

Annual Report

**2003-2004**

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**MASTER**

o'ona'auao 'Ōiwi Hawai'i

Hawaiian Education Council

Annual Report For Fiscal Year

October 1, 2003 - September 30, 2004





**NATIVE HAWAIIAN EDUCATION COUNCIL**  
**Annual Report for Fiscal Year**  
**October 1, 2003 – September 30, 2004**

**Project Background**

The Native Hawaiian Education Council (NHEC) was established by Congress in 1994, and reauthorized as part of the No Child Left Behind Act of 2001, Public Law 107 – 110, Title VII, Part B, the Native Hawaiian Education Act. Among other things, this act authorizes the Secretary of Education to make a direct grant to the Education Council to carry out the following activities:

1. Coordinate the educational and related services and programs available to Native Hawaiians, including the programs assisted under this part.
2. Assess the extent to which such services and programs meet the needs of Native Hawaiians, and collect data on the status of Native Hawaiian education.
3. Provide direction and guidance, through the issuance of reports and recommendations, to appropriate Federal, State, and local agencies in order to focus and improve the use of resources, including resources made available under this part, relating to Native Hawaiian education, and serve, where appropriate, in an advisory capacity.
4. Make direct grants, if such grants enable the Education Council to carry out the duties of the Education Council, as described in paragraphs (1) through (3).

Taking these mandates into consideration, the Council has adopted the following organizational goals to direct its activities: Program Coordination, Educational Assessment, Educational Improvement, and combined it with two other goals of Reauthorization of the Native Hawaiian Education Act and long-term sustainability of the Council. The NHEC is a twenty-five (25) member State Council consisting of seven (7) Native Hawaiian Education Island



Council (NHEIC) subsidiaries representing the islands of Hawai'i, Maui, Lana'i, Moloka'i, O'ahu, Kaua'i, and Ni'ihau, along with other organizations and agencies deeply committed to the right of Native peoples to control their own education system and institutions, and providing education in their own languages and in a manner appropriate to their cultural methods of teaching, learning and assessing.

This report highlights the Council's activities for the fiscal year, which commenced October 1, 2003 and concluded on September 30, 2004. This report is shared to update the community on Native Hawaiian education issues and initiatives, and to advise our congressional delegation, and appropriate Federal, State, and local agencies as to the status of Native Hawaiian educational programs and services.





## **Program Coordination**

In the area of Program Coordination, Council efforts included activities on councilwide, statewide, national, and international levels. The coordination of all of these activities is an important function of the Council as it seeks to raise the educational aspirations, and improve the educational programs and services for Native Hawaiians. Coordination includes collaborations, partnerships, alliances, consortiums, cooperatives, reciprocal agreements, and other joint activities that further the aims and purposes of the Native Hawaiian Education Act.

### **A. Councilwide**

1. Office administration of the Native Hawaiian Education Council and Island Councils. For fiscal year 2003 - 2004, the Council administered its office at the Kamehameha School's Kapalama Campus in Honolulu, Hawaii. However, for fiscal year 2004 – 2005, the Council must relocate its operations to other office facilities due to a request from Kamehameha's administration. Full-time personnel included Peter Hanohano, Jr. as Executive Director, Heather Kina as Administrative Assistant, and Frank Oducado as Fiscal Specialist.



Office staff, Peter Hanohano and Heather Kina.



2. Monthly NHEC Executive Committee Meetings. The NHEC Executive Committee consists of a Chair, Vice-Chair, Secretary, Treasurer, and Immediate Past-Chair elected to these offices from the Council members, and who serve for a one-year basis. The Executive Committee met on a monthly basis to determine and set Council policies and procedures, and implement the mandate and intent of the Native Hawaiian Education Act. Officers for fiscal year 2003 – 2004 included the following:

- a. Dr. VerlieAnn Malina-Wright, Chair, is currently Vice-Principal at Ke Kula Kaiapuni o Anuenue, the only K – 12 Hawaiian Immersion School in the State of Hawaii.
- b. Maggie Hanohano, Vice Chair, is a DOE teacher with Pihana Na Mamo, the Native Hawaiian Special Education Project serving 37 schools on five of the islands.
- c. Paula De Morales, Treasurer, is the Project Manager of Ku Ha' aheo, a former Community-Based Education Learning Center grantee of the NH Education Act.
- d. Kaiulani Vincent, Secretary, is the Education Program Specialist for the Office of Hawaiian Affairs.
- e. David Keala, Immediate Past Chair, is a retired DOE Principal and community advocate.



Installation of new Executive Committee members 2004.



3. Quarterly Kūpuna Council Meetings. The Kūpuna (or Elders) Council was established by the Executive Committee to assist the Council in ensuring cultural compliance and proper protocol under the able leadership of Auntie Betty Jenkins, Kūpuna Advocate and community representative. The Kūpuna Council consists of one elder from each of the seven Island Councils as follows:

- a. Kūpuna Janice Akana – Hawaii
- b. Kūpuna Flo Keala – Maui
- c. Kūpuna Edna Cathcart – Molokai
- d. Kūpuna Pua Paoa – Lanai
- e. Kūpuna Kawa`o Durante – Oahu
- f. Kūpuna Janet Kahalekomo – Kauai
- g. Kūpuna Elama Kanahale – Niihau

The Kūpuna Council developed an “Agenda For A Better Future For All Children,” that includes the following initiatives: our Kūpuna as Leading the Charge and the Council, our Kūpuna as Living Treasures and Repositories, a policy paper on the value of Kūpuna in the education of our children, expansion of our State DOE Kūpuna Program to service middle and high schools, increase hours for the Kūpuna to be eligible for health and other benefits, implementation of an orientation for school principals in the value and respectful treatment of Kūpuna, participation in the A+ After School Program, bringing together of DOE Kūpuna program and Immersion schools to mutually benefit each other, and the concern for Kūpuna acknowledgements and credentialing.





4. Quarterly NHEC State Council Meetings. The NHEC State Council met on a quarterly basis to coordinate and conduct various statewide meetings, activities and business. To reduce costs and to minimize travel, State Council meetings were held on the island of O`ahu due to its central location and fewer council members requiring travel. Matters considered by the State Council include the following:

a. Membership criteria for the Native Hawaiian Education Council

The following recommendations are submitted as criteria that can assist the Secretary of Education in selecting members to sit on the Council. Those appointed to the Council should be guided by the six cultural themes as enumerated in the Nā Honua Mauli Ola – Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments:

- i. **Mauli (Cultural Identity)** – Strengthens and sustains Native Hawaiian cultural identity by incorporating practices that support the learning, understanding and use of the Hawaiian language, culture, history, heritage, traditions and values.
- ii. **Na`auao (Wisdom)** – Instills and fosters a lifelong desire to seek knowledge and wisdom, and strengthens the thirst for inquiry and knowing.
- iii. **Honua (Sense of Place)** – Develops a strong sense of place, and appreciation of the environment and the world at large, and the delicate balance to maintain it for generations to come.
- iv. **Hō`ike (Sense of Discovery)** – Measures success and outcomes of our learning through multiple pathways and formats.
- v. **Piko`u (Sense of Self)** – Promotes personal growth and development, and a love of self, which is internalized and develops into a sense of purpose/role. (Grows in Aloha and internalizes kuleana to give back.)



vi. **Kuana`ike (Perspective/Cultural Lense)** – Increases global understanding by broadening the views and vantage points from which to see and operate in the world.

(Develops the cultural lense from which to view and operate in the world.)

In addition, it is further recommended that the Council membership reflect the following attributes:

- i. Representative of a Hawaiian perspective through a cultural lens that reflects the diversity of Native Hawaiian communities.
- ii. Representative of varying levels of Native Hawaiian educators from traditional cultural practitioners to academics.
- iii. Representative of varying program experiences at different levels of education from preschool to elementary, intermediate, secondary, and post-secondary.
- iv. Representative of varying age groups, including `Ōpio (youth) to Kūpuna (elders), and who promote healthy minds, bodies and spirits.
- v. New appointees should be rotated on to the Council in staggered three-year terms, 7 or 8 per year.

The following is a proposed listing of Council members based on the foregoing recommendations. As the Native Hawaiian Education Act mandates, the membership is organized along Service Provider and Consumer status, with the one exception of the Office of Hawaiian Affairs. By applying the Six Cultural Themes, the Service Providers are divided into the culturally appropriate age groupings of Kamali`i (child), `Ōpio (youth), Mākua (adult), and `Ohana (extended family). Organizations whose mission and purposes are aligned with the Act, and who serve the appropriate age groups are identified, with individuals from those organizations who have demonstrated a deep commitment to Native Hawaiian education. Descriptions of these organizations and a list of current Council members are included.



PROPOSED NHEC MEMBERSHIP (8/1/2003)

PROVIDERS (15)	NAMES	ORGANIZATIONS
Kamali'i (3)	Nāmaka Rawlins Jean Evans Sherlyn Goo	'Aha Pūnana Leo Ho'owaiwai Nā Kamali'i INPEACE
'Ōpio (7)	Keiki Kawai'ae'a Patricia Hamamoto Lilette Subedi Paula De Morales V. Leimomi Malina-Wright Ku Kahakalau Maggie Hanohano	'Aha Kauleo Kaiapuni Hawai'i DOE Hawaiian Programs Ka'ala Farms Kū Ha'aheo Kula Kaiapuni O Ānuenue Native Hawaiian Charter Schools Pihana Nā Namō
Mākua (3)	Lilikala Kame'eleihiwa T. Kamuela Chun  Manu Ka'īama	Puko'a (UH Hawaiian Council) UHCC Native Hawaiian Community-Based Learning Centers UHM Native Hawaiian Leadership Project
'Ohana (2)	Shawn Kana'iaupuni Claire Asam	Kamehameha Schools Queen Lili'uokalani Children's Center
CONSUMERS (10)	NAMES	ISLANDS / ORGANIZATIONS
Island Council Chairs (7)	Joshua Akana Janet Kahalekomo Martha Evans David Keala Anita Arce Josephine Kelly W. Kaho'onei Panoke	Hawai'i Kaua'i Lāna'i Maui Moloka'i Ni'ihau O'ahu
'Ōpio Representative (1)	To be determined	
Mākua Representative (1)	Charles Rose or designee	Hawaiian Civic Clubs
Kūpuna Representative (1)	Kupuna Betty Jenkins	
OFFICE OF HAWAIIAN AFFAIRS (1)	NAME	ORGANIZATION
Representative (1)	R. Ka'iulani Vincent	Office of Hawaiian Affairs



## ORGANIZATION DESCRIPTIONS:

### PROVIDERS (15)

#### Kamali'i (3)

'Aha Pūnana Leo - is a private, non-profit Native Hawaiian family-based educational corporation serving students and family members of all ages with a multitude of programs and functions dedicated to the reestablishment of Hawaiian as a daily, living language.

Ho'owaiwai Nā Kamali'i - is the Native Hawaiian Early Childhood Consortium, comprising of more than thirty agencies, services and programs, is dedicated to the betterment of early education and care for Native Hawaiian families and children, pre-natal to age five. Designed to provide a seamless continuum of education and services, the Consortium emphasizes the importance of integrating Hawaiian culture and values into programs and activities.

INPEACE - stands for the Institute for Native Pacific Education and Culture, a nonprofit Hawaiian educational services corporation, committed to improving the school readiness of Native Hawaiian children, to improving the ability of both teachers and caregivers/families to foster children's learning, and to giving families greater access to needed services by making essential information available and by establishing partnerships with organizations and agencies that provide those services.

#### 'Ōpio (7)

'Aha Kauleo Kaiapuni Hawai'i - Hawaiian Language Immersion Advisory Council was established in 1990 by the Hawai'i Board of Education to provide proactive leadership, direction and advocacy for the development and growth of its Hawaiian medium schools. The Council advises directly through the Assistant Superintendent of the Office of Instructional Services branch of the Hawai'i Department of Education.

DOE Hawaiian Programs - is the primary governmental body responsible for the education of children in State of Hawai'i, which is the only state with a single unified school system, comprised of approximately 255 regular schools, 3 special schools, and 22 public charter schools.

Ka'ala Farms - and its Cultural Learning Center is dedicated to *Aloha 'āina, Mālama 'āina* (Love for the land, Take care of the land) in reclaiming and preserving the living culture of the *Po'e Kahiko* (People of Old) in order to strengthen the kinship relationships between the 'āina (land, that which nourishes) and all forms of life necessary to sustain the balance of life on these fragile islands.

Kū Ha'aheo - a grantee of the USDOE Native Hawaiian Community-based Education Learning Centers, and situated on the Island of Hawai'i, Ku Ha'aheo seeks to improve the employment and academic success of Native Hawaiian students and their families by re-establishing a strong sense of cultural pride and by prioritizing work values and ethics that were once the foundation of a very literate, self-sufficient, balanced and globally recognized Hawaiian society.



Kula Kaiapuni O Ānuenue - located on the island of Oahu, is the only K-12 Hawaiian Language Immersion School in the State of Hawai'i, whose primary purpose is to protect the Hawaiian language through the people and programs at the school. Anuenue provides a special instructional program in which children are taught the content of the regular education program and curriculum through the medium of the Hawaiian language, culture and perspectives, and is fully accredited by the Accrediting Commission For Schools of the Western Association of Schools and Colleges education program

Native Hawaiian Charter Schools - consists of twelve Hawaiian grassroots community charter schools stretching across the islands, and committed to establishing quality, culturally-driven, family-oriented, community-designed and controlled models of education that respects and embraces Hawaiian cultural values, philosophies and ideologies. With a current enrollment of approximately 1,000 students, the Alliance seeks to create a comprehensive native-designed and controlled system of education that will empower native communities throughout the archipelago to achieve political, cultural and economic self-determination.

