Hawai'i Papa O Ke Ao

-is the name chosen for this group tasked with developing a plan to make the University of Hawai'i a leader in indigenous education. The phrase simply means Hawai'i Foundations of Enlightenment/Knowledge. The deeper application of this name is cosmogonic, for in the name is Papahānaumoku (Papa) and Wākea (reflected in his Ao form), the original parents of Hawai'i Consciousness.

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Message from President Greenwood

Aloha,

It is my pleasure to transmit to the Board of Regents the comprehensive recommendations of the "Model Indigenous-serving University Task Force".

A group of system wide representatives and community leaders was formed under the guidance of University of Hawaii Vice President for Student Affairs and University/Community Relations Dr. Rockne Freitas, and tasked with the responsibility of mapping a plan for the university to become the model indigenous-serving institution in the state and the nation.

Why is this an area in which the university should excel? We in Hawaii share the gift of living in the home of our host culture – Hawaiian. Everything we do is, or should be, imbued with Hawaiian values and respectful of the traditions practiced here for centuries, long before the ancestors of other ethnicities landed on our shores. It is incumbent on Hawaii's only public institution of higher education to both educate Hawaiian youth of our islands to prepare them for productive lives, and continue to play a key role in preserving and perpetuating the culture that exists no where else on earth. It is a gift and an obligation of which we are keenly aware. If not the University of Hawai'i, then who?

As with any group effort, this mission will not succeed without the support and commitment of collective minds and spirits. This plan lays out a path for us to follow in striving toward the goal of reaching our full potential as an indigenous-serving institution and I hope you will join me in committing our resources and resolve to this challenge. I express my gratitude to Dr. Freitas and the members of this Task Force for their time, energy and mana'o. We look forward with great anticipation to the day that we can truly say we have reached our goal of serving our Hawai'i in every way.

Sincerely,

MRC Greenwood, Ph.D.
University of Hawaii

Introduction

He keiki mea kupuna – It shows that the child has a grandparent. This ʻŌlelo Noʻeau (wise saying) was said in admiration for a child whose grandparents show affection by making beautiful things for his/her use. This saying captures the essence of the motivation of the authors to compile this report. It is our hope that this report creates an educational legacy for Native Hawaiian children and that people throughout the world come to admire the University of Hawaiʻi and its work that it has done on behalf of its indigenous people and the citizenry of Hawaiʻi.

There is value in having a college education. Higher education enhances individual and group life chances and, over time, facilitates economic and societal advancement (Bowen & Bok, 1998). Outcomes of college enrollment and completion result in gains of factual knowledge, moral reasoning, aesthetic, and cultural understandings, and psychological and personal growth (Pascarella & Terenzini, 1991). For these reasons, a college education is important.

Native Hawaiians, according to the Ka Huakaʻi report (2009), continue to score behind national norms on standardized achievement tests and are overrepresented as students in special education programs. They are more likely to suffer from late or no prenatal care, drug and alcohol abuse as well as child abuse. While huge strides have been made in Native Hawaiian enrollment at the University of Hawaiʻi (UH), Native Hawaiians take longer to graduate and are less likely to graduate than their peers.

A look at the history of Native Hawaiians reveals a unique perspective that counters such dismal figures. Native Hawaiians, prior to Western contact, had a complex social class structure that governed their economic, political, religious, cultural, and educational systems. They were schooled through an oral tradition that valued cultural knowledge in areas such as history, medicine, navigation, hula, and genealogy.

Even after the missionaries' arrival in Hawaiʻi, Hawaiians continued to excel in areas of reading and writing. By 1846, over 80 percent of the Hawaiian people were literate, a figure that ranked among the highest in the known world at that time, and Hawaiian language newspapers were plentiful. Ironically, while the ruling class valued education and placed a high priority on Western thought, the health and well being of the Native Hawaiian people continued to diminish. By 1893, at the time of the illegal overthrow of the kingdom, the Hawaiian population numbered less than 40,000 (Meyer, 1998).

The involuntary colonization and the influence of missionary thought on Native Hawaiian education produced destructive historical forces similar to those inflicted on Native American Indians and Alaska Natives (Benham & Heck, 1998). Today, the generational effect of the loss of identity, the displacement from their land base, and the upheaval of religious beliefs is evidenced in the disparities that exist in the health, wellness, and educational attainment of peoples of Hawaiian ancestry.

