848 - present. Focus on field trips. Prerequisites: HWST 342.

*** HWST 445 HAWAIIAN INSTITUTIONS** (3 Credits) Comprehensive analysis of institutions like Bishop Estate/Kamehameha Schools, OHA, Lili'uokalani Trust, Department of Hawaiian Home Lands and the Queen's Hospital. Prerequisites: HWST 342.

*** HWST 490 SENIOR SEMINAR IN HAWAIIAN STUDIES: DECOLONIZATION IN THE PACIFIC** (3 Credits) Critical examination of Pacific Native peoples and nations in various stages of decolonization, such as Aotearoa, Kanaky, Tahiti and Hawai'i Prerequisites: senior major in HWST or consent.

***HWST 494 MODERN PACIFIC WOMEN'S POETRY** (3 Credits) Critical examination of modern indigenous poetry from the Pacific Islands. Thematic concentration on land, family, sexual and national oppression. Repeatable once only. A-F only. Pre: 490 or consent.

*** HWST 499V DIRECTED READING/RESEARCH** Individual reading/research. Prerequisites: HWST 301; two upper division Hawai'i related courses, and consent.

Attachment 1

Center for Hawaiian Studies
University and Community Events
Kamakakūokalani Building
July 1998 - April 1999

Date	Time	Organization	Event	Room	Number of Attendees
Sept 23	3:00 - 5:00pm	CHS	Student /Major Orientation	Halau	179
Oct 13	7:00 - 9:00pm	CHS - Lecture	Morris Te Whiti Love	Halau	103
Oct 23	6:00 - 9:00pm	Kumu John Lake	Storytelling: Mo'olelo Ho'omaka'u	Halau	117
Dec 2	7:00 - 9:00pm	CHS - Lecture	Nainoa Thompson on Malama Hawaii	Halau	152
Dec 4	6;00 - 9:00pm	CHS - Artwork	Mahealani MoonFestival / Artists	Courtyard/Halau	173
Feb 25	3:00 - 4:30pm	CHS	Graduate Fair	Halau/ 208	85
Mar 15	6:00 - 9:00 pm	CHS	Moana Jackson Reception	Halau	80
Mar 17	6:00 - 9:00pm	MacCauley Lecture	Moana Jackson	Halau	280
Apr 21	6:00 - 9:00pm	CHS - Lecure	Bob Jahnke-Slides	Halau	40
					1.311
Oct 17, 19, 23, 24	8:30 - 4:00pm	'Aha Punana Leo	Lamaku Scholarship Interviews	201	35
Oct 19	8:30 - 4:30pm	'Aha Punana Leo	Lamaku Scholarship Interviews	207	52
Oct 23	8:30 - 4:30pm	'Aha Punana Leo	Lamaku Scholarship Interviews	207	30
Oct 24	8:30 - 4:00pm	'Aha Punana Leo	Lamaku Scholarship Interviews	202	41
Apr 24	8:30 - 4:45pm	'Aha Punana Leo	Lamaku SScholarship Interviews.	210	50
					208
Mar 14	5:00 - 7:00pm	Bernice Akamine	Meeting	Halau	8
Oct 10	9:30 - 2:00pm	American Friends Svc Comte Sovereigntyty Forum		Halau	77
Dec 12	9:00 - 1:00pm	American Friends Svc Comte Sovereignty Forum		Halau	59
					136
Nov 18	1:00 - 4:00pm	Dept of Land & Naturall Ressources	Burial Council Mtg.	210	12
Apr 17	8:00 - 10:00pm	DOE-HL Immersion Parents Conf		Halau/207/210/101B/201/202	150
Apr 18	8:00 - 10:00pm	DOE-HL Immersion Parents Conf		Halau/207/210/101B/201/202	150
					300
Aug 16	6:00 – 9:00pm	Domestic Violence Offenders: Rena Owen talk/video		101/B	62

Date	Time	Organization	Event	Room	Number of
July - on-going	5:30 - 8:30	Halau Mele	Hula/oli classes	201/202/Halau	40
Dec 3	7:30 - 10:30pm	HI Black History Comte	Kwame Ture Memorial	Halau	75
Mar 6	7:30 - 9:30pm	HI Black History Comte	Runoko Rashidi	Halau	52
					127
Sept 22	4:00 - 8:30pm	Hawaiian Historical Society	Meeting	207	15
Mar 10	6:00 - 10:00pm	Hawn Patriotic League	Meetng	101B	45
Apr 14	6:00 - 10:00pm	Hawn Patriotic League	Meeting	101B	25
April 3	8:00 - 4:00pm	Hawn Patriotic League Const.	Convention	Halau	100
					170
Dec 18	2:00 - 10:00pm	Hawaiinui'akea-Lecture	Pā'ina	Halau	35
Jan 26	6:00 - 10:00pm	Hawaiinui'akea-Lecture	Ke Ala Kupono	Halau	275
Feb 24	6:00 - 9:00pm	Hawaiinui'akea-Forum	I Kō Mau Mau	Halau	302
Mar 31	4:00 - 10:00pm	Hawaiinui'akea-Forum	Ōlelo Oiwi Kuu Mana	Halau	110
Apr 14	4:00 -1 0:00pm	Hawaiinui'akea-Forum	Mālama 'Āina	Halau	55
Apr 24	10:00 - 5:00pm	Hawaiinuia'kea	Leimaking Workshop	Halau/201/202/208	80
Apr 25	10:00 - 5:00pm	Hawaiinui'akea	Leimaking Workshop	Halau/201/202/208	40
					897
Feb 9	6:00 - 9:00pm	Ho'omalu Kupono	Meeting	202	20
July 13	5:00 - 8:00pm	Ho'omalu(Kina'u Boyd)	Meeting	201	21
Mar 16	6:30 - 9:30pm	Hoomalu Kupono	Econ Summmit Meeting	202	20
					61
Dec 11-Jun 15	4:30 - 8:30	Hui Aloha 'Āina Tuahine (meets every Friday in Halau)	Hawn Language Club meeting	Halau	35
Nov 7	10:00a - 4:30pm	Hui Imi Nu'u	Undergrad Mentoring Workshop	207	75
Nov 14	10:00a - 3:00pm	Hui Makahiki	Meeting	201	40
Oct 19	6:30 - 9:00pm	'Ilioulaokalani	Wa'ahila Ridge Meeting	201	15
Oct 25	10:00a - 4:00pm	'Ilioulaokalani	Meeting	Halau	15
Nov 1	10:00a - 4:00pm	'Ilioulaokalani	Meeting	Halau	35
Nov 11	10:00a - 4:00pm	'Ilioulaokalani	Meeting	Halau	27
Nov 15	10:00a - 4:00pm	'Ilioulaokalani	Meeting	Halau	30

Date	Time	Organization	Event	Room	Number of Attendees
Dec 6	9:00a - 4:00pm	'Ilioulaokalani	Workshop	Halau	30
Jan 18	6:30 - 9:30pm	'Iliuokaikalani	Hula/Oli	Halau	60
Jan 25	6:30 - 9:30pm	'Ilioulaokalani	Hula/Oli	Halau	60
Feb 1	6:30 - 9:30pm	'Ilioulaokalani	Hula/Oli	Halau	60
					332
Nov 14	7:30a - 4:00pm	Imi Ho'ola Program	25th Anniversary	Halau	102
July 7	6:00 - 7:00pm	KLH Caucus	Meeting	210	39
Mar 13	9:00a - 12:00pm	Ka Lahui Hawai'i	Caucus Meeting	201	55
July 4	10:00 - Noon	Ka Lahui Caucus	Meeting	207	45
					139
Jan 25	5:00 - 8:00pm	Kalai Pō Student Group	Meeting	210	12
Feb 1	5:00 - 8:00pm	Kalai Pō Student Group	Meeting	210	12
Feb 9	5:00 - 8:00pm	Kalai Pō Student Group	Meeting	10	12
					36
Feb 16	5:00 - 8:00pm	Kalai Pō Student Group	Meeting	210	12
Feb 2	5:00 - 8:00pm	Kalai Pō Student Group	Meeting	210	12
					24
Dec 13	8:00a - 7:00pm	Kanaka Maoli Tribunal	Workshop	202	25
Sept 9	5:30 - 8:30pm	Kua'ana Student Services	Meeting	Halau	40
Sept 10	9:00a - 5:00 PM	Kua'ana Student Services	Forum: Ka Le'a o Ke Ola	Halau	79
					119
Apr 1	5:30 -9 :30pm	Kuelana 'Oiwi Press	Launch Party	Halau	200
July 23	5:00 - 7:00pm	Ku'ualoha Hoomanawanui	Meeting	202	9
Aug 29	10:00a-1:00pm	Kū Kahakalau	Certification Meeting	207	6
Nov 21	7:30a - 2:00pm	Kukahi Coalition	Educational Program	Halau	138
Feb 13	9:00a - 1:00pm	Kukahi Coalition	Educational Program	Halau	100
					238

Date	Time	Organization	Event	Room	Number of Attendees
Mar 30	8:00 - 10:00pm	Matsunaga Peace Institute	Dick Gregory Reception	Halau	100
July 24	5:00 - 9:30pm	Na Pua No'eau	Ho'olaule'a	Halau	139
Aug 7	5:00 – 9:30pm	Na Pua No'eau	Ho'olaule'a	150-200/Halau	14
Apr 13	6:30 - 8:30 pm	Nä Pua No'eau	Student Selection	202	15
Apr 24	9:00a - 4:00pm	Nä Pua No'eau	SI Training	201	45
					217
Oct 28	4:00 - 7:00pm	Native Hawn Ed Assn.	Meeting	202	27
Sept 16	3:30 - 5:00pm	Native Hawn Advisory Council	Meeting	207	9
Nov 18	3:00 - 5:00pm	Native Hawn Advisory Council	Meeting	207	12
Mar 10	6:00 - 8:00pm	N.H. Education Association	Meeting	202	50
Feb 3	3:00 - 5:00 pm	Native Hawn Advisory Comte	Tuition Meeting	Halau	150
					179
Jan 30	9:00a - 3:00pm	Native Hawn Plant Coalition	Plant & Craft Fair	Halau/Courtyard	350
Jan 23	8:00a - 5:00pm	OHA Government Affairs/Sov. Comte	Community Meeting	Halau	220
Feb 1	6:30 - 9:30pm	Outdoor Circle	Community Meeting	202	25
Mar 14	8:45a - 5:00pm	Outdoor Circle	Community Meeting	Halau	25
					50
July 10	10:15 - 2:00pm	Pac. Islanders Film Fest	Film Preview	101B	152
Nov 23	2:30 - 6:30pm	Papa Ola Lokahi	Cancer Research Meeting	Halau	80
Jan 15	5:00 - 7:30pm	Papa Ola Lokahi	Health Forum	Halau	109
Jan 16	8:00a - 5:00pm	Papa Ola Lokahi	Health Forum	Halau/201/202	147
Jan 26	9:00a - 4:00pm	Papa Ola/QLCC/Alu Like	Early Education Mtg	Halau	32
April 10	9:00 - 1:00pm	Papa Ola Lokahi	NHHC IA Drafting Mtgs	201/202/207/210	65
					433
Mar 19	6:00 - 9:00pm	Queen Liliuokalani Childrens Cntr.	Youth Project Parents Mtg	210	50
Mar 25	8:00 - 12:00pm	Queen Liliuokalani Childrens Cntr	Meetings	201/202	55
Apr 3	10:00-11:00am	Queen Liliuokalani Childrens Cntr	Parents/Children Ho'e Wa'aMeeting	210	55
					160

Date	Time	Organization	Event	Room	Number of Attendees
Nov 14	12:00 - 2:00pm	The People's Fund	Meeting	202	20
Apr 3	1:00-5:30pm	The Peoples Fund	Discussion	202	50
					70
July 1-23 (18 meetings)	7:00 - 9:00pm	Polynesian Voyaging Soc.	Meeting	101B	180
Nov 13	8:00a-1:00pm	Pulapula 'Eu (D.O.E Kupuna)	Meeting	Halau	35
Dec 4	8:00a - 1:00pm	Pulapula 'Eu (D.O.E. Kupuna)	Meeting	Halau	35
Feb 5	8:00a - 1:00pm	Pulapula 'Eu (D.O.E. Kupuna)	Legislature Lobbying	Halau	35
Mar 5	8:00a - 1:00pm	Pulapula 'Eu (D.O.E. Kupuna)	Legis Lobbying Comte	207	15
Mar 12	8:00a - 1:00pm	Pulapula 'Eu (D.O.E. Kupuna)	Legis Lobbying Comte	207	19
					139
July 6,7 6, 12,14,16 (5 Meetings)	6:00 - 8:00pm	Rapa Nui Community/Student Group	Meeting	201	21 per mtg
Mar 8	6:30 - 10:00pm	Revolution Books	International Women's Day	Halau	75
Jan 22	6:00 - 9:00pm	World Indigenous Peoples Conference	Meeting	Halau	59
Mar 13	4:00 - 10:00pm	Young, Prof. Kanalu	Book Signing	Halau	100

TESTIMONY

Presented to the United States Senate
Committee on Indian Affairs
Senator Ben Nighthorse Campbell, Chairman
and
Senator Daniel K. Inouye, Vice Chairman

Hawai'i Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act

By

Kamuela Chun

Representing the
Native Hawaiian Education Council

Aloha Senator Campbell, Senator Inouye and Members of the Senate Committee on Indian Affairs:

Thank you for the opportunity to testify on behalf of the Native Hawaiian Education Council to request reauthorization of the Native Hawaiian Education Act. My name is Kamuela Chun, a member of the Executive Committee of the Native Hawaiian Education Council. The Native Hawaiian Education Council was created in the last reauthorization of the Native Hawaiian Education Act. Its purpose and progress on activities will be shared with you. We first want to describe some highlights of how the Native Hawaiian Education Act specifically benefited our Native Hawaiian children and young adults, and that there is still much to do.

The Council, without question, supports the reauthorization of the Native Hawaiian Education Act. The Act provided many significant programs for Native Hawaiians over the past eleven years and progress has been made. Most of these programs presented their progress reports to you or will do so more comprehensively in separate documents.

The following are some of the accomplishments made possible by the Native Hawaiian Education Act that our Council would like to bring to your attention. These are just highlights of some of the programs funded through the Act, not summaries of all programs. In addition to these highlights, we want to share with you the goals that still need to be attained through reauthorization of the Act:

- Native Hawaiian Family-Based Education Centers – Section 7905

Due to this section of the Act, increased services to Native Hawaiian children, prenatal to age 5, have been steady. The Pūlama I Nā Keiki Program operated by ALU LIKE, Inc. has programs on five islands through twelve offices. About 800 families and their young children will be served by the end of FY 2000. The goal of the program is parallel to the U.S. Department of Education's Goal 1: "All children will enter school ready to learn."

The Family Based Education Centers made significant impact in reestablishing Hawaiian medium education after being banned for some ninety years. Today some 2,000 children are being educated through Hawaiian in preschool through high school streams serving every island but Lāna'i. The foundation of these Hawaiian language immersion streams are the eleven (11) preschools and three (3) model programs, preschool through high school run by the 'Aha Pūnana Leo in partnership with the Hawai'i State Department of Education and Hawaiian Language College at the University of Hawai'i at Hilo. These are funded by this Act. The families are committed to participating in language and cultural preservation. Due to the influx of these preschool "graduates" into the DOE system in kindergarten, immersion classes are also available in some schools throughout the State.

Thus, many more Native Hawaiian children are provided with quality early care and education because of this Act. Unfortunately, many more are still not able to access quality programs. An average of 6,272 Native Hawaiians were born between 1993 and 1997. Present programs funded by the Act serve about 1,000. There are waiting lists for both programs as there are for other programs serving Native Hawaiians in the State.

- The Native Hawaiian Higher Education Program – Section 7906

When the Act was first authorized in 1988, less than 5% of the student population at the University of Hawai'i at Mānoa, the largest post-secondary degree granting institution in the State were Native Hawaiian. There was disproportionate under representation since the Native Hawaiian college-aged population represented, at that time, about 17% of the total college age population. (Native Hawaiian Educational Assessment 1983 - KSBE)

In the Fall of 1998, enrollment of Native Hawaiians was reported at 8.8% at the University of Hawai'i at Mānoa, and the overall enrollment for all campuses including the community colleges was at 13.9%. The estimated population of college-aged Native Hawaiian students in Hawaii is at more than 20% of the total college-age population. We are pleased with the significant gain in higher education enrollment but note that there is still a disproportionate under representation of Native Hawaiians. (Native Hawaiian Data Book 1998 – OHA and UH Center for Hawaiian Studies)

In addressing the goal of reestablishing an educational system responsive to speakers of the Hawaiian language, the 'Aha Pūnana Leo, through this section of the Act, provides a unique scholarship program for students who are part of the Hawaiian

speaking community or in the process of reestablishing themselves within it. Service to the Hawaiian community and the development of skilled Hawaiian speaking professionals to provide services to Hawaiians in their own language are central goals. The program provides support to students in a wide variety of majors and institutions, including mainland institutions, while maintaining and developing Hawaiian identity through the Hawaiian language and 'ohana participation. The movement for Hawaiian language education has brought many Native Hawaiians into higher education and an increased attack on community misconceptions that higher education means a reduction in one's Hawaiian cultural identity and growth. New higher education initiatives in Hawaiian language education include an Masters in Hawaiian Language and Literature and a new College of Hawaiian Language, both at the University of Hawai'i at Hilo, and both first for an indigenous language of the United States.

- Native Hawaiian Gifted and Talented Program – Section 7907

This program is called Nā Pua No'eau and was established after the first authorization of this Act and has been operating for 10 years. The authorization and the gifted and talented program helped to raise the education status of native Hawaiians in the many ways. It has -

- Increased the number of Hawaiian students (K-12) accessing education enrichment opportunities.
- Increased the number of Hawaiian students aspiring to higher educational and career goals.
- Redefined gifted education (through research efforts) within the context of educational programming that makes it more relevant to native populations.
- Developed partnerships with education and Hawaiian agencies, schools, organizations to better address the needs of Hawaiian students in gifted education.
- Designed a Program Model for gifted and Hawaiian education for teachers and schools to follow.
- Designed a education pathway program which provides increasing number of Hawaiian students to begin envisioning working toward educational and career goals in medicine, astronomy, engineering, architecture, marine science, aquaculture and other areas.

There are, however, still unmet needs –

- There are still pockets of communities without access to educational enrichment opportunities.
- The public school system and private schools continue to lack an educational climate, which fosters the success of Hawaiian students.
- There are many children with potential and whose educational situation has not allowed them to optimize their learning or vision.
- Nā Pua No'eau needs another 10 years to continue to run its program and to train schools, teachers and community with a model of education that creates success.

- Native Hawaiian Special Education Program – Section 7908

Since 1990, the Hawaii Department of Education has been operating Pihana Nā Mamo: The Native Hawaiian Special Education Project whose mission is the delivery of educational services which results in improved outcomes for special needs children and youth of Hawaiian ancestry.

The need to continue this act is compelling. Hawaiian and part-Hawaiian students in the Hawai'i State DOE comprise 25.6% of the overall student population but comprise 35.3% of its special education population. This over-representation is most acute in the categories of learning disabilities, emotional impairment and mild mental retardation. Students of Hawaiian and part-Hawaiian ancestry continue to experience difficulties in reading with the schools serving large populations of Hawaiian and part-Hawaiian students scoring the lowest in standardized reading assessments. More needs to be done to support Native Hawaiian children and their families in the Hawai'i State DOE through reading, development of culturally relevant curriculum, and effect behavior supports.

- Native Hawaiian Curriculum Development, Teacher Training and Recruitment Program – Section 7909

Programs, some focusing on Native Hawaiian culturally based practices and some on new fields in the educational arena have been established through this section of the Act. Of special note is attention to the needs of programs taught through Hawaiian that lacked even the most basic of resources upon initiation. The 'Aha Pūnana Leo, under this section, provides Hawaiian language schools some of the basic curriculum of translated and adapted materials. It also provides in-service and training of teachers statewide using the facilities of the model Hawaiian language high school Nāwahīokalani'opu'u and its Hawaiian aquaculture/agriculture/horticulture site.

Hawaiian language medium curriculum and teacher training has been greatly facilitated by a consortium between the 'Aha Pūnana Leo and the College of Hawaiian Language at the University of Hawai'i at Hilo. This consortium resulted in the nation's first teacher education certificate offered entirely through a Native American language and a computer service linking all Hawaiian language schools and offices in the state, the most developed for any indigenous language in the world. The consortium is now placing its focus on revisiting curriculum and teacher training from preschool through high school with original materials from the world-view codified in the Hawaiian language itself.

Another program, Ke Kula Kaiapuni o Ānuenue, the State's only K-12 Hawaiian Language Immersion School is also utilizing this Act to address the chronic shortage of trained teachers who are able to speak Hawaiian. Current teachers are provided with further training through workshops on traditional agricultural practices and ways they can be used to teach math and science in a "hands-on" way. In addition, Ānuenue School, working in partnership with the University of Hawai'i at Mānoa, College of Education, developed a unique teacher certification cohort program to train future immersion

teachers. In this program, 20 cohort students conduct their student teaching and take most of their classes in Hawaiian so that they have two years of practice, discussing and teaching their content areas in Hawaiian before they graduate.

More teacher training and recruitment support is needed for Hawaiian Medium education, for Hawaiian language and studies curriculum and instruction, and for schools where there is a high concentration of Native Hawaiian attendance. Such programs should include teacher training opportunities statewide, to include the development of a coordinated teacher recruitment effort and a training program with a strong Hawaiian culture, language and traditional curriculum base in two areas: teacher training for those who wish to teach in Hawaiian medium education schools and the development of a statewide coordinated recruitment effort for Native Hawaiians to become teachers and teach in high concentration Hawaiian schools.

- Native Hawaiian Community-Based Education Learning Centers – Section 7910

Both Native Hawaiian Education Summits, in 1993 and 1997, revealed the desire of the Hawaiian people to have education community-based. The participation of people is often based upon their participation in the planning of a program that meets their needs. Since its inception through the University of Hawai'i Community Colleges, some 4,500 people participated in activities sponsored by the Native Hawaiian Community-Based Education Learning Centers on the islands of Hawai'i, Maui, Moloka'i, Lāna'i, O'ahu, and Kaua'i. Programs were of wide range and often part of collaborations with various Hawaiian and community organizations. Hopefully, these collaborations only serve to increase the probability that the programs will continue. The Centers' develop and deliver educational programs and services both on campus at the community colleges and in the Native Hawaiian community. Through a values based approach, Native Hawaiians, who otherwise might not participate in educational programs, are doing so and becoming reacquainted with the joys of learning.

There continues to be a waiting list of those wanting to participate in the various programs. In subsequent years, programs will evolve, continuing to meet the challenges in our changing world, for the young and those returning to school or continuing education classes. This is key to the success of our Hawaiian people – to ensure that soon no special programs will need to be instituted. Parity will have been reached in all areas.

- Native Hawaiian Education Council – Section 7904

Last for us to share with you is the works of the Native Hawaiian Education Council and the Island Councils, created by the last reauthorization in Section 7904. We did not address the Council at the outset of this testimony because we did not want to give you the impression that reauthorization of our Council was the highest priority and appear self-serving. In fact, we want to assure you that none of the members of the Council or Island Councils are paid and serve as volunteers by participating in regular meetings as well as chairing committees.

We believe your creation of the State and Island Councils as a separate section was critical to ensuring coordination between the Native Hawaiian programs provided under this Act and by other agencies. Prior to the establishment of the Councils, there was limited communication and interaction between the programs. Annually, Senator Inouye would bring grantees together and it was readily apparent that more frequent and coordinated communication and collaboration would serve the comprehensive needs of Native Hawaiian Education better.

In Section 7903, the statement of purpose directs that the law should:

> *"... Provide direction and guidance to appropriate Federal State, and local agencies to focus resources, including resources made available under this part, on Native Hawaiian education, through the establishment of a Native Hawaiian Education Council, and five island councils."*

The U.S. Department of Education in 1996 appointed the Council, consisting of twenty-five members. By-laws were adopted in September 1997. In addition, under the auspices of the Office of Hawaiian Affairs the five island councils were established.

Progress on the Council's efforts to meet the purpose of the legislation, in terms of the Council has been steady. Grantees of the Act, along with other agencies that provide services to Native Hawaiians in the State of Hawai'i convene six times a year. All participants are now more knowledgeable about other programs funded by the Act and of other programs statewide. Examples of the Council's efforts to be in a position to "provide direction and guidance" are as follows:

- The Council cannot provide direction and guidance unless it is informed about all programs serving Native Hawaiians. As a result, through this section of the Act, the Council funded a survey to gather information on programs serving Native Hawaiians in the state. This is the first step in identifying gaps in educational services that are in priority need for Native Hawaiians. Additionally, the Council meetings that are held six times a year, and Island Council meetings that are also held regularly, increase all participants' knowledge about what is happening in Native Hawaiian Education.

- Island Councils meet regularly, depending upon the area (some monthly, some quarterly to provide grassroots information to the Council about Native Hawaiian educational needs and programs on each island. These Island Councils are critical to meeting to goals of the legislation. Without their input, the overall Council would not have sufficient information as to the programs and activities that are occurring at the smallest local area. These Island Councils provide first hand information about real and perceived needs in their Hawaiian communities. In addition, Island Councils provide activities within their communities that improve communication and educational services to our children in the most remote as well as the most urban areas. The Chair of each Island Council or his/her representative is an official

member of the overall Council. This provides a direct, two-way informational communication channel.

- The Council funded an effort to ensure that all teachers in the Hawai'i State Department of Education was knowledgeable about Native Hawaiians, their history, culture, and the special needs of some in the State. Many teachers, both local, but non-Hawaiian, and those recruited from outside the state have no knowledge about the unique status and educational needs of Native Hawaiian students, their families and culture.

- A Native Hawaiian Education Association is being formed facilitated by the Council. The Association will consist of any individuals, including members of community groups, professionals, and agencies involved in providing educational services to Hawaiians. They will assist the Council in providing another source of information on Native Hawaiian education. This will include information and knowledge on successful programs, programs that need bolstering, and programs that need to be established.

- The Council is cognizant of the latest research showing the importance of the earliest years in a child's life and its effect upon success for the rest of the individual's life. Brain research, reported in the last five years, has made the Council aware that we must place a priority in the early years. As a result, a Native Hawaiian Early Childhood Consortium is being established to address the needs of the youngest Native Hawaiians and their families. The Council brought together key early childhood agencies as well as State and other agencies that serve the youngest of Native Hawaiians. Together they developed a proposal for funds that were made available in this Act. Funds have been received by two agencies, ALU LIKE, Inc. and 'Aha Pūnana Leo, both Family-Based Education Center grantees. Together, they will facilitate the Consortium's work to create an infrastructure for a seamless continuum of early childhood for Native Hawaiian children. This Consortium provides us with confidence that the youngest of our people will develop into great leaders for our future.

Without your establishment of the Native Hawaiian Education Council, these important, coordination and collaborative activities would not have been accomplished. We believe that increased activities in this area are critical to ensuring no duplication of services, decreasing overlap of services and establishment of services where there is critical need. We ask you to ensure the continuance of the overall Council and the Island councils.

There are four changes that the Council requests consideration by your Committee. These changes will (1) enable long-term planning for Native Hawaiian educational programs, (2) guarantee focus on key needed program, and allow grantees to use funds until expended. Specifics are as follows:

1. We ask that the authorization for this program be increased to ten (10) years. This will enable the Council, in conjunction with grantees, to better plan for the long range; ensuring that gaps are filled; successful programs sustained and changes are made to programs that are faltering. We do not expect you to fund us forever, however, we believe, that with some sustained, guaranteed funding for a longer term, we can plan and project better for our future.

2. Section 9205 – PROGRAM AUTHORIZED. LINE 20. Instead of "(3) PERMISSIBLE ACTIVITIES, substitute AUTHORIZED ACTIVITIES

3. Same section. Line 22. Instead of "may include" substitute "shall include."

4. Section 9205 – PROGRAM AUTHORIZED
   Part (c) Authorization of Appropriations

   Add: "Funds appropriated under this subsection shall remain available until expended."

This concludes the testimony from the Native Hawaiian Education Council. We ask that you give our requests your consideration.

Mahalo nui loa for allowing the Native Hawaiian Education Council to testify before you today.

617 354 8581

Grant Howze

540 English Village Dr Apt #202, Indianapolis, IN 46239-2104

November 28, 1999

Senator Daniel Inouye
300 Ala Moana Blvd, Rm. 7-212
Honolulu, HI 96850

Dear Senator Daniel Inouye:

I want to express my deep concern about the continuing practice of shark finning in the U.S. Pacific, its impact on our global image as an environmentally sensitive and caring state, and the health of Pacific shark populations. The practice of shark finning--the wasteful and destructive practice of slicing a fin off a live shark and then discarding it in the ocean to die--is banned in the rest of the United States, but not in Hawaii.

Commercial and recreational fishermen, conservation groups, and the state administration, as well as both native and nonnative residents of the state find this practice an indefensible waste of a valuable natural resource. Even though the government indicates that a prohibition of finning would not have an adverse economic impact on the Hawaiian longline fleet, the finning of 60,000 sharks each year continues.

Both the National Marine Fisheries Service and the National Oceanic and Atmospheric Administration have directed the Western Pacific Fishery Management Council to stop shark finning immediately. But the council has abdicated its responsibility to protect and promote the long-term health of this nation's marine resources and has disregarded this policy directive, U.S. domestic and international shark management policies, and public sentiment.

