

Ka Ho‘okō Kuleana

**Fulfilling Our Responsibility to Establish the
University of Hawai‘i at Mānoa as a Hawaiian
Place of Learning**

**An Implementation Report for the
Ke Au Hou Recommendations**

**By the Hawaiian Place of Learning Implementation Task Force
January 2016**

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UNIVERSITY OF HAWAI‘I STRATEGIC DIRECTIONS (2015–2021)

As the sole provider of public higher education in Hawai‘i, the University of Hawai‘i (UH) is committed to improving the social, economic and environmental well-being of current and future generations. These *University of Hawai‘i Strategic Directions, 2015–2021* build upon previous work outlined in the *Strategic Outcomes and Performances Measures, 2008–2015* and will guide the university’s priorities for the next three biennia to achieve the outcomes directed by the UH Board of Regents (BOR). **Productivity and efficiency measures** associated with these outcomes provide clear, measurable goals and the ability to effectively monitor progress over time. Interwoven in the strategic directions are two key imperatives embraced within the BOR-approved UH mission: a commitment to being a foremost indigenous-serving institution and advancing sustainability. To those ends, the directions embrace the work and input of *Hawai‘i Papa O Ke Ao* (PDF), a plan for the university to become a model indigenous-serving institution, the Pūko‘a Council, and the UH System Sustainability Task Force and their reports. In addition, the President’s Task Force on Title IX and Violence Against Women Act (VAWA) has provided recommendations on how to achieve compliance with emerging mandatory federal requirements. The university stands firmly committed to advancing these directions in concert with core values of the institution: academic rigor and excellence, integrity and service, aloha and respect.

MISSION STATEMENT OF THE UNIVERSITY OF HAWAI‘I AT MĀNOA (2011-2015)

As a land, sea, and space grant university, the University of Hawai‘i at Mānoa is dedicated not only to academic and research excellence but also to serving with aloha the local, national, and international communities that surround us. Taking as its historic trust the Native Hawaiian values embedded in the concepts of kuleana, ‘ohana, and ahupua‘a that serve to remind us of our responsibilities to family, community, and the environment, Mānoa’s hallmark is a culture of community engagement that extends far beyond the classroom to bridge theory and practice, fostering creative and critical thinking, and promoting students’ intellectual growth and success as contributing members of society.

Central to this mission is faculty dedication to a fertile, engaged, and ethical learning environment characterized by a free exchange of ideas, shared intellectual resources, cutting edge scholarship, and high academic expectations. With its unique geographic location bridging East and West, Mānoa serves as a portal to an exceptional educational experience while striving to improve quality of life in the region through collaborative partnerships that support innovations in education, health care, social development, culture and arts, earth, space, and ocean sciences, sustainable agriculture and land management, and technological advancement.

<http://www.uhm.hawaii.edu/vision/pdf/achieving-our-destiny.pdf>

KA HO‘OKŌ KULEANA: ESTABLISHING A FRAMEWORK

Ka Ho‘okō Kuleana, the title of this implementation plan and report, is also the framework by which the work for this report is grounded. Kuleana is a term that is often used and heard around campus and in our communities. Kuleana is often synonymous with the English term responsibility. Within the Hawaiian context, it means a bit more and is perhaps best described through an ancestral story.

Defining Kuleana

In Hawaiian mo‘okū‘auhau (genealogy), the land is the ancient grandmother of the Hawaiian people.¹ All the elements of the natural world including the winds, rains, rivers, mountains, and plants are also the kaikua‘ana (elder siblings) of the Hawaiian people. In the genealogical relationship between the Hawaiian natural world and Hawaiian people, the kanaka (humans) are the kaikaina (younger sibling). Because of this relationship, the kuleana of both the natural world, the kaikua‘ana, and the kanaka is to be in good pilina (relations) to hānai and ho‘omalū (nourish and protect) each other.

A classic example that we have come to know well at UH Mānoa is how the kalo (taro) has nourished the Hawaiian people for generations. We can recognize how the fresh waters of Hawai‘i quench our thirst and how our Hawaiian plants provide us food, medicines, and shelter. We have experienced this at Ka Papa Lo‘i ‘o Kānewai, the piko (center) and pu‘uhonua (place of peace) of our campus. The kalo can only thrive when the kanaka properly cares for the land and appropriately manages natural resources. In Hawaiian, this caring is termed mālama and is the kuleana of the kaikaina.

This reciprocal relationship extends to older and younger generations in our families. For example, parents or grandparents of a household have the kuleana to hānai and ho‘omalū their children. Just as the younger people of the house must tend to and care for their elders. Hence, the kuleana between the elder and youth is reciprocal and interdependent and necessary for both to survive and thrive. Because of the beloved relationship between generations, kuleana is not only a responsibility, but also a deep and profound privilege and act of aloha.

Kuleana at UH Mānoa

The executive summary of Ke Au Hou (2012) begins:

*E mau ke ea o ka ‘āina i ka pono.
The life, breath, spirit and sovereignty of the land is perpetuated and
protected by the right intentions and the right actions of the people.*

This statement relates the unique and profound relationship that the kānaka maoli and all

¹ The genealogy we refer to specifically comes from the Hawai‘i island version that follows the Ulu line (Fornander, 1969).

of Hawai‘i’s people have with the ‘āina. This bond is based upon ancestry and culture but also on kuleana. Herein resides the inclusivity of this report, that is, kuleana is a responsibility of every member of the University of Hawai‘i at Mānoa ‘ohana - kanaka maoli and non-Hawaiian. The ea (life breath) of this report is intended to enrich and engage kānaka maoli values in the work of the university toward the betterment of everyone’s experience.

