Ke Au Hou
(New Life, New Beginning)

Executive Summary

Native Hawaiian Advancement Task Force Report
February 9, 2012
EXECUTIVE SUMMARY

_E mau ke ea o ka ʻāina 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 of Hawaiʻi’s people have with the ʻāina. 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 Hawaiʻi at Mānoa ʻohana - 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.

The charge of the task force was to examine, tangle with, and recommend goals, objectives, and activities that would authentically reflect this university’s uniqueness as a Native Hawaiian place of learning, a world-class institution. As Native Hawaiian scholars and educators, the members of the Task Force took this charge seriously because while we represent diverse disciplines, our commitment to Native Hawaiian advancement is unified. Our work is grounded in the UH Mānoa mission 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, ʻohana, and ahapua’a that serve to remind us of our responsibilities to family, community, and the environment” (UH Mānoa 2011-2015 Strategic Plan, 2011).

This report identifies four key themes that align with the vision and mission of UH Mānoa, including:

- A Focus on People: Students
- A Focus on People: Faculty and Staff
- A Focus on Environment
- A Focus on Community

The themes are purposefully ordered as the Task Force believed that “people matter” in the collective work of this university, hence, we advocate in the first two themes for rigorous and culturally sound learning, research and outreach engagements experiences, structures, and support for students, faculty, and staff. While all four themes are equally important, transitioning from people (students and faculty) to place made good sense. The environment theme, written in a straightforward manner, seeks to inspire learning and discovery that is nurtured in a safe and welcoming environment. The final theme, community, speaks to building ʻohana, affirming and dynamic relationships among people and programs on our campus, across the UH System campuses, and, most importantly, in the communities we are affiliated to begin with Hawaiʻi then extending to the Pacific Rim and beyond.
Across each theme the reader will note repeated ideas that include processes and structures to increase the number of Native Hawaiian students, faculty, and staff; that forward the importance of Kānaka Maoli as the host and host culture of this university through coursework, campus events, and hiring of Native Hawaiian faculty and staff; that advances increased support for health and wellness programs as well as on-campus early childhood, child- and elder-care programs for faculty, staff, and students; and, that increases opportunity for innovative and interdisciplinary, culture and placed-based research endeavors (to name just a few recommendations). These recommendations align with the overarching objectives articulated in the UH System Report, Hawai‘i Papa O Ke Ao, written by the Model Indigenous-serving University Task Force (2012). In short, our recommendations meet and exceed all six (6) of the report’s characteristics of a model indigenous serving institution:

- Hawaiian enrollment at parity with Hawaiians in the Hawai‘i state population.
- Number of tenured Hawaiian faculty increase by 25% each year.
- Gauges effectiveness in including Native Hawaiian values in its decision making and practices.
- Hawaiians hold leadership roles in the UH administration.
- The University of Hawai‘i is the foremost authority on Native Hawaiian scholarship.
- The University is responsive to the needs of the Hawaiian community and, with community input, implements programs to address these needs.
- The University fosters and promotes Hawaiian culture and language at all its campuses.

(p. 4)

Both the UH System and UH Mānoa reports ground our work on fundamental documents, including the Ka‘ū Report. This report, written in 1986 revealed the lack of Native Hawaiian representation across all campuses and proposed a set of goals to address this dilemma. Since 1986, there has been much growth, but as the data reveal, there is much more good work that needs to be done. The challenge ahead for both Native Hawaiian and non-Native Hawaiian administrators, faculty, staff, and students is to work collectively and openly to consider the recommendations forwarded in this report, set priorities taking into account the complications of funding, tease-out the details of planning and implementation, and continually assess our progress as we holomua.

Again, while the text of this report is focused on Native Hawaiian advancement, we want the reader to be mindful that the intent is to include all members of the UH Mānoa ʻohana, to be respectful of all ideas and people, and to set a standard of academic and research excellence in an institution of higher learning that is actively engaged with the broader community.