This report sets forth goals & objectives to address the higher education needs of our indigenous people - Native Hawaiians - by creating a model indigenous serving institution. Characteristics of a model indigenous serving institution in Hawai'i is as follows:

- Hawaiian enrollment at parity with Hawaiians in the Hawai'i state population.
    - Hawaiian students performing at parity with non-Hawaiians.
- Qualified Native Hawaiian faculty are employed in all disciplines at the University.
- Native Hawaiian values are included in its decision-making and practices.
- Hawaiians hold leadership roles in the UH administration.
- The University of Hawai'i is the foremost authority on Native Hawaiian scholarship.
- The University is responsive to the needs of the Hawaiian community and, with community input, implements programs to address the needs of Native Hawaiians and other underrepresented groups.
- The University fosters and promotes Hawaiian culture and language at all its campuses.

This report has three thematic goals with objectives listed under each goal. The three goals are Leadership Development, Community Engagement, and Hawaiian Language and Cultural Parity.

The objectives of this plan are purposefully broad to allow for campuses to use this plan as a framework to create individual plans that are respectful of each campus and the communities they serve. The task force strongly encourages the Chancellors of each campus to work with their Hawaiian councils to develop a plan aligned to the Hawai'i Papa O Ke Ao plan and complete it by the end of the spring 2012 semester. This task is daunting but accomplishable, and will require each Chancellor to allocate the necessary resources to complete their campus plan.

There are powerful motivations for the University of Hawai'i to be supportive of its indigenous population: some of its campuses sit on ceded lands; negative Native Hawaiian social and economic statistics exist; and inequity of success amongst its native and non-native students are factors that demand attention. While there are many reasons to be concerned about Native Hawaiian college success, the task force believes the most important reason to address this issue is because it is pono - the right thing to do.

Hawai'i Papa O Ke Ao plan

Leadership Development

The University of Hawaii's common mission as established by the Board of Regents policy, chapter 4-1, states:

> *As the only provider of public higher education in Hawai'i, the University embraces its unique responsibilities to the indigenous people of Hawai'i and to Hawaii's indigenous language and culture. To fulfill this responsibility, the University ensures active support for the participation of Native Hawaiians at the University and supports vigorous programs of study and support for the Hawaiian language, history and culture.*

To achieve this mandate, there is a need to prepare and foster students, faculty, and staff of Hawaiian ancestry to assume leadership roles within the University and the community. Leadership roles in the Hawaiian culture are based on kuleana (responsibility) of all participants; this kuleana is introduced and fostered by the kumu (teacher) and the alaka'i (leaders), which at the University are the faculty and staff. According to the comprehensive report, Ka Huaka'i: 2005 Native Hawaiian Educational Assessment, Native Hawaiian leadership is "essential for building broader strategies to improve the well-being of Native Hawaiians as a whole." Moreover, the broader community benefits from such leadership as Native Hawaiian values and understandings become integral at all levels of institutional decision-making at the University and the community.

With this in mind, the proposed plan addresses the key areas of student leadership, faculty and staff stewardship, and institutional decision-making. This relationship reflects the importance of each in the chain of leadership development as students become faculty, faculty become administrators, and administrators in turn actively develop policies and initiatives that support the groundwork needed to foster student success and leadership.

Goal 1: Prepare students of Hawaiian ancestry to assume leadership positions at UH and in the community.

Objective 1: Research and define: (a) current or existing data on NH students including access, enrollment, retention, and graduation; and (b) existing student leadership development programs.

Objective 2: Develop, implement and expand integrated system-wide leadership preparation programs for Native Hawaiian students incorporating the community and ʻohana models of leadership for: (a) pre-college; (b) college; and (c) beyond college.

Objective 3: Formalize and institutionalize commitment at all levels to ensure Native Hawaiian students are prepared to assume leadership positions at UH and in the community.

Goal 2: Prepare faculty and staff of Hawaiian ancestry to assume leadership positions within UH and in their community

Objective 1: Research and define current or existing data on (a) NH faculty and staff, including mid-level executive; (b) Research and define existing faculty leadership development programs.

Objective 2: Develop, implement, and expand: (a) a system-wide advanced leadership preparation program for Native Hawaiians incorporating community and ʻohana models of leadership; (b) Faculty professional development; (c) Support services (APT/Civil Service) professional development; and (d) Executive professional development.

Objective 3: Formalize and institutionalize commitment at all levels to ensure Native Hawaiians are in decision-making roles at every level.