Pihana Nā Namo - is the Native Hawaiian Special Education project funded by the U.S. Department of Education through the Native Hawaiian Education Act, whose mission is the delivery of educational services to children and youth of Hawaiian ancestry with special needs that results in improved outcomes. Its vision is to affirm and promote numerous positive, varied and mutually supportive opportunities, experiences, and partnerships with the school, family and community so that students are rooted in their culture, are contributing members of society, and empowered to set and pursue their goals.

### **Mākua (3)**

Puko'a - (UH Hawaiian Council) - is the University of Hawai'i's system-wide council formed by Native Hawaiian faculty, staff and students that serves to promote positive system-wide support in the development, implementation and improvement of programs and services for Native Hawaiians, to advocate increased representation of Native Hawaiians in all facets of the University's efforts on affirmative action and equal employment opportunities, and to support full participation of Native Hawaiians in all initiatives and programs of the University.

UHCC Native Hawaiian Community-Based Learning Centers - is a statewide system established to support collaborative efforts between community-based Native Hawaiian organizations and community colleges that meet the needs of families and through the coordination of programs and services that empower Native Hawaiians toward greater educational attainment.

UHM Native Hawaiian Leadership Project - is a federally funded program through the Native Hawaiian Higher Education Act that encourages and assists Native Hawaiians to attain undergraduate, graduate and doctorate degrees, and seeks to develop leadership skills in participants so that they will one day assume leadership positions in their own Native Hawaiian communities.



**'Ohana (2)**

Kamehameha Schools - is a dynamic and nurturing learning community committed to educational excellence for children of Hawaiian ancestry that was established by the Will of Princess Bernice Pauahi Bishop, and comprises a statewide educational system with three campuses on three islands, and more than 30 preschool sites throughout the state of Hawai'i.

Queen Lili'uokalani Children's Center - is a social service agency created by Lili'uokalani Trust to fulfill the Queen's mission and goals to work towards establishing a nurturing 'ohana, educational success, perpetuation of Hawaiian culture, leadership development, and support for basic needs for Hawaiian children, heirs to the Queen's legacy.

**CONSUMERS (3)**

**'Ōpio Representative (1)**

To be determined

**Mākua Representative (1)**

Hawaiian Civic Clubs - is a confederation of forty-seven (47) Hawaiian Civic Clubs located throughout the State of Hawai'i, and in the States of Alaska, California, Colorado, Nevada and Utah, and is the oldest community-based grassroots Hawaiian organization in Hawai'i, formed in 1918 by Prince Jonah Kuhio Kalaniana'ole. The Association Committed to the civic, economic, health and social welfare of the Hawaiian community, provides support programs that benefit people of Hawaiian ancestry, to provide a forum for full discussion of all matters of public interest; to honor, fulfill, protect, preserve and cherish all sources, customs, rights and records of the Native Hawaiian ancient traditions, nā 'oli a me nā mele, cemetery areas and the historic sites of Native Hawaiians.

**Kūpuna Representative (1)**

Kupuna Betty Jenkins - Elder

**OFFICE OF HAWAIIAN AFFAIRS (1)**

**OHA (1)**

Office of Hawaiian Affairs - was created out of the 1978 State Constitutional Convention as a public trust, with a mandate to better the conditions of both Native Hawaiians and the Hawaiian community in general, and is funded with revenue from state lands designated as "ceded," which were lands once known as crown lands and were once property of the Hawaiian monarchy, and later became the government lands of the Kingdom of Hawai'i.





## Native Hawaiian Education Council

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### STATE COUNCIL MEMBERS

#### **MEMBERS:**

1. Anita Arce
2. Betty Jenkins
3. David Keala
4. Martha Evans
5. Claire Asam
6. Josephine Kelley
7. Janet Kahalekomo
8. Jean Evans
9. Joshua Akana
10. Keiki Kawai'ae'a
11. Lilette Subedi
12. Lui Hokoana
13. Maggie Hanohano
14. Manu Ka'iama
15. Shawn Kana'iaupuni
16. Nāmaka Rawlins
17. Pat Hamamoto
18. Paula De Morales
19. R. Ka'iulani Vincent
20. Sherlyn Goo
21. T. Kamuela Chun
22. V. Leimomi Malina-Wright
23. W. Kaho'onei Panoke

#### **ORGANIZATIONS:**

- Moloka'i Island Council Chair
- Nā Kūpuna
- Maul Island Council Chair
- Lāna'i Island Council Chair
- Queen Lili'uokalani Children Center
- Ni'ihau Island Council Chair
- Kaua'i Island Council Chair
- Pūlama I Nā Keiki
- Hawai'i Island Council Chair
- 'Aha Kauleo Kaiapuni Hawai'i
- Ka'ala Farms, Inc.
- Liko A'e
- Pihana Na Mamo
- Executive Committee Chair***
- Native Hawaiian Leadership Project
- Kamehameha Schools, Policy Analysis & System Evaluation
- 'Aha Pānana Leo
- Hawai'i State Department of Education
- Ku Ha'aheo
- Executive Committee Secretary***
- Office of Hawaiian Affairs
- Executive Committee Treasurer***
- INPEACE
- Executive Committee Vice-Chair***
- Native Hawaiian Community Based Education Learning Centers
- Ke Kula Kaiapuni o Ānuenue
- Executive Committee Immediate Past Chair***
- O'ahu Island Council Chair



5. NHEC Web Site. The Council's Web Site is located at [www.nhec.us](http://www.nhec.us), and is updated on a regular basis. The website provides background and basic information concerning the Council, including the following information and activities:

- The vision, mission, guiding principles, and goals of the Council
- Background information about the Council, and supporting federal legislation
- Contact information for State Council and Island Councils
- Links to Native Hawaiian educational and related organizations
- Calendar of Events
- Annual Council and Island Council meeting minutes and reports
- Members of the NHEC and NHEICs, with brief biographies and photos (still to be added)
- Council Recommendations and Committee Reports (still to be added)
- Native Hawaiian Resource Inventory Database (still to be added)

The Council plans to better utilize this website to disseminate Council initiatives and programs including a quarterly eNewsletter entitled Koho`ia or Choice / No Choice, of one to two pages in length. It will feature articles on Council and Island news and happenings, include a Calendar of events, provide information on Scholarships, Grantswriting tips and links, and innovative and exemplary programs in Native Hawaiian education. Also included with this report is an overview of the 2003 – 2004 NHEC Calendar.







## About NHEC

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### PROGRAM DESCRIPTION

In 1988, with the passage of the Native Hawaiian Education Act, the educational needs of Native Hawaiians and the role of the federal government were recognized. It empowered the Hawaiian community to address these needs. The Act specifies improving educational achievements in five distinctive areas: Preschool, elementary (through curriculum development), special education, higher education and the gifted and talented.

Under these five areas, the Act funded six unique programs designed to improve the learning skills of Native Hawaiians with the use of culturally appropriate curriculum, enhanced by traditional Hawaiian teaching methods and values. Programs were designed to instill pride by Native Hawaiians for Native Hawaiians.

In 1994, with the Improving America's Schools Act, an additional component was implemented. The Native Hawaiian Education Council and five island councils were established to coordinate, assess and make recommendations for the improvement of educational services and programs for Native Hawaiians.

In 2001, the Native Hawaiian Education Act was reauthorized by Congress for another 5 years. The reauthorization provides for activities that enhance reading and literacy in either English or Hawaiian and research and data collection to determine the educational status and needs of Native Hawaiians.

### GOALS

To enable Native Hawaiians to reach the Native Hawaiian Education and National Education Goals, the Native Hawaiian Education Council shall:

- Coordinate resources;
- Assess educational needs, practices and models;
- Provide recommendations for the improvement of education for Native Hawaiians; and
- Achieve and demonstrate organizational excellence.

### Nu'ukia Vision

*I lāhui na'auao Hawai'i pono,  
I lāhui Hawai'i pono na'auao.*

There will be a culturally  
enlightened Hawaiian nation,  
There will be a Hawaiian nation  
enlightened.

### Ala Nu'ukia Mission

*Ma Ka 'Uluame aloha o ke Akua e koi  
'ia ka 'Aha Ho'ona'auao 'Ōiwi  
Hawai'i e ho'olauka'i, e ana loloi, e  
ho'ike mana'o a e ho'omau ika 'ike  
po'okela o ka ho'ona'auao 'ōiwi  
Hawai'i.*

In the spirit of Aloha Ke Akua, the  
Native Hawaiian Education  
Council will coordinate, assess  
and make recommendations to  
perpetuate excellence in Native  
Hawaiian education.

### Guiding Principles

*E aloha Akua, aloha 'āina  
Aloha 'ohana, aloha 'ōlelo,  
Aloha kanaka I na'auao kākou  
Ma ka paepae 'ike mo'omeheu  
Hawai'i.*

Our enlightenment will come.  
Grounded in our cultural wisdom,  
Through our spirituality, love of  
homeland, family, language and  
community.

## 'Aha Ho'ona'auao 'Ōiwi Hawai'i

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# OCTOBER 2003 - SEPTEMBER 2004

## Native Hawaiian Education Council



October 03						
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### OCTOBER

- 1** Ni'ihau Island Council Meeting
- 8** 6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 9** State Council Annual Retreat - Honolulu Airport Hotel  
7:30 PM - 8:30 PM Kaua'i Island Council Meeting
- 10** State Council Annual Retreat - Honolulu Airport Hotel
- 13** Columbus Day - Federal Holiday  
Lāna'i Island Council Meeting
- 14** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 17** Ali'i Day (Princess Ka'iulani) - NHEC Holiday

November 03						
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### NOVEMBER

- 1** NIEA Convention - Greensboro, NC
- 2** NIEA Convention - Greensboro, NC
- 3** NIEA Convention - Greensboro, NC  
Lāna'i Island Council Meeting
- 4** NIEA Convention - Greensboro, NC
- 5** NIEA Convention - Greensboro, NC
- 7** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel
- 8** Hawai'i Island Council Meeting
- 11** Ali'i Day (King Kalākaua) - NHEC Holiday  
Veterans' Day - Federal & State Holiday  
9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 12** Moloka'i Island Council Meeting

### NOVEMBER

- 12** 6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 13** 7:30 PM - 8:30 PM Kaua'i Island Council Meeting
- 27** Thanksgiving - Federal & State & NHEC Holiday

### DECEMBER

- 1** Lāna'i Island Council Meeting
- 5** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel
- 9** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 10** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 11** 7:30 PM - 8:30 PM Kaua'i Island Council Meeting
- 19** Ali'i Day (Kamehameha V, Princess Pauahi) - NHEC Holiday

- 25** Christmas Day - Federal & State & NHEC Holiday

### JANUARY

- 1** New Year's Day - Federal & State & NHEC Holiday
- 9** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel
- 10** Hawai'i Island Council Meeting
- 13** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 14** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 17** 'Onipa'a - NHEC Holiday
- 19** Martin Luther King, Jr. Day - Federal & State Holiday

April 04						
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February 04						
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# OCTOBER 2003 - SEPTEMBER 2004

## Native Hawaiian Education Council



October 03						
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26	27	28	29	30	31	

### JANUARY

**23** 10:00 AM - 3:00 PM State Council Meeting - Honolulu Airport Hotel

### FEBRUARY

**6** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

**10** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

**11** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting

**16** All'i Day (Kamehameha IV, Princess Ke'elikolani) - NHEC Holiday  
President's Day - Federal & State Holiday

### MARCH

**5** NIEA Legislative Summit  
10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

**6** NIEA Legislative Summit

**7** NIEA Legislative Summit

**9** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

**10** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting

**13** Hawai'i Island Council Meeting

**22** NHEA 2004 Convention

**23** NHEA 2004 Convention

**26** Prince Kāhīō Day - State & NHEC Holiday

### APRIL

**2** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

### APRIL

**9** Good Friday - State Holiday

**13** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

**14** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting

**16** 10:00 AM - 3:00 PM State Council Meeting - Honolulu Airport Hotel

### MAY

**7** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

**8** Hawai'i Island Council Meeting

**11** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

**12** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting

**31** Memorial Day - Federal & State & NHEC Holiday

### JUNE

**4** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

**8** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

**9** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting

**11** Kamehameha Day - State & NHEC Holiday

### JULY

**2** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel

**4** Independence Day - Federal & State & NHEC Holiday

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# OCTOBER 2003 - SEPTEMBER 2004

## Native Hawaiian Education Council



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### JULY

- 10** Hawai'i Island Council Meeting
- 13** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 14** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 16** 10:00 AM - 3:00 PM State Council Meeting - Honolulu Airport Hotel
- 31** Lāho'ihō'iea - NHEC Holiday

### AUGUST

- 6** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel
- 10** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust
- 11** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 20** Admissions Day - State Holiday

### SEPTEMBER

- 1** Ali'i Day (Queen Lili'uokalani) - NHEC Holiday
- 3** 10:00 AM - 2:00 PM Executive Committee Meeting - Honolulu Airport Hotel
- 6** Labor Day - Federal & State Holiday
- 8** Moloka'i Island Council Meeting  
6:00 PM - 8:00 PM O'ahu Island Council Meeting
- 11** Hawai'i Island Council Meeting
- 14** 9:00 AM - 1:00 PM Maui Island Council Meeting - Tasty Crust

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## B. Statewide

1. Native Hawaiian Education Association. The Native Hawaiian Education Association is a grassroots organization focused on supporting, encouraging, networking, collaborating, and furthering the work of those tasked with the responsibility of educating Native Hawaiian children. As an association, NHEA advocates an educational philosophy, which acknowledges a Native Hawaiian perspective to teaching and learning in the 21st century. Modeled after the National Indian Education Association (NIEA), the NHEA is comprised of Native Hawaiian educators, administrators, students, and community members committed to improving educational opportunities and attainment for Native Hawaiians. The Association promotes:

- Support for educators and practitioners who teach Native Hawaiians;
- Facilitate a network of Native Hawaiian educators and practitioners who share and promote ideas, programs, and activities in the education of Native Hawaiians;
- Unity of voices for Native Hawaiians, especially those in education;
- Advocacy for an awareness of needs, strategies, and solutions in the education of Native Hawaiians;
- Advocate native education as a human rights issue as described in the “Coolongatta Statement on Indigenous Peoples’ Rights in Education,” ratified during the 1999 World Indigenous Peoples Conference on Education in Hilo, Hawai‘i and submitted to the United Nations, August, 1999.