I support an end to this wasteful, destructive, and biologically risky practice and hope that Secretary Daley will intervene to initiate an amendment to the pelagic fishery management plan for the full utilization of all sharks.

Sincerely,

Grant Howze

TESTIMONY

Native Hawaiian Education Act

For

United States Senate Committee on Indian Affairs

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
S. Nani Espinda
Director, Native Hawaiian Higher Education Program
Kamehameha Schools Bishop Estate
Honolulu, Hawai'i

Good morning, Mr. Chairman and distinguished committee members. My name is Nani Espinda, Director of the Native Hawaiian Higher Education (NHHEP) Program at Kamehameha Schools Bishop Estate (KSBE). I am honored to be provided this opportunity to testify on behalf of reauthorizing the Native Hawaiian Education Act.

In 1994, the Native Hawaiian Higher Education Program was reauthorized by Title IX of Public Law 103-382, Native Hawaiian Education Act. The applicant, KSBE has administered this Program, from its inception in July 1989 until the present. The Program continues to be successful in:

1. increasing the numbers of Hawaiian students enrolling in and completing college;
2. developing innovative proactive strategies which help fellowship recipients identify barriers to academic success and formulate solutions;
3. developing culturally-appropriate support strategies, such as including the student's family and significant others in the decision-making and problem-solving process;
4. incorporating culturally-appropriate support strategies, such as referring students attending mainland post-secondary institutions to a Kamehameha Schools college support member and Hawaiian organization (i.e. Hawaiian Civic Club);
5. establishing and maintaining partnerships with the various post-secondary institutions in the State of Hawai'i and on the mainland; and
6. establishing and maintaining partnerships with the various Hawaiian communities and organizations in Hawai'i and on the mainland.

Program Accomplishment

Throughout the four grant periods, NHHEP has provided fellowship assistance and counseling support services to 194 Native Hawaiians enrolled at two- or four-year degree

granting institutions of higher education in Hawai'i and on the mainland with awards based on academic excellence and financial need.

Counseling Support Services

The Program staff maintained a monthly contact with Program recipients throughout the grant years, focusing on retention and completion. The NHHEP has established and maintained a network of support services at post-secondary institutions and Hawaiian organizations in Hawai'i and on the mainland. The need to expand a network of support and identify Native Hawaiian organizations, programs and communities in states, districts, and counties where Program recipients were enrolled outside the State of Hawai'i were Program goals.

To help Program participants adjust at mainland institutions, NHHEP enlisted the assistance of the Kamehameha Schools Alumni Association during the 1995-1998 grant periods. The alumni college support volunteers served as host families for Program students enrolled at nearby institutions. This positive connection enhanced monitoring of the students' progress on an academic and personal level. Introduction between the student and alumni member evolved into an *`ohana* (family) relationship. This relationship created a sense of belonging on the part of the student, facilitated associations with other Hawaiians living in the area, and helped the student adjust to his or her new living environment.

Program Impact/Outcomes: Student Achievement

In regard to retention rates, the Program attributes much of its success to pre-enrollment interviews using proactive counseling. Reaching out early to assess the recipients' strengths, assets and liabilities and plan their academic, community service, and career goals have proven to be beneficial. Last year, this program attained a college retention rate of 98.9 percent.

Community Service

In accordance with the 1994 enabling legislation, program participants have given their services to a variety of organizations, institutions and Hawaiian communities within the State of Hawai'i and/or on the mainland. Some of the professional services performed by Program recipients include clerical assistance, tutoring, legal assistance, peer counseling, *kumu `ōlelo Hawai'i* (Hawaiian language teaching), *kumu kōkua* (teaching assistance), data processing, reforestation of indigenous Hawaiian plants, archival assistance, maintaining archeological sites, clinical health assistance, nursing curriculum development, technology consultant, project coordination and facilitation, congressional staff assistance, national/state park interpreter, preservation of Hawaiian habitat or ecosystems, and navigation assistance. Last year, this program attained a community placement rate of 91.9 percent.

It is important to note that stressing the importance of the placement of the NHHEP participants within Native Hawaiian communities has helped to develop an enhanced sense of community awareness and involvement on the part of the recipients. In addition, successful placement results in the development of professional community networks, personal growth, a sense of the value of their contribution, and a sense of achievement. A significant outcome of

these professional services is that the NHHEP students and the Native Hawaiian communities in Hawai'i and on the mainland have formed long-term partnerships and commitments with each other.

Conclusion

The program has demonstrated positive results in the community service placement and retention rates. Outcomes indicated that these program participants were focused academically and that they completed or continued to pursue their degree-seeking programs successfully and in a timely manner. Tracking and monitoring of former NHHEP fellowship recipients indicated these students gained a sense of value and importance of education for themselves, continued their community involvement within their communities, and increased awareness and appreciation for Hawaiian culture, values, language and traditional practices.

In contrast to this, a determination of financial need and an assessment of academic need has been conducted for all financial aid applicants, by the Kamehameha Schools Bishop Estate Financial Aid Department. For the academic year 1998-1999, the number of awards for NHHEP was 99. Unfortunately, a total of 369 scholarship applicants did not receive any fellowship award. To add to that, a total of 3,024 students were awarded for the KSBE Post-High need-based aid; 459 for the state government and community/private-funded programs. Unfortunately, a total of 2,260 scholarship applicants did not receive a KSBE scholarship award. The reason for this is that federal and KSBE funds were depleted (KSBE Financial Aid Department, 1999).

The Native Hawaiian Higher Education Program is committed to assisting current and potential NHHEP program participants. The program staff encourages and motivates program participants and lets them know in many ways they are valued and supported. This behavior can be attributed to the program's philosophical practice of the 'ohana (family) concept and belief in the Kamehameha School's mission statement. In addition, a portion of the mission statement *to foster the development of their highest potential as effective participants in society; and provide as many meaningful educational opportunities as resources will permit"* guides NHHEP's commitment to program participants.

We at Kamehameha Schools Bishop Estate would like to see Native Hawaiians given the opportunity to enroll in and complete their educational goals in concert with their peers nationally. We believe that continuing needs still exist, and that much work remains to be done to accomplish the Program's goal of educational parity for Native Hawaiians. The community, state, federal and private institutions must join together once again to invest for the benefit, betterment, and, increasingly important, promising and successful future of Native Hawaiians in higher education. Mahalo nui loa.

United States Senate
Committee on Indian Affairs
Washington, D.C. 20510-6450

November 23, 1999

To the Honorable Committee on Indian Affairs,

Aloha mai. My name is Cathy Kamanunaniohawai`i Ka`iama. I am here providing testimony in support of Senate Bill 1767 that will reauthorize and extend the Native Hawaiian Education Act. As I stand before you, I represent many facets of our Native Hawaiian community. At one time, I was a community member who received assistance and support in my higher education pursuits. Without this support I would not have a Masters degree in Accounting, be a C.P.A., or be able to run a program that assists other Natives here, today. I am now an instructor at the University of Hawai`i at Manoa, and I teach and assist all students, including Native Hawaiians, to continue their pursuit for higher education. Within this capacity, I have been fortunate to be the principal investigator for the Native Hawaiian Leadership Project(NHLP); a project that only came into existence a little over a year ago and is funded Federally through the Native Hawaiian Education Act. Through this project and in only a year's time, we have been able to assist over 60 Native Hawaiians pursue their dreams, of which many of them would not have been able to without such support. We have made substantial progress in implementing our program's objectives since it's inception.

A well-educated population is the key ingredient for economic development and prosperity for the future. Higher education is essential to the development of leaders who can guide our society into the next century. Native Hawaiians have been underrepresented in higher education, particularly in the fields which will play an increasingly important role in shaping the future, including business, education, engineering, science, medicine and law. Native Hawaiians are over represented in such statistics as incarceration rates, poor health, drug and substance abuse, low income, unemployment, etc. all of which I am sure your committee is well aware of. The Native Hawaiian Leadership Project specifically addresses the need to increase the number of Native Hawaiians into baccalaureate and post-baccalaureate degree programs, and to provide financial support, counseling, and mentoring to help them stay in school to complete their degrees and achieve their professional goals. As we have a limitation on time with regards to testimony, I have requested testimony from all whom have benefited from our program, specifically. In just two short weeks, we have been able to compile testimonies from 21 of our recipients and reports written by professors on behalf of Native Hawaiian graduate assistants that we have funded who are currently working on projects with them. I have attached these testimonies for your perusal. As a representative of the Native Hawaiian Leadership Project, I would like to take a minute or two to highlight some of the testimonies of Native Hawaiians in our community that we have been able to help:

"I cannot emphasize how much the (NHLP) has helped me. This scholarship has enabled me to pursue my goal of attending a four-year university. This to me, is a great accomplishment, because I am the first of my generation on my mother's side to ever attend college. It is because of this scholarship that I am able to put myself through school." By Robyn Bachini.

"(This) scholarship...has allowed me to not only give more time to my studies but also participate in strengthening the Native Hawaiian community through various projects. The heart and mission of NHLP is also a tremendous encouragement to me personally. Knowing that there are others working on behalf of the benefit of our community is an incredible inspiration. My goals following graduation have been influenced by NHLP. I hope to be involved in community development and leadership training for Hawaiian youth." By Mahealani McDonald.

"(This is) not just about getting money to send me to school, although that was important. It was about someone recognizing my talents. ...what truly mattered was my ability to help the people in my community. (I have been given) the opportunity to strive for my lifetime goals and the opportunity to make my family proud." By Alyson Grace.

"The number one thing NHLP scholarship did for me was give me confidence. Now, not only do I believe in myself and my dreams, but I know others do, too. I am a full-time student, teen mother, and I work two jobs. Going to college was (a) dream I always had but life's difficulties made it seem harder. NHLP has assisted me a great deal financially and is helping me attain my dreams." By Kimberly Ishii.

"Without federally funded assistance, I would have never had the opportunity to go to school on the mainland. This experience has been invaluable to me." By Kelli Lee.

"(This scholarship)...provides me the opportunity to pursue my academic interests without the financial burden....(It) is a statement of the faith that others have in my ability to know that my hard work is supported entirely....I would like to encourage other Native Hawaiian students to strive for their goals. There is a realm of possibilities just waiting to be seized and the greater representation that Native Hawaiians have in this realm can only be beneficial. I have been extremely fortunate to be able to achieve my dreams and I can only aim to bring others along with me." By Keala Richards.

The NHLP has also funded several Graduate/Teaching Assistantships. The Graduate/Teaching assistantships are designed such that the student hired works 20 hours a week, closely with a professor on a project that will ultimately benefit the Native Hawaiian Community and the Community at large. This is a win-win situation in many respects. First, the student works and gets paid and the job is located on campus. Secondly, he/she is mentored by a professor who is an expert in this area of study. Lastly, the University provides a full tuition waiver for the student. The following is a list of the projects that have been funded:

- Botany — The study and comparison of Hawaiian limu (seaweed) species structure with other Pacific Islands.

♦ International Management	Cross cultural materials to facilitate interactions among Native and non Native Hawaiians.
♦ Anthropology	Archaeological analysis of dry land agricultural system in Kohala and the repatriation of Mokapu burials.
♦ Hawaiian Voyaging	Development of the Hokule`a voyage to Rapa Nui.
♦ Language	Two teaching assistants responsible for teaching Hawaiian language and culture.
♦ Hawaiian Studies	Teacher training in political aspects of Hawaiian studies.
♦ Center on Disabilities	develop a leadership forum for professionals who are involved in program improvement for youth with disabilities
♦ Art	Document Native Hawaiian artist's work and assist in developing a catalog of such contemporary artists.
♦ Architecture	Developing designs of buildings considering Hawaiian cultural space issues.
♦ Department of Urban Planning	Developing Hawaiian planning models considering ohana and the relationship to the ahupua`a.
♦ College of Tropical Ag	Coordinates agricultural/environmental science projects with youth and community.
♦ Language	Study on the success or lack of for Hawaiian immersion classes.

NHLP also funds Native Hawaiian faculty travel costs to enable them to present their research at conferences abroad. This type of activity is imperative when it comes to promotion and tenure in an academic setting. Thus we recognize the need for more Native Hawaiian educators at this level. Examples of travel we have supported include:

♦ Pacific Sociological Association	Oregon
♦ Association for Asian American Studies	Pennsylvania
♦ American Educational Research Association	Canada
♦ 1999 Regional 4-H Forum	Washington
♦ "In Family" National Conference	San Francisco

We have also sponsored workshops for high school counselors to educate them on the specific needs of their Native Hawaiian students, and to distribute the latest research conducted on intercultural relationships and advancement.

Our program is set up such that we meet with a management team monthly. I am constantly receiving community feedback on our programs. We also report to an executive committee twice a year. This executive committee is made up of many very well known community leaders, all of whom are Native Hawaiians. Through the advice of the management team, this board is purposely made up of some well-established leaders and other, younger, up and coming leaders in our local community. This was done so that the theme of leadership and mentoring permeated every level of the NHLP.

The following is a list of those professionals and their current positions involved in the NHLP's executive committee:

♦ Ainsley Ahlo	President; Structural Pest Control
♦ Paula Akana	Newscaster- KITV 4
♦ Joe Lapilio	Director, Liliuokalani Trust
♦ Haunani Apoliona	Trustee; Office of Hawaiian Affairs
♦ Sherlyn Goo	Executive Director; In Peace
♦ Dr. Nanette Judd	Director; Imi Ola Program
♦ Rev. Jim Moikeha	Business Dev. Alu Like
♦ Kiha Pimental	Contractor; Hawaiian Home Builders
♦ Neil Hannahs	Bishop Estate Asset Management
♦ La`akea Suganuma	Leighton Suganuma and Associates
♦ Dr. Kanalu Young	Assistant Professor; Hawaiian Study
♦ Cliff Alakai	Chief Financial Officer; Maui Medical roup
♦ Justice Robert Klein	Supreme Court Justice
♦ Dr. Haunani Kay Trask	Professor; Hawaiian Studies
♦ Lani Lapalio	Director; Judiciary History Center

I have been told that Native Hawaiians are the "lucky" indigenous group. After all we have the Office of Hawaiian Affairs (OHA) and all that land at the Department of Hawaiian Homes Land. Believe me, these two entities do not negate the responsibility shouldered by the Federal government. I personally know of no one, with the exception of one entity, that has received monies from the Office of Hawaiian Affairs, though I know of many who have tried and tried. I am also a good example of the Department of Hawaiian Home Lands failure. My husband and I have been on the waiting list for a residential plot since 1985. Yes, 14 years on the list and still waiting. As we struggle as a people to get these entities accountable to us, more of us are born, and more of us die. I am grateful that the Federal government has recognized the struggle of the Native Hawaiian population and has included us in legislation initially intended for Native Americans only. I am insulted when other members of our community insinuate that we are asking for a handout. In the last census taken, Native Hawaiians make up almost 20 % of this population, and we pay Federal taxes too.

Mahalo nui,

Manu Ka`iama
Director
Native Hawaiian Leadership Project
University of Hawai`i at Manoa
2404 Maile Way, Bus Ad A413(a)
Honolulu, Hawai`i 96822

Phone (808) 956-7300
Email: Kaiama@acctcy.cba.hawaii.edu

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

It is a great honor to be a recipient of the Native Hawaiian Leadership Project for several reasons. First, it provides me the opportunity to pursue my academic interests without the financial burden. Second, the funding is a statement of the faith that others have in my ability to know that my hard work is supported entirely. Finally, the NHLP funding is motivation for me to do the same in the future. I would like to encourage other Native Hawaiian students to strive for their goals. There is a realm of possibilities just waiting to be seized and the greater representation that Native Hawaiians have in this realm can only be beneficial. I have been extremely fortunate to be able to achieve my dreams and I can only aim to bring others along with me.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 988-6202.

Thank you,

Keala Richards

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The Native Hawaiian Leadership Project's funding has played a major role in my decision to attend college. Because of my parents' inability to help me with tuition, going to college would have been harder than anticipated. But with the help of NHLP's funding, I am able to concentrate solely on my work and the task at hand - my future.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 697-1419.

Thank you,

Michael Tawney

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

I am very pleased to be a recipient of a Native Hawaiian Leadership Project scholarship. It has allowed me to not only give more time to my studies but also participate in strengthening the Native Hawaiian community through various projects. The heart and mission of NHLP is also a tremendous encouragement to me personally. Knowing that there are others working on behalf of the benefit of our community is an incredible inspiration. My goals following graduation have been influenced by NHLP. I hope to be involved in community development and leadership training for Hawaiian youth.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 634-7260.

Thank you,

Mahealani McDonald

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The scholarship from the Native Hawaiian Leadership Project has helped me a great deal financially while emphasizing to me the importance of higher education, giving back to the community, and leadership. This funding has been a tremendous support of my efforts to attain a bachelor's degree in accounting and is testimony to the value many Hawaiians place on education and reaching their goals. This program has helped many Native Hawaiians make their dreams a reality.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 377-5611.

Thank you,

Kawena Suganuma

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The funding from this project has taken a large weight off my shoulders. It has allowed me to serve the community through volunteer activities while still concentrating on my studies, rather than having to work long hours to earn enough money to afford the education that I so much desire.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 965-9222.

Thank you,

Jerem Kaawaloa

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

Receiving a Native Hawaiian Leadership Project Scholarship is an honor and a privilege. As a recipient of this scholarship, it is my kuleana to make a positive contribution to the Hawaiian community and Hawai`i community at-large. The form this contribution may take has yet to be revealed, but I know that my path has been and will continue to be guided by my kupuna. This scholarship signifies to me that I need to take on an alaka`i role in the best way I know how. I am excited and anxious about all of the wonderful opportunities and expectations the NHLP scholarship has placed upon me.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 739-0791.

Thank you,

Kenoa Kamahele

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The funding that I received from the Native Hawaiian Leadership Project means a lot. NHLP is paying for my education at Oregon State University. This is important because my ability to do well in college will set the tempo for my future life. This funding has already made my college start much easier. It has given me something to strive for and will allow me to reach my goals.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 848-0459.

Thank you,

Micah Wong

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

Receiving this funding from the Native Hawaiian Leadership Project has been more than a blessing for myself as well as my parents. I have not been able to qualify for other scholarship loans or aids and this funding has helped me a great deal financially. It has allowed me the chance to continue my pursuit of a teaching degree in special education at the elementary level.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 422-7952.

Thank you,

Shirlee Maluo

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

Being a scholarship recipient of the Native Hawaiian Leadership Project has helped my economic budget and financial situation so that I am able to pursue my present goal of earning a double degree in Psychology and Sociology. With further assistance at the graduate level I will be able to focus on my goals of earning a Masters degree in counseling and a doctorate degree in clinical psychology. I firmly believe that the structure of our Native Hawaiian community evolves from the nurturing we put into it. I will use the knowledge I have gained in college to enrich the lives of under privileged children in the Native Hawaiian community by changing the perspective of wayward Native Hawaiian youths to produce a more positive and productive adult that contributes to the Native Hawaiian community. As a result, a more productive, peaceful, and united Native Hawaiian community will be recognized in the upcoming millenium.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 671-0599.

Thank you,

Lindy Hurley

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

As a recipient of the Native Hawaiian Leadership Project Scholarship, I am able to continue my current goal of earning a Bachelor's of Arts degree in Business Administration with specialization in the accounting curriculum. I also hope to attain a master's of accounting degree from the University of Hawai`i at Manoa.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 671-0599.

Thank you,

Montique Kalilikane

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The Native Hawaiian Leadership Project's funding has given me an opportunity to return to the University of Hawai`i to finish my Master's Degree in Public Administration. Two of the classes I am enrolled in relate to our Hawaiian people and has given me the opportunity to learn about the mo`olelo and culture of Kanaka Maoli and this has nurtured my self-esteem. It has also instilled a quiet confidence in me and helped me to acknowledge my abilities to succeed at any task I wish to pursue.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 456-1364.

Thank you,

Eloise Tungpalan

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The Native Hawaiian Leadership Project was not just about getting money to send me to school, although that was important. It was about someone recognizing my talents. Many other scholarships turned me down because my GPA or SAT score wasn't high enough, but with NHLP what truly mattered was my ability to help the people in my community. NHLP gave me the opportunity to strive for my lifetime goals and the opportunity to make my family proud.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 455-4229.

Thank you,

Alyson Grace

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

The number one thing Native Hawaiian Leadership Project scholarship did for me was give me confidence. Now, not only do I believe in myself and my dreams, but I know others do, too. I am a full-time student, teen mother, and I work two jobs. Going to college was dream I always had but life's difficulties made it seem harder. NHLP has assisted me a great deal financially and is helping me attain my dreams.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 935-7212.

Thank you,

Kimberly Ishii

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

I have learned and grown much from my experience as a graduate assistant under the Native Hawaiian Leadership Project and have been quite pleased to have received this position. I have gained a deeper understanding of repatriation laws, group dynamics, and the decision making process. I have also been much educated on the nature of conducting scholarly research in the Native Hawaiian community and how the process of doing research will involve and lead to questions regarding ethics. I have also learned how cooperation and trust is built between an individual researcher and with members of a community or organization, how this negotiation is part of this process of trust building, and how research goals may need to be modified in light of concerns by a community. I have a personally vested interest in directing my personal obligations toward some kind of service that will be an outcome of research highlighting the nature of past and current oppression, identifying processed of overcoming those forces which have politically, mentally, physically, and psychologically subjugated Hawaiians. This experience has helped me to find a balance between my work as an anthropologist and my personal commitment as a Hawaiian.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 599-5349.

Thank you,

Ty Tengan

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

As a Teaching Assistant funded by the Native Hawaiian Leadership Project I consider the title of teacher a very serious responsibility. As a leader, I need to recognize, evaluate, and decide. I must do the best that I can for all parties involved, whether to lead, to follow, or to plainly get out of the say. I am very serious when it comes to helping students help themselves during their college journey. On a daily basis, I renew my commitment to doing what I do the best that I can. I guess that is all you can ask from any individual, and as a leader, you need to be able to recognize that. This position has helped me very much in that recognition.

As an instructor of the Hawaiian language, I do not think only of my own students, but keep a bigger picture in mind. That bigger picture is the betterment of our people the Lahui! By working together for the betterment of the Lahui, and by constantly remembering the Lahui before individual gain, I do believe that we will achieve excellence in whatever we decide to do. And it is such opportunities as being a GA/TA that really equip one with the essentials that one needs to be strong, competent, and capable leader for the future.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 935-0577.

Thank you,

Hiapo Perreira

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

I feel that this experience has been worthwhile because it establishes a framework for different generations of Hawaiian scholars to share experiences, and facilitates discussions of the applicability of our studies to current Hawaiian issues. I appreciate the opportunity to share the experiences of the other graduate students as well; I am proud to be associated with such a talented group of individuals.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 484-9447.

Thank you,

Nathan Nishimura

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

Professionally, I have grown tremendously. Because my Master's program is more clinically based, I have not done much research. Working on this project has allowed me the opportunity to gain valuable research experience. When I do apply to a Ph.D. program one day, this project will reflect my future academic research potential. I have also enjoyed working on this project because I have met numerous other Hawaiian students who I probably would not have encountered if not for the study. While visiting classed to solicit volunteer participants, I have been able to talk story with many Hawaiians who are happy that I am working on a project like this.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 739-0791.

Thank you,

Kenoalani Kamahele

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

I am very honored and thankful for this TA position. I am within a supportive, caring, and sharing environment. All of the faculty and staff are continually extending themselves to listen, advise, discuss, and mentor - allowing and inviting me to feel needed, included, and most importantly to feel comfortable. Furthermore, I am also inspired by all of these intense, pleasant, and brilliant role models who constantly exude excellent leadership qualities. I feel, think, and firmly believe that it is of utmost importance to experience other Hawaiians' perceptions and epistemologies to gain and constantly refine productive and effective leadership qualities.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 621-6030.

Thank you,

April A.H. Drexel

Leihinahina a Keawe Sullivan
1957 Mott-Smith Drive
Honolulu, Hawaii 96822
(808) 534-7068

November 23, 1999

Native Hawaiian Leadership Project
University of Hawaii at Manoa

The Native Hawaiian Leadership Project is providing the opportunity for me to further my academic endeavors and allow me to continue my community service. I am currently a fulltime graduate student interested in the United Nations and the various governmental agencies. I will be interning at the Office of the High Commissioner for Human Rights, specifically focusing on international conventions and conferences, assisting in the dialogue between indigenous peoples and civilizations globally. The Human Rights Division has taken the responsibility to work towards global peace and tolerance, and hope to achieve these tremendous efforts through education in the form of conventions and conferences. I will be assisting the Project Officer, Ms. Annick Thebia-Melsan in this process while achieving my educational and future goals of assisting Native Hawaiians by sharing my knowledge with community members. This will also allow future students from Hawaii an opportunity to intern at the United Nations.

November 22, 1999

To: The United States Senate Committee on Indian Affairs

I am a Native Hawaiian student currently supported by the Native Hawaiian Leadership Project. Among many things, this project has greatly assisted Native Hawaiian students in attaining higher education and pursuing their educational goals.

I cannot emphasize how much the Native Hawaiian Leadership Project has helped me. This scholarship has enabled me to pursue my goal of attending a four-year university. This to me, is a great accomplishment, because I am the first of my generation on my mother's side to ever attend college. It is because of this scholarship that I am able to put myself through school.

I wanted to express my support of this grant, specifically, and other Native Hawaiian higher education grants in general.

If you need to reach me you may call (808) 261-7287.

Thank you,

Robyn Bachini

Date sent: **Wed, 17 Nov 1999 15:13:11 -1000**
From: **Maryknoll Spotkaeff <spotkaeffm@AVAX.CTAHR.HAWAII.EDU>**
Subject: **Re: GA evaluations**
To: **"Manu C. Kaiama" <KAIAMA@cba.hawaii.edu>**

Manu:

Research Assistant Larson Ng reports to Cooperative Extension Service-Pearl City office on Monday, Wednesday, and Fridays from 8:00 am.

He is the overall coordinator for the Agricultural-Environmental Science Day for 7th and 8th graders. He is also the Cooperative Extension Service representative of the "Communities in Schools" program for Waipahu Ele. Ohana Center/YMCA.

Believe me, he has really had to do some intricate grass roots research for the Ag Science Day. He has called many private businesses and etc. to believe and support our objectives. Things are finally coming together and the private sector is coming through with their support. The next step is the "big challenge!" What to do! Schools were contacted and are responding. It seems that a quota has to be determined in the amount of youth from each school. The military is another contact that Larson is working on for facility support.

Larson also worked with me on the Harvest Fest program for October 1999. That is finally done and Larson learned a lot. He put in a lot of physical energy.

Thank you very much for your support with a research assistant. I was really worried at one time because things were not moving. Well, everything is going just great. Overall, Larson is doing great and really helping me with this new program. The rest of the staff at Pearl City likes him. Aloha!

Date sent: **Sat, 13 Nov 1999 17:34:22 -1000**
To: **KAIAMA@cba.hawaii.edu**
From: **Spencer Leineweber <aspencer@hawaii.edu>**
Subject: **Evaluation**

Dear Manu:

Thanks for your request concerning my NHLP research assistant Kaleleonalani Napolean. I am happy to give you the interim report:

The project has changed shape because of Kalele and her interests and become something I had only the slightest inkling of when I began. Kalele has had several tasks this semester. What I thought would be the primary one has actually been only one of a number of parts.

She is the liaison to the Hawaiian community. We have brainstormed and strategized who and how to get people involved and actually been very successful at involving some of the primary people in this field. This input has shaped what we want to do next semester. Both of us have been invited to the Kahuna Laau Lapaau conference at Lapakahi next weekend where we can see first hand these practices. This would never have happened without her.

In addition, Kalele has spent a considerable amount of time this semester putting together a bibliography on the topic of both Hawaiian healing and Hawaiian cultural space issues. That task is nearly complete, and she will be selecting specific readings for next semester's studio shortly.

Kalele has also been instrumental in getting the students to "draw outside their own cultural boxes" in the studio environment. She sits in on many of their design "critique" sessions. They really listen to her and respect her, and yet she has a good peer relationship with them; they begin to see things through their own eyes rather than through my eyes translating things for them. We have had one Hawaiian student in the class absolutely blossom in the class in terms of his own design abilities. I owe this largely to Kalele's support.

Send reply to: **"Norma Jean Stodden" <nhemphil@hawaii.edu>**
From: **"Norma Jean Stodden" <nhemphil@hawaii.edu>**
To: **"Manu C. Kaiama" <KAIAMA@cba.hawaii.edu>**
Subject: **Re: (Fwd) GA evaluations**
Date sent: **Wed, 24 Nov 1999 11:03:39 -1000**

Aloha Manu,

The following is a description of what Anona has been doing to date for the Native Hawaiian Leadership Project.

Anona has worked on all three of the principal objectives for this project.

1. Anona has worked to develop a Leadership Forum for Native Hawaiians and Pacific Basin professionals who are involved in program improvement for children/youth with disabilities. She has held 3 teleconferences with female educators in American Samoa (dates: 9/30, 10/21 and 11/18). Dr. Jim Skouge, a professor with the Center on Disability Studies, assisted in bringing the Samoan women together. While I have supported Anona with the form of the meetings, she has created the avenue for the women to come together in a supportive and reciprocal relationship to ultimately enhance their leadership skills. These teleconferences are difficult to describe. Something magical occurs when the women sit down with on another across a vast ocean. The distance immediately disappears and an intimacy of support, love and reciprocity comes to life. The best I can describe this in academic terms is this forum is allowing leadership of these Pacific Island women to come from within and not from the traditional didactic process. This Leadership Forum will continue to evolve over this year and I strongly believe it will outreach all expectations that I held when writing this project. Anona has great skill at bringing these women together and I know her leadership skills will continue to grow. A fourth teleconference is scheduled for December 9.