Goal 3: Ensure Native Hawaiian values are practiced at all levels of institutional decision-making

Objective 1: Generate a report on the extent to which Native Hawaiian values are employed and used in institutional decision-making

Objective 2: Develop and expand system-wide training programs in Hawaiian values for all levels of faculty and staff.

Objective 3: Formalize commitments of all UH institutions to include Native Hawaiian values that impact decision-making.

Community Engagement - University of Hawai`i in the Community & Community in the University

With a vision grounded in Native Hawaiian values, the mission of the University of Hawai`i is the creation, preservation, and transmission of knowledge in a multi-cultural environment (UH Strategic Plan: 2002-2010). There is a historic trust to Native Hawaiian values embedded in concepts of kuleana, ʻohana, and ahupuaʻa that reminds us of our responsibilities to the family, community and environment (UHM Strategic Plan, 2011-2015). The strategic direction on community reinforces the commitment to anchor the educational enterprise in responsibilities to the collaborative partnerships of the university and the community.

In order to transform and position the University as a leader in indigenous and global affairs, it is important to: (1) build community on each of the 10 campuses in the University system, (2) promote linkages across the campus communities, and (3) foster connections between the University and broader community. Central to building campus communities is the creation of a ritual space that is distinctive and promotes educational and cultural activities that engage students, staff, faculty and administrators in a community of learners. For example:

"at Hawaiʻi Community College, the concept of "Kauhale" traditionally means the Hawaiian village. Kauhale is an ʻohana of administrators, faculty, staff, students, their families, and the Hawaiʻi Island community that contributes measurably to the success of our college's mission and outcomes. Kauhale unites all components of Hawaiʻi Community College into an "academic village without walls" for the overall success of our learners, the learners' communities and their families, in the spirit of E ʻImi Pono (seeking excellence)."

Linkages across all campus communities are also critical in fostering the common goal of improved articulation of Hawaiian programs and student access/success, particularly between community colleges and four-year institutions, and further build and sustain the community of learners. One way to articulate the community of learners across campuses is to develop and facilitate orientation to Hawaiʻi Life Ways, for students, staff, faculty and administrators. This should include Piko Hawaiʻi, or courses/workshops/seminars introducing wahipana (sacred geography of Hawai`i), ʻōlelo Hawai`i (foundations in Hawaiian language), and basic Hawaiian etiquette. Another way is to engage administrators, faculty and staff in a continuous process that supports their learning of Hawaiʻi Life Ways and to appropriately apply their learning in how they lead, teach, advise, do research and interact with the community. Finally, fostering the connections between the University and the broader community is based on the premise that collaborative partnerships in education and research will help to improve the health and well-being of current and future generations in Hawaiʻi, and with attention to the Asia-Pacific region. With all goals, there is a requirement for a position/office to provide and coordinate leadership, and a need for campus and system-wide data to accurately inform and guide policies and practices.

Goal 1: Intra-Campus Development -Building Community on Each Campus

Objective 1: Create a Native Hawaiian Place / Building (piko, puʻuhonua, kauhale)

Objective 2: Build and sustain a community of learners.

Objective 3: Develop and implement a plan to recruit and hire qualified Native Hawaiian faculty, in all disciplines, at every campus.

Objective 4: Maintain a campus specific database of activities/programs hosted at the NH place as well as activities/programs that build an "intra-campus" community of learners.

Goal 2: Inter-Campus Development – Building Community Connections with ALL campuses

Objective 1: Articulate programs between UH community colleges and 4-year institutions.

Objective 2: Build and sustain a community of scholars (faculty, students, and community leaders) collaborating on research/inquiry initiatives.

Objective 3: Establish a NH Director of Community Engagement.

Objective 4: Maintain a system-wide database of articulated academic programs, joint activities, and research initiatives that build "inter-campus" collaborations.

Goal 3: Broader Community – UH Bridging with the Broader Community

Objective 1: Identify and foster university-community partnerships that advance Native Hawaiian education in its support of students, cultural practitioners, faculty, staff, and administration.

Objective 2: Establish community-based initiatives that build community capacity for health and well-being.

Objective 3: Identify and develop global indigenous partnerships.

Objective 4: Maintain a system-wide database of campus-specific and system-wide initiatives that in effect locate the University "in" Native Hawaiian communities and build global indigenous partnerships.

Hawaiian Culture and Language Parity

This proposal will enhance and expand current Hawaiian Studies degree programs at UH-Hilo and UH Mānoa, and establish new degree programs at UH-West Oʻahu and the seven Community Colleges. The Hawaii state citizenry will have unprecedented access to learning the language and culture of the indigenous people of Hawaiʻi via their own state University system.