The Council continues to be a major supporter of the NHEA, and Council and Island Council members attend its annual convention, which brings together educators, parents, community members and students in a celebration of Native Hawaiian education. Held in March 2004 at Windward Community College, the 5<sup>th</sup> Annual NHEA Convention theme was *Mohala A’e* or Blooming Forth. ***Mohala A’e*** is a blooming flower; a light shining forth; a clear, emerging thought; a youth maturing into adolescence. ***Mohala A’e*** represents educational progress achieved by Native Hawaiians.

The annual convention has been a venue wherein the Council has found support from the wider Native Hawaiian community for much of its initiatives, Cultural Guidelines, culturally responsive models and collaborations, and exemplary programs for developing teachers and students.



2. Native Hawaiian Charter School Alliance. The Native Hawaiian Charter School Alliance is a group of 12 community based educational alternative schools designed to respect and honor Hawaiian cultural values, philosophies and ideologies. Currently serving about 1,000 students, 90 percent of whom are Native Hawaiian, the charter school movement encourages innovative educational approaches to improve public education and expand public school choice. As such, charter schools are exempt by law from most statutory and regulatory requirements in exchange for performance-based accountability.

Formed in January 2000, Na Lei Na`auao, is the Native Hawaiian New Century Public Charter School Alliance whose mission is to establish models of education throughout the Hawaiian Islands, which are community designed and controlled, and reflect, respect and embrace Hawaiian cultural values, philosophies and ideologies. Utilizing the charter school movement as a vehicle, the Alliance hopes to implement and evaluate Hawaiian models of education, which have the potential of improving the educational success rates of over 50,000 K-12 students of Hawaiian ancestry, presently the most underserved and undereducated population in the State of Hawai`i. In addition, the Alliance seeks to actively contribute to the native Hawaiian sovereignty movement by establishing not only native designed and controlled models of education but also to assist communities from Ni`ihau to Hawai`i Island to achieve not just cultural but also economic sustainability.

Na Lei Na`auao is open to Hawaiian communities and grassroots organizations from throughout the islands interested in developing models of education tailored to the unique needs and interests of Hawai`i's native student population. While this Alliance does not advocate one specific educational model and allows each school to pursue a specific set of educational objectives determined by the school's developer and agreed to by the authorized public chartering agency, Alliance members agree to:

- pool our strengths according to the Hawaiian concept of *kukulu kumuhana* and assist each other in setting up and operating individual Hawaiian New Century Public Charter Schools throughout the archipelago, which assure the perpetuation of Hawaiian language, culture and traditions into the new millennium and allow students to reach their highest level individually and collectively. This includes collaborating on grants, implementation



plans and other charter school requirements, as well as sharing a variety of resources including educational materials, teacher trainers etc.

- meet on a regular basis to discuss progression of individual charter schools and assist each other with external and internal problems and concerns
- set aside a small portion of each school's planning moneys - as well as seek additional funding - for Alliance travel, as well as hiring an Alliance Coordinator, who will work with the various schools throughout the islands and coordinate Alliance business
- participate in an ongoing action research project which will gather and evaluate data documenting the impact of native designed and controlled educational programs on Hawaiian students, in order to validate our claim that Hawaiian people are ready, willing and able to design and control our own educational process
- contribute to the design of culturally appropriate standards for both students, teachers and schools in collaboration with other native Hawaiian educators
- develop professional development and certification programs for teachers and staff which are also based on native philosophies of education and aligned to the goals and missions of native charter schools
- work together with other Hawaiian organizations, as well as assist each other, in the establishment of sustainable communities, particularly in the rural areas of the Hawaiian archipelago
- participate in the Charter School Consortium of Hawai'i, an umbrella organization formed to represent the interests of all charter school developers throughout the State of Hawai'i
- develop quality evaluation tools for Na Lei Na'auao charter schools.



3. Grantee Cluster Meetings. The Council supported gatherings of grantees from the Native Hawaiian Family Based Education Centers (FBEC) in collaboration meetings throughout the year, which resulted in the following outcomes:

- An established support network for early childhood grantees
- A list of services currently being federally funded and offered by each of the grantees
- An increased understanding of what grantees are planning for the future
- A list of where each grantee is providing service

These grantee meetings also resulted in a series of extraordinary meetings with staff from the Senate Committee on Indian Affairs in April 2004 that was an informational sharing opportunity for all involved. Each of the FBEC grantees shared as follows:

I. Overview of the Native Hawaiian Early Childhood System of Care

- Ho`owaiwai Nā Kamali'I (HNK). What is it and how does it function? - Wendy Mow-Taira, Kanani Aton, Ho`owaiwai Na Kamali'I is also known as the Native Hawaiian Early Childhood Consortium, whose objective is to design a "seamless system of early education and care services for families with Native Hawaiian children-prenatal to age five." HNK works with communities statewide, including ALU LIKE on the Island of O`ahu and INPEACE on the neighboring islands of Hawai'i, Maui, Kaua'i, Molokai and Lana'i. Each site has a Local Advisory Council that determines what services are needed in their community and how that gap should be filled. All local advisory councils have representation from providers of health support services, family support services, early education services and parenting support services. One of the major goals is to link parents with resources and to impress the importance of school readiness for their children.



## II. Prenatal to Three

- **ALU LIKE - Pulama I Nā Keiki Home Visiting Program - Nola Buffins, Pulama I Na Keiki** is a statewide program that incorporates home visiting, workshops and parent/child group program for parents with Native Hawaiian children - prenatal to age three. The purpose of this program is to enable parents to provide their children with the best possible opportunities to support future success in school. Para-professional parent educators provide information on prenatal/postpartum health, childbirth, child development and child rearing in the family and cultural context. They also provide activities that encourage their child's interest in learning and provide links to resources.

## III. Three to Five years, Playgroups

- **Tutu and Me - Gail Omoto, Tutu and Me** is a free mobile early childhood and Tutu/caregiver education program that aims to provide a quality early learning experience for keiki ages birth to five and emotional and educational support for their tutu and/or caregiver. They provide services in 8 locations on two islands: O`ahu and Hawai`i. Their goal is to have keiki enter school ready to learn and succeed to high standards. Secondly, the outcomes for tutu/caregivers is to enhance their understanding of their caregiver/educator roles, to equip them with educational activities and experiences to share with their children, to provide knowledge of normal growth and development and to provide general support for each other and to increase interactions with the keiki they are caring for.
- **Keiki Steps - Marci Sarsona, Keiki Steps** provides free early learning experiences for children up to age 4 and preschool program for ages 4-5. Preference is given to



Native Hawaiian children and those families living in the sponsoring communities.

Parents or guardians are required to attend and participate with their children. The project has 5 sites along the Wai`anae Coast in elementary schools and on 4 sites on the Big Island - 3 in East Hawai`i and 1 in West Hawai`i.

#### IV. Preschools

- Punana Leo - Noelani Iokepa-Guerrero, Lilinoe Young and Leone Saaga, Punana Leo is a Hawaiian language immersion school system that is located at sites statewide. Their preschools nurture young children and their families in Hawaiian culture, values and protocol while preparing them for entry into kindergarten using developmentally appropriate curriculum. Parents take an active role in supporting the schools by providing in-kind services and by attending Hawaiian language classes. Schools are located on the following islands: 3 on Hawai`i-the Big Island, 2 on Maui, 1 on Molokai, 1 on Kaua`i and 5 on O`ahu.
- Kanu O Ka `Aina (0-5 program) - Ku`ulei Keakealani and Olani Lilly, Kanu O Ka `Aina is a small preschool that provides early education and care for their community.
- Edith Kanakaole Foundation has a small preschool located in Keaukaha, Hawai`I, which started with NHEA funds, and is now funded through other monies. Most of the children live in the Keaukaha community and are Native Hawaiians.
- Keiki O Ka `Aina Family Learning Centers – Momi Durand, the mission of Keiki O Ka `Äina Family Learning Centers (KOKA-LC) is to support parents as their children's first teachers, to advocate for literacy, to communicate the vital importance of education, and to inspire families to undertake leadership roles in their communities within the context of Hawaiian culture, language, values, and traditions.



Their traveling preschools meet four days a week in 9 different communities around the island. They support parents as their child's first and best teacher by providing enriching experiences and opportunities for them to become leaders in their child's education. Parents, caregivers, and keiki enjoy numerous activities including Hawaiian cultural activities, water and sand play, shapes and sizes, etc.

The FBEC grantees have scheduled additional meetings in the coming year in an effort to better coordinate their services to reduce the gaps in services as the needs of the community to seem to far outweigh the availability of services. In addition, the FBEC grantees are in the process of applying all of this information to a set of maps that clearly outline the areas of high concentrations of Native Hawaiian children and families, along with the services available by community, to better maximize the reach of their limited funding. A list of grantees participating in these meetings is also included.

*Preparing children for school success*





### Grantee Meeting Participants

Name	Organization	Phone #	E-mail address
Noelani Iokepa-Guerrero	Aha Punana Leo	521-7039	<a href="mailto:noelani_i@leoki.uhh.hawaii.edu">noelani_i@leoki.uhh.hawaii.edu</a>
Mardee Richardson	Big Island Pulama I Na Keiki	329-4801	<a href="mailto:mrRichardson@alulike.org">mrRichardson@alulike.org</a>
Poni Medeiros	Tri-Isle Pulama I Na Keiki	244-8849	<a href="mailto:PMedeiros@alulike.org">PMedeiros@alulike.org</a>
Luana Jardine	Alu Like, Inc. Pulama I Na Keiki	674-8409	<a href="mailto:LJardine@alulike.org">LJardine@alulike.org</a>
Dixie Padello	INPEACE SPARK-Wai'anae	696-3482	<a href="mailto:Padello001@hawaii.rr.com">Padello001@hawaii.rr.com</a>
Gail Omoto	Tutu and Me	524-7633	<a href="mailto:gail@tutuandme.org">gail@tutuandme.org</a>
P. Lilinoe Young	Edith Kanakaole Foundation	961-5242	<a href="mailto:plyoung@edithkanakaolefoundation.org">plyoung@edithkanakaolefoundation.org</a>
Pili aloha Johnson	Edith Kanakaole Foundation	961-5242	<a href="mailto:pili@edithkanakaolefoundation.org">pili@edithkanakaolefoundation.org</a>
Ho'oipo DeCambra	Ho'owaiwai Na Kamali'i (Waianae)	696-3482	<a href="mailto:mdecambra@alulike.org">mdecambra@alulike.org</a>
Maralyn Kurshals	Good Beginnings Alliance	695-7485	<a href="mailto:mkurshals@goodbeginnings.org">mkurshals@goodbeginnings.org</a>
Nola Buffins	Alu Like Ho'okahua Department.	535-1316	<a href="mailto:nbuffins@alulike.org">nbuffins@alulike.org</a>
Tori Tuala	Hui Imua o Ko'olauloa	237-1226	<a href="mailto:huiimua@hawaii.rr.com">huiimua@hawaii.rr.com</a>
Marci Arroyo	INPEACE	216-3065	<a href="mailto:keikisteps@hawaii.rr.com">keikisteps@hawaii.rr.com</a>
Wendy Mow Taira	Ho'owaiwai Na Kamali'i	845-0275	<a href="mailto:wmowtaira@alulike.org">wmowtaira@alulike.org</a>
Valzey Freitas	Keiki O Ka Aina HIPPY FLC	843-2502	<a href="mailto:ms_wuka@yahoo.com">ms_wuka@yahoo.com</a>
Sherlyn Goo	INPEACE	262-7650	<a href="mailto:inpeace@flex.com">inpeace@flex.com</a>
Momi Durand	Keiki o Ka Aina Family Learning Centers	843-2502	<a href="mailto:KOKAFLC@aol.com">KOKAFLC@aol.com</a>
Donna Ching	Hui Imua o Ko'olauloa	237-1226	<a href="mailto:dlching@aol.com">dlching@aol.com</a>
Gale Flynn	Queen Liliuokalani Childrens Center	847-1302	<a href="mailto:gflynn@QLCC.org">gflynn@QLCC.org</a>
Peter Hanohano	Native Hawaiian Education Council	842-8044	<a href="mailto:p-hanohano@hawaii.rr.com">p-hanohano@hawaii.rr.com</a>
Karen Aka	Knowledge, Inc. Facilitator	384-6521	<a href="mailto:karenaka@hula.net">karenaka@hula.net</a>



### C. National

1. The 34th Annual NIEA Convention was held November 2 – 5, 2003, in Greensboro, North Carolina, and hosted by the North Carolina Local Planning Committee, and attracted more than 2,500 Native educators, administrators, tribal and community leaders, parents and students, and well over 150 exhibitors. The NHEC was well represented at the convention with 47 State and Island Council members in attendance.