2. Anona has worked on developing early intervention guidelines for services with the Early Intervention Service Group (use to be named Zero to Three). She is one of the co-leaders of a group that is evaluating the service utilization matrix used by the Early Intervention Service Group. The faculty mentors in CDS (Center on Disability Studies) who are mentoring this group include Dr. Kathy Ratliffe and myself. Anona is showing strong leadership ability, is open to increasing her leadership skills and is making good progress on this objective.

3. Anona is also working on the Family Focused Learning (FFL) objective. The goal is to identify a Native Hawaiian family with a child with a disability who would like to become a teaching partner with CDS. Anona has been able to locate a family with a child with a disability with the assistance of Dr. Doric Little. The family lives on the North Shore and will be invited to be a part of the Family Focused Learning for next semester. My goal for Anona this semester has been for her to participate in two different FFL's with two different families. The process of developing a relationship with a family requires a good understanding of what the process is suppose to accomplish. I wanted her very familiar with FFL's before she started the process of connecting with a family. She has done the first part.

Anona has also attended meetings with me and presented the Native Hawaiian Leadership Project to the entire Center on Disability Studies. She will continue to attend meetings and make presentations. I believe we have accomplished everything specified in the project objectives. If you need any other information, please let me know.

Mahalo, Norma Jean

—— Original Message ——
From: Manu C. Kaiama <KAIAMA@cba.hawaii.edu>
To: <nhemphil@hawaii.edu>
Sent: Tuesday, November 23, 1999 9:17 AM
Subject: (Fwd) GA evaluations

> Here is the message, sorry to hear you did not receive it the first
> time. Please finish as soon as you can.
> Mahalo,
> Manu
>
>
> ——— Forwarded message follows ———
> From: Manu C. Kaiama <KAIAMA@cba.hawaii.edu>
> To:
Mailean@gte.net,Luciano@hawaii.edu,aspencer@hawaii.edu,Spotkaeffm@avax.ctahr
.hawaii.edu,Noeau@hawaii.edu

Date sent: **Thu, 18 Nov 1999 17:07:50 -1000**
From: **Luciano Minerbi <luciano@hawaii.edu>**
To: **"Manu C. Kaiama" <KAIAMA@cba.hawaii.edu>**
Subject: **Re: GA evaluations**

Greetings Manu Kaiama:

I am e-mailing in response to your request for input. I am glad to recommend that Lea Dizol contract as a GA for my NHLP me extended also next semester.

This semester, since hiring, Lea and I have been involved in three projects of the overall endeavor "Hawaiian Planning Models: Ohana and Ahupuaa" being supported with a GA position from NHLP.
A. The CZM-PASH project is an investigation by D. McGregor, Matsuoka and Minerbi of how the State Coastal Zone Management Program (CZM) can comply with the Supreme Court Pash decision. This is being done with a case study in Kauai concomitant with that County General Plan Revision Program. In this project Lea had the opportunity to stay connected with the planners and Hawaiian cultural practitioners from Kauai, participate in working meetings with us, and provide GA services including writing up meeting notes and proposed rules and regulation for the SMA to incorporate Hawaiian Cultural Value.
B. The fall semester planning practicum of L. Minerbi has the opportunity to research, pro-bono, "Hawaiian Planning Models: Ohana and Ahupuaa" in two very important sites for Hawaiians. One is the moku of Kahikinui owned by DHHL. Here the practicum assists the Ka Ohana o Kahikinui to explore community based economic development opportunities that are culturally compatible and consistent with ahupuaa based management. This is to be translated into a report. The Other is the Valley of Waipio, Hawaii. Here we are assisting members of the community associations in the valley to articulate and harmonize their needs so important for Hawaiian culture, taro cultivation and environmental protection. Lea is one of the students in the practicum. She is assisting this timing and challenging project in support of a number of tasks, in particular writing up input from interviews, meetings and site visits. She has exercised leadership in a number of occasions and helping the practicum to move forward. This practicum terminates at the end of the year with an assessment report. However this project go into the year 2000. Thus I have remaining fund to cover duplicating & travel from the supporting agencies DBED&T, OHA and USDA, but not GA. I am then glad that while NHLP covers Lea as GA, she has opportunity to work in a project that is otherwise funded for

non-personnel cost.
C. By the end of the year we will have enough case study material, site visits, ohana interaction and experience to move on our own analytical writing task for "Hawaiian Planning Models: Ohana and Ahupuaa".
D. For all of the above I have a continuous need for Lea Dizol and I am very glad to have her as a GA in this project.
Mahalo and Aloha

Luciano

Luciano Minerbi, Dr. Arch., MUP, AICP, AAIA
Professor
Department of Urban and Regional Planning
Social Sciences Building No. 107 H, 2424 Maile Way
University of Hawai'i at Manoa
Honolulu, Hawaii, 96822, USA
Telephone: (808) 956-6869 Fax: (808) 956-6870
E-Mail: luciano@hawaii.edu
Websites: http://www.durp.hawaii.edu
http://library.kcc.hawaii.edu/psiweb/minerbi.html

ALU LIKE, Inc.

Pūlama I Nā Keiki

Kawaiaha'o Plaza Hale Mauka 567 South King Street, Suite 132 Honolulu, HI 96813
(808) 535-6766Fax: (808) 537-2243

TESTIMONY

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

Hawai'i Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act
December 2, 1999 - Honolulu, Hawai'i

Presented by Jean Evans

I am Jean Evans, the Administrator of the Pūlama I Nā Keiki or "Cherish The Children" family-based project with ALU LIKE, Inc. (ALI). This is one of the projects currently funded by the Family-Based Education Centers section of the Native Hawaiian Education Act. (Improving America's Schools Act of 1994, P.L. 103-382.) I am testifiying today in favor of reauthorization of the Native Hawaiian Education Act.

NEEDS

Population

The highest percentage of Native Americans reside in the State of Hawai'i compared to any other state in the nation[1]. Native Hawaiians make up the vast majority of the Native American population in Hawai'i.

Native Hawaiians are the fastest growing ethnic group in Hawai'i. They represent approximately 19% of the total state population[2]; however, this ethnic group makes up 33% of the total births in the State[3]. This growth trend results in a young population, with the majority of native Hawaiians being 18 years of age or younger[4].

An average of 6,272 Native Hawaiian births per year occurred between 1993 and 1997[5]. These births have resulted in approximately 31,358 Native Hawaiian children who are currently ages 0-5. This figure represents about one-third of all the children in the State in that age group.

Perinatal Health Risk Factors

Native Hawaiians have higher rates of health risk factors during pregnancy than do other ethnic groups in Hawai'i.

Fewer Native Hawaiian women (73.8%) begin prenatal care during the first trimester than do women in the general population in Hawaii[6]. Of those pregnant women not receiving prenatal care until the third trimester, almost one-third are Native Hawaiian[7].

The issue of "children having children" and the harmful effect of substance and tobacco use on the unborn fetus are also major concerns. Over 20% of all births to teenage mothers in Hawai'i are to Native Hawaiians[8]. This is twice as high as the State average of 10.1%[9]. Native Hawaiian mothers use tobacco and alcohol at higher rates than do other ethnic groups in the State. (Table 1)

TABLE 1

Rate per 1000 Mothers Using Alcohol & Tobacco By Race of Mother

Top 5 Ethnic Groups Only - 1993[10]

	Caucasian	**Hawaiian**	Chinese	Filipino	Japanese	All Other	State
Tobacco Rate	8.6	**17.2**	2.2	5.5	7.7	6.9	9.6
Alcohol Rate	1.6	**2.4**	0.4	1.2	1.2	0.6	1.4

Economic Risk Factors

In Hawai'i, 23% of Native Hawaiian families with children under the age of 5 have median incomes below the poverty level. This compares to the overall of 11% for the State and 18% for the nation[11]. The 1996 medial household income in Hawai'i was $41,772[12]. Incomes of Native Hawaiian families with children under 6 years of age average 80.85% of the State medial income, or $33,773. Of those Native Hawaiian families with both parents present in the home, the medial income is 98.56% of the State, or $41,170, while incomes of Native Hawaiian families with no husband present average 68.55% of the State medial income[13], or $28,635.

The percentage in Hawai'i for all families with children under 6 and no father present is 10.5%, while the percentage for Native Hawaiian families is 12.7%[14]. In only 31.2% of the families served by the Pūlama I Nā Keiki Project in FY 1997-1998 were the parents married[15]. Native Hawaiian families are also larger than others in the State, with an average of 4.07 persons compared to an average of 3.48 persons for other families in the State[16].

In summary, Native Hawaiian families with children are larger, the parents are less often married, and they have lower incomes than do families in the general population.

Educational Risk Factors

A large percentage of young Native Hawaiian children are educationally at risk and are not receiving services.

Based on analyses of the Peabody Picture Vocabulary Test, approximately 50% of Native Hawaiian children measured at entry to kindergarten are educationally at risk[17]. Approximately 52% of at-risk Native Hawaiian preschool aged children are not receiving services[18].

Consequently, a higher percentage of both female and male Native Hawaiians aged 25-34 have less than a high school degree compared to the general population. (Table 2)

Table 2

PERCENT ADULTS WITH LESS THAN HIGH SCHOOL DEGREE[19]

Ages 25 - 34

	Native Hawaiians	State of Hawai'i
Male	14.4%	8.6%
Female	13.4%	8.5%

The First Five Years Last Forever

A child's chance of success begins even before he/she is born. "The first window of opportunity for a child's learning begins in the womb."[22] This is the time in parenthood when there is the most chance to have a direct and formative effect on the child's developing brain. A mother's emotions, general habits, and her environment affect the fetus.[23] This is why it is so important to work with families as early in pregnancy as possible.

Recent research in brain development confirms the significance of a child's first five years. What happens to an infant in the early weeks of life actually changes the physical structure of the brain. Early brain activity results in an explosion of learning that occurs after birth. Deprived of a stimulating environment, a child's brain suffers. Touch and play develop both cognitive and emotional systems in the infant's brain[24]. These data underscore the importance of hands-on parenting, talking to the infant, finding time to cuddle, and providing the infant with stimulating experiences. Research shows that parents who read and talk to their children each day create a strong foundation for future academic success[25].

In summary, a positive and stimulating interactive environment provided by parents (the child's first teachers) has been shown to reduce child abuse and neglect, reduce reliance on welfare assistance, reduce the need for special education services, and prevent the child from committing later crimes.

1. Kamehameha Schools/Bishop Estate Native Hawaiian Education Survey, 1993
2. Native Hawaiian Data Book, 1996 - page 14
3. ibid, p. 64
4. ibid, p. 71
5. State of Hawai'i Department of Health, February, 1998
6. Native Hawaiian Data Book, 1996, page 329
7. ibid, p. 352
8. ibid, p. 353
9. ibid, p. 353
10. ibid, p. 343
11. Kamehameha Schools/Bishop Estate Report, 1994
12. State of Hawai'i Department of Business & Economic Development Information, 1996
13. Native Hawaiian Data Book, 1996, page 492
14. ibid, p. 58
15. ALU LIKE, Inc. Pūlama I Nā Keiki, Annual Evaluation Report, 1997-1998, page 6
16. Native Hawaiian Data Book, 1996, page 58
17. Kamehameha Schools/Bishop Estate Report, 1994
18. ibid.
19. ibid.
20. The National Education Goals Panel, page 10
21. 1997 Hawai'i Kids Count Data Book, page 20
22. Lisa A. Foster, Education For The 21st Century: The Human Brain & Learning Presentation, 1999, page 5
23. Marian Diamond, The Magic Trees of the Mind, 1998
24. State of Hawai'i Department of Health, Maternal & Child Health Branch, Achieving Good Results For Young Children and Families Report, 1998, page 3
25. ibid.

EDUCATION GOALS

The importance of servicing the 0-5 population is recognized by The U.S. Department of Education in its Goal 1, which states that all children will enter school ready to learn. Additionally, the Native Hawaiian Education Program (FY 2000) Goal 1 states that Native Hawaiian students served by this program will enter school ready to learn. This proposal is directly in line with both of these goals.

PROGRAM DESCRIPTION

In 1996 a Partnership of 14 agencies came together to develop a concept design and plan for the continuation of family-based services which were then being provided by Kamehameha Schools, Bishop Estate (KSBE). On October 1, 1997, the Native Hawaiian Family-Based Education Centers Project was successfully transferred from KSBE to ALI under the title, Native Hawaiian Family-Based Education Service Partnership Project. This project is now known by its Hawaiian name, Pūlama I Nā Keiki. Partner members and their local counterparts continue to work closely with the Pūlama I Nā Keiki administrative and site staff on coordinating services to maximize resources and provide appropriate services to as many families as possible.

The current Pūlama I Nā Keiki Project is a family-based education project for families with children (ages 0 to 5) of Hawaiian ancestry. By September 30, 1998 the Pūlama I Nā Keiki

project had increased the number of families served from 228 to 496. It is predicted that by the end of this grant (September 30, 2000) over 800 families will have been served.

The current ALI Pūlama I Nā Keiki project services families on five islands from 12 sites as listed below.

Current Pūlama I Nā Keiki Sites

O`ahu

Windward District
- Ko`olauloa Office
- Ko`olaupoko Office

Leeward District
- Wai`anae Office
- Ewa/Waipahu Office

Honolulu District
- Honolulu Office

Maui
- Central Maui Office
- Hana Office

Moloka`i
- Kaunakakai Office

Kaua`i
- Lihu`e Office

Hawai`i
- Kona Office
- Waimea Office
- Hilo Office

The philosophy is to begin as early as possible, so we are targeting prenatal entry. We will also take families with children up to 6 months of age. The project's mission is to enable parents to provide their children with the best possible opportunities to support school success. Parents play the most important role in how well their children perform in school. This is true even before birth. The program provides families with support, guidance, and assistance in developing knowledge, attitudes, and behaviors that foster children's development and desire to learn.

The program is designed to help families make a child's early learning as successful as possible in order to provide a foundation for his/her future success in school. To achieve this, the program offers a wide range of educational services to families. Services are provided by paraprofessionals, called Parent Educators, who receive extensive training in utilizing the program's curriculum and tools.

Services provided to families by community-based Parent Educators include home visits, workshops, and parent/toddler group activities. The primary means of program delivery, however, is one-to-one home visits, which prove to be an effective way of individualizing the curriculum to better serve the family. The major focus of the Pūlama I Nā Keiki program is given to the 0 - 3 age group.

One of the most important aspects of being "ready" for success in school is the ability to get along with others. The Parent Educators provide this opportunity in Parent/Toddler groups. These groups give both the child and caregiver a chance to interact with other children and families while building relationships. The group environment offers diverse experiences and assists in socialization skills, communication skills, and self-help for children and parents.

Parent Educators play an active role in assisting families to enroll their children in preschools, especially those of partner organizations such as KSBE and 'Aha Pūnana Leo. Preschool opportunities are rather limited in many areas, so staff assist children not enrolled in a center-based preschool in finding other types of preschool-aged activities. Project staff conduct limited parent/child group sessions for this age group.

Curriculum

The Pūlama I Nā Keiki curriculum currently has two parts: 1) prenatal/perinatal and 2) infant/toddler. Both phases emphasize the application of knowledge and skills that result in healthy mothers, babies, and children; on-target child development; and overall school readiness. Whenever possible, Hawaiian culture and values are reflected in, and integrated into, the practices, environment, and activities of the curriculum. Such curriculum materials include a Hawaiian style quilt, or "kapa," which is made by the family during the prenatal period to prepare for the baby's arrival. In the process of making the kapa, the families have an opportunity to discuss their beliefs, their hopes, and their worries with the Parent Educator, and the Educator, in turn, can share information about the important role of the family.

INVESTMENT IN PREVENTION

The RAND Corporation has recently published an economic evaluation of early childhood intervention programs. The study sites programs that have shown IQ differences between some early intervention program participants and controls to be 10 points or more[1]. In addition, RAND has conducted an economic evaluation of a prenatal/early childhood program that extrapolates the results of the 15-year follow-up study to estimate cost savings generated by the program. This study identified governmental costs and governmental revenue increases associated with the intervention. Non-governmental benefits were also identified. These are itemized below[2]:

Annual Governmental Costs

- Cost of ER visits
- Welfare costs (ages 0-5)
- Jail (Mother)
- Jail Child (ages12-15)
- Criminal Justice system (ages 19-44)
- Loss to crime victims

Governmental Revenue Increases

- Increased Taxes paid by employed family
- Increase taxes paid by working child - adult

Non-Governmental Benefits

- Tangible costs of crimes that would have been committed
- Extra income by families (not just taxes)

The RAND study showed a 4 to1 savings in governmental funds for families with single mothers. The non-governmental savings to families with single mothers is estimated to be $6,000, and $3,000 for married families[3].

The following savings for the Pūlama I Nā Keiki program are based on the RAND estimates:

Annual Project Funding	**Total Families**	**Cost per Family**
$3,000,000 (FY1990)	800 (by 9/2000)	$3,750

Number of Non-married Families: 550 (68.8% of project families by 9/30/98)

Number of Married Families: 250

ESTIMATED ANNUAL PROGRAM COST BENEFIT

	Program Cost	Gross Savings	Net Savings
Governmental Funds	$ 3,000,000	$ 8,250,000[a]	$ 5,250,000[b]
Non-governmental Funds	0	$ 4,050,000[c]	$ 4,050,000
TOTAL	$ 3,000,000	$12,300,000	**$ 9,300,000**

a. $3,750 cost per family x 4 (estimated savings) = $15,000; $15,000 x 550 single mother families = $8,250,000
b. $8,250,000 - $3,000,000 (yearly cost) = $5,250,000
c. $6,000 non-governmental savings x 550 single mother families = $3,300,000; $3,000 non-governmental savings x 250 married families = $750,000. $3,300,000 + $750,000 = $4,050,000.

1. Lynn A. Karoly, Peter W. Greenwood, Susan, S. Everingham, Jill Hoube, M. Rebecca Kilburn, C. Peter Rydell, Matthew Sanders, James Chiesa, Investing In Our Children: What We Know and Don't Know About the costs and Benefits of Early Childhood Interventions. The RAND Corporation, 1998, page xvi
2. ibid, pp. 123-129, 97
3. ibid, p. xvi

CONCLUSION

Investing in early childhood education for Native Hawaiian children is an investment in, Hawai'i's future and the future of the United States. As more children and families participate in early intervention programs, fewer resources will be needed down the line. Providing the youngest members of society and their families opportunities to succeed in the future and become productive and self reliant is a goal we all share. This is why reauthorization of the Native Hawaiian Education Act is so important

Thank you for inviting me to present testimony today.

NATIVE HAWAIIAN EDUCATION ACT

TESTIMONY FOR RE-AUTHORIZATION HEARING

December 2, 1999, UH East West Center

Aloha mai kakou. We, the teachers and parents of Ke Kula Kaiapuni o Anuenue, Anuenue Hawaiian Language Immersion School, would like to extend our gratitude and affirm our support for re-authorization of the Native Hawaiian Education Act. Our school receives funding under the Native Hawaiian Curriculum Development, Teacher Training, and Recruitment program of the Native Hawaiian Education Act for Ku Lama Pio 'Ole, a program to strengthen math and science education at our school. Our school received federal support for this program through NHEA for two years beginning in 1998, and we are currently beginning a new, three year, grant award.

Ku Lama Pio 'Ole has four purposes:

1)To develop an integrated K-12, standards based math and science curriculum rooted in traditional Hawaiian agriculture.

2) To provide in-service training to our teachers.

3) To strengthen our cohort teacher education program in partnership with the University of Hawai'i at Manoa.

4) To recruit Hawaiian high school students to teach in the immersion system, especially in the fields of math and science.

Currently, we are focusing mainly on the first two goals of curriculum development and teacher training as a recent survey of our parents and teachers indicated these areas were the priority for over 90%. We have been developing facilities at our school for our students to gain hands-on experience of traditional agriculture practices. Our middle school students work in the lo'i (taro patch) one day a week and will be beginning a unit on streams and watershed

management in the spring, through exploration of and caring for Pukele stream which runs behind our school. They will learn basic physics as they try to explain variations in the stream flow, and basic chemistry as they test for chemicals in the water. In developing aquaculture tanks on campus, we balance the taro lo'i, fish and poi, mauka and makai, completing the duality of the traditional ahupua'a land use management system. As students measure ammonia levels, and count the population of fingerlings, they will develop an understanding of biological systems and mathematical limits, while they come to appreciate the skills and knowledge of their ancestors, who designed loko i'a (fishponds) that relied on natural systems to ensure these necessary balances. Another area this grant needs to address is the lack of resource material for math and science in the Hawaiian language. Immersion teachers are often charged not only with designing and planning their own lessons, but with translating or writing their resource materials.

Bridging traditional Hawaiian agricultural practices with math and science, balancing the two sides so that each enhances the other, requires well trained teachers, familiar enough with both sides to be able to translate between them, and comfortable conducting lessons in non-traditional settings. Teacher training efforts in the past provided hands-on learning experiences to all the teachers, encompassing both a trip to visit and help restore traditional Hawaiian fish ponds on Molokai, and a marine science workshop at Oceanic Institute's Keahuolu facility. This year, efforts will focus on more grade level specific training, exposing teachers to different curriculum packages, and science teaching techniques used at other schools, as well as to other successful Hawaiian education programs. We have also hired a part time science resource teacher to support science instruction efforts, especially at the high school level. Earlier this month, his students constructed a functioning solar panel. This grant also provides opportunities to free teachers up in order to plan together, for how math and science instruction should be linked from one grade to the next.

In addition, work with the cohort program is vital in ensuring that, as the immersion system continues to grow, there will be a supply of well trained teachers, proficient both in educational pedagogy and practice and in the Hawaiian language and culture. These students of the two year cohort program in partnership with UH are fortunate to take required teacher education courses, conduct their classroom observation, and student teach, all in Hawaiian Language so that, when they become immersion teachers, they are already comfortable teaching in Hawaiian. They study pedagogy that has been proven by other Hawaiian Education Programs, many of which are also funded by NHEA, to be successful with Hawaiian students. Today those cohort students, along with some of our high school teachers and students, are visiting one such model, the Wai'anae High School Hawaiian Studies Program, in order to learn from an example of hands-on, outdoors, culture-based science education in action. Finally, we hope to reach into programs such as Wai'anae's, where Hawaiian high school students are gaining proficiency and interest in science, to recruit students into the next round of the cohort program, ensuring that the chronic shortages of math and science teachers for immersion, will be filled.

As you can see from this description of activities we are currently conducting through this grant, we are making progress in small pockets through out our school. However, our goal to improve math and science education from a cultural basis is a huge one, and you will notice that our goals for the three years of this grant are almost impossibly broad. Much work remains in order to weave these many small pieces into a comprehensive, connected, rigorous program of math and science instruction. We have a long way to go before our school can enable our students both to continue the practices of their ancestors and to take part in the highly technological world of today. We need your help to continue this work and we urge you to support reauthorization of the Native Hawaiian Education Act. Mahalo nui loa.

Na Leo Kako'o 'o O'ahu, Inc

Parent Support Group to Kula Kaiapuni 'o Anuenue

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Hon. HI 96816

R. Jigor Sai
Pelekikena

Jon Osorio
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Kanoe Kealoha
Kākau 'Ōlelo Kāko'i

Kealoha Keama
Pu'ukū

Kukele Dykelow
Kumu Representative

Nahoa Lucas
Legal Counsel

TESTIMONY SUPPORTING THE REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT.
SENATE BILL NO. 1767

December 2, 1999

Aloha Senator Daniel Inouye. Na Leo Kako'o, the parent organization of Kula Kaiapuni o Anuenue supports S 1767, THE REAUTHORIZATION OF THE NATIVE HAWAIIAN EDUCATION ACT.

NA Leo Kako'o is the parent organization of Kula Kaiapuni O Anuenue, the only Kindergarten through twelfth grade single Hawaiian language immersion school site in the State of Hawaii. Anuenue serves approximately 320 students. It is anticipated that the student enrollment will increase by four percent within the next four years.

The long rang plans and goals of the state wide Hawaiian language immersion program has developed immensely since 1987. Funding is critically needed to assure that the state wide Hawaiian language immersion programs our continued. It is through this program that our keiki and opio have the opportunity to live their native culture and speak their native language.

The success of the Hawaiian language immersion program is measured by the perpetuation of the Hawaiian culture and language, and through student academic achievement. The education needs of our children continue to grow. For this reason it is pertinent that the Native Hawaiian Education Act is reauthorize so that funding remains available for this program.

As such, Honorable Senator Inouye, we urge your support and ask you and the committee to act favorably on S 1767. Mahalo for the opportunity to provide testimony on this important measure.

Name	Role at Anuenue	Address
1) Sahalie Lee	Kumu Kula Ki'ki'e	716F Olokele Ave. #3 Hon. 96816
2) CHRISTOPHER Yim	PAPA 3	2579 LA'I RD. HONL. HI. 96816
3) Gail Kamalani	Kumu Papa 2	1430A Victoria St. Honolulu HI 96822
4) BLAYNE KAMALANI	Kumu	1430A Victoria St. Honolulu HI 96822
5) Makana Gamz	Papa 2	1514 Pablo Ave #D Hon HI 96816
6) CHERYL YAMAMOTO	SPED	6115 WAKINE PLACE HON. HI 96821-2247
7) Lordell Kaoi Nuuanu		87-208 La'iKu St. Waianae, HI 96792
8) Kahele Dukelow	Kumu	3518 Kumu St. Honolulu, HI 96822
9) Roxanne Leinani Makekau-Whittaker		2450 St. Louis Dr. Honolulu, HI 96816
10) Keith Puhi Adams	- Kula Kiki'e	271 Akiohala ST Kailua, Hawai'i, 96734

Name	Role at Anuenue	Address
1) Christine M. Hussey	Kumu Makemakika	94-453 Kiwi Pl. Waipahu, HI 96797
2) Chelsea K Nihupali	Kumu Papa 3	410 Bakis St Hon., 96817
3) Kau'ilani Sang	Kumu Papa M	41-161 Nalu St. Waimanalo, HI 96795
4) Tanya L. Sismar	Kumu Papa M	740 Ahukini St. Honolulu, HI 96825
5) Kareen A. Kum	Kumu Papa 1	98-870 A Iho Pl 'Aiea HI 96701
6) Shawn Kobashigawa	Kumu Papa 1	46-274 Hoauna St. Kāne'ohe, Hi. 96744
7) Adrianne K. Llanes	Registrar - Resource Teacher (SSC)	3660 Kanuk St. #1 Honolulu, HI 96816
8) L. 'Iwalani Benson	Title I Teacher	116A Hauola Ave. Wahiawa, HI 96786
9) Shane Gilmore	Science Teacher	2186 Roundtop Dr Hon HI 96816
10) Timothy Kealohamakua	Weyler Counselor	5312 Puahia Pl Hon. HI 96821
11) Kēhau Smith	Kumu Papa 4	2528 10th Ave. Hon. HI 96816

Name	Role at Annenue	Address
1) Makakoa Lujan	Elementary Teacher	821-A1 Puunani pl. 96817
2) Kamaka Lujan	Student	821-A1 Puunani pl. 96817
3) Mary K. Tonerla	grandmother	232 Wyllie St. 96817
4) Larry L. Kaanalan		87-129 Princess Kahanu Ave 96792
5) Beverly Lilii		89-561 Mokiawe St. 96792
6) Steven K. Kahil		89-1078 HALEAKALA AVE, WAIANAE 96792
7) Jerry K. Kel		89-1055 Pikai Olena St. 668-9975
8) [illegible]		89-510 Apt. HWY. Waianae, HI. 96792 668-4117
9) Lou Ann M. Kaalon		89-388 Mokiawe St. Waianae, Hi. 96792
10) Lillian K. H. Comeron, Kupuna,		87-118 Maliana Waianae 96792

Name	Role at Anuenue	Address
1) Joseph A. Balasbas Jr.	Supporter	91-832 Haiamu St Ewa Beach, HI 96706
2) Dennis E Naauao Jr	Parent	617 Iaukea St Honolulu Hi 96813
3) Lynette Awaya	Parent	3542 Pinao St. Hon. Hi 96822
4) MICHELLE M. CRAWFORD	Parent	85-469 KAPAEKAHI ST. WAIANAE, HI. 96792
5) MISTY N. HIRONAKA	Parent	94-861 Lumiki St Waipahu, Hi 96797
6) Michelle C Matsuoka	Supporter	55 Lauone Place Wahiawa, HI 96786
7) Tammy G. Balasbas	Supporter	98-1126 Kaonohi St. Aiea, Hi 96701
8) Siu Saifoloi	Parent	45-318 Lilipuna Rd Kaneohe, Hi 96744.
9) CHRIS WOOD	PARENT, Supporter	727 Palani Av #4 Hon Hi 96816
10) Dora Gunean	Parent	89-896 Haleakala Ave Nanakuli, Hi 96792

Name	Role at Anuenue	Address
1) Wehi Na'auao	Makua	87-118 Maliona St. Waianae, Hi 96792
2) Dennis Na'auao Sr.	Parent	87-118 Maliona St. Waianae, Hi 96792
3) Kimberly K Martinez		46 Ihoiho Place Wahiawa 96786
4) Byron D Martinez		46 Ihoiho Place Wahiawa 96786
5) Eugene Lehano	(parent)	588 AUWAIOLIMU Hon 96813
6) Clardean P. Lehano	(parent)	588 Auwaiolimu St. Hon. 96813
7) Iwalani Hodges	, Parent	, 94-774 Koniaka Pl, Waipahu 96797
8) Ryanne L Davis	, Kupuna	, 87-276 Mikana St. Waianae 96792 668-8049
9) Jaylynn Hetrick		Waianae, Hi 96792
10) Lucy Hunter		Lot 108K. Kaukamana Rd. Waianae Hi 96792
11) Olivia Viernes		88 KWAIANAE VLY RD. WAIANAE HI 96792

Testimony for the
Reauthorization of the Native Hawaiian Education Act
United State Senate Committee on Indian Affairs

Submitted by:
Maggie Hanohano, Project Coordinator
Pihana Na Mamo: The Native Hawaiian Special Education Project
Hawaii Department of Education

Aloha, Senator Inouye and Senator Akaka, staff and members of the Senate Committee on Indian Affairs, and guests. I am Maggie Hanohano, Project Coordinator for Pihana Na Mamo: The Native Hawaiian Special Education Project. The project is housed within the Special Education Section of the Hawaii Department of Education. The project is implemented on a state-wide basis in cooperation with the seven administrative school districts of the Hawaii Department of Education. I am pleased to offer testimony in strong support of Senate Bill 1767.