It is important to link this action implementation plan with its preceding report to affirm the importance of kuleana as a standing value of our collective work. The responsibility of the 2015 task force was to think hard about “how” to implement goals in an inclusive and sustainable manner fully realizing that the university, as a source of knowledge, action, and opportunity, bears the role of kaikua‘ana to students and communities. Similar to the 2011-2012 Task Force, the activities recommend must “authentically reflect this university’s uniqueness as a Native Hawaiian place of learning, a world-class institution:” (p. 9). Task Force members, representing diverse disciplines and units, and committed to advance UH Mānoa as a land, sea, and space grant university “dedicated not only to academic and research excellence but also to serving with aloha the local, national, and international communities that surround us. Taking as its historic trust the Native Hawaiian values embedded in the concepts of kuleana, ‘ohana, and ahapua‘a that serve to remind us of our responsibilities to family, community, and the environment” (UH Mānoa 2011-2015 Strategic Plan, 2011). All who work at UHM are privileged in our roles to nourish the communities we serve.

In terms of genealogy of place and time, UH Mānoa, the institution, is also kaikaina to the Hawaiian people. Native Hawaiians, in this perspective, are the kaikua‘ana because of their genealogical connection to the land and to the indigenous knowledge systems of Hawai‘i.² The 2012 Native Hawaiian Advancement Task Force and this 2015 Hawaiian Place of Learning Implementation Task Force membership recognizes this kuleana. Hence, both resulting reports, seeks to share/teach Hawaiian ancestral knowledge and value systems within and across all the proposed initiatives/activities. It is important to note that the membership of both the 2011-2012 and 2015 task forces comprised both Native Hawaiian and non-Native Hawaiian members. It is essential that all non-Hawaiian partners and colleagues feel welcome and contribute to the work of making UHM a Hawaiian place of learning.

Understanding Ho‘okō

Ho‘okō comes from the word kō, which translates to fulfill, complete, and succeed. It is a verb. To ho‘okō, then, refers to the act of causing something to be fulfilled. Thus, the title of this report, *Ka Ho‘okō Kuleana*, emphasizes the importance of fulfilling the kuleana we have as agents of the University of Hawai‘i at Mānoa to Hawai‘i’s land, her first people, and to the communities who will mālama our beloved home for generations. The authors and task force members of this report want to highlight the necessity and invite each member of UH Mānoa to first recognize our kuleana and second to engage in the

² Ibid.

work to fulfill that kuleana, especially with respect to making UHM a Hawaiian place of learning. We believe this report provides a pathway to ho‘okō our collective kuleana.

GENEALOGY OF REPORTS

This report, *Ka Ho‘okō Kuleana*, is situated within a genealogy of other reports that have focused on how to better serve Native Hawaiians and create a create a Hawaiian place of learning across the University of Hawai‘i (UH) System and at UH Mānoa. The core set of documents that guide the work of this report include:

- The United Nations Declaration on the Rights of Indigenous Peoples (http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)
- The 1986 Ka‘ū Report (<https://manoa.hawaii.edu/chancellor/NHATF/pdf/kau-report-w-summary.pdf>)
- Ke Au Hou (2012) (<http://manoa.hawaii.edu/chancellor/NHATF/pdf/NHATF-report-final.pdf>)
- Hawai‘i Papa o ke Ao (2012) (<https://www.hawaii.edu/offices/op/hpokeao.pdf>)

In addition, this report is informed by previous strategic plans and guidelines including:

- 2011-2015 Strategic Plan: Achieving Our Destiny (<https://manoa.hawaii.edu/strategicplan/vision-2011-2015/>)
- 2015-2021 UH System Strategic Directions (<http://www.hawaii.edu/strategicdirections/>)
- 2015-2021 UH Mānoa Strategic Directions Matrix (https://manoa.hawaii.edu/strategicplan/pdf/stratplan_matrix_draft_03122015.pdf)

A crosswalk of prior reports was completed to ascertain prevalent themes and initiatives. It was determined that prior report recommendations would serve as a roadmap for fulfilling the goals articulated in both the UH System Strategic Directions and UH Mānoa’s current strategic implementation matrix.

IMPLEMENTATION REPORT PROCESS AND REPORT ORGANIZATION

What follows is the implementation plan for the 2012 Ke Au Hou Report. The four thematic areas of focus include:

Native Hawaiian Student Success
Staff and Faculty Development
Cultivating a Hawaiian Environment
Community Engagement

It is important to note that early in the fall 2015 semester (August-October), the Task Force support team collected programmatic information from UHM schools and colleges who reported their activities in all four thematic areas.

Over the fall 2015 semester, task force members met to:

- (1) In a large group, overview and update the 2012 Ke Au Hou Report, i.e., redefining goals, benchmarks, and resources.
- (2) Self-selection into four sub-committees. Each sub-committee focused on one of the four thematic areas identified in Ke Au Hou: student success, staff and faculty development, fostering a Hawaiian environment, and community engagement.
- (e) Sub-committees reviewed programmatic information from UHM schools and colleges pertinent to their thematic area. Then worked to develop a logic model for the implementation strategy and implementation strategic action plan.

This report is an implementation plan based on the original recommendations made in Ke Au Hou that has been aligned to both the UHM Strategic Plan Matrix (2015) and the UH System Strategic Directions (2015). Presented in the report are the culminating documents presented by each sub-committee. The first document is a logic model that defines overarching goals and objectives and identifies activities to achieve objectives with short, mid-range, and long-term initiatives. The second document is a strategic action plan that maps what is required to realize ultimate outcomes. (Note: Some sub-committees created more than one logic model and action plan.)