The theme of the convention was, “Honoring Tradition – Creating Change,” which was beautifully depicted in a conference logo designed by artist, Roger Willie.



His description of the logo stated:

“To experience the power and beauty of an eagle is breathtaking. I depicted the eagle to symbolize Indian sovereignty – culture – tradition, and our national freedom. Every school



has a mission statement that focuses on student creativity and success. Achieving high educational standards requires committed and effective leaders that understand students' needs while taking action toward those goals. My depiction of the spacecraft symbolizes the courage to make visions become realities. To achieve greatness with our body, mind and spirit, we must explore our potential.

I felt that the eagle and the spacecraft were appropriate for the theme, Honoring Tradition – Creating Change. Indian people must never abandon their unique identity and history because this is the core of their strength as human beings. They must continue to maintain the identity and sovereignty by recognizing the values of western education as a tool to achieve success.”

The Convention themes focused on four critical issues to Native communities:

High school achievement and No Child Left Behind

Language survival and traditional values

Racial stereotypes and identity issues

Nurturing the parent and the educator

Workshop and forum presentations focused on the following categories:

- Policy – focus is on the design, adoption, implementation and content for governing principles and the decision-making process
- Strategic Planning – focus is on the development, contact and implementation of comprehensive plans designed to foster educational advancements of Native learners
- Best Practices/Models for Replication – focus is on providing detailed information on exemplary programs developed by and for American Indians, Alaska Natives and



Native Hawaiians. Such programs may be content specific and related to developing students and engaging parents and communities

- Theoretical Models – focus is on concepts, principles, ideas, and theories to inform educational practices.
- Curricular/Pedagogical Models – focus is on specific course content, instructional models and issues related to teaching styles and learning techniques
- Research/Evaluation Assessment – focus is on findings of specific studies or issues relating to research and evaluation methodology. Research can come from a variety of disciplines related to educational, historical, cultural studies and significant issues to Native communities

One of the highlights of this Convention was the Opening Keynote Speaker, Dr. Maya Angelou, who has been described as a remarkable Renaissance woman hailed as one of the great voices of contemporary literature. As a poet, educator, historian, best-selling author, actress, playwright, civil rights activist, producer and director, she continues to travel the world, spreading her legendary wisdom.





NHEA and NHEC/IC members presented a number of Hawaiian-focused workshops including the following:

- One Blood: Indigenous People of Hawaii & Australia Prepare to Walk in Mainstream in Our Own Shoes, by Dr. Kerri-Ann Hewett & Anthony Fraser
- Makawalu: Standards, Curriculum & Assessment for Literature through an Indigenous Perspective, Kaimipono Kaiwi & Dr. Walter Kahumoku III
- Native Voices: No Child Left Behind, No Culture Left Behind, and No Community Left Behind, Dr. Kerri-Ann Hewett, Anthony Fraser, Dr. Peter Hanohano, Dr. Walter Kahumoku III, Kaimipono Kaiwi, Keiki Kawaiaea, Dr. VerlieAnn Malina-Wright
- The Birthing of Iosepa, Kamoae & Kaumealani Walk
- “Ike Pono” – Integrating Native Perspective and Learning into Education Infrastructure, by Dr. David Sing
- Building Self and Building Communities – Using Our Assets, by Tamar deFries & Wendy Mow-Taira

All workshops were well attended, and the audience very responsive and genuinely interested in the Native Hawaiian educational initiatives. There is much going on in Native Hawaiian education across the state and on every island, and the annual NIEA Convention is an excellent venue and opportunity for sharing of best practices and innovations. It is also a time and place for us to learn about successes and achievements occurring with other Indigenous educators.

The NHEA and NHEC jointly sponsored an Exhibition Booth that highlighted State and Island Council activities; posters and flowers and other Hawaiian crafts along with program information and brochures of many Native Hawaiian education programs and services.



The NIEA continues to be supportive of Native Hawaiians and Native Hawaiian education issues and initiatives. The NIEA provides NHEC with a forum to learn more from our American Indian and Alaska Native counterparts, and are as concerned about the obstacles and barriers faced by all Native peoples. What affects one Native people, seems to affect all Native people. The NIEA was established to address those very inequities, as the NIEA mission statement declares:

The mission of the National Indian Education Association is to support traditional Native cultures and values; to enable Native learners to be contributing members of their communities, to promote Native control of educational institutions; and to improve educational opportunities and resources for American Indians, Alaska Natives and Native Hawaiians throughout the United States.



Council members at NIEA Grand Entry procession.



2. 8<sup>th</sup> Annual NIEA Legislative Summit, Washington, DC, March 20 – 25, 2004. Five members of the Native Hawaiian Education Council, including members of the Executive Committee (Verlie Ann Malina-Wright, Maggie Hanohano, and Paul De Morales), the Executive Director (Peter Hanohano), and Hawaii Island Council Chair, Uncle Josh Akana, attended the 8th Annual NIEA Legislative Summit in Washington, DC, from March 20 – 25, 2004. The summit was informative and helpful in providing a better understanding of the federal legislative and appropriations process, as well as to inform our congressional delegation and federal program officer about Native Hawaiian and Native American educational initiatives, issues and concerns. The intent of the legislative summit was to give Native leaders and educators the tools and background to advocate on behalf of American Indian, Alaska Native and Native Hawaiian education. The summit agenda included the following:

- Updates on No Child Left Behind educational issues and concerns
- Updates on NIEA priorities, including American Indian, Alaska Native and Native Hawaiian educational issues and concerns
- Updates on BIA, Office of Indian Education educational issues
- Updates on legislative priorities of the National Education Association
- Effective Strategies for Advocating Before the Congress
- Update on Federal Budget Outlook and FY2004 Appropriations
- Updates on Headstart Act Reauthorization, Impact Aid Funding, Higher Education Funding, and Washington Football Mascot Lawsuit
- Keynote Addresses by Senate Indian Affairs Committee staff and House Native American Caucus staff
- Status Report on the Indian Education Executive Order



- Update on Tribal Education Departments
- Education Agenda for the 108<sup>th</sup> and 109<sup>th</sup> Congressional sessions

The summit agenda included receptions by the NIEA, National Education Association, Mr. Charles Blackwell – Chickasaw Nation Ambassador, and a Luncheon on Capitol Hill hosted by the Office of Hawaiian Affairs. Council members were able to visit Hawaii congressional delegates, including staffer, Pat DeLeon of Senator Inouye's office, Senator Akaka, Representative Neil Abercrombie, and Representative Ed Case and staffer, Esther Kia'aina. Council members were also able to meet with Senate Indian Affairs Committee staff attorneys, Janet Erickson and Patricia Zell, as well as with Lynn Thomas, USDOE program officer for Alaska Native and Native Hawaiian programs (see attached meeting schedule). We were well received, and discussed issues, initiatives and priorities set forth in the Council's 2004 Talking Points, which presented its Summary of Priorities to the 108<sup>th</sup> Congress, Second Session – Fiscal Year 2005 for consideration as follows:

The Native Hawaiian Education Council (NHEC) respectfully submits this Summary of Priorities to the President and Congress of the United States of America, and expresses sincere appreciation for their continuing support of the Education Council and Native Hawaiian education. The Education Council recognizes the contributions and impact the Native Hawaiian Education Act has on the lives of Native Hawaiians. However, these initiative and programs are constantly being challenged. Thus, the Council supports passage of S. 344 regarding federal recognition by the United States of Native Hawaiians' inherent right to self-government and self-determination. Federal recognition is fundamental and essential to the improvement of Native Hawaiian educational services and programs. Support is urgently requested for the following priorities:



*Native Hawaiian Education Act, Title VII of No Child Left Behind Act of 2001 (P.L. 107-110)*

- Sec. 7203, Purposes. The Act authorizes the development of innovative educational programs to assist Native Hawaiians, and to encourage the maximum participation of Native Hawaiians in the planning and management of Native Hawaiian education programs.

Establish regulations that will ensure compliance with these purposes;

Adopt and require use of Nā Honua Mauli Ola (Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments) in the design and development of culturally relevant curriculum, content and performance standards, and Indigenous assessments relevant to our Native populations;

Ensure that American Indian, Alaska Native, and Native Hawaiian populations are adequately represented as reviewers and readers of the grant applications submitted under this Act and that other participants are knowledgeable, or have experiences working with Indigenous groups and communities;

Protect the rights of Native peoples to design and control their own education systems and institutions based on their own languages and cultural practices of teaching, learning, and assessing.

- Sec. 7204 (c)(2), Appointments. Native Hawaiians involved in the field of education are limited in number. The Education Council represents a broad spectrum of those individuals. We offer our assistance to the Secretary in developing a culturally appropriate process to appoint qualified individuals to the Council consistent with the recommendations and best interests of the Native Hawaiian community.

- Sec. 7204 (d), Native Hawaiian Education Council Grant. The Education Council has a broad mandate with limited resources to carry out its functions and fulfill the purposes of the



Act. Increased funding is sought to address the growing need for technical assistance and to keep pace with mounting educational needs for Native Hawaiians, and to support increasing research, data collection and assessment requirements of the Act. We seek an increase of annual appropriations to \$6 million as follows:

For Education Council operations - \$2 million, to support additional staff, facilities rental, computer equipment and networking capabilities between the Education Council, Island Councils and grant recipients to increase access of program information to Native Hawaiian communities;

For Education Council programs - \$3 million, to support the development of culturally healthy and responsive learning environments, to support the development of culturally appropriate assessments, to support the establishment of an online curriculum library that will provide statewide access to all materials produced under this Act, to support the development of a P – 20 (prenatal to Ph.D.) Native Hawaiian educational system, and to support the establishment of statewide Kūpuna (elders) Academy as a cultural heritage depository of knowledge, skills and artifacts that will provide online access to members of the Hawaiian community;

For Island Councils - \$1 million, to support educational initiatives and programs on each of the islands of Hawai'i, Maui, Lāna'i, Moloka'i, O'ahu, Kaua'i, and Ni'ihau that will extend the goals and purposes of the NHEA and deliver educational services directly to individual communities.

- Sec. 7205 (a)(1), General Authority, Grants and Contracts. The Act provides that the Secretary make direct grants or enter into contracts with various types of Native Hawaiian,



community-based, public and private organizations. We call upon the Secretary to require each grantee to:

- Submit copies of their annual performance reports and products to the NHEC to provide access to Hawaiian communities;

- Consult and collaborate with each other to reduce duplication of services and to derive maximum benefits from grant awards.

- Sec. 7205 (a)(3), General Authority, Authorized Activities. While the Act authorizes grants for various eligible activities, the reality is that Native Hawaiians are still subject to educational structures and systems that are inconsistent, and at times adversarial, with Native Hawaiian cultural ways of knowing. American Indians and Alaska Natives have established, within their communities, tribal colleges and universities (TCUs) that are catalysts for change and educational improvement, have improved health and wellness of students and their families, created intergenerational linkages throughout their communities, revitalized Native cultures and languages, and created economic development and community capacity building. We seek legislative authority to establish a Native Hawaiian tribal/cultural college or university consortium whose responsibilities will include the development of cultural practices and traditions through technology and in rural/urban communities.

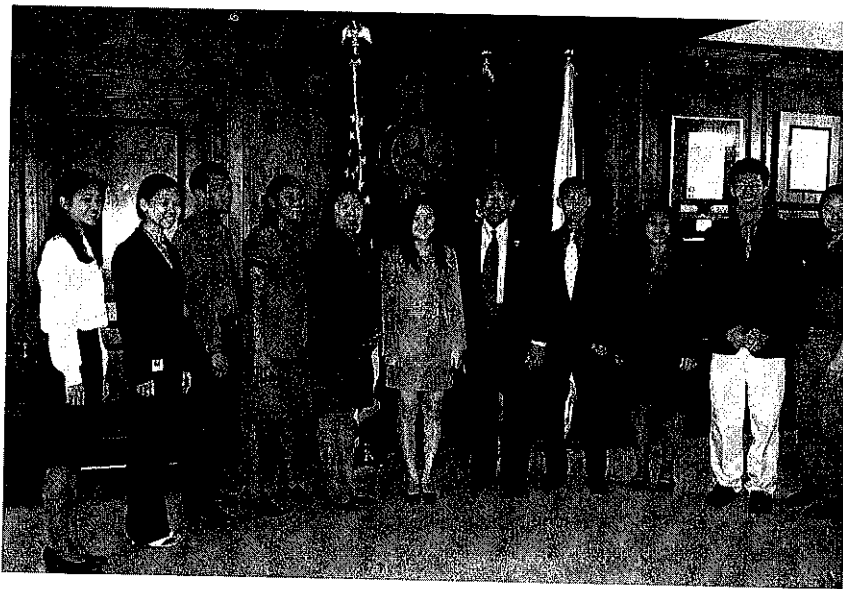
#### *Supplemental Request*

- The Education Council urges Congress to support the reauthorization of the Temporary Assistance for Needy Families/Child Care and Development Block Grant (TANF/CCDBG) bill to increase childcare funding for an additional \$7 billion.

#### *Recommendations*



1. The Council should continue to participate in the Annual NIEA Legislative Summit as it provides essential updates to federal legislative actions and appropriations. This satisfies the coordination function of the statutory mandates of the NHE Act.
2. The Council should solicit public and community support for its Talking Points, with the view of seeking additional federal and state funding support for new initiatives.
3. Work to establish a National Office of Native Hawaiian Education to be located in Washington, DC to deliver services to Hawaiians on a national level.
4. Network with the American Indian Higher Education Consortium (AIHEC) and Consortium for Alaska Native Higher Education (CANHE) for assistance in establishing a Native Hawaiian Tribal/Cultural College Consortium. Assistance with chartering, funding and accreditation are issues that need to be addressed.
5. Provide leadership and practical experiences to young Native Hawaiians through annual internships to work with members of our congressional delegation or with federal program offices including the USDOE.