The mission of Pihana Na Mamo is the delivery of educational services to children and youth of Hawaiian and part-Hawaiian ancestry with special needs that result in improved services. The vision of the project is to affirm and promote numerous positive, varied and mutually supportive opportunities, experiences, and partnerships with the school, family and community so that our students are rooted in their culture and contributing members of society, and are empowered to set and pursue their goals. In order to accomplish this mission, Pihana Na Mamo has three major activities. These three major activities are: (1) Heluhelu, a direct instruction reading program, (2) Hi'ilani, a school-wide behavior support program for students, and (3) a parent and community involvement component.

The needs of special education students of Hawaiian and part-Hawaiian ancestry are many and require ongoing, intensive support. While students of Hawaiian and part-Hawaiian ancestry comprise a little more than 25% of the Department of Education's student population, they represent over 34% of the students identified as special education. This over-representation is most acute in categories of mild disabilities such as learning disabilities (40%), seriously emotionally disturbed (36%), and mild mental retardation (36%). Additionally, students of Hawaiian and part-Hawaiian ancestry represent 51% (or 149 of 292) of students who are hard-of-hearing and 42% (or 23 of 54) of students who have traumatic brain injury.

Our students often enter school at tremendous risk. In our schools located on or near Hawaiian Homestead lands such as Pope Elementary, Waimanalo Intermediate, and Nanakuli Elementary, 70 to 80 percent of the students are receiving free or reduced lunch. Our reading initiative Heluhelu was started in 1997 in response to the continuing low reading achievement scores demonstrated by schools serving large percentages of students of Hawaiian and part-Hawaiian ancestry. In 1998 state summaries of reading scores, third graders of Hawaiian and part-Hawaiian ancestry have an average normal curve equivalency SAT reading score of 32.72 compared to the state average normal curve equivalency SAT reading score of 41.72. This gap in reading achievement remains

fairly constant in other grade levels, with tenth graders of Hawaiian and part-Hawaiian ancestry scoring 37.45 while the state average was 45.07.

Despite these many challenges, substantial progress has been made in several areas. In reading, the Heluhelu initiative has demonstrated that our students are able to make substantial gains when presented with a skills-based, direct instruction reading approach that allows for small group instruction, careful pacing of instruction, and constant monitoring of student progress. A summary of the Heluhelu reading component is included in the appendix. The data indicate that our students are making significant progress in important beginning reading skills, despite beginning at levels substantially below national benchmarks. We believe that our continued ability to implement these programs will result in significant long-term benefits for our students including less referrals for special education programs, improved achievement, and graduation rates.

Our effective behavior support program Hi'ilani is also beginning to demonstrate a positive impact on improving behaviors at our project schools. A summary of the impact of Hi'ilani on Department of Education Chapter 19 offenses is included in the appendix. In the Hi'ilani schools, teams of teachers, parents, administrators, and community members have begun to put into place pro-active, school-wide behavior supports for students. For example, these teams have integrated pro-social skills into daily lessons, revised discipline handbooks, and developed parent workshops. Overall, fewer acts of insubordination, assault, and harassment are being reported at many of these sites.

In twenty schools, Pihana Na Mamo parent and community involvers serve as vital liaisons between the school, community, and parents. Through the efforts of our parent involvers, our parents are increasing their skills and comfort level in Individualized Education Program (IEP) meetings, for example. As a result of these parent involvers, our parents are now more actively participating in school and community activities to assist their child with special needs. The Pihana Na Mamo parent involvers serve to bridge cultural, language, and social class gaps that may exist between our families and the schools. Testimonies from several parents, administrators, and students are attached.

These various initiatives are beginning to demonstrate exciting results for our Hawaiian youngsters. Changes, in many instances, have been difficult, slow, and not without controversy. However, it is beginning to show many positive outcomes that have our parents, teachers, and students excited and enthused about school and learning. The reauthorization of the Native Hawaiian Education Act is critical and we ask for the Committee's ongoing support in addressing the many challenges facing our special education students of Hawaiian and part-Hawaiian ancestry. Such support is especially crucial as the Department of Education moves towards its standards based education reforms and high expectations for all students.

Mahalo for the time to share with you the many joys and successes of Pihana Na Mamo. Our parents, students, teachers, administrators, and project staff wish to express our public support of your life-time commitment and efforts on behalf of the education of Hawaiian children and youth.

Pihana Na Mamo:
The Native Hawaiian Special Education Project

Heluhelu: The Reading Initiative

Since 1997, Pihana Na Mamo has instituted as intensive reading initiative called *Heluhelu*. This component of the project was in response to the over-representation of students of Hawaiian and part-Hawaiian ancestry in special education programs, particularly in the category of learning disability. The U.S. Department of Education estimates that approximately 80% of students labelled as having a learning disability are those that are experiencing reading difficulties. Additionally, schools serving large numbers of students of Hawaiian and part-Hawaiian ancestry continue to experience difficulties in demonstrating acceptable reading achievement. See Figures 1 to 5 summarizing SAT reading scores for Hawaiian and part-Hawaiian students.

There are 26 school sites that are implementing *Heluhelu*, a direct instruction reading approach that emphasizes the development of phonological awareness skills. Table 1 provides a listing of Heluhelu's project schools including information on the percentage of Hawaiian and part-Hawaiian students, percentage of students receiving free or reduced lunch, and percentage of students at below average in their SAT reading scores. The *Heluhelu* reading curricula and strategies were selected based upon the findings of the National Research Council's comprehensive study on reading difficulties and on the recommendation of the project's reading consultants Dr. Edward Kame'enui and Dr. Deborah Simmons from the University of Oregon. Research has shown that the development of these beginning reading skills are critical in determining whether or not a child will become a fluent reader. The absence of phonological skills such as phonemic awareness and segmentation place students at tremendous risk for reading difficulties and subsequent school failure.

Schools in *Heluhelu* are keeping curriculum-based reading data on student progress. Data are kept on items such as alphabetic understanding, segmentation, onset rime, and oral reading fluency. Such data allow teachers to make timely adjustments in their instructional strategies, groupings, and curricula to quickly address reading problems. The University of Hawaii's Curriculum Research and Development Group is in the process of developing a teacher-friendly data system that will allow teachers to easily input data and receive timely reports on their students' progress. A summary of *Heluhelu's* preliminary findings on oral reading fluency is contained in Figures 6 to 11. The demonstration of oral reading fluency is one of the best predictors of reading competency. These data indicate that our students are capable of making substantial gains in oral reading fluency despite entering the grade level with skills significantly below national benchmarks.

Additionally, *Heluhelu* project sites in Maui District have experienced success in improving skills on phonemic awareness. The development of these beginning reading skills are positively impacting the special education referral rates. Data from Hana Elementary School are included in the testimony of Dr. Michael Suzuki, Maui District. Our work with our *Heluhelu* project sites are beginning to demonstrate that our Hawaiian and part-Hawaiian students are capable of making significant progress in reading. Support to continue the implementation of *Heluhelu* is crucial to school success and the future survival of our students.

Table 1.
Project Heluhelu Schools by Percentage Hawaiian and Free and Reduced Lunch
SAT Reading Scores
1997-2000

Implementation Year	Project School	% Hawaiian & Part Hawaiian	% Free & Reduced Lunch	% of Below Average SAT Reading Scores*			Grade Reported
				SY 96	SY 97	SY 98	
1997	Waimanalo El. & Int.	65.5	79.5	66.3	58.7	69.9	8th
	Nanakuli High & Int.	72.4	51.3	42.5	60.2	56.2	10th
	Kea`au El. & Int.	31.4	75.1	31.4	42.6	36.6	8th
	Kahului El.	22.3	50.7	42.2	36.6	31.9	3rd
	Kihei El.	17.8	45.2	35.8	38.7	33.3	3rd
	Wailuku El.	26.8	40.1	29.6	33.6	25.4	3rd
1998	Haleiwa El.	31	61.4	55.7	33.3	37.8	6th
	Kamaile El.	55.1	94.3	69	48.9	40.4	6th
	Maili El.	46.7	80.7	57.9	57.6	43.9	6th
	Makaha El.	58.8	84.1	61.1	53.8	32.9	6th
	Ka`u/Pahala	41.3	73.1	40.3	50.8	40.3	10th
	Hana H/El	75.5	65.5	40	37.8	21.7	10th
	Lokelani Int.	15.5	34.2	42.3	29.1	35.1	8th
	Nahienaena	22.8	37.4	56.3	53.1	61.8	3rd
	Waihe`e El.	45.2	46.4	27.2	26.6	8.1	3rd
	Kapa`a High	31.9	31.6	31.3	27.2	28.5	10th
	Kap`a Middle	32.7	38.3			31.7	8th
1999	Jarrett Int.	20.3	56.6	45	34.2	37.4	8th
	Leihoku	48.9	68.2	33.7	43.5	40.2	6th
	Waianae El.	61.5	80.2	66	51	55.3	6th
	Waianae Int.	50.9	65.3	56.9	60.4	56.7	8th
	Kailua High	45	33.9	25.6	36.6	32.7	10th
	Kapiolani El.	53.9	78	34.2	19.2	27.1	6th
	Na`alehu E/I	38.1	87.3	44.3	57.1	47.5	8th
	Kapa`a El.	42.9	59.5	32.9	27.4	40.5	3rd
	Kekaha El.	41.1	60.2	40.3	35.6	35.1	6th

Source: School Status and Improvement Report (SY1997-98), Hawai`i DOE

*National Average of Below Average Scores = 23%

Figure 1:

Grade 3 Average Reading SAT Scores

Normal Curve Equivalency (NCE)

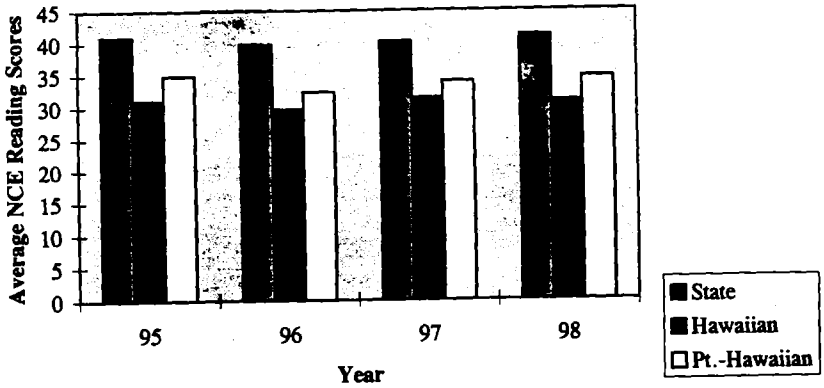


Figure 2:

Grade 6 Average SAT Reading Scores

Normal Curve Equivalency (NCE)

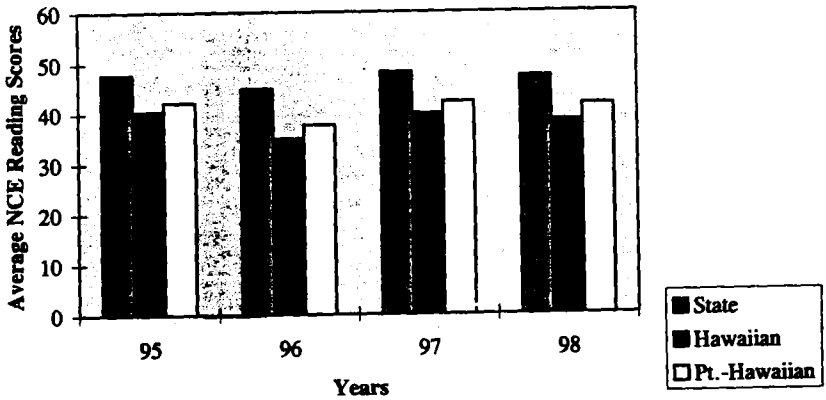


Figure 3:

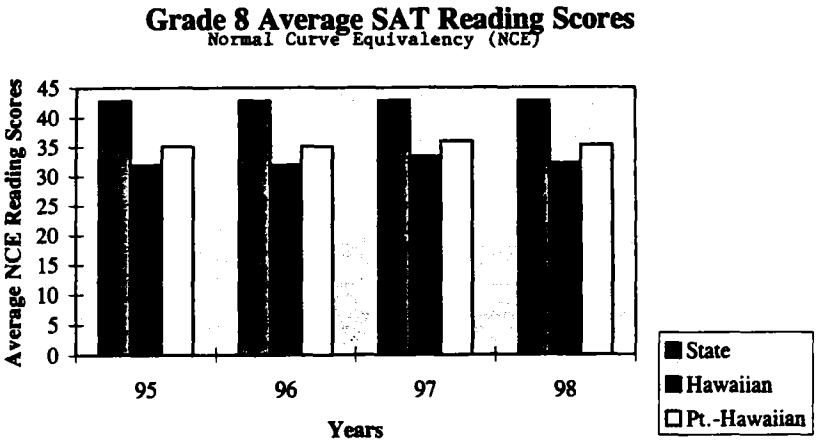


Figure 4:

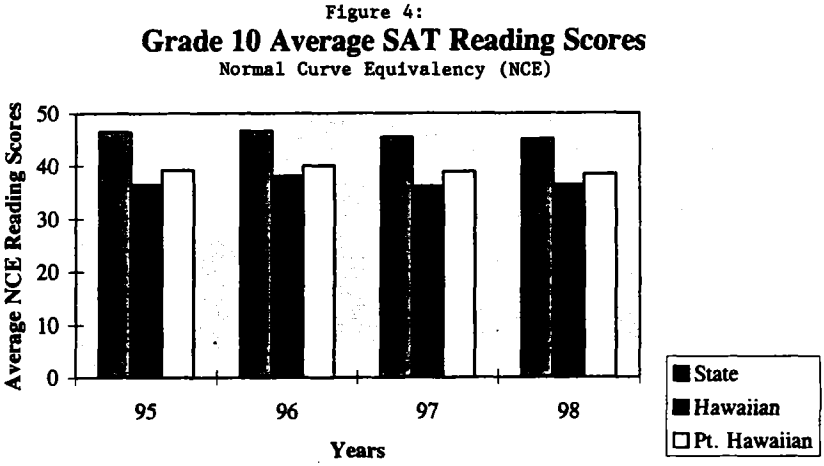
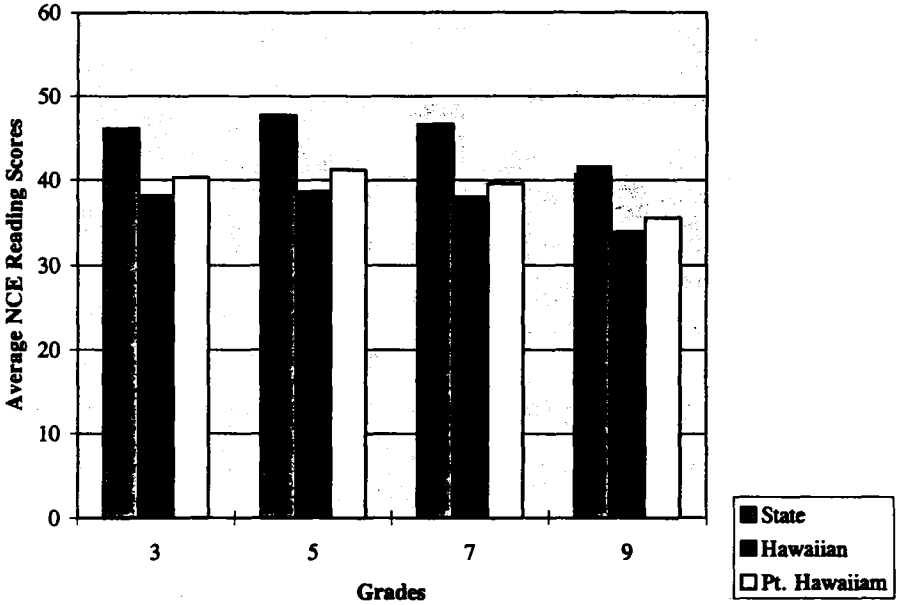


Figure 5:

1999 Average SAT 9 Reading Scores

Normal Curve Equivalency (NCE)



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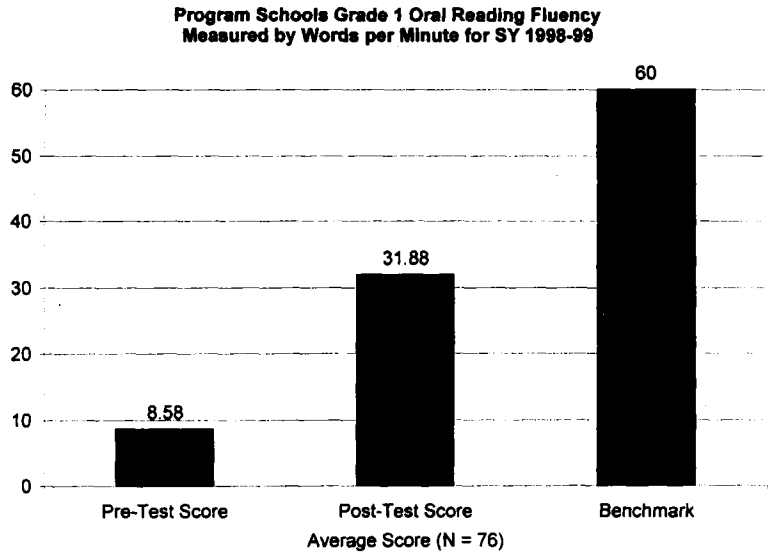

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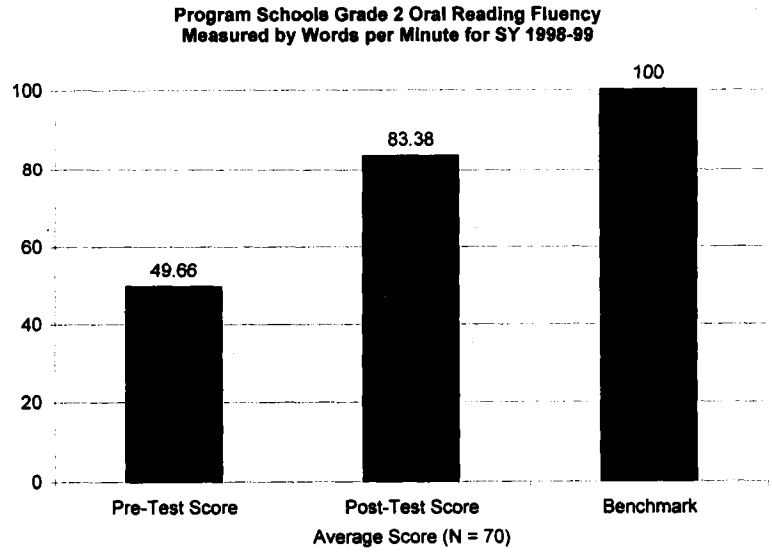


Figure 8:

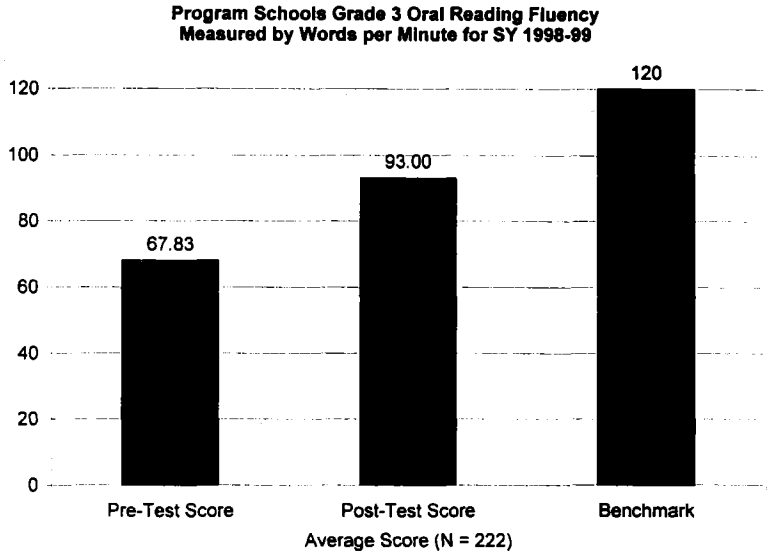


Figure 9:

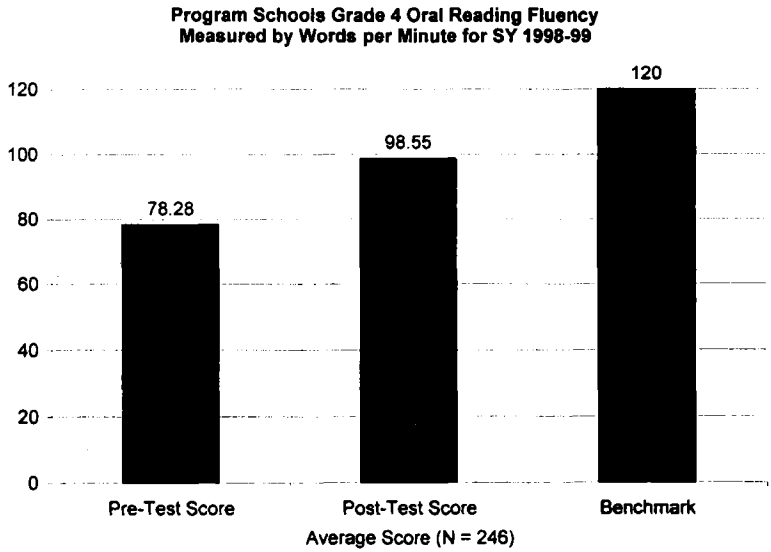
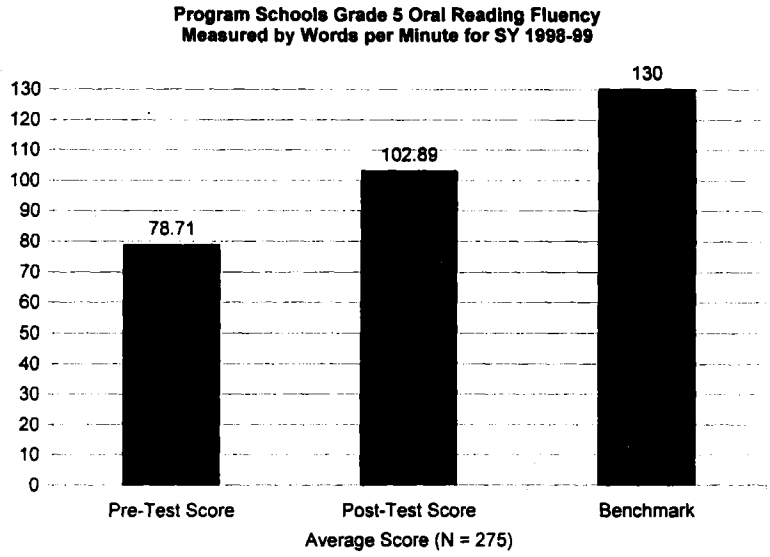


Figure 10:



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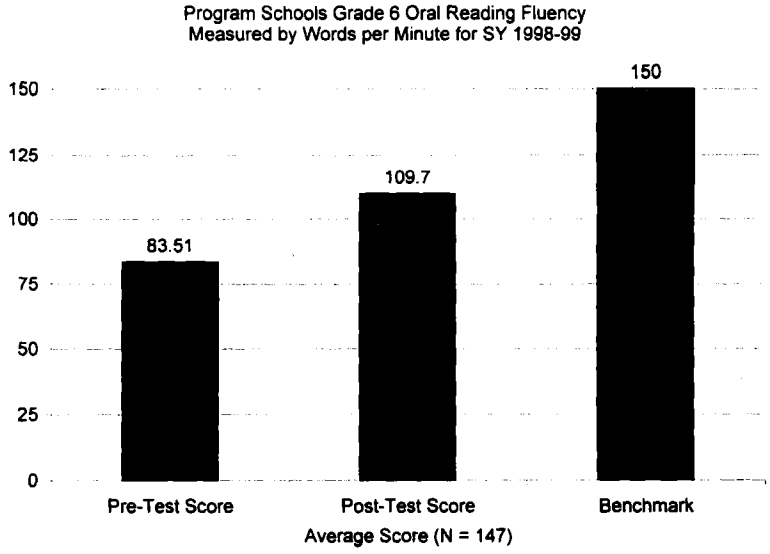


Testimony on Pihana Na Mamo Reading Initiative
Submitted by:

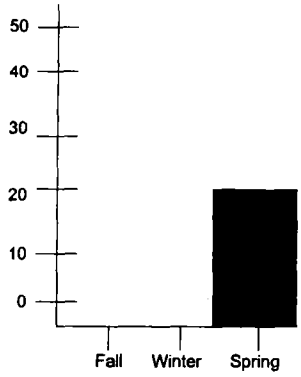
Michael G. Suzuki, Ed.D.
Maui District

My name is Michael G. Suzuki and I am a personnel specialist for the Office of Personnel Services, Department of Education at the Maui District Office. One of my duties as a personnel officer for the Class Size Reduction Project is to supervise the Pihana Na Mamo Project (Native Hawaiian Special Education Project) at the Maui District Office.

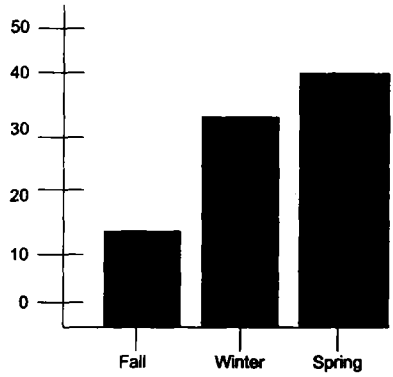
One of the most exciting undertakings from the Pihana Na Mamo Project in the past two years has been the implementation of research-based strategies in beginning reading which accelerate the rate at which lower functioning children learn to read. Focusing on what Kame'ennui and Simmons (1997) call the 3 Big Ideas in beginning reading, teachers in the Pihana Na Mamo schools are being trained in direct instruction delivery methods to teach strategies involving 1) phonemic awareness (auditory skills training), 2) alphabetic understanding (systematic phonics instruction) and 3) automaticity with the code (oral reading fluency).

Preliminary data on samples taken from project schools has shown promising results. Data from one such school, Hana High & elementary, has indicated that Native Hawaiian at-risk students in grades K-1, can rapidly progress in beginning reading when taught systematically using strategies based on the 3 Big Ideas.

Hana Elementary (Table 1)



SY 1997-98
Grade 1
Phonemic Awareness



SY 1998-99
Grade 1
Phonemic Awareness

Table 1 provides comparative results using a test on phonemic awareness to compare 1) Hana's 1st graders who took the test in the Spring of 1998 and who had not received any instruction in phonemic awareness with 2) Hana's entering 1st graders from SY 1998-99 who received instruction in phonemic awareness. Significant differences can be seen in the results from both years as evident when both Spring testings are compared.

As the reading strategies have been implemented for only 2-1/2 years, more time is needed to track the progress of the Native Hawaiian students as well as to provide effective teacher training and classroom follow-up support by the Pihana Na Mamo resource teacher. Of the 3 Maui project schools which used the beginning reading strategies 2-1/2 years ago, only 3 students scored in Stanine 1 (low) while 14 students scored in Stanine 2 on the 1st grade Stanford Achievement Test IX out of a total of 395 students tested. This promising data would indicate that through direct instruction of beginning reading strategies, we were able to successfully "bump up" the reading skills of our lower functioning students in an effort to get them to read independently. To date, the Pihana Na Mamo resource teacher has trained approximately 450 teachers statewide with more requests for training being made from schools.

We also believe that the systematic teaching of the 3 Big Ideas in beginning reading to at-risk Native Hawaiian students will result in an eventual decline in Native Hawaiian referrals to Special Education. Evidence from the 3 original project schools indicates that the schools are maintaining a single-digit Special Education eligibility rate of approximately 8% as compared to the state's average of 12%.

Also, infusing the strategies into the district's language arts curriculum has provided a good balance in our reading programs and has reduced biasness towards using one teaching methodology for reading.

We, therefore, humbly ask for your support of Senate Bill 1767 to enable the Department of Education to continue the exemplary work it is doing to nurture and support the Native Hawaiian students. In particular, we firmly believe that the Pihana Na Mamo Project can make a positive difference in improving the reading achievement of our Native Hawaiian students throughout the state.