2004 Summer Interns with Secretary of Transportation Norman Y. Mineta.



### C. International

1. 2<sup>nd</sup> Annual WINHEC Executive Board meeting, August 9 – 15, 2003, Honolulu, Hawaii.

C) Executive Board in Honolulu, Hawaii, August 9 – 15, 2003. Hosted by the Native Hawaiian Education Council, the conference was held at three different venues on the island of Oahu to give WINHEC Executive Board members a broader view of Native Hawaiian education programs. Thus, the conference occurred at the University of Hawaii Manoa's Center for Hawaiian Studies with Dr. Lilikala Kame'eleihiwa; at Kamehameha Schools with Dr. Michael Chun and Dr. Juvenna Chang; and Windward Community College with Dr. Angela Meixell. Both the Hawaiian hosts and visiting WINHEC Executive members agreed that the conference was beneficial to all, and that Hawaii made an excellent venue for bringing the Northern and Southern Hemispheres together for this memorable occasion.

Established in Kananaskis, Alberta, Canada, at the 2002 WIPCE, WINHEC represents an international Indigenous higher education consortium of tribal colleges and universities with membership including American Indians, Alaska Natives, Native Hawaiians, Maori, Australian Aborigines, Canada's First Nations people and the Saami people of Norway, Finland and Sweden. Co-Chairs of WINHEC are Lionel Bordeaux, President of Sinte Gleska University, and Rongo Wetere, Chief Executive Officer of Te Wananga o Aotearoa (Maori Tribal University), and as Executive Chair, Turoa Royal of Te Wananga o Raukawa, with VerlieAnn Malina-Wright and Peter Hanohano representing Native Hawaiians and the Council.

WINHEC is committed to "building partnerships that restore and retain Indigenous spirituality, cultures and languages, homelands, social systems, economic systems, and self-determination," and agree further to:

1. Accelerate the articulation of Indigenous epistemology (ways of knowing, education, philosophy, and research);
2. Protect and enhance Indigenous spiritual beliefs, culture and languages through higher education;



3. Advance the social, economical, and political status of Indigenous Peoples that contribute to the well-being of Indigenous communities through higher education;
4. Create an accreditation body for Indigenous education initiatives and systems that identify common criteria, practices and principles by which Indigenous Peoples live;
5. Recognize the significance of Indigenous education;
6. Create a global network for sharing knowledge through exchange forums and state of the art technology; and
7. Recognize the educational rights of Indigenous Peoples.

In his Annual Report of 2003, the Executive Chair, Turoa Royal of Te Wananga o Raukawa, reported the following:

1. Framing of the original Declaration on Indigenous Peoples Higher Education, which will be located at the WINHEC Head Office, where so ever located.
2. Development of a WINHEC flag.
3. Development of an Interim Constitution and Memorandum of Understanding.
4. Establishment of 10 Working Parties or Committees, including Research, International Funding, Portability of Programs and WINHEC Accreditation Board, Journal, Distance Education, Website Development Team, Indigenous Institute in Communications, News Releases and Publicity, Common Programs to All, Immigration and Faculty Exchanges.
5. Development of a WINHEC logo.





6. Development of a WINHEC website: [www.win-hec.org](http://www.win-hec.org)
7. Appointment of office staff, headquartered in Wellington, New Zealand.
8. Allocation of office space for WINHEC activities at the Porirua Campus of TWOA.
9. Continue association with and support for the triennial WIPCE.
10. Set future WINHEC Executive Board meetings for August 2004, hosted by Griffith University, Brisbane, Queensland, Australia, and November 2005, hosted by Te Wananga o Aotearoa, just prior to the WIPCE Conference in Hamilton, New Zealand.

Major accomplishments at this conference included the following:

1. Establishment of the WINHEC Accreditation Authority.
2. Adoption and implementation of the WINHEC Accreditation Handbook.
3. Adoption of the Interim Constitution as the Permanent Constitution of the World Indigenous Nations Higher Education Consortium (WINHEC).
4. Development of a WINHEC Grant Proposal and Budget.
5. Reports from various WINHEC Working Parties.
6. Invitation from Te Tauihu o Nga Wananga (the Maori Tribal Colleges and Universities Consortium) to Native Hawaiian kupuna, leaders, organizations and programs to visit their wananga.

Recommendations:

1. Actively participate in WINHEC meetings, conferences and activities; and garner support for and advocate for Native Hawaiian higher education needs and initiatives.
2. Facilitate the establishment of a Native Hawaiian Tribal/Cultural College/University Consortium, by introducing federal and state legislation through amendments to the Tribal Colleges Act or the Native Hawaiian Education Act.



3. NHEC accept the invitation from Te Taihū o Ngā Wānanga (Maori Tribal College and University Consortium) to visit their tribal colleges and universities, and make appropriate budgetary allocations to undertake such a visit.
4. Establish educational and cultural exchanges with WINHEC member institutions, and explore the establishment of online International Indigenous Graduate Programs that are beneficial for Native Hawaiians, and are flexible in allowing our people to remain in their communities, rather than having to move away from home and community.
5. Set aside funds for NHEC Council members to attend the next WINHEC Executive Board meeting scheduled for August 2004, at Griffith University, Brisbane, Australia.
6. Set aside funds for NHEC Council members to attend the next WINHEC Executive Board meeting and WIPCE conference scheduled for November 26 to December 1, 2005, hosted by Te Wānanga o Aotearoa, Hamilton, Aotearoa, New Zealand.





2. Summary of the 3<sup>rd</sup> Annual Conference of the Executive Board of the World Indigenous Nations Higher Education Consortium (WINHEC), held at Gumurrii Centre, Griffith University, Brisbane, Australia, July 29 – August 3, 2004.

a. Giving Further Shape to WINHEC - Much of the present work of WINHEC is defining ourselves and our role, giving shape to WINHEC, and developing the direction the organization should take in the next few years. To run an international body and achieve certain outcomes is no easy task. We are aware that appropriate resourcing to achieve certain outcomes is essential. Much of our work in the next year is to follow the directions determined in Brisbane and to find the resources to do so.

The basis of WINHEC's objectives and philosophy is rooted in the 1993 Draft Declaration of the Rights of Indigenous Peoples, the Coolangatta Declaration (1999) and the Mataaataua Declaration (1993). In summary, the Declarations propose that Indigenous peoples have the right to be educated in their own language and culture, that their culture and language be promoted and that they should have control of their own higher education institutions. In doing so their knowledge should be respected and protected. WINHEC is a tool by which the sentiments expressed in the Declarations are advanced and brought to the notice of those responsible for the education of Indigenous groups of the world. Giving support to the Declarations is an overall objective of WINHEC. The Brisbane conference through discussion and collaboration assisted WINHEC in shaping the work over the next few years.

b. Collaboration and Building Relationships - Getting to know each other and appreciating other Indigenous groups helps us to understand the world we live in and how we can work together. Learning from each other and appreciating the state of higher education across various countries enables members to collaborate and share ideas that may be of value to others. It is



essential for the success of WINHEC for members to build positive relationships. To do this, members need to understand to the degree that one can, the position and place of Indigenous peoples of each member state/country. The sharing of ideas, the use of electronic equipment to maintain contact and to transfer ideas across the world is one of the measurable outcomes of the activities of WINHEC. The Brisbane conference achieved that desired outcome.

c. Valuable Contributions of Interested “Friends” of WINHEC - there were many “friends” of WINHEC who sat in and contributed all week to the discussions, including academics working in other institutions such as universities, organizations such as the National Indigenous Higher Education Network – NIHEN in Australia, local and international friends who believe in WINHEC and who wish to contribute to its objectives. The success of WINHEC does not rely solely on the activities of its board members but on many who see higher education as a means by which social, cultural, economic and political injustices can be alleviated. Higher education can be seen as a tool to achieve those ends. WINHEC provides an international forum by which people can come together to plan a better future for all our peoples. As such, it is policy of this Board that all WINHEC conferences are open to “friends” to contribute and all are very warmly welcome to all our future conferences as they bring much more insights to the WINHEC conference table.

d. Presence of Indigenous Elders - the presence of elders at our conferences at Hawai’i and Brisbane have been extremely appreciated for all sorts of reasons not the least that they are our cultural connections to past generations. They are the repositories of all our cultural gifts of the past. They bring to our conferences an essential element of humanity. They are essential to the age mix and to the ceremonial activities of the day. Long may their presence be supported.



Specifically, the acknowledgement of elders in Brisbane for their contributions to the institution and to their cultural input to the programs is fully appreciated. This innovation simple though it may seem is in many ways the most significant way that WINHEC, as an international means, by which elders can be honored and acknowledged. This practice must continue.

e. Understanding Higher Education Challenges In Each Country - One of the sessions was designed to assist delegates to appreciate major higher education challenges as they affect Indigenous peoples of each participating country. Each country/state member was asked to address this question. In doing so it was hoped that members would have a better understanding of the Indigenous people of each country in relation to higher education. This session highlighted a number of issues. The more significant included:

- The integration of culture and languages into Higher Education programs;
- The Role of Elders in Higher Education institutions;
- Autonomy and Indigenous Controlled Higher Education institutions;
- Participation rates at the Higher Education level;
- Restoration and perpetuation of Indigenous knowledge and education systems at all levels;
- Addressing Life Challenges; e.g. drugs, abuse, violence, imprisonment, etc. through Higher Education;
- Student support;
- Funding.

Much understanding was achieved, and all were made more aware of the issues facing each country. To a large degree the challenges are very similar across nations and states. One cannot



help but appreciate the similarities. Colonization of Indigenous peoples has contributed to the above issues and challenges. One cannot help but agree with an observation that:

- integration is in reality more akin to assimilation, and that
- mainstreaming is more a matter of whitestreaming.

Shaping WINHEC to assist in meeting these challenges is part of the role of our annual conferences.

f. Indigenous Controlled Higher Education Institutions - The conference gave support to this concept. The intention here is to give greater focus on the relationship between education and Indigenous languages and cultures. In addition it was assumed that these institutions would improve Higher Education participation rates of Indigenous peoples as has been shown in other similar situations in other countries. There was a concern expressed in Australia that these institutions may not to be funded in the future.

WINHEC has written to the Prime Minister and the Minister of Education of Australia expressing our concern as it was against prevailing movements and policies in other countries and against the Declaration of the Rights of Indigenous Peoples. Further, there is no reason why other Higher Education institutions such as universities cannot give birth to Indigenous controlled Higher Education institutions. It is one of the ways that this movement can start in a country. Other countries started movements of this type through university initiatives. It was based on the fact that universities were not very successful in attracting Indigenous students even though universities had been in existence for over a century in many countries. In such cases they were informed of their obligations. Further, it was pointed out that as tax payers Indigenous peoples were being short changed by the lack of attention in this sector of education.

Educational disadvantage has been enhanced by the very institutions publicly funded to alleviate



such a condition. One cannot blame the victim in these circumstances. WINHEC will look at all avenues to encourage the birth of these institutions.

g. WINHEC Accreditation Authority - A major development of WINHEC has been the setting up of a WINHEC Accreditation Authority in Hawai'i last year. A manual was developed outlining the process of accreditation. It provided the opportunity for three programs (one each from each Wānanga) to proceed through an accreditation process. The celebrations and the joy that accompanied the presentations of the certificates to each successful Wānanga were enjoyed by all. The international review panel along with the recipients provided the opportunity for the process to be reviewed. Many recommendations were made and accepted by the conference.

The WINHEC Board also accepted a Head Office recommendation to design a WINHEC seal to be used on appropriate occasions. It was also suggested to change the name of the Review Board to the Board of Affirmation. It was agreed to use the Board of Affirmation as an interim name and that this body will discuss the matter further.

The way is clear for other institutions to offer their programs for affirmation purposes in the future. The process is continuous in that a Board of Affirmation will meet appropriately to receive recommendations from the international review panel. The setting up of this international body is a major innovation and a historical occasion and those people who have assisted in the setting up of the body and those that have been involved in the review process need to be acknowledged.

h. WINHEC Working Parties - Much of the work of WINHEC is done at the Working Party (WP) level. While members of each WP live in different countries electronic mailing is a means that brings us closer together. Nevertheless the reports of these WP's indicated that despite the distance much work can be done during the year. Resourcing of these WP's will continue to be a



problem and our WP on funding has kept this issue uppermost in their minds. Until such time that resources are available, major results are not expected from the WP's at this stage.

Nevertheless reports from each WP indicate that, despite the difficulties much work continues to be done by the following committees:

- Research and a Refereed Journal
- Publicity and NEWS Releases
- International Funding
- Accreditation
- Distance Learning and Telecommunications
- Website Development
- WINHEC Constitution
- Communications (combined with Immigration and Educational/Cultural Exchanges)

Each of the above WP's gave a report of their activities and these will be referred to in the attachments to the minutes. These will also be available on the Website along with the minutes of the Annual General Meeting.

Two new WP's were also set up at this conference. They were:

- Indigenous Studies chaired by Boni Robertson, of Griffith University. This WP will work on a definition of Indigeneity and Indigenous Studies. It is important that we arrive at a suitable definition of Indigenous as soon as possible as it lacks clarity at present.

- Revitalization of Languages.