Respectfully submitted,

Michael G. Suzuki, Ed.D.
Personnel Specialist II

Testimony on Incidents of Drugs, Violence, and Insubordination Before and After Implmentation of the Effective Behavior Support Component of Pihana Na Mamo: A Look at the Impact of Hi'ilani

Submitted by:
Morris K. Lai, Ph.D.
Curriculum and Research and Development Group
University of Hawaii

Data on Class A, B, C, and D offenses from school years 1995–96, 1996–97, and 1997–98 were analyzed for schools participating in the Hi'ilani Program sponsored by Pihana Nā Mamo, a federally funded program for native Hawaiian special education students. Referred to as Chapter 19 (Hawai'i Administrative Rules, Title 8, Department of Education) data, there are 14 Class A offenses (serious offenses such as assault, possessing dangerous weapons, use of marijuana), 6 Class B offenses (e.g., disorderly conduct and harassment), 2 Class C offenses (insubordination and smoking), and 2 Class D offenses (contraband and other).

I investigated whether there were any differences in occurrence of offenses from before to after the start of Hi'ilani. The following listing groups schools according to when they started Hi'ilani. Results are presented for areas of greatest change. All movement is in the positive direction except as indicated by (-).

Schools that started Hi'ilani in the 1996–97 school year (so 1995-96 is the baseline [before Hi'ilani] year)

Windward District

Waimānalo Elementary & Intermediate	1995–96 baseline yr.	1996–97	1997–98
Assault	8	1	1
Disorderly Conduct	49	20	17
Harassment	8	8	2
Theft	9	2	1
Insubordination	38	27	15
Smoking	4	11	1
Contraband	5	3	0

Leeward District

Nānāikapono Elementary	1995–96 baseline yr.	1996–97	1997–98
Theft	7	1	1
Insubordination	13	4	5

Nānākuli Elementary	1995–96 baseline yr.	1996–97	1997–98
(-) Disorderly conduct	0	22	9
Insubordination	5	13	1
Other	16	10	0

Nanakuli Inter/High	1995–96 baseline yr.	1996–97	1997–98
Assault	40	13	12
Property Damage	20	7	4
Terroristic threatening	16	3	0
Dangerous Weapons	11	2	2
Marijuana	49	8	13
Drug Paraphernalia	15	5	5
(-) Disorderly Conduct	115	164	206
(-) Gambling	20	10	32
Harassment	83	30	39
Theft	20	12	6
Insubordination	378	306	267
(-) Contraband	1	9	10

Wai'anae Elementary	1995–96 baseline yr.	1996–97	1997–98
Assault	12	2	0
Marijuana	3	0	0

Wai'anae Intermediate	1995–96 baseline yr.	1996–97	1997–98
(-) Assault	13	42	24
Property Damage	6	2	3
Terroristic threatening	11	3	3
(-) Dangerous weapons	3	3	17
(-) Marijuana	14	12	21
(-) Disorderly Conduct	164	197	212
Harassment	21	6	4
Insubordination	135	63	53
(-) Smoking	26	23	45
Other	100	28	8

Hawai'i District

Kea'au Elem/Inter	1995–96 baseline yr.	1996–97	1997–98
Assault	20	9	5
Terroristic threatening	8	10	3
(-) Dangerous Weapons	6	8	13
Marijuana	35	15	12
(-) Alcohol	0	0	5
Gambling	16	4	0
Harassment	189	202	99
Insubordination	123	133	88
Smoking	15	5	6
Other	74	39	8

Keonepoko Elementary	1995–96 baseline yr.	1996–97	1997–98
(-) Assault	0	1	6
Dangerous weapons	10	4	4
(-) Harassment	5	2	9

Mountain View Elem.

	1995–96 baseline yr.	1996–97	1997–98
Assault	3	2	0
Dangerous weapons	4	1	0
Disorderly conduct	15	1	9
Theft	7	0	0
Insubordination	28	1	5

Waiākea High

	1995–96 baseline yr.	1996–97	1997–98
(-) Assault	13	6	21
(-) Terroristic threatening	1	2	6
Marijuana	52	40	25
(-) Harassment	6	9	12
(-) Insubordination	293	323	468
(-) Other	32	263	72

Schools that started Hi'ilani in the 1997–98 school year (so 1996–97 is the baseline [before Hi'ilani] year)

Leeward District

Kamaile Elementary

	1995–96	1996–97 baseline yr.	1997–98
Assault	14	2	1
Property Damage	7	5	0
Terroristic threatening	4	8	1
Disorderly conduct	95	63	17
Harassment	8	5	2
Insubordination	36	11	2
Other	5	3	0

Mā'ili Elementary

	1995–96	1996–97 baseline yr.	1997–98
(-) Disorderly conduct	10	9	16
Insubordination	0	7	2

Mākaha Elementary

	1995–96	1996–97 baseline yr.	1997–98

No 1996–97 data were reported.

Hawaii District

Hilo Intermediate

	1995–96	1996–97 baseline yr.	1997–98
Assault	10	7	3
Property damage	8	6	1
(-) Dangerous weapons	3	1	14
Disorderly conduct	141	123	115
(-) Gambling	0	7	16
Harassment	25	24	11
Theft	24	17	13
Insubordination	279	224	92
Other	212	196	100

Waiākea Intermediate

	1995–96	1996–97 baseline yr.	1997–98
Assault	5	6	1
Dangerous weapons	5	11	5
Marijuana	21	24	5
(-) Alcohol	0	0	10
(-) Disorderly conduct	134	80	106
Harassment	83	38	30
Insubordination	72	26	12
Smoking	19	17	7

Summary of Findings

With the exception of Waiākea High School, all Hi'ilani schools showed overall improvement after the start of the program. Showing exceptional improvement (there were several notable positive changes but no notable negative changes) were Waimānalo Elementary and Intermediate, Mountain View Elementary, and Kamaile Elementary. Although there were some negative changes in the lesser offenses, Nānākuli Inter/High had positive changes in six of the Class offenses (assault, property damage, terroristic threatening, dangerous weapons, marijuana, and drug paraphernalia). Showing positive changes in one or two categories together with no negative changes were Nānāikapono Elementary and Wai'anae Elementary.

Hilo Intermediate showed negative changes in the categories of dangerous weapons and gambling, but it also had positive changes in seven other categories, including the more serious ones of assault and property damage. Also noteworthy was Hilo Intermediate's move from 224 incidents of insubordination during 1996–97, the year before the start of Hi'ilani to 92 during 1997–98, the first complete year of the program.

Similarly, Waiākea Intermediate exhibited negative change with regard to the categories of alcohol and disorderly conduct, but it had positive changes in six other areas including the Class A categories of assault, dangerous weapons, and marijuana. Kea'au Elementary and Intermediate School also showed negative change in two areas (dangerous weapons and alcohol), but it had notable positive change in eight other categories including assault, harassment, and insubordination.

D O E. Charges (Subcategories of Class A, B, C, and D Offenses), 1995-96 through 1997-98
Hi'ilani Schools (Pihana Nā Mamo)

School	type	code	year	assault A01	extortion A07	property damage A10	robbery A11	sexual offenses A12	terroristic threatening A13	burglary A14	dangerous weapons A15	firearms A16	marijuana A21	sale of illicit substances A22	drug paraphernalia A23	alcohol A24	illicit substances A27	disorderly conduct B02	gambling B03	harassment B04	theft B09	trespassing B1C	false alarm B17	class cutting* C01	insubordination C02	leaving campus w/o auth.* C03	smoking C04	contraband D01	other D02	A Total Offenses	B Total Offenses	C Total Offenses	D Total Offenses
Leeward District																																	
Kamaile	E	275	95-96	14	1	7	0	1	4	0	1	0	0	0	0	0	0	95	0	8	2	0	1	2	36	9	0	2	5	28	106	36	7
Kamaile	E	275	96-97	2	1	5	0	0	8	0	1	0	0	0	1	0	0	63	0	5	9	0	1	1	11	1	0	1	3	18	78	11	4
Kamaile	E	275	97-98	1	0	0	0	0	1	0	1	0	1	0	0	0	0	17	0	2	1	0	0	0	2	0	0	1	0	4	20	2	1
[illegible]																																	
Mākaha	E	258	95-96	1	0	0	0	0	0	0	0	0	0	0	0	0	0	8	0	0	0	0	0	0	5	0	0	0	0	1	8	5	0
Mākaha	E	258	96-97	No	Data																												
Mākaha	E	258	97-98	0	0	0	0	0	0	0	0	0	0	0	0	0	0	12	0	4	1	0	0	0	5	0	0	0	0	0	17	5	0
[illegible]																																	
Nānākuli	E	262	95-96	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	5	0	0	0	16	0	1	5	16
Nānākuli	E	262	96-97	1	1	0	0	0	2	0	0	0	0	0	0	0	0	22	0	12	1	2	0	0	13	0	0	0	10	4	37	13	10
Nānākuli	E	262	97-98	0	0	0	0	0	0	0	0	0	0	0	0	0	0	9	0	2	1	0	0	0	1	0	0	0	0	0	12	1	0
[illegible]																																	
Wai'anae	E	270	95-96	12	0	0	0	0	1	0	0	0	3	0	0	0	0	10	0	0	1	0	0	0	2	0	0	0	1	16	11	2	1
Wai'anae	E	270	96-97	2	0	3	0	0	0	0	1	0	0	0	0	0	0	11	0	2	1	0	0	0	5	0	0	0	0	6	14	5	0
Wai'anae	E	270	97-98	0	0	0	0	0	1	0	0	0	0	0	0	0	0	9	0	0	0	0	0	0	1	0	2	1	0	1	9	3	1
[illegible]																																	

*C01 and C03 are no longer used by the DOE

D.O.E. Charges (Subcategories of Class A, B, C, and D Offenses), 1995-96 through 1997-98
Hi'ilani Schools (Pihana Nā Mamo)

School	type	code	year	assault A01	extortion A07	property damage A10	robbery A11	sexual offenses A12	terroristic threatening A13	burglary A14	dangerous weapons A15	firearms A16	marijuana A21	sale of illicit substances A22	drug paraphernalia A23	alcohol A24	illicit substances A27	disorderly conduct B02	gambling B03	harassment B04	theft B09	trespassing B1C	false alarm B17	class cutting* C01	insubordination C02	leaving campus w/o auth.* C03	smoking C04	contraband D01	other D02	A Total Offenses	B Total Offenses	C Total Offenses	D Total Offenses
Windward District																																	
Waimānalo	E/I	327	95-96	8	1	0	0	0	3	0	2	0	1	0	0	0	0	49	0	8	9	0	0	8	38	0	4	5	4	15	66	42	9
Waimānalo	E/I	327	96-97	1	2	3	0	0	4	0	0	0	0	0	1	0	0	20	2	8	2	1	0	5	27	0	11	3	6	11	33	38	9
Waimānalo	E/I	327	97-98	1	0	0	0	0	0	0	0	0	0	0	0	0	0	17	0	2	1	0	0	0	15	0	1	0	0	1	20	16	0
Hawai'i District																																	
[redacted]																																	
Ka'u	E/I	370	95-96	20	0	10	0	0	8	0	6	0	35	0	2	0	0	71	16	189	17	0	0	27	123	30	15	15	74	81	293	138	89
Ka'u	E/I	370	96-97	9	0	4	0	0	10	5	8	0	15	0	1	0	0	77	4	202	12	1	0	5	133	8	5	6	39	52	296	138	45
Ka'u	E/I	370	97-98	5	0	10	0	0	3	0	13	1	12	0	0	5	0	71	0	99	20	0	0	0	88	0	6	14	8	49	190	94	22
[redacted]																																	
Mountain View	E	379	95-96	3	0	0	0	0	2	0	4	0	0	0	0	0	0	15	0	1	7	0	0	6	28	0	0	0	0	9	23	28	0
Mountain View	E	379	96-97	2	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	3	1	1	0
Mountain View	E	379	97-98	0	0	0	0	1	0	0	0	0	2	0	0	0	0	9	0	3	0	0	0	0	5	0	1	0	0	3	12	6	0
[redacted]																																	
Waiākea	H	389	95-96	13	1	7	0	0	1	0	1	2	52	0	2	0	0	113	7	6	3	4	0	72	293	275	143	1	32	79	133	436	33
Waiākea	H	389	96-97	6	0	2	0	1	2	0	3	0	40	0	4	0	0	128	17	9	2	6	0	17	323	62	127	0	263	58	162	450	263
Waiākea	H	389	97-98	21	0	8	0	0	6	0	4	0	25	0	3	5	0	109	9	12	1	1	0	0	468	0	134	4	72	72	132	602	76

*C01 and C03 are no longer used by the DOE.

Parent and Community Testimony

Leimomi Respicio	Parent Involver, Hilo High
Damien Kenison	Parent Involver, Konawaena High
Leslie Blyth	Parent Involver, Keaau Elementary
Laura Torres	Parent Involver, Mountain View Elementary
Roberta Shiritori	Parent Involver, Keaau Middle School
Valerie Kahanu	Parent Involver,Hilo Intermediate
Michael Manu Mook	Parent Involver, Kailua High
Kalapana Garrett	Student, Kailua High
Eunice Uyeda	Parent Invlover, Waianae High
Clifton Bailey	Principal, Kapa`a Elementary
Donna Whitford	Principal, Hana High and Elementary
Maryann Nakama	Parent Involver, Hana High and Intermediate

November 25, 1999

Aloha kakou,

I am Kumu Leimomi Respicio, a part-time teacher for Pihana Na Mamo at Hilo High School. In my program, there are 34 students who I monitor, counsel and tutor every week. These students are in special education and are of Hawaiian ancestry. Pihana Na Mamo is a part of the Hilo High School Comprehensive Student Support System. I am always in contact with administrators, teachers, and counselors regarding my students in Pihana Na Mamo and students who are not in my program.

I think this program should be funded because of these reasons such as: Pihana Na Mamo provides educational services to youth of Hawaiian ancestry with special needs, we support school, community, and family so that the students are rooted culturally and can become contributing members of society, and we work as liasons between school and parents.

First, Pihana Na Mamo provides educational services to youth of Hawaiian ancestry with special needs. For example, I go into the classroom and work with these students one on one. They feel comfortable with me in the classroom because I am Hawaiian and not a threat to them. Also, if they are having problems, I counsel them outside of class and address the issue at hand. I make myself available to these students.

Next, we support school, community, and family so that the students are rooted culturally and can become contributing members of society. For instance, I am also, a Na'imiloa teacher for Na Pua No'eau program for gifted and talented hawaiian students. I encourage my Pihana Na Mamo students to join my organization. This will help them socialize with other students in the mainstream classes. In Pihana and Na'imiloa program, I teach hawaiian values like 'Ohana-family, Kuleana-responsibility, and Aloha-love. The students can learn what it is to know their 'Ohana, Kuleana, and show Aloha toward others with respect in mind. By knowing these values, the students become better citizens in society.

Finally, we work as liason between school and parents. For example, if a student was failing a certain class, then I would talk to the case manager, couselors, and the teacher to target the problem. Then, inform the parents about their child failing a class and solve the problem at hand. I am covering all basis so that everyone is communicating at all times.

Mahalo for letting me speak in behalf of Pihana Na Mamo.

Aloha,

Kumu Leimomi Respicio
PTT-Pihana Na Mamo

DATE: NOVEMBER 22, 1999
MEMO TO: U.S. SENATE COMMITTEE ON INDIAN AFFAIRS
FROM: DAMIEN KENISON SR., PARENT INVOLVER, KONAWAENA HIGH SCHOOL
RE: TESTIMONY FOR THE REAUTHORIZATION OF SENATE BILL # 1767

Ano'ai,

I am Damien Kenison Sr. , a Parent Involver at Konawaena High School on Hawaii Island. I have been working with Pihana Na Mamo for six years. I started out at Ho'okena Elementary in 1994 and moved to Konawaena in the second semester of 1995. Hookena School services children from the socially and economically depressed South Kona communities of Miloli'i and Hookena with a large percentage of Native Hawai'ian students. The other feeder schools are Honaunau and Konawaena Elementary and Middle School.

When I first came to Konawaena High School in December 1995, I was alerted to the fact that a large number of students from Miloli'i and Ho'okena were in danger of dropping out citing frequent absences and poor class participation. Working with various agencies and school staff, principal Brian Nakashima helped us to coordinate a plan which would improve educational services to our rural students and encourage academic progress.

The effort was very successful and almost all of the at-risk students graduated with a number of them proceeding on to a university or community college. Even those who decided to work have plans to eventually further their education after a brief hiatus. All of them have been made aware of their potential and realize the importance of pursuing educational goals in relation to obtaining adequate employment.

My classroom is a safe haven where students can meet with friends, do their homework, seek my advice on school or personal matters, get help with assignments, study for tests or use the computer resources that are provided for them. My door is open to any student who needs help and many of my Pihana students' friends or classmates have come to me for assistance.

I monitor grades and credits and work with teachers if a student is having difficulties in their class. Credit checks have resulted in numerous corrections and placement in appropriate classes. Parents are also consulted if their child is having problems and solutions are offered or implemented with their input. When attending an IEP or parent / teacher meeting, my role is to make sure that the parents are comfortable and able to understand what is going on so that they can help their child and make the right decisions in approving any changes to the plan.

Pihana Na Mamo has helped me to develop social skills that are necessary for effective communication. These skills have allowed me to convey my thoughts in a professional manner and enhanced my efforts to improve the quality of life for Hawai'ians in my community.

While being interviewed during a program reevaluation, I was asked what was the most important thing to come out of Pihana Na Mamo. I answered "me." My answer shocked the interviewer but I explained that by developing my leadership skills I was better able to help my students and communicate with their parents. I wanted that person to know of my sincere commitment to the program and it's success.

My involvement with the students extends out into the community where they live. I am Vice President of KUPA (Kamaa'iana United to Protect the 'Aina), a non profit oganization based at Ho'okena, South Kona. I believe that improving economic and social conditions will have a positive impact on the attitudes of people towards education. I also utilize my contacts acquired through KUPA to assist in enhancing positive outcomes for my goals with Pihana Na Mamo.

I am also a member of the West Hawai'i Fisheries Council. This council was formed to protect the marine resources along the Kona Coast. Our marine resources are an integral part of the Hawai'ian Culture. Without these resources we would not be able to pass on the practices and traditions that have established our identity as Hawai'ians for so many generations.

Being made aware of their roots and colorful heritage has instilled pride in our opio but that has not been enough for them to be successful in the modern world today. In the classroom, I encourage cultural activities integrated with academic pursuits to enhance beneficial results.

The bottom line is that Pihana Na Mamo is a a vital endeavor which I feel the Hawai'ian people are due. We assist those students that are unable to take advantage of the educational opportunities offered by Kamehameha Schools. We help those students who need a chance to achieve their career goals and give back to their communities to foster the values that will raise the status of Hawai'ians. It is time for those in authority to take a stand and support the Hawai'ian people in our quest to assume our rightful status in society, by providing consistent programs which will guide us into the new millennium.

Mahalo Nui Loa,

Damien Kenison Sr.
PO Box 38
Honauanau, Hawaii
96726
Phone# 323-4572
FAX # 323-4515

Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related Agencies

Leslie Blyth, Pihana Na Mamo Parent Involver

Dear Senator Inouye:

My name is Leslie K. Blyth, and I have been involved in the Hawaii School system for 8 years. I am testifying in support of Senate Bill 1767. I have been with Pihana Na Mamo for the last two years. I am a Corrective Reading Teacher and the Parent Involver at Keaau Elementary School. I am of Irish ancestry, born, raised and educated in the Mainland. I am a parent of three and a grandparent of 5; all part Hawaiian, all born and raised here. Pihana Na Mamo and all it's components were not available when my children were growing up here in Puna, and I wish it had. It would have made a difference on their education and how they felt about themselves as native Hawaiians. Now with a grandson in preschool who has special needs, my concern for continuance of this program runs very deep.

Let me give you some background about our area. Kea'au Elementary School became separate from Middle School last year after 99 years of being one school. But it is still located in a rural community in Puna on the Big Island, with roughly 30% population being native Hawaiian. It has moved from a sleepy plantation camp to an area of high unemployment and very little available to the community by way of facilities and infrastructure. It is not surprising to find children living in homes where electricity, phone and county water are not available to them. We do not even have the privilege of having our mail delivered to our homes or trash pick-up like regular people do in other parts of the U.S. Because of the rural area, rent is cheaper than Hilo so we have many families that are on public assistance or are the working poor. It's easy for children to develop a fragile hope for their future. Many parents are lost in the maze of abuse, household abuse, and family break ups. It's not uncommon to find some of our children with family members in prison presently or served prison time in the past. With so many problems facing our families, education gets lost in the shuffle to survive. School becomes a place where parents are confronted with problems about their child and not solutions. We need to break this cycle and show our children and their parents that there is a way out of the maze. This program has a major impact on achieving that break. The reasons are very simple.

1. I have seen first hand how the Direct Instruction Strategies through Corrective Reading has helped our children learn to read. When a child views himself as a failure because he/she cannot read, they do not develop self-esteem, the joy of learning, or the desire to try. Everything changes in that child when they begin to read. They realize they are not failures. When a child learns to read, doors to his education open, but most importantly the doors to himself are unlocked. You don't

need to be a rocket scientist or have a stack of statistics in front of you to know that, just take the time to look in the faces and body language when that student reads.

2. This program helps to get the parents involved. Many of our students are reflecting their parents' frustration and hopelessness. They are all caught together in this maze. No parent wants their child to do poorly in school. But they don't know what to do and need to be helped to get involved without feeling inadequate with themselves. This program does it. In the short amount of time I have been working I have seen it. Some of our parents read poorly and didn't do well in school themselves. Reading isn't done in the home and so they have no tools to help them help their children. It also helps them learn the in's and out's of how to get involved with their child's education and to have positive dialog with teachers and administrators. Two examples I've had just this year:

A mother and a father approached me regarding one of their sons who are both in the program. He was upset because his older son couldn't read and he wanted to know what we were doing at the school to help his son. This father doesn't read himself and sensed that he did not want his son to be like him. I sat down and answered his questions, I explained the Corrective Reading Program that his son had, where he was in his progress and assured the father that his son could read, and would continue to improve so long as he did well in the program and that they as parents were doing the right thing by taking an active interest in their son's education. I met again with the parent's one week later. This man smiled at me and said, "Mrs. Blyth you were right. My son can read. I sat him down and told him read this and he read it. All this time I thought he no could read but he can. He has a different attitude now about learning. You know maybe this can help me too, yeh." These parents are faithfully volunteering every week at the school , yes they are welfare parents, but they are getting involved and their attitude about the school has come a long way. Formally we saw them only when they marched into the school to complain and argue with administration.

A few weeks ago, a single mother on public assistance asked to come and sit in on her son's 3rd grade Corrective Reading class. She was making an effort to get involved more with her children's education. Her son had Attention Deficit Disorder and has a hardtime with reading. The teacher welcomed her. Several days later this mother returned to the school to tell us how impressed she was with this program. She actually used the same strategies at home with him when she read with him and it worked. She said nothing has worked before. She was so impressed with the program and how we have allowed her to get involved, that she personally wrote a letter to our principal formally asking that the program be continued.

In conclusion, to those of you who ask, should this program continue? The children who are finally learning to read say "yes", the teachers say "yes", I say "yes" not just because it's my job but because I am a parent and a grandparent and this program works. We seem to be able to reach and link parents through involvement in their child's education where school administrators and teachers can not. But there are a lot of parents out there to reach. They have put up walls of distrust, misunderstanding, suspicion and ignorance.

We are trying to scale them and tear them down if necessary. But it doesn't happen overnight. They feel let down and left out. Many parents do not have much of an education themselves and they need to develop the right tools to help their children.

They want the best for their child, but they need to be helped to see that they are important in their child's quest for a good education. It's not easy. But with people like us through this program, communicating with them on a different level than administration, and with the tangible results showing when their child learns to read through Pihana Na Mamo's Heluhelu, we will continue to get the results we are looking for. Please do not cut the funding for this program. It's one of the few that actually work. Our children deserve it

Thank you for your time and consideration with this matter.

Sincerely,

Mrs. Leslie Blyth

HCR 2 Box 6938
Kea'au, Hi 96749
ph: (808) 982-5258

Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related Agencies

Laura Torres, Pihana Na Mamo Parent Involver

My name is Laura Torres, and I am the Pihana Na Mamo Parent Involver for Mt. View Elementary School in Hilo, Hawaii. I am testifying in support of Senate Bill 1767.

The education of our Children! Why should we care? Why should it be so important to us?

As a child I remember my father as an alcoholic, my parents fighting because it seemed they never had enough finances. I remember the domestic violence. I remember staying home from school at least a whole month due to impetigo because my parents could not afford to pay for me to receive the proper medical treatment. We were taught to respect our elders but we were not told that abuses by them were not acceptable. A lot of things were hush-hush, don't say anything, don't tell anyone.

My perception of life was specifically to grow up, get married to a man who works in construction and who drinks beer and beats me up. To have children and take care of their physical needs. Get old and die. But one thing I knew; my parents loved me.

Both my parents dropped out of school in the 9th grade, so education was not a priority as much as they valued our safety. I struggled with school and was unable to catch up with my schoolwork because I was absent a lot. I survived by copying other student's work and was never told that I had the ability to shape my own life.

When I was in the 8th grade, I asked my older brother for help with my math homework. He assisted me, then he said "Do you know why you're not getting it, it's because you don't want to get it. If you really wanted to do it, you would." His words stuck with me until today. I struggled with nasty words from relatives who said that I was the ugliest, darkest and the oddball in the family. But in spite of these words, I would instead thrive on my parents' Love and my ~~mother~~ brothers's words.

My people of Hawaiian ancestry have low self-esteem. They do not want others to know about their home-life, will not ask questions, is not aggressive, and does not want to participate in public activities because they don't want others to know their weaknesses. But they will get involved with what seems acceptable by our own kind. This is the reason we have a high number of drug addicts, alcoholics and incarceration. A poor excuse? Probably so; nevertheless, true. Unless we break this cycle, our children will continue to adopt these ways.

Today I am married to a wonderful man who works in the construction business and he doesn't drink. He never lays a hand on me and he loves me with his life. We have two wonderful children who are pursuing full time careers and college. I've been a Sunday school Superintendent for 19 years, a choir director for 9 years, a State Welfare Worker for 8 years and am soulfully satisfied with my life the way it is.

What is my point here? I am saying that I can do anything I put my hands to, if that is what I want to do. Accomplishments and goals are not out of my reach but are within it.

As a Pihana Na Mamo Parent Involver, I have made it my personal mission to first create HOPE within the hearts of our children that they have the potential to shape their own future beginning today inspite of their surroundings. At the same time I must reach out to the community by getting involved in activities, make myself known and being available for talks.

When I was being interviewed for this job, I was asked what I hoped to accomplish here? My remark to that statement was, "If the children would just know that there is an Auntie Laura on campus that they can come to anytime and receive a hug and a kind word of encouragement or even just a smile, then I believe I've accomplished the best thing in my life."

My fellow workers and I have a passion for our people and their children. We are committed to the education for all our people. Together, we have and will continue to make difference.

Mahalo for the opportunity to communicate our needs and share our support of the Pihana Na Mamo program.

Laura Torres

Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on labor, Health and Human Services, Education and related Agencies

Roberta S. Shiratori, Pihana Na Mamo Parent Involver/PTT

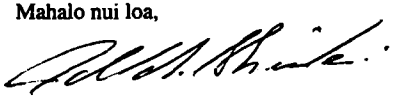
Aloha Senator Inouye, I am Roberta S. Shiratori. I am testifying in support of Senate Bill 1767. I am a Pihana Na Mamo parent Involver/Part-time teacher, at Kea'au Middle School which is located on the East side of the big and beautiful island of Hawaii in the district of Puna, in an agriculturally dependent community, 100 years ago known as Ola'a, today known as Kea'au.

As a PTT, I work with middle school students, teaching reading using the Direct Instruction method. Thanks to the Heluhelu Project through Pihana Na Mamo, I was trained to teach Corrective Reading.

Learning to read and write is a skill. A skill that needs to be practiced and reinforced all the time. It is a skill we use daily. With this skill we can read the newspaper, fill out forms and applications, read and write personal letters and cards. Through reading we gain knowledge; with knowledge we can be successful; with success we can be confident, productive contributors to our home, school, community, and global society. We need to empower students through reading and writing skills to become independent learners and thinkers.

Pihana Na Mamo's support services can only build capacity within the school system and reach out to assist students, especially students who are Native Hawaiian who need help academically or emotionally. Children are special and each one has individual special needs. Please support Pihana Na Mamo and support our children of Hawaii

Mahalo nui loa,



Roberta S. Shiratori

Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related Agencies

Valerie Kahanu, Pihana Na Mamo Parent Involver

My name is Valerie Kahanu, a Parent Involver for Hilo Intermediate School for Pihana Na Mamo: The Native Hawaiian Special Education Project. I am testifying in support of Senate Bill 1767.

Our school is located in Hilo on the Island of Hawaii. The current population of Hilo Intermediate School stands at 700 students.

One of Hilo Intermediate School's goal is to implement a program through Pihana Na Mamo's Hi'ilani Project. Through this project an Effective Behavioral Support Team was developed to address the number of discipline referrals and offences. We are implementing a GOTCHA PROGRAM, which rewards students who exhibit positive behavior during instructional and non-instructional time. This program is proven to be a success by both teachers and students. Two other new programs are being implemented this year for our Committee to assist teachers in developing behavioral plans for their students.