- i. Some Work for Head Office – Follow up items for Head Office actions that need to be completed, are as follows:



- Definition of Indigenous - some agreement on the definition of this word in the context of WINHEC is necessary. There are people who claim Indigeneity on the basis of a few generations of settlement. There are others who say that they can transfer their Indigeneity from one country to the next. A draft policy paper will be written for discussion on this point and will be forward to the Indigenous Studies Working Party. It is urgent because we are using the word frequently, and in addition there is a need to develop a theoretical framework around Indigenous Studies and we need to promote our meaning of the word to the world.

- Development of a Register of International Review Panelists - the list of review panelists to call on for the accreditation process is too short. We need names of more academics in various disciplines who are steeped in their own culture so that we can invite them when necessary to assist in the affirmation process. Shortly a template will be sent to all WINHEC Board members to propose suitable academics that could be invited on to an international review panel.

- Conflict of interest issues - Working cross culturally at the international level is difficult. It is important that we do not damage the goodwill amongst people of different cultures through indifference to other cultural viewpoints. There is no doubt that goodwill is obvious at WINHEC conferences. But we should not be complacent. For example the issue as to whether one should declare a conflict of interest is viewed as very important. On the other hand others see it as unnecessary – a western concept. It remains unresolved at this stage. It is suggest in future that we leave it up to the cultural inclination of each Board member as to whether they should declare an interest or not. The Executive Chair remains flexible on this issue.



- Chairperson and WP members - We need a Chairperson for the WP on the Revitalization of Indigenous Languages. Nominations or volunteers are called for. Please forward to Head Office.
- Opening a WINHEC Bank Account by Head Office – It is necessary that WINHEC Board members approve the opening of WINHEC bank account in Wellington as we have a check made out in favor of the organization. A paper will be sent seeking approval of all matters involved in opening and operating the account.
- Filming of events in Brisbane - there was a film crew at the Brisbane meetings who videoed the events. Work is yet to be done to edit this footage. Once this is done, copies will be made available to members and friends.
- Next WINHEC Executive Board meetings are set for Aotearoa (New Zealand) for 2005 in conjunction with WIPCE, and at Fond du Lac Tribal College in the USA for 2006.





## **Educational Assessment**

In the area of Educational Assessment, the Council was involved with the following events and activities:

1. The 5th Annual Native Hawaiian Education Association Convention was held at Windward Community College, March 22 & 23, 2004, was attended by about 500 participants, including 18 State and Island Council members, which had as its theme, *Mohala A'e* or Blooming Forth. The conference theme continued the metaphor used in previous NHEA conventions: *Ulu A'e* (growing forth), *Kupu A'e* (sprouting forth), *Liko A'e* (bearing forth), *Ōpu'u A'e* (budding forth). *Mohala A'e* is a blooming flower; a light shining forth; a clear, emerging thought; a youth maturing into adolescence. *Mohala A'e* represents educational progress achieved by Native Hawaiians.

The 2004 Convention was a wonderful event celebrating all that is good about Native Hawaiian education, and continues the fine work of the Native Hawaiian Education Association (NHEA), which is a private non-profit organization of Native Hawaiian educators that encourages, promotes and advocates a Native Hawaiian perspective in teaching and learning in the 21<sup>st</sup> Century. The organization was started in 1998 with its first Convention on the island of Maui, and is adapted after the National Indian Education Association (NIEA). NHEA facilitates a network of Hawaiian educators to attend to the various educational issues which challenge the Native Hawaiian population and is a self-sustaining umbrella organization for Hawaiian education and Hawaiian educators, which now boasts a membership of over 1,000.

2004 NHEA Conference highlights began with a gathering of hundreds of participants warmly welcomed with *oli* (chant) and *hula* (dance) performed by Hakipu'u Charter School students. The spirit of *'ohana* and the sounds of kūpuna singing, dancing, and playing the



'ukulele filled the campus as everyone shared their aloha. Over 500 participants attended the conference, including educators, students, native cultural practitioners, vendors and educational institutions from across the state. Participating institutions and programs included Kamehameha Schools, Nā Pua No'eau, Pacific Resources for Education and Learning, Office of Hawaiian Affairs, Hawaii Department of Education, Native Books and Beautiful Things, Ka Pā Hula o Hawai'i, and even kalo farmer Keoki Fukumitsu with his "Kaloman" line of t-shirts.

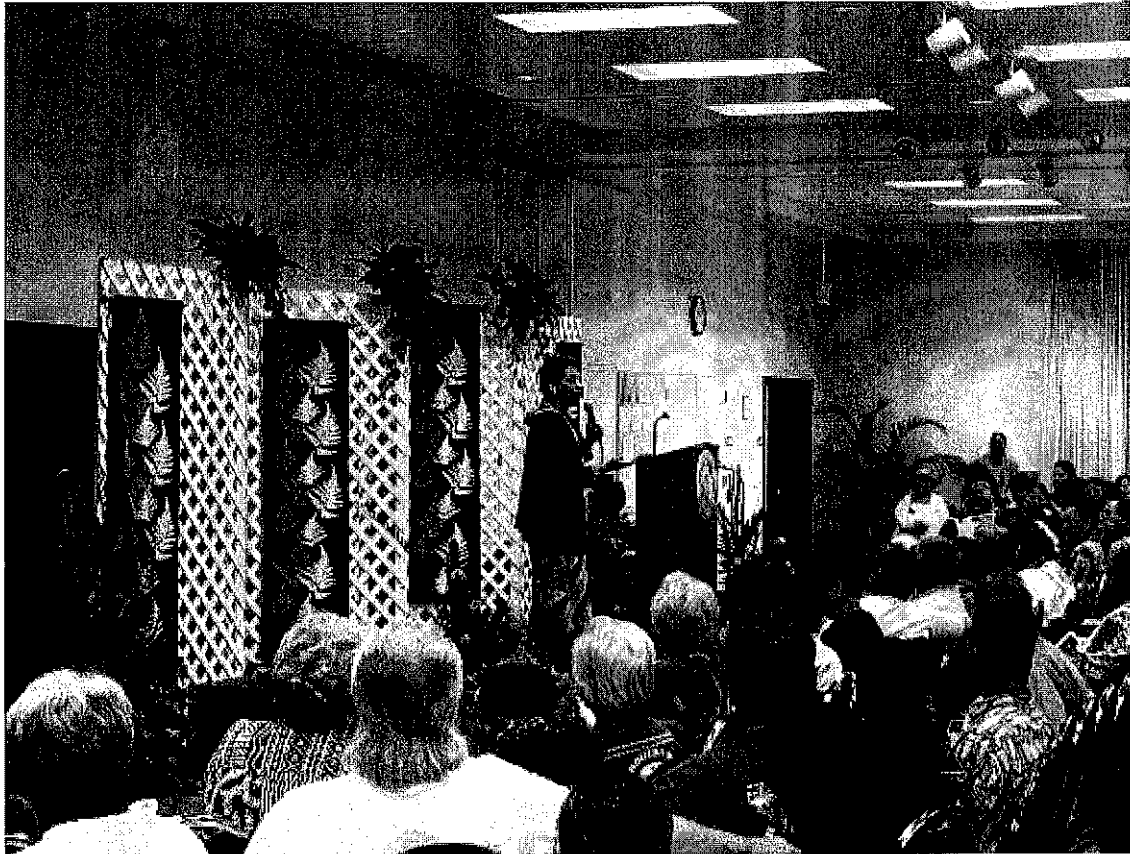
Mason Chock serves as NHEA Executive, and the 2004 convention was unique in that it was the first time held at the Windward Community College campus. The conference featured a cultural component called "living treasures," which showcased the talents of cultural practitioners, and opportunities to visit the campus on *huaka'i* or fieldtrips. One of the featured sites was the Kīheipua lo'i, located above the college, at the foot of the Ko'olau mountains, and hosted by advisor Winston Kong to Kū Pono the WCC's Hawaiian Culture Club, which voluntarily maintains the site. Kong hosted a tour and some hands-on learning experiences for visitors to the lo'i.

This year's convention also featured a dazzling performance by Nā Palapalai in concert, welcomed a new board of directors, honored two outstanding educators – Pualani Wilhelm, DOE's Hawaiian Studies and Hawaiian Language Immersion Program administrator was named Educator of the Year, along with the late Māhealani Dudoit, former editor of 'Ōiwi: A Native Hawaiian Journal.

Mervlyn Kitashima, who was 2003 Mother of the Year, both locally and nationally, was the keynote speaker. She touched the hearts of many who listened to her experiences as a mother, educator and community member, who shared the lessons that helped her to become Mother of the Year and how children believe whatever we tell them – good or bad, that every child has



promise, to stop the negative labels, that everyone has a chance to redeem themselves, and that we all have an opportunity to extend that gift and make a difference.



Keynote Speaker, Mervyn Kitashima, addressing the conference.

An array of workshops highlighted the convention including: one focused on environmental careers through the University of Hawaii Global Environmental Science, Kanalu Young's workshop on integrating the wisdom of the ancestors into a modern-day Hawaiian studies curriculum, another workshop on the Kūali'i Council was presented by UH Center for Hawaiian Studies Director Jon Osorio and former director, Dr. Lilikala<sup>L</sup> Kame'eleihiwa, a workshop by UH-Hilo's Dr. Manulani Meyer on the unique perspective on Hawaiian epistemology and the changes



taking place in Hawaiian education today in a workshop entitled, “Ho’oulu: Our Time of Becoming.”

Volunteers from Windward Community College's Ke Ala Pono program and University of Hawaii Kua'ana Native Hawaiian Student Development Program were a vital part of the conference. Through scholarships provided by the Native Hawaiian Leadership Project, the volunteers assisted with the facilitation of the convention in the spirit of *ho`okipa* (graciousness) and *laulima* (cooperation), the student volunteers were able to witness the benefits of being an NHEA member, while fulfilling community service hours for Native Hawaiian scholarship requirements. Hakipu'u Charter School member, Kēhau Kaawa, was one of volunteers, and she shared, “It's important that we, as Hawaiians, support and learn from each other. What better educators to learn from than our own? Hawaiians have a lot to offer other Hawaiians, we just need to be allowed the time to learn, and this convention couldn't have been a better time and place to do so.” Uncle Analu Manoa, who helps at the Kīheipua lo'i and is part of the Protect Kaho'olawe 'Ohana, summed it all up with this, “These events are so important for Hawaiians. We cannot get from here to there with only one step. It takes many steps, like this convention, the reoccupation of our 'āina, the educating of our people – these are all important. Eventually, we, as Hawaiians, will get where we want to be.”



2. Research Conference on the Education and Well-being of Hawaiians, was held in September 2003, at the Turtle Bay Resort, and sponsored by Kamehameha Schools that hosted more than 150 researchers and educators. The Policy Analysis and Self Evaluation (PASE) Division sponsored the three-day conference, which was envisioned as an opportunity to call on the talent, knowledge, and mana'o of practitioners and researchers who have made significant contributions to educating Hawaiian children and improving Hawaiian well-being. Speakers, presenters and panelists addressed Hawaiian well-being from different but complementary angles, covering topics such as health, political economy, family, mālama 'āina, leadership, spiritual/cultural issues, and education. Conference proceedings included the following presentations:

- Andrade, Naleen, PhD, UH Dept. of Psychiatry, An Epidemiological Study of Indigenous Hawaiian Youth.
- Benham, Maenette, PhD, Michigan State University, Educational Policy and Practice Implications on Native Hawaiian Choice.
- Burns-Glover, Alyson, PhD, Dept. of Psychology, Pacific University, Building a Hawaiian-Friendly Education at Pacific University.
- Chong, Clayton, MD, Papa Ola Lōkahi, Ethnic Differences in the Natural History of Breast Cancer among Women in Hawai'i.
- Crabbe, Kamana'opono, Papa Ola Lōkahi, Initial Psychometric Validation of He Ana Mana'o o Nā Mo'omeheu Hawai'i: A Hawaiian Ethnocultural Inventory (HEI) of Cultural Practices.
- DeBaryshe, Barbara, PhD, UH Center on the Family, Enhancing Emergent Literacy & Numeracy Skills in Native Hawaiian Preschoolers: The Learning Connections Model.



- Else, Iwalani, PhD, UH Dept. of Psychiatry, The Role of Culture in Predicting Internalizing Symptoms in Native Hawaiian Adolescents.
- Goebert, Deborah, DrPH, UH Dept. of Psychiatry, Factors Influencing Help-Seeking Behaviors for Abuse and Other Women's Health Issues in Hawai'i.
- Hagadorn, Linda, PhD, University of Southern California and Katherine Tibbetts, Kamehameha Schools, PASE, Factors Contributing to College Retention in the Native Hawaiian Population.
- Hishinuma, Earl, PhD, UH Dept. of Psychiatry, Demographic and Psychosocial Correlates of School-related Measures for Native Hawaiian and Non-Hawaiian High School Students.
- Kame'eleihiwa, Lilikalā, PhD, UH Center for Hawaiian Studies, Papa and Wākea: Ancestors Create the World.
- Kawakami, Alice, PhD, UH College of Education, Issues in Infusing Hawaiian Cultural Practice into K-12 Curriculum.
- Lucas, Paul, JD, Kamehameha Schools Legal Division, No Ke Ola Pono O Ka Lāhui Hawai'i: The Protection and Perpetuation of Customary and Traditional Rights as a Source of Well-Being for Native Hawaiians.
- Makanani, Kawika, Kamehameha Schools, Midkiff Learning Center, Inside and Indigenous: Notes on Researching Māori and Maoli.
- Malone, Nolan, PASE, Modern Hawaiian Migration: Brain Drain or Brain Gain?
- Matsuoka, Jon, PhD, and Trity Pourbahrami, UH School of Social Work, Agenda for Building Communities: Evaluation of Six Community Organizations in Hawai'i.
- Mau, Marjorie, MD, UH NH Health, So Much More: Hawaiian Health--A New Era.



- McCubbin, Laurie, PhD, Washington State University, Ethnic Identity as a Protective Factor among Native Hawaiian Adolescents.
- McFarlane, Elizabeth, Johns Hopkins University School of Medicine Maternal Depression and Child Adaption Outcomes.
- Quintana, Stephen, PhD, Dept. of Counseling Psychology, University of Wisconsin-Madison, Hawaiian Children's Developmental Understanding of Race and Culture.
- Yamauchi, Lois, PhD, UH Dept. of Educational Psychology, Fostering Hawaiian Youth Wellness through Community Involvement in a High School Program.
- Yang, Zijin, PhD and Linda Cunningham, Kamehameha Schools, The Impact of the Early Preschool Experience for Hawaiian Children.
- Young, Donald, PhD, UH CRDG, A Quarter Century of Curriculum, Dissemination, Cases, Issues, and Theories.
- Yuen, Noelle, MD, UH Psychiatry, Suicidal Behavior in Native Hawaiian Adolescents.
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3. Evaluation Hui (Group) was established and facilitated by Kamehameha Schools to make evaluation more useful by sharing practical knowledge of appropriate, effective evaluation practice for Native Hawaiians. The Hui's vision and mission are:

- a. Vision – Share knowledge, ideas, and experiences to develop evaluation and research methods and outcomes that benefit Native Hawaiians.
- b. Mission – Provide a forum for exchanging ideas about culturally responsible methods and protocols for the evaluation of the Native Hawaiian population and other native cultures.

Background: Discussions with Maori evaluators from New Zealand and Hawaiian evaluators raised common areas of concern and possibility. The common concerns are that, although increasingly required as a condition of funding, evaluation of programs with Maori and Native Hawaiians often encounter many challenges, problems and pitfalls due to culturally inappropriate methods and findings that are not useful to culturally based programs. The common possibilities are that by sharing knowledge, ideas, and experiences, evaluation guidelines can be developed to improve the impact of evaluation processes and findings for Maori and Native Hawaiians.

Foreground: In New Zealand, the Maori-Focused Evaluation Hui formed and held its highly successful gathering in October 2002. In Hawaii, several discussions and exchanges of ideas led to two productive gatherings of a Hawaiian-focused Evaluation Hui in January and June 2003. These meetings focused on working together with our Maori colleagues to develop, based on our shared experiences, a guide for specific practices that would be respectful, culturally responsible, and meaningful for Maori and Native Hawaiians. Key organizations and researchers met to discuss the creation of Native Hawaiian Guidelines for a Culturally Responsible Evaluation and Research, which discussions included the following:



## Small Group Discussions

Following the general session, participants divided into six discussion groups to address the following components of Hawaiian research and evaluation:

1. Purpose and stakeholders
2. Permission and buy-in
3. Planning and design
4. Data collection and protocol
5. Interpreting results
6. Communicating results

Each group's comments, ideas, and suggestions were later presented to the large group and are summarized below. Note that these observations and recommendations do not necessarily reflect the opinions of Kamehameha Schools or PASE.

### 1. Purpose and Stakeholders

#### OBSERVATIONS

- A primary responsibility of Hawaiian-focused research and evaluation is to the stakeholders.
- "Stakeholders" means primarily Hawaiians, but also includes communities where the programs operate as well as "hard to reach" groups.
- The timing and purpose are important; gains may not be as spectacular or quantifiable in the short term.

#### RECOMMENDATIONS

- Work with *all* stakeholders—avoid focusing only on the requests of the funder.
- Utilize kūpuna.
- Define Hawaiian values (this work should involve Hawaiians), and then examine whether Hawaiian values are embedded in the program.
- Assess not only program outcomes, but also outcomes that benefit Hawai'i as a whole.
- In the cost factor analysis, consider different contexts and measures of success, especially for at-risk populations.

### 2. Permission and Buy-in

#### OBSERVATIONS

- Western-trained researchers who are indigenous or who possess great knowledge about the culture can have a highly influential "bridging" role in and for the Hawaiian community.
- These "bicultural" individuals must not lose touch with the concerns, perspectives, and needs of Hawaiians.

- Kūpuna bring vast knowledge, understanding, and skills to the research and evaluation process.
- The answers to our research questions—and the processes of affirming and uncovering the answers—lie within the community and not necessarily with outsiders.
- The community is a source of expertise and should have ownership in the evaluation process. Likewise, the community should assert its values and protocols to define the parameters (e.g., the community should define "literacy or reading potential," "per-student cost benefit," etc.).

#### RECOMMENDATIONS

- Involve kūpuna in meaningful ways as part of the research/evaluation process. For example, kūpuna may be helpful in gaining access to the community.
- Recognize and include expertise and needs within our communities.
- Abide by protocols and parameters set by the community.
- Ensure that any research or evaluation activity clearly benefits the community.

### 3. Planning and Design

#### OBSERVATIONS

- In Hawaiian and other indigenous cultures, problems and priorities may be defined differently.
- Cultural factors affect the planning and design component of research and evaluation.
- Researcher/evaluator should be a stakeholder and should have a vested interest.
- Too often, "community accountability" takes the form of going into a community with cookies, handouts, and a ten-minute presentation. This is unacceptable.
- For indigenous data collection, qualitative methodologies are more suitable than quantitative methods.
- Kūpuna can provide personal insights and experiences (dreams, etc.) that cannot be learned in school.
- A holistic approach is needed to understand systemic changes; fragmented research designs are not helpful.
- If Hawaiian-focused research and evaluation is for Hawaiians, it should be done by Hawaiians, using Hawaiian methodologies and reporting methods that can be understood by the Hawaiian community.



#### RECOMMENDATIONS

- Formulate research questions whose ultimate outcomes can spur positive changes within the community.
- Research teams should include Hawaiian community members.
- Support research or program evaluation activities whose outcomes directly affect the community.
- Define and implement a community accountability plan and allow the community to take action—community accountability goes deeper than offering food and doing a presentation.
- Balance qualitative and quantitative methodologies.
- Consider using a “talk story session” instead of asking formal questions in a formal setting.
- Seek guidance from kūpuna to acquire new knowledge.
- Consider longitudinal studies in the research design.

#### 4. Data Collection and Protocol

##### OBSERVATIONS

- Participants in a research or evaluation project may prefer to work with or feel more comfortable with someone from their own ethnic or racial group.
- A definition of “Hawaiian” must be explicit before the research or evaluation is implemented.
- It is important to recognize community informants or experts who contribute valuable information and resources to the research/evaluation.
- Developing rapport is important. For example, at a large meeting evaluators or researchers need to introduce themselves, thank those in attendance, and give credit to those who made the meeting possible.

##### RECOMMENDATIONS

- Hawaiian-focused research and evaluation should be conducted by Hawaiians and for Hawaiians.
- When collecting data, recognize, honor, and express appreciation to the participants of the research or evaluation project.
- Where appropriate, ensure participants are compensated for their time. (i.e., provide a gift or money as a token of appreciation).
- The research or evaluation project should budget enough funds to cover gratuities or find other ways to thank participants.
- Integrate Hawaiian practices and protocol in

the data collection phase. For example, when conducting a discussion group, it may be appropriate to first offer a pule (prayer) and, given its importance in Hawaiian culture, it is usually a good idea to provide food.

#### 5. Interpreting Results

##### OBSERVATIONS

- Certain results may be more valuable to certain audiences, so the researcher/evaluator must know who the target audience is (funding source, community, service provider, etc.).
- The role of the researcher/evaluator—e.g., to report to funders or to monitor progress for formative change—must be made clear from the beginning of the study.
- The benefits of the program may get lost if there is too much focus on statistical “indicators.”
- How do you provide “big picture” results in a meaningful way? For example, simply collecting data from teachers may not provide the whole picture, and may incur unintended results.
- It is not always fair to compare one group to an “ideal” group.
- Community advisory groups may serve as “peer reviewers” to add contextual meaning to the results.
- A balance of quantitative and qualitative data analysis may provide a richer picture.

##### RECOMMENDATIONS

- Tailor results to the target audience.
- Be responsible and sensitive when deciding if and how to use comparison groups.
- Establish broad community representation when interpreting results.
- Consider developing a community advisory group.
- Listen, and when reporting information, include the narrative that provides “voices from the field.”

#### 6. Communicating Results

##### OBSERVATIONS

- Hawaiian ways of communicating include storytelling (mo'olelo) and using analogies that are meaningful to the stakeholders.
- *Kaona* (concealed meaning) should be highlighted because it provides a deeper meaning.
- When Hawaiians speak they begin with their genealogy, similar to the Māori tradition.
- Kūpuna are a valuable resource for communications strategies.



- Printed reports may be ineffective if the audience has limited literacy proficiency.
- Sharing results promotes positive relationship building.
- Respect between the researcher/evaluator and the person(s) being researched or evaluated is paramount.
- Though Hawaiians may have many stories to tell, some are reticent to share so as to not appear boastful. (Ha'aha'a, or humility, is a Hawaiian value.)
- Qualitative methods (e.g., storytelling) are a preference for Hawaiian-focused research. This is problematic because of the perceived lack of respect for qualitative research vis-à-vis Western requirements.
- Utilize multiple technologies (e.g., videotapes, DVDs) to advance the knowledge gained from the research or evaluation project.
- Make face-to-face interaction with the community or stakeholders a priority when communicating results, and preferably throughout the *entire* process of research or evaluation.
- Conduct rigorous qualitative research, and combine with quantitative data where possible.

### Next Steps

Going forward, several focus groups from the Evaluation Hui will solicit recommendations to shape the guidelines for indigenous research and evaluation. A multidisciplinary task force consisting of key stakeholders plans to meet to write the draft guidelines. It was also suggested that the hui examine case studies of evaluations done for Native Hawaiian programs to learn more about what works and what doesn't.

The information gathered at the June event confirmed that there is both a need for and an interest in new approaches to program evaluation and research for the Hawaiian population. The hui intends to maintain its momentum by involving more Hawaiians in the effort and by creating usable guidelines that directly contribute to improving Hawaiian well-being.

### RECOMMENDATIONS

- Incorporate Hawaiian cultural values and protocol in the communication effort.
- Present the message in a way that is understandable and relevant to the audience.
- Consider including a genealogical element in the communication. This may include background information or "lineage" about the research or evaluation project.
- Consult with kūpuna or other stakeholders before the final report is disseminated.
- Be flexible in developing alternative modes of communication.



KAMEHAMEHA SCHOOLS



4. Nā Honua Maui Ola (Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments) book, poster, and brochure. These guidelines are the framework for a comprehensive support system for student-centered learning environments. These learning environments are places where holistic processes for learning, teaching, leading and reflecting can occur. These Guidelines foster the development of our children in becoming responsible, capable, caring and healthy human beings who have a strong cultural identity and sense of place. These guidelines complement and enhance the Hawaii State Content and Performance Standards and define what students should know, be able to demonstrate, value, and care about.

Developed in partnership with these Guidelines were six Performance Indicators for Hawaiian Education Success. These indicators are based on the belief that if we have a strong BELIEF, then we BEHAVE, and as a result, we BECOME. Thus, success occurs when academics and application are dynamically developed and interwoven. These 16 Guidelines are clustered under the following six Performance Indicators:

a. HONUA (Sense of Place) – Guidelines 5, 8, 14, 15

Developing a strong sense of place, and appreciation of the environment and the world at large, and the delicate balance to maintain it for generations to come.

b. HŌ`IKE (Sense of Discovery) – Guidelines 3, 4, 9, 14

Measuring success and outcomes of our learning through multiple pathways and formats.

c. KUANA`IKE (Perspective / Cultural lens) – Guidelines 12, 13

Increasing global understanding by broadening the views and vantage points from which to see and operate in the world. (Developing the cultural lens from which to view and operate in the world).

d. MAULI (Cultural Identity) – Guidelines 1, 2, 3, 6, 7



Strengthening and sustaining Native Hawaiian cultural identity by incorporating practices that support the learning, understanding, and use of Hawaiian language, culture, history, heritage, traditions and values.

e. NA'AUAO (Wisdom) – Guidelines 3, 4, 10

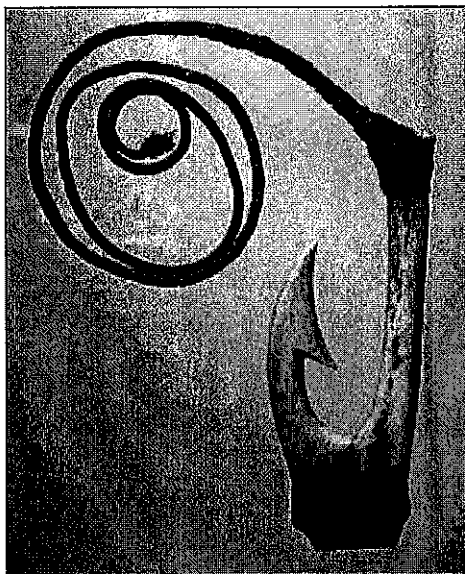
Instilling and fostering a lifelong desire to seek knowledge and wisdom, and strengthening the thirst for inquiry and knowing.

f. Piko (Sense of Connection) – Guidelines 6, 8, 12, 14, 15, 16

Enriching our bonds with the people, places and things that influence our lives through experiences that ground us to our spirituality and connect us to our genealogy, culture, and history through time and place.

g. PĪKO`U (Sense of Self) – Guidelines 11, 16

Promoting personal growth and development, and a love of self, which is internalized and develops into a sense of purpose / role. (Growing aloha & internalizing kuleana).