My goal is to involve students and their families through workshops focussed on Hawaiian Values. Some of the workshops we did this past year are:

- Family-Ohana
- Food and Nutrition-Laulima
- Hospitality-Ho'okipa
- Achievement-Ku ika Nu'u

One of the most rewarding experience for me as a Parent Involver is when I hear Hilo Intermediate School parents'express their concerns and love for their childs' success. Also in having their child make the right choice of friends, getting good grades, and be responsible for family fun activities.

The Pihana Na Mamo program has been a great support for Hilo Intermediate School students, parents and for the community. We strive for an important goal as a community of families to reach for success in education.

Mahalo Senator for your support of Pihana Na Mamo. HO'OLAUKA'I (COME TOGETHER AS ONE).

Testimony

Manu

Hello, I am Michael Manu Mook, a Parent Inolver from Kailua High School.
This is my second year working for Pihana Na Mamo
Our school is located in the rural area of Oahu where we serve students from the Kailua and Waimanalo Districts.
This evening one of our Pihana Na Mamo students will share his personal experiences with you. His name is Kalapana Garrett.

Kalapana

My name is Kalapana Garrett and I am a Senior at Kailua High School, and have been a Pihana Na Mamo student for 4 years. I am 17 yrs old. I was raised in both Miloli'i on the island of Hawai'i and in Waimanalo here on Oahu. Currently, I live in Waimanalo.

As a Pihana Na Mamo student my accomplishments is that I participated in culturual-educational field trips and workshops, which allowed me to learn new and interesting things. I contributed in an imu (underground oven) for our end of the year luau. Also, I was involved with the making of the 2000 Pihana Na Mamo calendar and the design of the program t-shirt. I honestly feel good about what I achieved in this program.

This program has helped me by improving my grades in most of my classes. The encouragement I get from the Pihana Na Mamo staff helps me not only in school, but at home and with my friends. I enjoy talking about my problems with them, because they are open-minded, understanding, and sincere.

By being part of Pihana Na Mamo I have a gained a sense of pride in myself. Despite all the problems I have been through Pihana Na Mamo has contiuned to be a stable part of my life for the past 4 years.

My family has been proud of me for what I have accomplished in this program. It also has showed them that I can succeed in anything that I set my mind to. For example, my grades, the shirt design, imu preparation, and the calendar.

The Pihana Na Mamo program has helped me to be more on my toes, and gives me more motivation to do more of my work in my classes.

My expectation for this program is that I would like to see other students have the same opportunities that I have had, which will help them get through their challenges and obstacles in school and in life. Thank you.

Manu

Thank you for this opportunity

I hope that we have been able to communicate our needs and share our support for the program. Have a good evening.

Testimony of Native Hawaiian Special Education
United States Senate Committee of Appropriation
Subcommittee on Labor, Health and Human Services, Education and related Agencies

Eunice Uyeda, Pihana Na Mamo Parent Involver

Aloha Senator Inouye, My name is Eunice Uyeda. I am testifying in support of Senate Bill 1767. I am a Parent Involver from Wai'anae High School. I have been working at Pihana Na Mamo for two years. Moreover, I worked at Wai'anae High School for 25 years as Secretary to Wai'anae Transition, previously known as Quick Kokua.

Wai'anae High School is located on the leeward end of Oahu and is the largest of two high schools serving the communities on the Wai'anae Coast. Families of Hawaiian and part-Hawaiian ancestry densely populate the area so that students receiving special education services with Hawaiian/Part-Hawaiian ancestry is considerably high. The Wai'anae community experiences high unemployment, a number of welfare recipients, the closing of major businesses and homeless beach people. The high school copes with high absentee rate, teenage pregnancies and other social setbacks.

Through Pihana Na Mamo, support and assistance is provided to families who need help in their child's Individual Education Plan. The process is explained to them and at the same time they are helped to realize the value of their in-put. Students are provided assistance through the base teacher after a need is identified through Pihana Na Mamo's progress report. For example, last year there was a student who was having problems in her math class. Her teacher said she had a social problem and was always talking to friends rather than finishes her work. After meetings with the students' base teacher, it was decided that a modification to her classroom environment would be necessary so she could concentrate on what she was being taught in class. That helped her focus on her class work and with added support, the student was able to improve her grades as well.

Pihana Na Mamo supports Native Hawaiian children by providing resources and assists the families in locating service and programs for their children. Extra support for students identified with behavior and reading problems is also addressed.

Pihana Na Mamo Program is essential in assisting students to focus on education and keeping parents informed of ways to help their child meet their goal towards graduation.

Thank you for allowing me to communicate our needs.

Eunice Uyeda

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 out 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.

Testimony for Native Hawaiian Education Act
December 1, 1999
Maui Economic Opportunity Building

Submitted by: Donna Whitford
Principal
Hana High & Elementary School

On the island of Maui in the state of Hawaii, at the end of a long and twisting road in the midst of tropical mists, waterfalls and rainbows, can be found a most precious resource, the Keiki (children) of Hana High & Elementary School (HHES). Sheltered from and grappling with the influences of a Western society the "last Hawaiian place", as Hana has often been referred to, seeks to prepare its children to take their rightful places in this ever-changing global community. With over 76% of the total K-12 school population listed as Hawaiian and part Hawaiian, and 20% listed as Caucasian, Hana High & Elementary School represents a microcosm of the Hana community itself, outside influences brought about by economic necessity.

Over 75% of the student population receives free or reduced lunch. This figure mirrors the community from which these students come from. While Hana School has no students who qualify as English as Second Language (ESL) learners, most students can be considered bi-lingual if the economical cadence of Hawaiian Creole or Pidgin English were to be recognized as a language. There are those students whose first language is 'olelo Hawaii or Hawaiian. In Hana, it does not matter the color of your skin on May Day; both Hawaiian and Haole represent Ali'i in the royal court. Side by side, the two stand as both begin a "chant of welcome" to all who have come to celebrate ethnic diversity.

"Ka'ike a ke kulanakauhale apau he hei na ke keiki" reads the school motto which translates: "The knowledge of the whole village is absorbed by the child." This profound statement acknowledges that the students of Hana will learn all that is put before them whether it is good or bad; therefore, Hana High & Elementary School is charged with the task of ensuring that what is taught at the school is fundamentally good.

Recognizing that the students of Hana are geographically isolated, i.e., the golden arches of MacDonald's are a two-hour drive away, Hana High & Elementary School has sought to overcome this challenge by adopting the following purpose statement: "The purpose of Hana School is to provide each student with the values, skills and technological tools essential to becoming a successful, productive and conscientious member of society."

Accredited by the Western Association of Schools and Colleges (WASC), Hana High & Elementary School developed the following Expected Schoolwide Learning Results (ESLRs) through the WASC Focus on Learning process:

1. Each student will have the basic skills, concepts, and values that empower the student to make meaningful life choices;

2. Each student will be socially, personally, and academically connected to and competitive in the world at large; and

3. Each student will be exposed to educational experiences that reflect the predominantly Hawaiian community of Hana, and which encourages the student to preserve and perpetuate these cultural values in daily living.

Each page of the school's master calendar sports a universal value with its Hawaiian translation. The value provides the theme for the month and a thread by which teachers may weave curriculum across grade levels and content areas to further enhance and make relevant to the lives of the students that content which must be taught in order to fulfill the school's purpose and ESLRs. The value for the month of April is *a`o* to teach and learn a theme deemed most appropriate for the month in which many of the standardized exams are administered. Needless to say, when one comes from background of taro planting in the *lo`i*, harvesting *akule* from the sea or tracking the wild boar in the mountains, standardized tests are not a major priority; nevertheless, Hana High & Elementary School appreciates that school must conform to a uniform method of measuring and reporting progress; therefore, tit has embrace these tools as a means for helping students to achieve their fullest potential.

Having stated all of the above, I cannot emphasize enough how the Native Hawaiian Education Act impacts Hana High & Elementary School. Recently we received National recognition as one of the top three Blue Ribbon Hawaii schools. This honor is due largely to the funding received through Office of Hawaiian Affairs (OHA), funds for agriculture; Pihana Na Mamo, funds for our part-time teacher and staff development through Project Heluhelu which have enabled all elementary teachers, including myself, to be trained in the strategies for implementing powerful reading interventions for all elementary students. The practices of Dr. Kameenui and Dr. Simmons will hopefully help our students to overcome the language deficit with which many of them enter school due once again to the Hawaiian Creole.

One of Hana's greatest assets has been our Pihana Na Mamo part-time teacher Ms. Mary Ann Nakama, whose skill, expertise, and genuine caring has provided an essential link between the school and the homes of our Hawaiian Special Need population. Ms. Nakama has been able to forge ahead in providing much needed services to children identified as special education or 504.

The Native Hawaiian Education Act is imperative if the students of Hana High & Elementary School are "...to become successful, productive, and conscientious member(s) of society."

Testimony on Native Hawaiian Education Act
United States Senate Committee on Indian Affairs
December 1, 1999
Wailuku, Maui, Hawaii

Submitted by:
Ms. Maryann Nakama, Pihana Na Mamo Parent Involver
Hana High and Elementary School

Aloha Senator Inouye, members and staff of the Senate committee on Indian Affairs, Education and Related Agencies, educators and fellow colleagues. My name is Maryann Nakama and I reside on the east side of this island in the remote Hawaiian Community called Hana. I am a parent involver for Pihana Na Mamo. The Native Hawaiian Special Education Project at Hana High and Elementary School.

My goal is to improve awareness of community service and also to improve relationships between parents, students and the school. I service Native Hawaiian students in the special education program from Pre School thru grade 12.

I help parents to understand the special education process by empowering them to get "active" in school for involvement is very special to their child's education. I also do home visitation to parents who live in the Hana district which includes Keanae to Kaupo. I give instructions and support in planning for the Individualized Education Plan (IEP). I also provide transportation for parents so they can be present at their child's IEP meeting.

Our school is thankful to Pihana Na Mamo for the support and training in the Literacy Program called Direct Instruction Reading, Project Heluhelu. This is our second year with the program, and the students are showing great progress.

More parents are getting involved at Keanae and Hana school, especially in grades K-5. Asking about strategy and technique on Phonics, Letter Sounds, Blending and Oral Reading Skills.

I feel really proud when parents call me back to tell me that the skills they have learned, are now being instilled in keiki's. Parents have pride in seeing their child succeed, our keiki's success comes in achievement and seeing.

Pihana Na Mamo:
The Native Hawaiian Special Education Project

Project Data on:

- **Number and Percentage of Hawaiian Students in Special Education by District and Disabilities**
- **Number and Percentage of Hawaiian Students in DOE by Ethnicity and Special Education**

NUMBER AND PERCENT OF HAWAIIAN STUDENTS i. SPECIAL EDUCATION BY DISTRICTS AND DISABILITIES

	STATE [25.62%]			HONOLULU [15.66%]			CENTRAL [12.17%]			LEEWARD [28.25%]			WINDWARD [37.05%]			HAWAII [38.09%]			MAUI [29.92%]			KAUAI [30.20%]		
DISABILITIES	T	H	%	T	H	%	T	H	%	T	H	%	T	H	%	T	H	%	T	H	%	T	H	%
Mild MR	2373	866	36.49%	586	132	22.53%	344	74	21.51%	737	318	43.15%	326	167	51.23%	252	134	53.17%	82	26	31.71%	46	15	32.61%
Moderate MR	489	140	28.63%	126	15	11.90%	56	10	17.86%	110	38	34.55%	62	23	37.10%	88	40	45.45%	35	10	28.57%	12	4	33.33%
Severe MR	18	2	11.11%	0	0	0.00%	0	0	0.00%	17	1	5.88%	0	0	0.00%	0	0	0.00%	1	1	100.00%	0	0	0.00%
Profound MR	1	0	0.00%	0	0	0.00%	0	0	0.00%	1	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%
Specific LD	9872	3885	39.35%	1239	407	32.85%	1564	334	21.36%	2192	890	40.60%	771	383	49.68%	1494	774	51.81%	1717	736	42.87%	695	361	40.34%
Seriously EH	2852	1030	36.12%	364	105	28.85%	290	53	18.28%	445	151	33.93%	466	195	41.85%	584	259	44.35%	389	150	38.56%	314	117	37.26%
Partially Sighted	79	17	21.52%	14	5	35.71%	19	0	0.00%	17	4	23.53%	5	3	60.00%	12	3	25.00%	6	1	16.67%	6	1	16.67%
Blind	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%
Hard of Hearing	292	149	51.03%	45	10	22.22%	38	18	47.37%	88	41	46.59%	52	34	65.38%	27	18	66.67%	33	23	69.70%	9	5	55.56%
Deaf	125	35	28.00%	73	21	28.77%	12	2	16.67%	11	3	27.27%	3	1	33.33%	14	5	35.71%	10	3	30.00%	2	0	0.00%
Ortho. Handicpd.	156	31	19.87%	32	3	9.38%	34	3	8.82%	19	4	21.05%	21	4	19.05%	30	10	33.33%	12	5	41.67%	8	2	25.00%
Speech Impaired	2683	696	26.14%	488	91	18.65%	524	45	8.59%	571	172	30.12%	470	199	42.34%	285	97	36.80%	247	66	26.72%	98	26	26.53%
Deaf-Blind	3	1	33.33%	1	0	0.00%	0	0	0.00%	2	1	50.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%	0	0	0.00%
Severely Multiply Handicapped	298	84	28.19%	57	10	17.54%	51	9	17.65%	71	19	26.76%	38	13	34.21%	50	20	40.00%	20	8	0.00%	11	5	45.45%
Learning Impaired	1131	339	29.97%	102	20	19.61%	254	34	13.39%	307	96	31.27%	156	51	32.26%	138	74	53.62%	101	36	35.64%	71	28	39.44%
Other Health Impaired.	888	262	29.50%	299	71	23.75%	132	15	11.36%	87	35	40.23%	70	26	37.14%	85	35	41.18%	175	69	39.43%	40	11	27.50%
Other Health Impaired - Autism	213	33	15.49%	48	8	16.67%	54	5	9.26%	40	6	15.00%	13	1	7.69%	34	7	20.59%	18	6	33.33%	6	0	0.00%
Traumatic Brain Injury	54	23	42.59%	7	2	28.57%	8	1	12.50%	9	6	66.67%	7	1	14.29%	9	5	55.56%	8	5	62.50%	6	3	50.00%
TOTALS	21507	7593	35.30%	3461	900	25.85%	3380	603	17.84%	4724	1785	37.79%	2462	1101	44.72%	3082	1481	48.05%	2854	1145	40.12%	1524	578	37.93%

Source: State of Hawaii, Department of Education, Information System Services, March 1, 1999

T=Total number of students H=Number of Hawaiian students %=percentage of Hawaiian students [ ]=percentage of Hawaiian students by State Districts

NUMBER AND PERCENTAGE OF HAWAIIAN STUDENTS IN DEPARMENT OF EDUCATION BY ETHNICITY AND SPECIAL EDUCATION

T = Total number of students TH = number of Hawaiian students % = percentage of Hawaiian students
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DISTRICT: HONOLULU 1	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Aina Haina	417	68	16.31%	60	12	20.00%
Ala Wai	630	92	14.60%	89	17	19.10%
Ali'iolani	353	64	18.13%	31	8	25.81%
Anuenue	297	269	90.57%	14	12	85.71%
Central Middle	472	81	17.16%	58	17	29.31%
Dole Inter.	784	115	14.67%	107	27	25.23%
Farrington High	2447	307	12.55%	226	56	24.78%
Fern	557	84	15.08%	51	13	25.49%
Haha'ione	548	45	8.21%	31	3	9.68%
Hokulani	436	38	8.72%	38	2	5.26%
Jarrett Middle	400	99	24.75%	84	36	42.86%
Jefferson Orthopedic Unit	13	1	7.69%	13	1	7.69%
Jefferson	506	63	12.45%	53	10	18.87%
Ka'ahumanu	751	105	13.98%	44	11	25.00%
Ka'ewai	420	54	12.86%	48	6	12.50%
Kahala	603	41	6.80%	38	6	15.79%
Kaimuki High	1459	257	17.61%	200	54	27.00%
Kaimuki Middle	722	341	47.23%	75	19	25.33%
Kaiser High	1159	156	13.46%	117	18	15.38%
Ka'iulani	505	79	15.64%	54	17	31.48%
Kalakaua Middle	980	104	10.61%	101	28	27.72%
Kalani High	1200	169	14.08%	109	30	27.52%
Kalihi	284	51	17.96%	28	10	35.71%
Kalihi-Kai	864	121	14.00%	76	23	30.26%
Kalihi-Uka	326	35	10.74%	38	8	21.05%
Kalihi-Waena	611	77	12.60%	69	20	28.99%
Kamiloiki	532	80	15.04%	39	7	17.95%
Kapalama	775	151	19.48%	31	10	32.26%
Kauluwela	553	72	13.02%	37	8	21.62%
Kawananakoa Middle	826	134	16.22%	56	12	21.43%
Koko Head	347	62	17.87%	34	12	35.29%
Kuhio	366	49	13.39%	37	8	21.62%

Source: Department of Education, Information System Services, March 1, 1999

NUMBER AND PERCENTAGE OF HAWAIIAN STUDENTS IN DEPARMENT OF EDUCATION BY ETHNICITY AND SPECIAL EDUCATION

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DISTRICT: HONOLULU 2	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Lanakila	445	91	20.45%	60	16	26.67%
Liholiho	408	88	21.57%	50	14	28.00%
Likelike	476	70	14.71%	58	13	22.41%
Lili'uokalani	152	26	17.11%	37	4	10.81%
Linapuni	227	37	16.30%	13	2	15.38%
Lincoln	544	185	34.01%	76	33	43.42%
Lunalilo	654	85	13.00%	39	6	15.38%
Ma'ema'e	770	126	16.36%	69	18	26.09%
Manoa	568	60	10.56%	42	7	16.67%
McKinley High	1979	270	13.64%	170	47	27.65%
Niu Valley Middle	523	84	16.06%	58	21	36.21%
Noelani	488	34	6.97%	42	5	11.90%
Nu'uanu	415	51	12.29%	28	8	28.57%
Palolo	330	63	19.09%	34	13	38.24%
Pauoa	489	156	31.90%	57	18	31.58%
Pohukaina	5	0	0.00%	5	0	0.00%
Pu'uhale	362	71	19.61%	28	10	35.71%
Roosevelt High	1519	286	18.83%	129	36	27.91%
Royal	445	118	26.52%	29	12	41.38%
HI Ctr. For Deaf & Blind	81	24	29.63%	79	24	30.38%
Stevenson Middle	534	120	22.47%	60	24	40.00%
Wai'alae	495	57	11.52%	32	7	21.88%
Waikiki	338	76	22.49%	41	13	31.71%
Wailupe Valley	199	30	15.08%	20	3	15.00%
Washington Middle	845	105	12.43%	92	18	19.57%
Wilson	558	40	7.17%	47	8	17.02%

Source: Department of Education, Information System Services, March 1, 1999

NUMBER AND PERCENTAGE OF HAWAIIAN STUDENTS IN DEPARMENT OF EDUCATION BY ETHNICITY AND SPECIAL EDUCATION

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DISTRICT: CENTRAL 1	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Aiea	432	149	34.49%	69	29	42.03%
Aiea High	1412	219	15.51%	89	22	24.72%
Aiea Inter.	657	126	19.18%	56	14	25.00%
Aliamanu	834	50	6.00%	80	8	10.00%
Aliamanu Inter.	857	50	5.83%	91	10	10.99%
Hale Kula	842	16	1.90%	118	9	7.63%
Haleiwa	355	117	32.96%	65	29	44.62%
Helemano	717	78	10.88%	68	14	20.59%
Hickam	754	7	0.93%	69	1	1.45%
Iliahi	610	180	29.51%	48	15	31.25%
Kaala	547	128	23.40%	63	17	26.98%
Kipapa	729	133	18.24%	71	7	9.86%
Leilehua High	1719	304	17.68%	192	58	30.21%
Makalapa	699	67	9.59%	75	13	17.33%
Mililani High	2059	205	9.96%	121	22	18.18%
Mililani-mauka	958	84	8.77%	100	10	10.00%
Mililiani Middle	568	52	9.15%	55	11	20.00%
Mililani-uka	1017	121	11.90%	100	8	8.00%
Mililani-waena	914	104	11.38%	88	11	12.50%
Moanalua	741	65	8.77%	47	7	14.89%
Moanalua High	1827	143	7.83%	110	17	15.45%
Moanalua Middle	877	87	9.92%	71	11	15.49%
Mokulele	572	10	1.75%	65	2	3.08%
Nimitz	785	18	2.29%	103	4	3.88%
Pearl Harbor	584	47	8.05%	62	5	8.06%
Pearl Harbor Kai	627	16	2.55%	86	4	4.65%
Pearl Ridge	614	69	11.24%	32	3	9.38%
Radford High	1357	81	15.29%	90	10	11.11%
Red Hill	591	62	10.49%	58	6	10.34%
Salt Lake	824	126	15.29%	99	16	16.16%
Scott	711	136	19.13%	53	14	26.42%
Shafter	308	6	1.95%	32	1	3.13%
Solomon	851	13	1.53%	103	2	1.94%

Source: Department of Education, Information System Services, March 1, 1999

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DISTRICT: CENTRAL 2	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Wahiawa	592	169	28.55%	110	40	36.36%
Wahiawa Intermediate	924	163	17.64%	119	34	28.57%
Waialua	567	167	29.45%	57	19	33.33%
Waialua High & Intermediat	819	201	24.54%	129	40	31.01%
Waimalu	713	102	14.31%	50	13	26.00%
Webling	524	79	15.08%	42	9	21.43%
Wheeler	980	87	8.88%	138	17	12.32%
Wheeler Intermediate	1044	114	10.92%	106	21	19.81%

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DISTRICT: LEEWARD	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
August Ahrens	1509	126	8.35%	126	21	16.67%
Barbers Point	461	21	4.56%	70	6	8.57%
Campbell High	2200	425	19.32%	325	93	28.62%
Ewa	657	114	17.35%	85	21	24.71%
Ewa Beach	547	141	25.78%	99	30	30.30%
Highlands Intermediate	1093	165	15.10%	164	51	31.10%
Holomua	907	153	16.87%	91	19	20.88%
Honowai	825	184	22.30%	87	30	34.48%
Ilima Intermediate	1361	258	18.96%	192	56	29.17%
Iroquois Point	959	10	1.04%	121	1	0.83%
Kaimiloa	795	185	23.27%	88	24	27.27%
Kalei'opu'u	1013	165	16.29%	112	24	21.43%
Kamaile	820	460	56.10%	122	70	57.38%
Kanoelani	847	121	14.29%	93	17	18.28%
Kapolei	1022	226	22.11%	82	18	21.95%
Lehua	366	41	11.20%	58	12	20.69%
Leihoku	786	425	54.07%	92	58	63.04%
Ma'ili	891	407	45.68%	144	67	46.53%
Makaha	722	443	61.36%	115	66	57.39%
Makakilo	678	219	32.30%	72	31	43.06%
Manana	471	84	17.83%	57	19	33.33%
Mauka Lani	685	139	20.29%	51	12	23.53%
Momilani	413	39	9.44%	30	9	30.00%
Nanaikapono	1032	620	60.08%	115	79	68.70%
Nanakuli	719	660	91.79%	91	80	87.91%
Nanakuli High	1260	899	71.35%	221	164	74.21%
Palisades	436	130	29.82%	37	15	40.54%
Pearl City	621	89	14.33%	81	18	22.22%
Pearl City High	2087	309	14.81%	248	74	29.84%
Pearl City Highlands	445	73	16.40%	64	21	32.81%
Pohakea	565	135	23.89%	61	20	32.79%
Wai'anae	747	499	66.80%	117	82	70.09%

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DISTRICT: LEEWARD 2	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Wai'anae High	2109	1073	50.88%	398	234	58.79%
Wai'anae Intermediate	1111	557	50.14%	222	114	51.35%
Waiau	668	187	27.99%	61	20	32.79%
Waipahu	1046	141	13.48%	125	28	22.40%
Waipahu High	2237	228	10.19%	241	45	18.67%
Waipahu Intermediate	1173	140	11.94%	160	36	22.50%

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DISTRICT: WINDWARD	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Ahuimanu	580	211	36.38%	57	24	42.11%
Aikahi	634	104	16.40%	68	16	23.53%
Castle High	1957	717	36.64%	247	109	44.13%
Enchanted Lake	511	190	37.18%	71	28	39.44%
Hau'ula	354	245	69.21%	58	40	68.97%
Heeia	726	304	41.87%	95	46	48.42%
Ka'a'awa	174	101	58.05%	18	11	61.11%
Ka'elepulu	166	41	24.70%	18	3	16.67%
Kahaluu	298	175	58.72%	57	35	61.40%
Kahuku	537	235	43.76%	32	13	40.63%
Kahuku High & Intermediat	1874	703	37.51%	182	107	58.79%
Kailua	548	218	39.78%	69	28	40.58%
Kailua High	1072	494	46.08%	139	85	61.15%
Kailua Intermediate	894	207	23.15%	93	28	30.11%
Kainalu	540	201	37.22%	65	23	35.38%
Kalaheo High	1151	231	20.07%	104	25	24.04%
Kane'ohe	583	232	39.79%	64	26	40.63%
Kapunahala	613	205	33.44%	67	22	32.84%
Keolu	283	102	36.04%	39	17	43.59%
King Intermediate	959	370	38.58%	154	72	46.75%
La'ie	736	190	25.82%	52	15	28.85%
Lanikai	309	62	20.06%	55	10	18.18%
Maunawili	415	176	42.41%	64	29	45.31%
Mokapu	940	15	1.60%	90	0	0.00%
Parker	562	270	48.04%	89	38	42.70%
Pope	297	273	91.92%	60	57	95.00%
Pu'ohala	482	291	60.37%	80	46	57.50%
Sunset Beach	303	62	20.46%	30	8	26.67%
Waiahole	133	61	45.86%	33	10	30.30%
Waimanalo El. & Intermedia	666	440	66.07%	125	87	69.60%
Olomana	218	105	48.17%	87	33	37.93%
State Hospital	0	0	0.00%	0	0	0.00%

Source: Department of Education, Information System Services, March 1, 1999

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DISTRICT: HAWAII	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
De Silva	400	111	27.75%	50	14	28.00%
Ha'aheo	185	68	36.76%	11	6	54.55%
Hilo High	1756	657	37.41%	209	103	49.28%
Hilo Intermediate	686	290	42.27%	100	45	45.00%
Hilo Union	629	259	41.18%	77	49	63.64%
Holualoa	414	147	35.51%	34	10	29.41%
Honaunau	389	192	49.36%	33	17	51.52%
Honoka'a	431	170	39.44%	38	19	50.00%
Honoka'a High & Intermedi	835	332	39.76%	106	55	39.76%
Ho'okena	335	199	59.40%	52	35	67.31%
Kahakai	766	151	19.71%	69	22	31.88%
Kalanianaole Elem & Inter	491	155	31.57%	33	19	57.58%
Kapi'olani	567	296	52.20%	100	64	64.00%
Ka'u High & Pahala Elem	557	239	42.91%	94	54	57.45%
Kaumana	330	137	41.52%	29	14	48.28%
Kea'au	850	277	32.59%	103	46	44.66%
Kealakehe	981	442	45.06%	98	53	54.08%
Kealakehe Intermediate	899	258	28.70%	99	37	37.37%
Keaukaha	526	474	90.11%	53	47	88.68%
Keonepoko	733	373	50.89%	83	54	65.06%
Kohala	430	171	39.77%	45	21	46.67%
Kohala High & Intermediate	587	284	48.38%	83	54	65.06%
Konawaena	694	280	40.35%	68	26	38.24%
Konawaena High	1373	457	33.28%	116	58	50.00%
Laupahoehoe High & Elem	264	71	26.89%	33	12	36.36%
Mountain View El. & Inter.	765	378	49.41%	89	52	58.43%
Na'alehu	14	9	64.29%	80	31	38.75%
Pa'auilo El. & Intermediate	233	51	21.89%	24	5	20.83%
Pahoa	635	279	43.94%	86	36	41.86%
Pahoa High & Intermediate	1001	403	40.26%	151	75	49.67%
Waiakea	824	194	23.54%	68	32	47.06%
Waiakea High	2361	1163	49.26%	239	90	37.66%

Source: Department of Education, Information System Services, March 1, 1999

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SCHOOL:	T	TH	%	TS	H	H%
Waiakea Intermediate	986	285	28.90%	91	43	47.25%
Waiakeawaena	866	272	31.41%	74	29	39.19%
Waikaloa	547	149	27.24%	29	8	27.59%
Waimea El. & Intermediate	1192	551	46.22%	167	89	53.29%

Source: Department of Education, Information System Services, March 1, 1999

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DISTRICT: MAUI	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	TH	H%
Baldwin High	1723	434	25.19%	171	73	42.69%
Hai'ku	376	99	26.33%	53	17	32.08%
Hana High & Elementary	407	304	74.69%	66	52	78.79%
Iao	852	280	32.86%	108	57	52.78%
Kahalui	913	198	21.69%	97	34	35.05%
Kamali'i	805	110	13.66%	82	10	12.20%
Kalama Intermediate	1178	303	25.72%	205	69	33.66%
King Kamehameha III	640	110	17.19%	80	20	25.00%
Kaunakakai	309	197	63.75%	66	46	69.70%
Ke'anae	9	9	100.00%	0	0	0.00%
King Kekaulike High	1324	373	28.17%	210	73	34.76%
Kihei	762	134	17.59%	70	16	22.86%
Kilohana	135	110	81.48%	46	37	80.43%
Kualapu'u	410	337	82.20%	55	50	90.91%
Kula	475	97	20.42%	53	16	30.19%
Lahaina Intermediate	624	119	19.07%	114	34	29.82%
Laihanaluna High	868	225	25.92%	93	40	43.01%
Lanai High & Elementary	688	139	20.20%	103	27	26.21%
Lihikai	1044	265	25.38%	139	55	39.57%
Lokelani Intermediate	664	103	15.51%	97	23	23.71%
Makawao	599	186	31.05%	74	18	24.32%
Maui High	1683	321	19.07%	212	59	27.83%
Maui Waena Intermedaite	952	254	26.68%	148	50	33.78%
Maunaloa	85	61	71.76%	16	13	81.25%
Molokai High & Intermediat	852	550	64.55%	147	120	81.63%
Nahienaena	695	169	24.32%	71	18	25.35%
Pa'ia	238	147	61.76%	22	13	59.09%
Pukalani	538	139	25.84%	65	65	17.00%
Waihe'e	767	335	43.68%	89	42	47.19%
Wailuku	931	296	31.79%	102	46	45.10%

Source: Department of Education, Information System Services, March 1, 1999

NUMBER AND PERCENTAGE OF HAWAIIAN STUDENTS IN DEPARMENT OF EDUCATION BY ETHNICITY AND SPECIAL EDUCATION

T = Total number of students TH = number of Hawaiian students % = percentage of Hawaiian students
TS = total number of students in Special Education H = number of Hawaiian Special Education students
H% = percentage of Hawaiian Special Education students

DISTRICT: KAUAI	ETHNICITY			SPECIAL EDUCATION		
SCHOOL:	T	TH	%	TS	H	H%
Ele'ele	541	140	25.88%	64	26	40.63%
Hanalei	315	56	17.78%	29	6	20.69%
Kalaheo	597	202	33.84%	52	21	40.38%
Kapa'a	1121	487	43.44%	133	64	48.12%
Kapa'a High & Intermediate	1195	394	32.97%	213	98	46.01%
Kapa'a Intermediate	854	308	36.07%	161	75	46.58%
Kauai High & Intermediate	1828	311	17.01%	297	79	26.60%
Kaumualii	858	245	28.55%	127	52	40.94%
Kekaha	352	153	35.00%	35	13	37.14%
Kilauea	298	73	24.50%	35	9	25.71%
Koloa	359	85	22.73%	51	12	23.53%
Niihau	46	46	100.00%	2	2	100.00%
Waimea Canyon	662	243	36.71%	106	41	38.68%
Waimea High	862	289	33.53%	127	56	44.09%
Wilcox	1021	263	25.76%	92	24	26.09%

Source: Department of Education, Information System Services, March 1, 1999

Ka'ala Farm, Inc.
CULTURAL LEARNING CENTER AT KA'ALA

...If you plan for a year, plant kalo;
if you plan for ten years, plant koa;
if you plan for a hundred years, teach the children.....Aloha 'Āina

November 26, 1999

Daniel K. Inouye
Vice Chair
Committee on Indian Affairs
United States Senate
Room 7-212
Prince Kuhio Federal Building

Senator Inouye and Members of the Committee:

The Cultural Learning Center at Ka`ala takes this opportunity to express our appreciation for the important resources that have been made available to our community through the Native Hawaiian Education Act. These resources have supported community partnerships Ka`ala has entered into with local Department of Education schools, with the University of Hawai`i, with the Queen Lili`uokalani Children's Center and with other local and state agencies both public and private. Without the Native Hawaiian Education Act, the work would have had to move forward at a much slower pace.

Ka`ala has been the recipient of two Native Hawaiian Education Program grants. The first, entitled "Where Our Children Are, We Will Be," ran from June 1, 1997 through May 31, 1999. It allowed us to focus on educating Native Hawaiian children in their families, community and schools. It incorporated Native Hawaiian values, traditions, practices and spirituality into curriculum for a University of Hawai`i College of Education Cohort Program to prepare teachers to work effectively in Native Hawaiian communities. The grant supported the Hawaiian Studies Program at Wai`anae High School through curriculum development and by expanding the curriculum to elementary school use in two community schools with a high percentage of Native Hawaiian students. Finally, it made possible the development and implementation of school-based and family-based curriculum for teaching small-scale aquaculture to teachers, students and their families in two rural Native Hawaiian communities.

The second grant "Native Plant Education Project" runs from August 1, 1999 to July 31, 2002. The Project integrates Native Plant/agricultural practice into Hawaiian Studies Curricula. It includes a program to encourage high school students and college students at the University of Hawai`i and the community colleges to pursue careers in secondary

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education with the goal of teaching in Native Hawaiian communities. It will make in-service training available to teachers now serving the Wai`anae Community. Workshops and courses will be accessible to teachers because they will be offered in the community and at Wai`anae High School. Under the Project, the organizational infrastructure necessary to accomplish this work will be established.

Over the three years of the grant, four units of curricula will be written, implemented, tested and revised. The units are Native Plant Restoration, Archeology/Agriculture Sites, Voyaging/Canoe Plants, and Environmental Science: the Health of the Water Shed.

The mission of the Cultural Learning Center at Ka`ala is to reclaim and preserve the living culture of the Po`e Kahiko (People of Old) in order to strengthen the kinship relationships between the `aina (land, that which nourishes) and all forms of life necessary to sustain the balance of life on these fragile islands. The Native Hawaiian Education Act has provided some of the means by which this mission is being accomplished. Resources made available to us under the first grant laid the foundation for what will be accomplished under the second grant.

Because of the partnerships supported by the Native Hawaiian Education Act, students who were at serious risk for dropping out of school are engaged in the discovery of their history and culture and are going on to higher education at a rate significantly above that of their classmates. Instead of leaving Hawai`i to find work, a gifted young Native Hawaiian woman is employed to coordinate the second grant and find her place in her community. Instead of seeing the Wai`anae Coast as a place to be avoided, young teachers are learning to appreciate the value of assignments to our community schools.

With more space, it would be possible to demonstrate in much greater detail the value of the Native Hawaiian Education Act to our community. We are deeply grateful for the support that has been received. We urge you to do everything in your power to reauthorize and extend the Native Hawaiian Education Act.

Mahalo nui loa,

Eric Enos

Eric Enos
Executive Director (Interim)
Program Director

TESTIMONY

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

Hawai'i Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act

By

Sherlyn Franklin Goo, Project Director
Ka Lama o Ke Kaiāulu Teacher Education Initiative

A Project of
INPEACE
(Institute for Native Pacific Education and Culture)

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

Thank you for the opportunity to testify on behalf of the Native Hawaiian Education Council to request reauthorization of the Native Hawaiian Education Act. My name is Sherlyn Franklin Goo, the executive director of INPEACE, the Institute for Native Pacific Education and Culture, a non-profit Native Hawaiian agency. INPEACE applied for and received funding for the Ka Lama o Ke Kaiāulu Teacher Education Initiative. This initiative is funded under the present Native Hawaiian Education Act in the section entitled Native Hawaiian Curriculum Development, Teacher Training and Recruitment Program. October 1, 1999 was our start date and we are very excited about the community response on the Wai'anae Coast, where the program is being implemented.

The Ka Lama o Ke Kaiāulu Teacher Education Initiative strengthens existing efforts of INPEACE through an emphasis on the role of technology in enhancing teacher recruitment, pre-service teacher education, inservice teacher education, and curriculum development. It is now one of four Ka Lama o Ke Kaiāulu programs that INPEACE operates to serve the Wai'anae Coast of O'ahu, also called the Leeward Coast, a low-income area in which about two-thirds of the students are of Hawaiian ancestry. Students in Wai'anae Coast schools typically score in the bottom quartile on achievement tests and are clearly in great need of additional educational support. The mission of the Ka Lama o

Ke Kaiāulu programs is to improve educational achievement of Native Hawaiian children through placement of qualified, culturally sensitive, and locally community-based educators in their classrooms.

The Ka Lama o Ke Kaiāulu Education Academy, funded by the Administration for Native Americans, recruits Native Hawaiians from the Wai'anae Coast and/or who are interested in becoming teachers on the Wai'anae Coast. They become Education Academy participants and are enrolled in Leeward Community College, Wai'anae Campus to receive an associate's degree. The students receive counseling, educational advisement, community and cultural enrichment, and participate in multiple activities that facilitate their admission as juniors to the teacher education program at the University of Hawai'i. Although the program is supported primarily by the ANA, multiple agencies and community advisors also provide in-kind contributions and as well as direct support to the Academy as well as all the other Ka Lama o Ke Kaiāulu efforts. Contributors include a volunteer Community Advisory Board, Queen Lili'uokalani Children's Center, Hawai'i Community Foundation, Atherton Family Foundation, Hawai'i State Teachers' Association, Leeward Community College, Ka'ala Farms and many others.

The Ka Lama o Ke Kaiāulu Teacher Education Cohort is a pre-service effort that prepares Native Hawaiians to become excellent teachers in schools in their own communities. Courses and field experiences emphasize literacy, multicultural education, and Hawaiian studies. Many of the classes are offered at facilities on the Wai'anae Coast. Students graduate after two years with a degree in elementary education.

The Ka Lama o Ke Kaiāulu Graduate Studies Cohort furthers the professional development of Native Hawaiian and other inservice teachers on the Wai'anae Coast through courses that focus on cutting edge instructional approaches such as culturally responsive instruction. Students gain a sound background in issues of language, culture, and diversity with implications for classroom instruction and assessment. Students receive a master's degree in education.

Students in the Teacher Education Cohort and Graduate Studies Cohort participate actively in curriculum development. Each semester they develop and implement thematic units with Hawaiian studies and multicultural content as part of their course work. These thematic units are improved through instructor and peer feedback. The units then become resources for all teachers on the Leeward Coast as well as teachers in other Hawaiian communities.

Now, through the Native Hawaiian Education Act, this Ka Lama o Ke Kaiāulu Teacher Education Initiative is being implemented. To our knowledge, Ka Lama o Ke Kaiāulu is the only teacher education program in the nation, situated in a native or

minority community, that combines all four components: teacher recruitment, preservice education, inservice education, and curriculum development. An emphasis on computer literacy and technology will greatly strengthen these ongoing efforts.

The outcomes of the Ka Lama o Ke Kaiāulu Teacher Education Initiative are as follows:

Outcome #1: To develop and implement culturally appropriate curriculum units for approximately 1,000 Native Hawaiian students. Students who receive instruction in these thematic units will have experiences to promote computer literacy and greater familiarity with technology and its benefits.

Outcome #2: To prepare 26 preservice teacher education students, the majority of whom are Hawaiian, to become excellent teachers, through experiences with technology and computer literacy as tools for curriculum development, teaching, and assessment at an intermediate level.

Outcome #3: To prepare 15 inservice teachers, the majority of whom are Hawaiian, to enhance their professional expertise through experiences with technology and computer literacy as tools for curriculum development, teaching, and assessment at an advanced level.

Outcome #4: To recruit and prepare 10 or more Native Hawaiian residents of the Leeward Coast to enter the teacher education cohort: to help these individuals to become computer literate at a basic level; to gain a basic familiarity with technology and its uses in the teaching and learning process; and to enhance recruitment efforts through the use of technology.

The board, administration and employees of INPEACE strongly support the reauthorization of the Native Hawaiian Education Act. The Act has provided many significant programs for Native Hawaiians over the past eleven years and progress has been made. As you can see, through this Act and others, agencies like INPEACE have formed many strong community and professional partnerships. These partnerships are critical to ensuring community buy-in, community participation and professional excellence. Through the development of comprehensive services, such as that which the four Ka Lama o Ke Kaiāulu programs provide on the Wai'anae Coast, we believe we are truly beginning to make a difference in Hawaiian education.

This concludes my testimony made on behalf of INPEACE and its many community and professional partners. We ask that you reauthorize the Native Hawaiian Education Act for ten years and give our Native Hawaiian children the opportunity to reach parity with the rest of their peers.

Mahalo nui loa, again, for inviting INPEACE testify before you today.

Testimony of Evelyn Kane
December 2, 1999

Senate Bill 1767

Reauthorization Bill to improve
Native Hawaiian Education

I am very grateful to have this wonderful opportunity to address my Senator regarding this very important reauthorization bill.

First I must apologize for this handwritten testimony but my printer is being repaired. Also I will apologize for my grammar, spelling, punctuation and sentence structure in advance. I labor under a condition call Dyslexia which effects my ability to read and write. Further more in 1992 I became totally disabilied with a serious muscle condition, I share this with you so that you will understand the great effort I am making to be here this morning and how important I believe this testimony is.

Second, I would like to introduce myself to you. I was born on this Island in 1957. I attending schools on the East Coast of the mainland where my Family moved to while I was a child. I learned about American History in Virginia and spent so much time at Williamsburg & Jamestown. I love the American Revolution and the Constitution. I am very Patriotic. My education is a Bachelor of Arts in Social Science with an emphasis in American Legal Studies and Criminal Justice. I have worked primarily in the area of civil rights as an advocate. After becoming ill I returned to Hawaii. At this point I became aware of the struggle of Native Hawaiians.

Since I have a lot of time on my hands I have spent most of it studing and following this incredible situation.

I am very concerned about my Community, the State of Hawaii and the rule of law. I read the "Brief For The Hawaii Congressional

Delegation as Amicus Curiae in the Rice v Cayetano case and I appreciate the opportunity to understand your position on Native Hawaiians.

Regarding S.1767 I could support this legislation if you could make a few changes in the bill. I sincerely believe that Native Hawaiians are entitled to all the services that are provided with the the bill however, it is the premise of the bill that bothers me. I believe it is time to tell the truth about Hawaii.

Section 9202. Findings
(1) Add the word "Nation of" and remove the word "indigenous" from the first line.
In every reference to the overthrow of the Kingdom of Hawaii, add the word illegal as stated in the "Apology Bill".

Add to "Congress Finding", "that based on treaties and conventions with the Kingdom of Hawaii to govern. Friendship, commerce and navigation in 1826, 1842, 1849, 1875 and 1887. and with out a treaty of annexation that congress recognizies the Supremacy Clause of the Constitution of the United States. Therefore Native Hawaiians have a special and unique relationship with the United States, That is based on a political status Not only because of the treaties but also because of thier right to self-determination.

Amend (12) (D) to "the political status of Native Hawaiians is De Jure because there Nation is impaired.

Amend (12) (E) "the citizen and subjects decendants of the illegally overthrown Kingdom of Hawaii, are the wards of the United States have -

Amend (12) (E) (i) a continuing right to re-instate their government and

~~Amend (12) (E) (ii) and organ.~~

Section 9204. (e)(1) add " Department of State, Department of the Interior and the Department of Justice.

Section 9207. (B) Amend to " a descendant of a citizen or subject of the illegally overthrown Kingdom of Hawaii who, prior to 1893 occupied and exercised sovereignty in the area that now comprises the De facto State of Hawaii as evidenced by--

Mahalo
Evelyn Lane

ALU LIKE, Inc.
Native Hawaiian Youth Offender Demonstration Project

TESTIMONY

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

Hawai`i Site Hearings
on the
Reauthorization of the Native Hawaiian Education Act
December 2, 1999 - Honolulu, Hawai`i

Presented by Kawika Parker

I am Kawika Parker, the Project Manager of ALU LIKE's Native Hawaiian Youth Offender Demonstration Project, in Windward O`ahu. This is one of two projects relating to prisoner education curriculum development under the Native Hawaiian Education Act which are administered by ALU LIKE. The other project is located in Hilo. Because of the significant changes we've seen in people's lives, ALU LIKE strongly supports the reauthorization of the Native Hawaiian Education Act.

Needs

In 1997, a report for the State Attorney General stated that Native Hawaiians have higher rates of incarceration, social problems, alcohol and narcotic use, poverty and suicide than the general population, and many of these problems begin at an early age. Native Hawaiian youths accounted for 36.8% of the violent crimes, 37.4% of arrests of runaways, and a staggering 42.4% of arrests for drug related offenses. This, when Native Hawaiians constitute 20% of the State's population.

In 1997, 6,273 Hawaiian juveniles were arrested for serious and "lesser" crimes which was 37.2% of the juvenile arrests.

According to officials at the Hawai`i Youth Correctional Facility, on a consistent basis more than half of the youth offenders who are incarcerated are Native Hawaiians, about 80% of the incarcerated youths have learning disabilities. Hawaiian juveniles make up 37.2% of all arrest but make up over 50% of the incarcerated youths.

The financial cost alone for incarceration is $70,000 per year per juvenile offender. We cannot even begin to estimate the long term costs to society, and to the individuals themselves, of the psychological damage caused by juvenile incarceration.

Hawaiian family healing methods to improve their attitudes and behavior regarding themselves, relationships with each other, and the use of drugs. Once lōkahi flows in the family interaction, the youth's individual education and career objectives are not difficult to achieve.

Program Description

The project provides a multi-faceted service program to native Hawaiian families with adjudicated youths age range of 14 to 18 who are referred from Family Court and the Office of Youth Services. The targeted service areas consist of the community of Hilo on the island of Hawai`i and the Windward district on the island of O`ahu. The project combines remedial education, GED preparation, post high school educational referrals, case management, employment and training, and involvement with public service activities (as restitution). The most important aspect of this project is the value of using the indigenous family healing process known as ho`oponopono as the foundation for success with the other services. This project will provide in-service teacher and counselor training on Native Hawaiian values, non-verbal language, and learning styles that will help them to be partners in the re-entry of offenders and other at-risk youths back into the school environment.

The service components are:
- Project Briefing
- Intake and Assessment
- Youth and Family Ho`oponopono]
- Case Management
- Basic Educational Skills training/School Re-Integration
- Social and Restitution Activities
- Employment Services
- Information and Referral
- Follow-up

The Curriculum development and teacher training components are:
- Curriculum Development
    - Documentation of Project in Curriculum Format
    - In-Service Teacher and Counselor Training Curriculum Development
- In-Service training for teachers and counselors

ALU LIKE's youth offender programs have thus far proven to be very effective as evidenced in our excellent results. The reduction in new charges to youth offender participants and the significant increases in reading and math levels are examples of changes in the lives of the youth and their families that will reap long-term benefits to society. However, our youth offender participants are only a fraction of those who need similar programs. ALU LIKE is grateful for the opportunity to administer our youth offender projects and strongly support the reauthorization of the Native Hawaiian Education Act to continue and expand such programs. Attached is a change which we feel would enhance the act.

Mahalo for your time

Kawika Parker

Background

Since 1989, ALU LIKE's Substance Abuse Prevention Project (SAPP) has provided ho`oponopono, an indigenous family healing/harmonizing process to adult prison parolees and their families, where substance abuse is a major factor in dysfunctional behaviors. Harmony is achieved b making things right with one's body, mind, emotions, spirit, family, associates, and environment. The major premise of the project is that high-risk behaviors are the symptoms of deeper emotional hurts. In 1991, the project received a National Exemplary Prevention Project Award from the U.S. Department of Health and Human Services in recognition of the project's success in significantly reducing the prison recidivism rate for its participants (12 % as compared to 60% for those not receiving this service). A return-on-investment analysis calculated that for every dollar spent on this project over $32 are returned to (and saved by) society through re-arrest/incarceration cost not incurred, increased taxes paid by recipients through gainful employment, and reduced dependance on other government assistance programs.

In June 1997, the Native Hawaiian Youth Offender Employment Demonstration Project was implemented in Hilo, Hawai`i through funding from the U.S. Department of Labor. This demonstration project was modeled after the above mentioned Substance Abuse Prevention Project, but rather than working with adult offenders, it targeted youth offenders. In its two years of operation (6/97-6/99) the project worked with 106 youth offenders. Of the 106 youth offenders:

- 15% received new charges (compared to a 45% rate as reported by Family Court for all adjudicated youths); and
- 62% of the youths who were below grade level in math and reading brought these skills up to their grade level.

The success of the demonstration project is due to the fact that the participants received culturally sensitive harmonizing services involving the whole family in combination with education and job training/placement services. The reduction of new charges shows that this combination is extraordinarily successful in reducing continued criminal behavior while making significant gains in education for juvenile offenders.

Goals

ALU LIKE's current youth offender project goals are:

- Re-integrate Native Hawaiian juvenile offenders into a school letting or into a career path
- Develop curriculum which includes and incorporates the successful project methodologies, i.e., structure what was learned with the youths within a curricula module format for service delivery; and
- Develop a teacher training curricula and train teachers, counselors, and other related service providers to significantly improve their interactions and level of instruction and learning when working with high-risk Native Hawaiian youths

The primary strategy to achieve these goals is to assist target youths to strive for lōkahi (harmony) in themselves and with their families. This is achieved through traditional Native

ATTACHMENT

To Testimony Presented to the United States Senate Committee on Indian Affairs

According to the U.S.E.D. Application for New Grants (for CFDA #:84.297A), "The Secretary believes that a successful prisoner education program would target convicted, at-risk Native Hawaiian youths as an alternative to incarceration. A comprehensive program should consist of prevention, intervention and treatment services as well as education, job training, judicial and case management services. A funded applicant should have experience in working with and in encouraging the re-integration of youth offenders into schools or career paths or both within the community in a culturally sensitive manner."

It is clear from the Secretary's statement that the intension is to create a community-based, culturally appropriate program. Therefore, we believe it necessary , for cultural reasons especially, the inclusion and participation of agencies as ALU LIKE, Inc. for achieving overall program success.

However, the funding for these two ALU LIKE projects falls under the Native Hawaiian Curriculum Development, Teacher Training and Recruitment Program, which requires significant program activities, and project costs, for Curriculum Development, Preteacher Training and Inservice Training for school teachers and the recruitment of Native Hawaiians to be school teachers. None of these required elements relate to, or fit within a community program for prisoner education, as described by the Secretary.

Our "prisoner education" projects are highly successful in providing the essential element of emotional healing for offender youths and their families using indigenous, culturally appropriate methods. Our project outcomes demonstrate that, once this essential activity dramatically changes the youths' attitudes it is easy to assist them to improve their educational skills, and graduate from high school or gain job training and employment. In its two years of operation (6/97-6/99) our Hilo project worked with 106 youth offenders and achieved:

- 15% of the youth participants who received two or more services had no new charge/s (compared to a 45% rate as reported by Family Court for all adjudicated youths); and
- 62% of the youths who were below grade level in math and reading brought these skills up to their grade level.

There is a great need to expand the services that we provide in these two projects to operate statewide. However, the current Native Hawaiian Education Act objectives do not address this need. Nor do they address the need to assist troubled youths, who have not yet

been convicted of a crime, to stay in school. The Act has no objective related to high school completion even though Native Hawaiian youths have the highest school dropout rate.

For these reasons we ask that, in the re-authorization process, Congress:

- Add an objective to the Act regarding high school completion.
- Broaden the scope of the "Prisoner Education" priority to include "troubled" youths (referred by intermediate and high schools or police departments).
- Create a new program within the Act in which to place school completion programs, (on the same level as the Family-Based Education Centers Program and the Curriculum Development, Teacher Training and Recruitment Programs).
- Fund this new program sufficiently to provide the services statewide for at least 10 years.

ALU LIKE is available to collaborate with Congressional staff to work on the details to improve the Native Hawaiian Education Act along these lines.

In conclusion, we at ALU LIKE are very grateful to our Congressional Delegation for making it possible for us to serve our Native Hawaiian family through this project. Please, now make it possible for us to expand it so we can meet the statewide need for these services.

TESTIMONY

Native Hawaiian Education Act

For

United States Senate Committee on Indian Affairs

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
JoAnn W. L. Yuen
Recipient, Native Hawaiian Higher Education Program
Kamehameha Schools Bishop Estate
Honolulu, Hawai'i

Honorable members of the U. S. Senate Committee on Indian Affairs, thank you for this opportunity to submit written testimony on behalf of the Kamehameha Schools Bishop Estate (KSBE) Native Hawaiian Higher Education Program.

I am a benefactor of the Higher Education Program and plan to enter the new millennium with a doctorate in education from the University of Southern California (USC), School of Education. I have been fortunate to earn this degree while attending classes at home in Hawai'i, as well as the Los Angeles campus. When I started the program in 1995, I was the only woman of Hawaiian ancestry in my class supported by the KSBE Native Hawaiian Higher Education Program. Now five of us are working on our doctorates in education through USC. These numbers alone may not be outstanding but the KSBE Native Hawaiian Education Program is providing access to higher education for women *of* Hawaiian Ancestry, there is a need and it is growing.

Besides offering financial and intellectual support, KSBE provides a link to my culture, past and present. I participate in emersion programs and contribute to the Hawaiian community through service projects. During my first year I visited Waipi'o Valley to work the lo'i (taro patch) and served the population of Hawaiian children under age three who have special health needs.

The objective of my service project was to provide understanding that promotes and enhances the interaction between Hawaiians and early intervention service providers. Because early intervention practices are family-centered and culturally-sensitive, I felt they provided a culturally appropriate approach.

I looked at the interdependence that exists between the farmer and the lo'i. One is only as strong as the other. If a lo'i is worked by hand, on nature's time, there is smoothness in the soil. The farmer does not live for the kalo, the farmer enables the lo'i to grow and if this is accomplished the farmer thrives. The lo'i is kept clean and safe so the kalo grows into generations. The farmer does not take all the kalo from the field without preparing for the replanting of the next generation. The farmer nurtures a plant in much the same way that a mother nurtures her child. The farmer does not own the plants but is indebted to nature for allowing the planting and

harvesting. In this thanks there is respect, not expectation. Health and care exist within each culture but perhaps as it relates to the good of the whole rather than each person.

This interdependence between the farmer and the lo'i underscores the relationship that can create harmony between the modern philosophy of care and *traditional culture.*

> We need to develop a philosophy of care that is compatible with the culture. Incorporate into policy and practice the recognition that nature and family (whatever this means to the culture) is the constant life, while the service systems and support personnel within those systems fluctuate. *We are told not to grab the kalo by the leaves which is like holding a child by the neck. We tuck each stem just below its leaves between our index and middle fingers and support the root of the kalo so it bears no weight.*
>
> A professional is invited into a family's life. Facilitate family/professional collaboration at all levels of care, whether in the home or community. *The farmer does not take all the kalo from the field without preparing for the replanting of the next generation. Healthy shoots are removed from harvested kalo, cleaned and trimmed to be replanted. A special eye is needed to select shoots that will succeed into the next generation.*
>
> Exchange complete and unbiased information between families and professionals in a supportive and respectful manner at all times. *We are not allowed to take notes; we observe. We are not allowed to ask questions. For Hawaiians, learning is in observation, behavior and action. I am told by my teacher "as a child I did not ask questions. I learned by watching my ancestors."*
>
> Honor cultural diversity, strengths, and individuality within and across all families, including ethnic racial, spiritual, socio-economic, educational and geographic diversity. *Some try to save time and carry three or four plants. The teacher scolds and says we are hurting the plants. The shoots of the kalo are keiki and must be carried with care and respect. We are told to remove one plant at a time and carry each to the shore to be cleaned.*
>
> Recognize and respect different methods of coping and implementing comprehensive policies and programs that provide developmental, educational, emotional, environmental, and financial supports to meet the diverse needs of families. *Accustomed to working against the clock we use the same strategy against the mud. The thick, dark mud holds us knee-deep to the beat of the lo'i. No matter how fast we try to move we all move at the same pace and only as fast as the mud will allow.*
>
> Encourage and facilitate family-to-family support and networking. *Keep the lo'i free of weeds so the water can flow clear and cool.*
>
> Ensure that hospital, home and community service and support systems for children needing specialized health and developmental care and their families are flexible, accessible, and comprehensive in responding to diverse family-identified

needs. *Health and care exists within each culture but perhaps as it relates to the good of the whole rather than each person. An interdependence exists between the kalo and lo'i. One is only as strong as the other.*

Appreciate families as families and children as children, recognizing that they possess a wide range of strengths, concerns, emotions, and aspirations beyond their need for specialized health and developmental services and support. *The farmer does not take all the kalo from the field without preparing for the replanting of the next generation. The farmer nurtures a plant in much the same way that a mother nurtures her child. The farmer does not own the plants but is indebted to nature for allowing the planting and harvesting. In this thanks there is respect not expectation.*

Shelton, T.L. and Stepanck, J.S. (1994)
Family-centered care for children needing
specialized health and developmental services.
Association for the Care of Children's Health

I am grateful to the KSBE Native Hawaiian Higher Education Program and the Federal Government for giving me the opportunity to learn and grow in an intellectual and spiritual environment that nurtures who I am and honors my culture.

Mahalo,

JoAnn W. L. Yuen (ABD)

HS UHM. ID:18089730988 NOV 30'99 9:56 No.002

KA LĀHUI HAWAI'I

Josiah "Black" Ho'ohuli
Kia'āina (Governor)

Keali'i Gora
Lukanela Kia'āina (Lt. Governor)

Shane Pale
Kāhea 'Ōlelo (Secretary)

Lehua Kinilau
Pa'ehā Lāhui (Treasurer)

Testimony of Keali'i'olu'olu Gora
Representing Ka Lāhui Hawai'i
to the United States Senate Committee on Indian Affairs
Senator Daniel Inouye, Minority Chair

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Hawai'i Site Hearings on the
Reauthorization and Extension of the
Native Hawaiian Education Act

Thursday, December 2, 1999, 9am,
UH East West Center, Keoni Auditorium

Aloha Senator Inouye and Members of the United States Senate Committee on Indian Affairs:

My name is Keali'i'olu'olu Gora. I am the Lukānela Kia'āina (Lieutenant Governor) of Ka Lāhui Hawai'i, a native initiative for self-determination, comprises of over 20,000 citizens residing in Hawai'i and several other States including Alabama, Alaska, California, Florida, Idaho, Nevada, new York, Oregon, Texas, Utah, Washington and Washington D.C. Besides adopting a Constitution in 1987, Ka Lāhui Hawai'i unveiled the Ho'okupu a Ka Lāhui Hawai'i (Ka Lāhui Hawai'i Master Plan) in February 1995. The Ho'okupu provides Ka Lāhui Hawai'i's strategy to achieve self-determination, which includes a brief section on education.