In the area of Educational Improvement, the Council was involved with the following:

1. Ku'i Ka Lono – The Second Annual Indigenous Education Conference, November 2003, brought together twelve Native Hawaiian designed and controlled public charter schools located on the islands of Kauai, Oahu and Hawaii. Jointly sponsored by Nā Lei Na`auao Native Hawaiian Charter School Alliance, Native Hawaiian Education Council, Ho`oulu Lāhui, Kanu o ka `Āina Learning `Ohana, Maku`u Farmers Association, and Hui Kāko`o `Āina Ho`opulapula, the conference allowed these innovative schools to share their educational practices and accomplishments among themselves and with other Indigenous educators, parents and other interested stakeholders. By sharing their strategies for success, these schools were able to help Hawaiian communities to create quality culturally-driven schools that empower Hawaiian students to walk successfully in two worlds and assure that indeed, No Child is Left Behind.

A black and white engraving depicting a group of Native Americans in a large dugout canoe on a river. The canoe is filled with several individuals, some of whom are using paddles. A large, dark sail is visible on the right side of the canoe. The background shows a hilly landscape with some buildings in the distance. The overall style is that of a 19th-century engraving.



2. The International Indigenous Graduate Institute held its Hawaii Seminar, first in Hilo, Hawaii, January 3 – 9, 2004, and in Hauula, Oahu, January 10 – 12, 2004. It was a convening of Indigenous focused Masters and Doctoral level programs located at mainstream universities in Canada, Hawaii, and Australia. This gathering was a planning session to identify working agreements between these universities to offer the following credentials:

*We envision a multiversity in partnership with international institutions of learning to embrace and nurture Indigenous scholars and knowledges.*

The International Indigenous Graduate Institute is based on an application of the following principles:

- Indigenous peoples have knowledges that derive from ancient and on-going processes of inquiry and research. Our knowledges have grown from relationships with our traditional lands and territories, countries and water ways, and are transmitted generationally from our Ancestors through languages and lived experiences.
- As Indigenous peoples, we are the guardians and interpreters of our cultures, humanities, arts and sciences. We assert ownership of our intellectual and cultural properties.
- Indigenous knowledges recognize that spirit guides all our relations and is the core of creation. We hold common strands of understanding that draw from ecology, territory, countries, waterways and relationships with the cosmos.
- Relationships based on natural laws are renewed through teachings, ceremonies and traditions, and are made accessible and available to us through respectful inquiry.
- We recognize the multiple impacts of colonization and dedicate our scholarship to move toward productive and creative relationships between Indigenous knowledges and Western institutions.



We insist upon these principles as foundation to the International Indigenous Graduate Institute. Animating these principals requires teaching, researching and learning based upon Indigenous ways of knowing, ways of being and ways of doing.

### **Aims**

- Identify and build community between Indigenous scholars and knowledge keepers whose work is based upon the Institutes principles.
- Provide students opportunities to work closely with Indigenous scholars and knowledge keepers to undertake significant course work and research projects.
- Provide opportunities for students, teachers and communities to nurture their knowledge base from Indigenous paradigms.
- Contribute to the betterment of our communities.
- Increase Indigenous research capacities and the number of Indigenous faculty within mainstream universities.
- Provide Indigenous supervision and mentoring in various areas of interest.
- Provide knowledge and training in Indigenous research methodologies and practices.
- Exchange our knowledge with other Indigenous peoples.
- all peoples who respect our intent of co-existence.

Contacts:

### **In Australia**

Dr Judy Atkinson, Professor of Indigenous Australian Studies, Gribi 0- College of Indigenous Australian Peoples, Southern Cross University, Lismore, NSW  
[jatkinso@scu.edu.au](mailto:jatkinso@scu.edu.au).

### **In Hawaii**



Dr. Peter Hanohano and Dr. Verlie Ann Malina-Wright, Native Hawaiian Education Council,  
Honolulu, Hawaii, USA, [p-hanohano@hawaii.rr.com](mailto:p-hanohano@hawaii.rr.com) and [vmalinawri@aol.com](mailto:vmalinawri@aol.com)

In Canada

Dr Shawn Wilson, First Nation and Aboriginal Counseling Program, Brandon University,  
[wilsons@brandonu.ca](mailto:wilsons@brandonu.ca)

**Admission Requirements**

Students will have received a master's degree from accredited institution.

Students will have a base of Indigenous community experience or practice (lived experience).

Student must be willing to learn from a broad Indigenous knowledge base and its applications in the areas of specialization.

**Program Requirements**

Students will complete course work in Indigenous research methodologies and methods appropriate for the area of specialization.

Students will acquire knowledge and experience sufficient to assess and interpret research and scholarship in the field.

Students will demonstrate the ability to participate in diverse Indigenous communities and conduct appropriate and respectful inquiry and research following local Indigenous protocols.

Students will produce a body of work that will follow the graduate requirements of their home base institution and that will be determined in accordance with Indigenous peoples' own customs, laws and practices.



## **Program Outcomes**

Students in PhD program will be expected to

- Contribute to the development of Indigenous research paradigms,
- Develop expertise in specific research methods,
- Advance the understanding of Indigenous worldviews that resonate across and beyond country borders,
- Recognize the cultural basis of all knowledge,
- Articulate understandings of the various ways of being, learning, knowing and doing,
- Recognize resonances and correspondences between Indigenous cultures worldwide,
- Understand the uniqueness of specific contexts of Indigenous cultures and experiences,
- Conduct original research that follows Indigenous methodologies and protocols,
- Contribute to a body of literature on Indigenous philosophy and practice,
- Develop interdisciplinary skills and knowledge in areas of specialization,
- Demonstrate the practical application of Indigenous knowledge in a specialization area,
- Link their research theory to Indigenous practice and lived experience, and
- Travel internationally and study among diverse Indigenous peoples.

## **Faculty Staffing and Supervision**

University of Saskatchewan (Indigenous Education: Marie Battiste, Verna St. Denis, To Be Announced position)

Gnibi/Southern Cross University (Health, Well Being and Trauma Studies, Healing Arts, and Environmental Studies: Judy Atkinson, Karen Martin)

University of Alaska, Fairbanks (Native Education, Indigenous Knowledge Systems, Indigenous Leadership and Governance: Gordon Pullar, Oscar Kawagley, George Charles)



University of Hawaii (Hilo/Manoa) (Indigenous Education, Indigenous Epistemology, Indigenous Immersion Language Education, and Indigenous Social Work: Manu Meyer, Ku Kahakalau, Pila Wilson, Keiki Kawai'ae'a, KeriAnn Hewett, Peter Mataira, Verlie Ann Malina-Wright, Peter Hanohano)

Brandon University (Indigenous Counselling: Fyre Jean Graveline, Shawn Wilson)

### **Memorandum of Agreements needed**

- ❑ World Indigenous Nations Higher Education Consortium (WINHEC)
- ❑ Te Wananga o Aotearoa (The University of New Zealand)
- ❑ CV's needed from all faculty

Adjunct Faculty (Appendix B: CVs) – Stan Wilson, Peggy Wilson, Peter Hanohano, VerlieAnn Malina-Wright, Manu Meyer, Ku Kahakalau

Support Faculty – Ray Barnhardt and Craig Montgomery

### **Areas of Specialization**

Indigenous Arts and Humanities

Indigenous Counselling

Indigenous Education

Indigenous Knowledge and Ecological/Environmental Systems

Indigenous Languages, Immersion and Revitalization

Indigenous Community Capacity Building

Indigenous Social Work and Trauma and Healing Practices

Indigenous Leadership and Governance

Indigenous Law and Intellectual and Cultural Property

Core Courses:



One research methodology course

One theory course

One field experience course

Elective courses drawn from the host institutions (Appendix C: Course Outlines)

Aboriginal Epistemology and Pedagogy

Aboriginal Languages and Linguistic Diversity

Decolonizing Aboriginal Education

Cross Cultural Research Methods

Indigenous Research Methodologies

Indigenous Research Practice

Antiracist Education

Indigenous Research Theory and Practice

Indigenous Counselling Practice

Indigenous Counselling Systems

Transgenerational Trauma and Recovery

Family Violence and Recovery

Dadirri Indigenous Spirituality

Recreating the Circle of Well Being

The Prune: Indigenous Conflict Management

Men's Healing Business/Women's Healing Business

Loss and Grief Group Facilitation

Working with Children

Indigenous Organization Management



Addictions Violence and Spirituality

Working with Adolescents

Positive Parenting

International Indigenous Legal Issues

Indigenous Environmental Management

#### Students Cohorts

3 students from each centre or institution - U of S, Alaska, Australia, Hawaii, Brandon

Total for two years 15 students

#### Academic Process

In Relation and In Process Androgogy

Relationship building would require an introduction together—face to face

First Course: 2 week and then field experience and evaluation.

Distance Education –regular face to camera interactions—graduate seminar

Centre based students then take local courses up to 6 units.

Four courses (12 c.u.) and Dissertation (12 c.u.)

#### **Academic Professional Program**

##### Courses

Academic Graduate Support—non-credit seminar

Field Experience/travel/

Admission to Candidacy and Presentation

Proposal for Research

Research process

Thesis or Dissertation



## Examination/Evaluation

### Participating Institutions

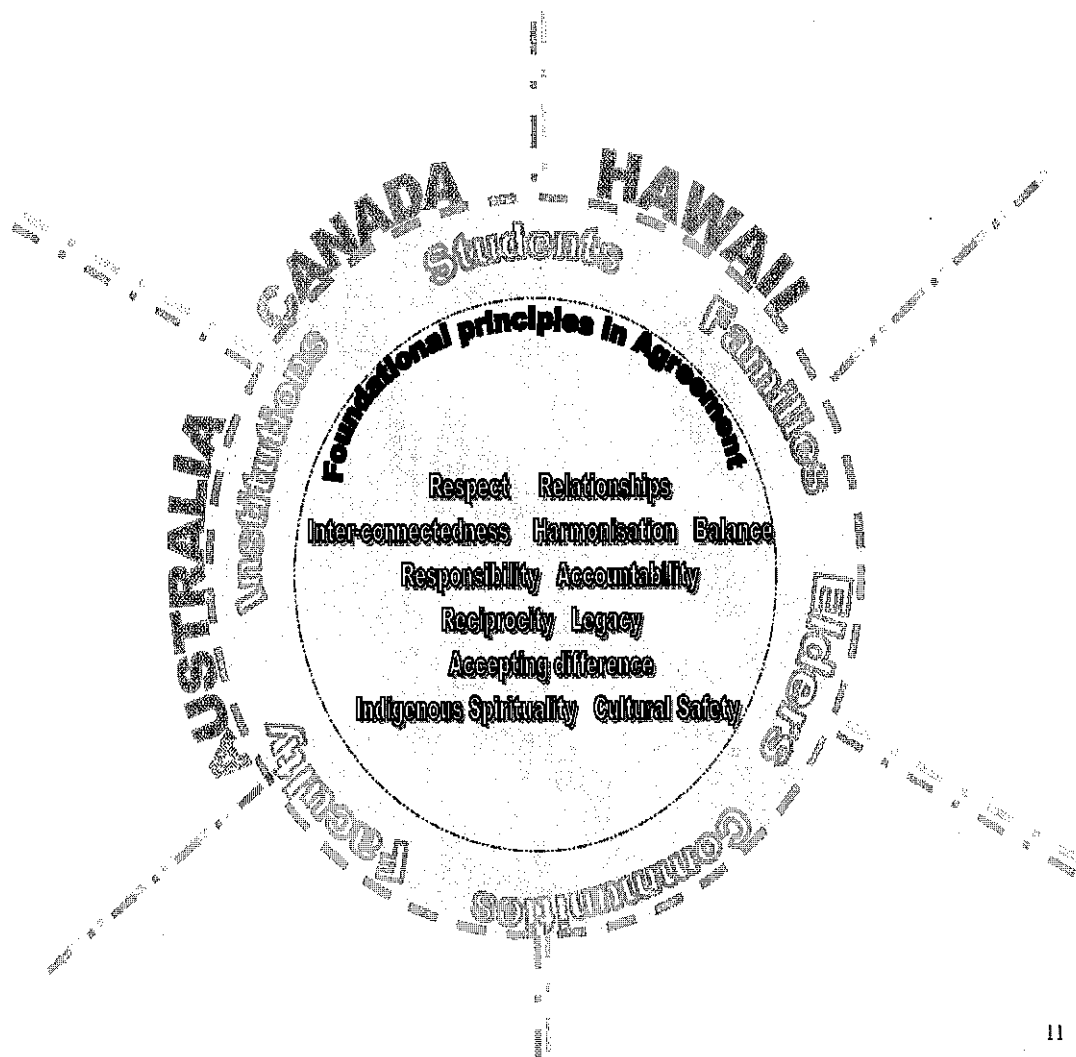
Brandon University in partnership with

University of Saskatchewan, Saskatoon, SK, Canada

Southern Cross University, Lismore, NSW, Australia

University of Alaska, Fairbanks, AK, USA

University of Hawaii – Hilo and Manoa, HI, USA





## **Acknowledgements**

The Council is deeply appreciative of the financial and other assistance generously provided by the United States Congress, especially members of the Hawaii congressional delegation, including Senators Daniel Akaka and Daniel Inouye, and Representatives Neil Abercrombie and Ed Case; the United States Department of Education under the leadership of outgoing Secretary of Education Rod Paige; the Native Hawaiian community; and its many partners committed to the improvement of educational programs and services for all Native Hawaiians.

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