Mahalo nui loa (Thank you very much) for allowing Ka Lāhui Hawai'i to submit testimony to express our <u>strong support</u> of the reauthorization and extension of the Native Hawaiian Education Act with the following amendments.

1. On page 13, line 12, add new language:

"(C) promotes the study of the Hawaiian culture, language and history by providing a Hawaiian education program and using community expertise as a suitable and essential means in furtherance of this program (1978 State of Hawai'i Constitution Article X Section 4)

The Department of Education (DOE) Hawaiian Studies Program Kūpuna Component in the state public system is the result of the 1978 state constitutional mandate requiring the State "to promote the study of the Hawaiian culture, language and history by providing a Hawaiian education program and using community expertise as a suitable and essential means in furtherance of this program. The rationale behind adding new language on number 1 is the Department of Education services 25.7% of students totaling 35,000 children who are of Hawaiian descent statewide. However, Hawaiian students

comprise of 35.3% of the special education programs. Additionally, 39.4% of Hawaiian students consist of the learning disabled.

Furthermore, the program provides extensive services to 35,000 Native Hawaiian children in the public school system, incorporating Hawaiian culture, language, history, values and practices in the classroom. But, in 1996, administrators such as the District Educational Specialists and School Renewal Specialists, resource teachers and other support staff positions were terminated and the implementation left to the individual schools, who use Hawaiian kūpuna (elders) and makua (parents) who are Part-time Teachers (PTT) compensated for only 17 hours per week, to develop, plan, organize, manage and implement the Hawaiian Studies Program statewide. This has led to an uneven implementation of the program. Thus, inconsistencies and chaos exist.

Senator Inouye, fiscally speaking, the Hawaiian Studies Program in the Department of Education receives an annual budget of $1 million, servicing 35,000 Native Hawaiian children out of a total Department of Education appropriation of $790 million. That is worth about 1/12 of a cent out of one dollar ($1) to conduct and deliver the Hawaiian Studies Program. Thus, the program is understaffed, underrepresented, underfunded, and not in compliance with their own state constitutional mandate, statutes and policies. Therefore, Ka Lāhui Hawai'i requests the inclusion of this new language.

The next two amendments are:

2. On page 20, line 20, change PERMISSIBLE to **AUTHORIZED**

3. On page 20, line 22, change may to **shall**

Ka Lāhui Hawai'i believes these changes are necessary in order to ensure for long term planning, formulating and devising of critically important Native Hawaiian education programs. Moreover, through passage of the Native Hawaiian Education Act, the Native Hawaiian Education Council will be able to pay particular attention to those programs that are vitally essential to Native Hawaiian students, including the Department of Education Hawaiian Studies Program Kūpuna Component, for the long term.. Also, in Section 9205, grantees should be given the opportunity to expend needed funds for said purposes and priorities under this act.

On page 20, lines 13-15 and 18-19, sections A, B and D, Ka Lāhui Hawai'i strongly believes that the Department of Education (DOE) has a constitutional responsibility and mandate to fully implement and execute the Hawaiian Studies Program Kūpuna Component with the highest trust standards.

Furthermore, the Nation would like to request that this Act be extended for ten (10) years in order to accomplish the educational needs and goals of Native Hawaiians. Ka Lāhui Hawai'i strongly believes that Native Hawaiian education is the primary key which provides economic, social and other opportunities.

Your financial support of the Department of Education Hawaiian Studies Program Kūpuna Component will be greatly appreciated.

Mahalo for the opportunity to testify.

Testimony of Pualeilani Santos
Representing Pulapula 'Eu
to the United States Senate Committee on Indian Affairs
Senator Daniel Inouye, Minority Chair

Hawai'i Site Hearings on the
Reauthorization of the
Native Hawaiian Education Act

Thursday, December 2, 1999, 9am,
UH East West Center, Keoni Auditorium

Aloha and Greetings Senator Inouye and Members of the United States Senate Committee on Indian Affairs:

My name is Pualeilani Santos and I submit this testimony on behalf of Pulapula 'Eu, a Hawaiian education and legislative lobbying organization, comprised of and representing the kūpuna and mākua in the Department of Education Hawaiian Studies Program Kūpuna Component, who provide community expertise and direct classroom instruction in the culture, language, history, and values of Hawai'i, to the children in Hawai'i's public school system.

Mahalo nui loa (Thank you very much) to submit testimony in strong support of the reauthorization and extension for another 10 years of the Native Hawaiian Education Act with amendments.

The Hawaiian Studies Program, a result of the 1978 State Constitutional Article X Section 4, services over 35,000 children in the state public school system. However, the act makes no provisions to address this legal mandate. New language should be included on page 13, line 12, and other amendments are as follows:

1. "promote the study of the Hawaiian culture, language and history by providing a Hawaiian education program and using community expertise as a suitable and essential means in furtherance of this program."
2. On page 20, line 20 change PERMISSIBLE TO **AUTHORIZED**
3. On page 20, line 22, change may to **shall**

Senator Inouye, historically, the Hawaiian Studies Program had resource teachers for over a decade, but in 1996, these positions were terminated and the implementation left to the individual schools, who use Kūpuna (elders) and Mākua (parents) to run the program. In response to the termination of resource teachers, some districts immediately created their own executive boards, councils or cabinets to address their growing needs and working many hours without any compensation whatsoever. This has led to uneven implementation of the program.
Furthermore, the program is now being overseen by Part-Time Teachers (PTTs) who have no certification, no title, no salary, and no benefits. They get paid for seventeen (17) hours per week but routinely work 35-40 per week. There are some districts that have a total of 48 schools with only 2 Part-Time Teachers. Their duties include working with the principal of each school, observing Kūpuna and Mākua in classes, giving orientation and training to new recruits, and coordinating inservice workshops for technical and instructional support.

Senator Inouye and Members of the Senate Committee on Indian Affairs, Pulapula 'Eu would like to state for the record our numerous concerns with the overall management and implementation of the Hawaiian Studies Program, including but not limited to:

- The State of Hawai'i and the Department of Education's non-compliance of the State constitutional mandate of Article X Section 4, as this program currently services only grades K-6 and not grades 7-12 as required by law, thus denying the human and civil rights of students and parents,

- No announcements or mailouts to inform Kūpuna and Mākua about the elimination of the District Educational Specialist (DES) and School Renewal Specialist (SRS), nor a clarification on how the program will henceforth be administered to,

- No announcement informing new Kūpuna and Mākua that applications are being accepted for the Hawaiian Studies Program,

- No informational meetings are held to inform interested parties about the Hawaiian Studies Program, its constitutional mandate and other program matters,

- No strategy or plan to actively recruit interested applicants to fill the vacancies in various schools statewide,

- No plans to train and certify new applicants to fill these vacancies. New applicants are required to be trained and certified in order to effectively execute the precepts of the Hawaiian Studies Program,

- No support team or personnel to actively assist these schools to fill their vacancies by recommending certified recruits for the principal's consideration,

- No plans for the continued in-servicing of current Kūpuna and Mākua, who are the foundation of the Hawaiian Studies Program. Efficient support of the Kūpuna and Mākua is necessary to maintain the viability and success of the program,

- No plans to improve the Hawaiian Studies Program with the existing personnel,

Because of these voluminous concerns regarding the Hawaiian Studies Program, Pulapula 'Eu calls upon this committee to investigate, analyze, and seek resolution, immediate rectification of our matters. Our right to Hawaiian education, as mandated by state constitution and laws, requires your instantaneous attention .

Additionally, Pulapula 'Eu knows that there exists numerous and substantial international charters, conventions and other instruments that recognize the basic human rights of all peoples, amongst which is the right of education. These include:

- Universal Declaration of Human Rights;
- International Covenant on Civil and Political Rights;
- International Covenant on Economic, Social and Cultural Rights;
- Convention Against Discrimination in Education;
- Kari-Oca Indigenous Peoples Earth Charter;
- Draft Declaration on the Rights of Indigenous Peoples;
- Discrimination (Employment and Occupation) Convention;
- Declaration on the Elimination of all Forms of Racial Discrimination.

Pulapula 'Eu also calls upon this committee to examine and implement these international charters, conventions and other instruments, especially those international legal documents that the United States are signatories to. We humbly request that the United States, through this Senate Committee on Indian Affairs to expeditiously execute and fulfill this obligation with the highest trust standards.

In closing, Senator Inouye and Members of the Senate Committee on Indian Affairs, Pulapula 'Eu would like to inform you that the State of Hawai'i and the Department of Education has a legal responsibility to protect, preserve and cherish the Hawaiian Studies Program Kūpuna Component by:

1. providing a better system to improve Hawaiian education,
2. appropriating more funds to our struggling Hawaiian Studies Program,
3. allowing Pulapula 'Eu to assist in developing, organizing and implementing a Hawaiian educational system and program incorporating Hawaiian culture, language, history and values.

Pulapula 'Eu envisions the continuance and proper maintenance of the Hawaiian Studies Program, as a permanent, viable vehicle within Hawai'i's educational system, that insures quality instruction, historical understanding, linguistic consciousness and responsibility, and inspires our children towards academic excellence in all areas of study.

We ask for your support in these stated initiatives and hope this committee will provide the necessary funds for the 35,000 children that the Kūpuna and Mākua serves.

Mahalo nui loa (Thank you very much) for the opportunity to testify.

Louise Ka'ōhua Lucas

3416-A Kalihi St Honolulu, HI 96819 (808) 843-1217

December 2, 1999

Testimony: for the Native Hawaiian Education Act on behalf of Nā Pua No'eau (*Center for Gifted and Talented Native Hawaiian Children*)

Just after my daughter's fifth birthday, she pleaded with me to donate money to the "Save Our Rainforest" campaign in South America. I was puzzled as to why she was so adamant about contributing money to a seemingly worthy cause that would not directly impact her community. Her response was, "Mommy, one day, I would like to say I saved a tree."

Little did I realize that this innocent response would mark the beginning of 'Auli'i's passion to serve as a steward for her environment. It was not until she reached sixth grade that she had the opportunity to pursue her interest. She applied and was accepted to Na Pua No'eau's environmental summer program. For two weeks, she explored Hawai'i's delicate ecosystem.

This was an opportunity that few children, let alone adults, would ever experience. Nā Pua No'eau provided 'Auli'i the venue to pursue that burning passion. Since that first summer, she has continued to take advantage of Nā Pua No'eau's endless opportunities. She has hiked up to the summit of Maunakea and sailed the Kona coast of the Big Island aboard the voyaging canoe Makali'i. Through Nā Pua No'eau she has cultivated lasting friendships and has become immersed in her culture viewing it through the eyes of her kūpuna (ancestors).

'Auli'i is now 16. Her desire, which was once a glowing ember, is now a burning flame. She is currently the president of the environmental club at her high school and has recently flown to Rapa Nui to participate in a reforestation project. She is searching for colleges that offer a dynamic environmental science program. Nā Pua No'eau has given her the confidence and fortitude to pursue her dream. And maybe some day instead of hoping to save one tree, she will dream of saving a rainforest.

NĀ LAUKOA PROGRAM

69 Railroad Avenue
Hilo, Hawai'i 96720
Telephone (808) 961-0031 Fax (808) 969-9936

TESTIMONY

Native Hawaiian Education Act

For

United States Senate Committee on Appropriations,
Subcommittee on Labor, Health and Human Services,
Education and Related Agencies

SENATOR DANIEL K. INOUYE, CHAIRMAN

By
C. Kimo Alameda, Ph.D.
1996-1999 Recipient, Native Hawaiian Higher Education Program
Kamehameha Schools Bishop Estate

I appreciate the time to write to you on behalf of the many Native Hawaiian students who have benefited from the financial, as well as, academic and emotional support provided by the Native Hawaiian Higher Education Program (NHHEP).

As you know, Native Hawaiians are a people at risk. Relative to other dominant groups in Hawaii, we have the highest school drop-out percentages, we fill the special education programs, and most of all, we have the least number of students seeking a higher education, just to name a few of our casualties.

My greatest obstacles to obtaining a higher education were: 1) gaining the pride and confidence needed to get past the negative internalization of being Hawaiian, and 2) receiving the financial support needed to pay for a higher education.

Through the financial assistance provided by NHHEP, I was able to overcome both of the above-mentioned obstacles. By attending college, I had the opportunity to take courses focusing on the Hawaiian culture and the Hawaiian language. This type of involvement helped me to gain a positive sense of self and of the Hawaiian people. Secondly, I was able to pursue a doctoral degree, while at the same time helping to rear two beautiful children. Consequently, three months ago, I graduated from the University of Nebraska-Lincoln as the first Native Hawaiian, in Hawai'i (and Nebraska), to receive a Ph.D. in Counseling Psychology. Although I feel proud to have achieved such a task, my heart is saddened at this realization. The bottom line is that NHHEP should get the support needed to continue to operate in its full capacity.

After years of subjugation, dispossession, and degradation, it is only fair to ask that the U.S. Government reauthorize and extend the Native Hawaiian Education Act which will allow a continuation of financial assistance for Native Hawaiians who intend to pursue a higher education, similar to myself.

Simply, I should have not been the only Native Hawaiian in the Nation to receive a Ph.D. in my field of study. My dream and hope is that, with your continual support, I will not be the last.

Thank you and Mahalo.

C. Kimo Alameda, Ph.D.
Psychologist

Testimony

Manu

Hello, I am Michael Manu Mook, a Parent Inolver from Kailua High School.
This is my second year working for Pihana Na Mamo
Our school is located in the rural area of Oahu where we serve students from the Kailua and Waimanalo Districts.
This evening one of our Pihana Na Mamo students will share his personal experiences with you. His name is Kalapana Garrett.

Kalapana

My name is Kalapana Garrett and I am a Senior at Kailua High School, and have been a Pihana Na Mamo student for 4 years. I am 17 yrs old. I was raised in both Miloli'i on the island of Hawai'i and in Waimanalo here on Oahu. Currently, I live in Waimanalo.

As a Pihana Na Mamo student my accomplishments is that I participated in culturual-educational field trips and workshops, which allowed me to learn new and interesting things. I contributed in an imu (underground oven) for our end of the year luau. Also, I was involved with the making of the 2000 Pihana Na Mamo calendar and the design of the program t-shirt. I honestly feel good about what I achieved in this program.

This program has helped me by improving my grades in most of my classes. The encouragement I get from the Pihana Na Mamo staff helps me not only in school, but at home and with my friends. I enjoy talking about my problems with them, because they are open-minded, understanding, and sincere.

By being part of Pihana Na Mamo I have a gained a sense of pride in myself. Despite all the problems I have been through Pihana Na Mamo has contiuned to be a stable part of my life for the past 4 years.

My family has been proud of me for what I have accomplished in this program. It also has showed them that I can succeed in anything that I set my mind to. For example, my grades, the shirt design, imu preparation, and the calendar.

The Pihana Na Mamo program has helped me to be more on my toes, and gives me more motivation to do more of my work in my classes.

My expectation for this program is that I would like to see other students have the same opportunities that I have had, which will help them get through their challenges and obstacles in school and in life. Thank you.

Manu

Thank you for this opportunity

I hope that we have been able to communicate our needs and share our support for the program. Have a good evening.

PAPA OLA LOKAHI
222 MERCHANT STREET
HONOLULU, HAWAI'I 96813

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FAX: *545-1783*
E-MAIL: *polmail@aol.com*

TESTIMONY:

NATIVE HAWAIIAN EDUCATION ACT

Senate Committee on Indian Affairs

Honolulu, Thursday, December 2, 1999

Prepared by:

Myron B. Thompson, President, Papa Ola Lokahi

Welina. Senator Inouye, Senator Akaka, and Members of the Senate Committee on Indian Affairs, thank you for holding hearings this week on the reauthorization of the Native Hawaiian Education Act.

The reauthorization of this act is crucial in assisting ourselves and the generations to follow to be able to *Malama Hawai'i* (take care of Hawai'i) so that our special island home will forever be a healthy and safe place for all people who choose to live here and agree to perpetuate the values associated with *Malama Hawai'i.*

The act's prior passage has afforded our children and adults the opportunity to excel academically and to achieve professional attainments which have begun to reorder our island society and impact in all our socioeconomic sectors. It, also, has rekindled the flames for seeking cultural knowledge and understanding through the Hawaiian language and other cultural pursuits.

The effort of the Native Hawaiian Health Care Systems, the Native Hawaiian Health Scholarship Program and Papa Ola Lokahi to improve the health status and well-being of Native Hawaiians is an awesome task which is intricately related and complimented by the programs and activities supported by the Native Hawaiian Education Act.

The proposed amendments as reflected in this legislation will strengthen

the act and provide the Native Hawaiian community greater flexibility and accountability in the use of federal dollars appropriated through the act.

A final point...we wish to thank all of our Congressional delegation for its support over the years of Native Hawaiian programs. There has been much in the news of late about this. All of our Congressional delegation needs to be recognized for its efforts. At the same time, no one has been more supportive of Native Hawaiian programs in Congress than the senior member of our delegation, Senator Daniel K. Inouye. Through his leadership, multi-millions of dollars have come to Hawai`i for Native Hawaiian programs in health, education, employment and training, culture, and numerous other programs.

Who amongst us has not been touched by Alu Like and its employment and training programs, the Bishop Museum and its culture and arts programs, Punana Leo, the programs for our gifted and talented Native Hawaiian children, the education and training of almost 100 Native Hawaiian health professionals including more than 30 physicians, the activities of the Native Hawaiian Health Care Systems, and many other programs.

As a Native Hawaiian, one of the core values given to me was the concept:

E HO`OMAIKA`I IAIA NO KONA HO`IKAIKA `ANA

TO ALWAYS GIVE ONE CREDIT FOR WORKING HARD

To Senator Inouye and to all of our Congressional delegation....mahalo for all the work you have done and are doing on our behalf. Aloha and best wishes to you and your families as we begin the Holiday season.

November 23, 1999

TO: Senator Daniel Inouye

FROM: Toni Keahiolalo Mallow

SUBJECT: REAUTHORIZE THE NATIVE HAWAIIAN EDUCATION ACT

Aloha! Mahalo for giving me this opportunity to express my support of the reauthorization of the Native Hawaiian Education Act S. 1767.

As a Hawaiian Civic Club member and participant of the Association Hawaiian Civic Club Convention in Lahaina, Maui on November 13, 1999, I reitterate Resolution 99L-23 passed at that convention. A copy of which will be sent to the President of the United States, Hawai'i Senators and Hawai'i U.S. Representatives. That resolution acknowledges the disparity between the educational status of Native Hawaiians and other populations and therefore, asks for the continuance of service and benefit to Native Hawaiians.

As part of the staff of Na Pua No'eau - Center for Gifted and Talented Native Hawaiian Children, one of the programs supported by the Native Hawaiian Education Act, I see first hand the benefits to Native Hawaiian children.

As the Coordinator for our Summer Institute Program, I have seen the difference in students from the first day of arrival to the last day of departure. Their 2-week stay on the University campuses, gives them an opportunity to experience a part of University life. This exposure may take away some of the fears they may have had toward "higher education". The style of teaching, - hands-on, living classroom (not a four-walled), and experiences in the field, along with a solid cultural base allow our children the opportunity to learn and recognize their capabilities.

Programs such as this, has given many Native Hawaiian children an opportunity that they may never have had. Native Hawaiians have long been oppressed. But, this program and others like it, through the federal funding received, helps our future generations to succeed as they mature into adulthood and therefore raise the oppression forced upon them.

In closing, I hope that the United States Congress will recognize the passage of S.1767 as part of a continuing step toward Reconciliation.

Toni Keahiolalo Mallow
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Pepeekeo, HI 96783
Ph. (808) 963-6708
mallow@hawaii.edu

Kekua Kapono Kaipo Mahoe

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

Halau Ho'ona'auao has been a tremendous help for me in furthering my college education. I started college in 1998 and was able to get through college with financial aid, grandfathers help, student loan, and a scholarship from Hawaiian Homes. I also had to take into consideration airplane fare, necessities, supplies etc.

My first year was a challenge and I somehow got through it. Knowing what I spent in my first year in college made me think if I should continue. When I got the award letter from Halau Ho'ona'auao for a tuition waiver, that made me decide to go back to college for a second year. Its not that I didn't like college but I thought financially it was a hardship on my family.

My father passed away when I was in sixth grade and my mother was laid off from her job the year I graduated from high school. Social Security stop when I graduated from high school, which would have really helped since I continued to go to college. There are a lot of things you have to consider when going to college like housing ($1000), meal plan ($1000), tuition, and supplies. Halau Ho'ona'auao gave me a tuition waiver and that was such a burden off my shoulders and all I had to worry about was my housing, meal plan, supplies and necessities.

There are probably a lot of people out there that would like to consider furthering there education, however, financially they cannot. I feel Halau Ho'ona'auao and other hawaiian organizations reach out to those people and believe in them. Everyone talks about how important education is but how important is it when Congress decides to delete Native Hawaiian Education Act. I could go on and on but for me personally Halau Ho'ona'auao really helped me in my second year of college.

Kekua Mahoe

Zabrina Spencer

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

I am a graduate from University of Hawaii in 1997. I feel that congress should consider renewing this bill. I went to college for five years and I received financial help and also I am paying for my student loan. With all the help I got financial aid, scholarships, tuition waiver, I still needed to get a student loan. Since I went through this process for five years, I firmly believe that the Native Hawaiian Education Act is very important program to keep going for the new students who enter college. I believe every bit helps.
Its doesn't matter how small the about it or how big the amount is there are people out there that need the help. I know I did.

Zabrina Spencer

Billy L Satele

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

I had a nephew who graduated from high school in 1995. I see a lot of his friends around and I ask them what they are doing now and I had one girl tell me that she had to drop out of school because her mother became ill and they couldn't afford to send her school and she had to find a job. I talked to one boy who told me that he could only afford one year and that his family didn't have any money for him to continue.
There are a lot of young people that I run into that say they cannot afford to go to school even with financial aid the cost is just to much. That is very sad. I feel that the Native Hawaiian Education Act is a very important program that can help a lot of people who really need it. Please continue this Bill 1767.

Billy L Satele

Solomon C. Spencer Sr.

I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.

I have a grandson who has received assistance from Hale Ho'oa'auao for his tuition and it was a blessing for him. The assistance helped him in his second year of college. Sometimes a little help really lifts a person off his feet. I feel that in the end my grandson will have gotten a lot more knowledge in the field he is pursing. He will also be in debt for his student loan. So I feel that my grandson is not receiving a free ride. He will have gotten help from his family, any financial assistance, and a student loan to cover the rest of his college education. If you delete the Native Hawaiian Education Act you will be denying a lot of smart people a change to get a better education.

Solomon C. Spencer Sr.

My name is Robin Kaleolani Poepoe, and I am writing this testimony because I am in support of Senate Bill 1767 to reauthorize the Native Hawaiian Education Act.
I attended Hawaii Community College for 3 years and earned a Certificate of Completion in Human Services, and also an Associate of Arts of Degree. In 1998, I graduated with honors. Presently, I attend the University of Hawaii-Hilo pursuing a Bachelor's of Art Degree in Sociology.

While attending HawCC, Halau Ho'ona'auao awarded me with tuition waivers for a full-year. Financial remedies are just one aspect that is crucial in determining the success of persons wishing to further their education. I am grateful for their contribution.

As a mother of four children, I've experienced such overwhelming barriers in an effort to achieve and meet the goals which I consider to be important in self-improvement. One of the most obvious barriers is the lack of financial resources for Hawaiians.

For 12 years, I was classified as a "social deviant," ultimately based on the irrational choices I've made for myself, and I've experienced the appropriate punishments for these choices-jails and institutions. Today, I experience life on a whole different plane, I've made a tremendous amount of progress, and I am fortunate that I have been afforded the opportunity to do so, with programs such as Halau Ho'ona'auao.

Without programs such as Halau Ho'ona'auao, Hawaiians, such as myself, who look forward to self-improvement, are destined to fail. Failure becomes a part of our lives, and eventually we (at least I did) cease wanting to seek the good in ourselves.
I believe that these programs are crucial for the Hawaiians, because it paves the way for hope and success where hardly any exists in a "competitive" society such as ours.

ASSOCIATION OF HAWAIIAN CIVIC CLUBS

A RESOLUTION

URGING THE ASSOCIATION OF HAWAIIAN CIVIC CLUBS TO ACTIVELY SUPPORT THE MAINLAND COUNCIL AND HICCSC/EDUCATION & HEALTH FOUNDATION IN ITS EFFORTS TO ESTABLISH AN ANNUAL NATIVE HAWAIIAN 'AHA KUKA IN SOUTHERN CALIFORNIA AS A LINK FOR HAWAI'I BASED ORGANIZATIONS AND MAINLAND HAWAIIAN COMMUNITIES

WHEREAS, on November 15, 1997 in convention at San Diego, California, the Association of Hawaiian Civic Clubs adopted Resolution No. 97-17 to coordinate with Hawaiian organizations to form a Native Hawaiian political network and coalition to effectively alert and address legislative issues which attempts to erode or diminish Native Hawaiian rights and entitlement; and

WHEREAS, in just this past year, issues and events on Native Hawaiian rights and entitlements have reached a critical juncture and have demanded urgent responses from Native Hawaiians and Hawaiians in Hawai'i and on the Mainland; and

WHEREAS, there are hundreds of Hawaiian communities and organizations scattered throughout the continental U.S. and Alaska not in network with one another; and

WHEREAS, independent efforts and attempts of Hawai'i based agencies and organizations to locate and outreach with the many Mainland Hawaiian community groups and organizations has proven to be economically cumbersome, untimely and very ineffective for the agencies as well as the hosting community group; and

WHEREAS, California still holds the highest population of Native Hawaiians and Hawaiians on the Continental U.S. and Alaska; and

WHEREAS, incorporated in the State of California and celebrating its 10th Anniversary this year, the Mainland Council holds membership of three Southern California Hawaiian Civic Clubs and clubs in Utah, Nevada, Alaska and Colorado; and

WHEREAS, incorporated in the State of California, the Hawaiian InterClub Council of Southern California celebrated its 20th Anniversary as a organization and holds membership of 34 component clubs in Southern California; and

WHEREAS, incorporated in the State of California, the Hawaiian InterClub Council of Southern California (HICCS)/ Health and Education Foundation was created by the Hawaiian InterClub Council of Southern California with the mission to address issues on health and education for Hawaiians; and

WHEREAS, the Mainland Council and the HICCSC/Health and Education Foundation joined forces in September 1999 to organize and host the first Native Hawaiian 'Aha Kūkā in Carson, California with overwhelming support from the Southern Californian communities; and

WHEREAS, on October 22-24, the Native Hawaiian 'Aha Kūkā convened with collaborative efforts from Hawai'i based agencies: Office of Hawaiian Affairs; Department of Hawaiian Home Lands; State Council of Hawaiian Homestead Associations; Hui Kāko'o and William M. Tam, the Hawai'i attorney who co-authored his firm's brief in Rice vs. Cayetano; and

WHEREAS, upon conclusion of the Conference, the participating community leaders were better educated on the issues and events of Hawai'i whereby coming forward to support the establishment of a Native Hawaiian 'Aha Kūkā and begin networking with participating Hawai'i agencies.

NOW, THEREFORE, BE IT RESOLVED, that the Association of Hawaiian Civic Clubs, in convention at Kā'anapali, Maui on this 13th day of November 1999, commend the efforts of the Mainland Council and HICCSC/Health and Education Foundation for initiating the first Native Hawaiian 'Aha Kūkā; and

BE IT FURTHER RESOLVED, that the Association of Hawaiian Civic Clubs actively support the Mainland Council and the HICCSC/Education & Welfare Foundation in its efforts to further establish the Native Hawaiian 'Aha Kūkā in Southern California as the central and focal location bridging Hawai'i and the Mainland Hawaiian communities; and

BE IT FURTHER RESOLVED, that the President of the Association of Hawaiian Civic Clubs or his appointee be present at/or the next Native Hawaiian 'Aha Kūkā in the year 2000; and

BE IT FINALLY RESOLVED, that copies of this resolution shall be transmitted to President Sharon Paulo, HICCSC/ Health and Education Foundation, President Tieri Pa'ahana Bissen, Mainland Council; U.S. Senators Daniel K. Inouye and Daniel K. Akaka; U. S. Representatives Patsy Mink and Neil Abercrombie; Governor Benjamin Cayetano; Chair of the Trustees of the Office of Hawaiian Affairs; Chair of the Department of Hawaiian Home Lands; Chair of State Council of Hawaiian Homestead Associations, Chair of Hui Kāko'o.

The undersigned hereby certifies that the foregoing Resolution was duly adopted on November 13th, 1999 at the 40th Annual Convention of the Association of Hawaiian Civic Clubs at Kā'anapali, Hawai'i

President

Attest: December 31, 1999

Corresponding Secretary - 99-29