The new and expanded degree offerings should reflect each community's unique Hawaiian cultural perspectives and resources. For example, Hawaiʻinuiākea at UH Mānoa offers degrees in history, literature, arts, music, resource management, and language and has a strong research component, a reflection of the fact that it is housed at the State's only higher education research institution. Ka Haka ʻUla o Keʻelikōlani at UH Hilo offers degrees in language, culture and education and promotes P-20 Hawaiian medium education including mauli ola laboratory schools throughout the islands. At Hawaiʻi Community College, Hawaiian Studies offers three-degree tracks – Mahiʻai –farming; Lawaiʻa – fishing, and Hula. These three tracks are a reflection of the lifestyle of the Hawaii Island community. These new degrees will help to perpetuate traditional ʻike (knowledge) via the curriculum at all 10 of the campuses of the University system.

The University of Hawaiʻi through its faculty members has led the country in indigenous language and culture preservation. In January 1984, UH faculty were instrumental in creating the ʻAha Pūnana Leo (Hawaiian immersion pre-school), which set the foundation for a preschool through doctoral-level system of education in Hawaiʻi taught entirely in Hawaiian. Hawaiʻinuiākea and Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language are the only two schools committed to indigenous language and culture preservation in the United States. This proposal expands and continues the good work that is being done at UH.

Native Hawaiian culture emphasizes collective well-being over individual well-being (Meyer, 2003). This emphasis is implied in such concepts as ʻohana (family) and hānai (fostering and adoption). It finds expression today in the prevalence of extended family relations and supportive networks among the Native Hawaiian community. Research shows that, like all students, indigenous students achieve superior outcomes when their parents, families, and community actively participate in the educational system (Mokuau, 1990). Thus, for both cultural and educational reasons, many Native Hawaiian educational programs actively cultivate ʻohana (family) involvement. The strong Hawaiian cultural and language programs, at all our campuses, will serve as a collective foundation for cultural understanding amongst our Hawaiian students and their families. This foundation will foster greater college success for the Native Hawaiian student. This proposal continues to build on the work of the many people involved in Hawaiian culture and language preservation at the University of Hawaiʻi.

Goal 1: Vibrant Language and Culture Programs of Study at all UH campuses

Objective 1: Establish an A.A. / A.S. degree in Hawaiian Studies at all seven community colleges.

Objective 2: Establish a B.A. in Hawaiian Studies at UHWO

Objective 3: Provide appropriate staffing to support and expand each respective Hawaiian degree program.

Objective 4: Create a true University 60 + 60 Credit articulation in Hawaiian Studies between its community colleges and 4 year campuses.

Objective 5: Develop courses offered through the Hawaiian language.

Goal 2: Hawaiian Language at Parity with English usage throughout the UH system.

Objective 1: All forms translated to Hawaiian – application form and degrees will be offered in both languages (Hawaiian and English are the two official state languages).

Objective 2: All new building names and rooms will have Hawaiian name equivalents.

Goal 3: Innovative programming (curriculum) using Hawaiian language and Culture.

Objective 1: Develop remediation programs using Hawaiian language.

Goal 4: Embed Hawaiian culture and language understanding in the hiring of new employees.

Objective 1: Create a systemwide "desirable qualification" about having an understanding of the indigenous people of Hawai'i.

Acknowledgements

Hawai'i Papa O Ke Ao would like to extend its gratitude to Chair Eric Martinson, the Board of Regents, President MRC Greenwood for commissioning this report to continue the work that is being done on behalf of Native Hawaiians at the University. And to the Office of Vice President for Student Affairs and University and Community relations, led by Rockne Freitas, for coordinating the effort to compile this report. This report will help bring focus and purpose to the University, as it becomes the leading indigenous serving institution in the Nation.

The task force also recognizes the many people who have worked towards this goal for many years, several of whom have left UH, and still continue to do this good work. The Puko'a Council, through its Hawaiian campus councils, has been doing this work for the last 8 years. Puko'a was successful in establishing the Second Century Scholarship program that has made 5.6 million dollars available to Native Hawaiians in educational grants; has lobbied for the establishment of eighty-eight permanent positions at UH, and was instrumental in the hiring of a Native Hawaiian Dean at the University of Hawai'i at Mānoa. This plan builds upon this foundation laid by Puko'a.

An essential component of a model indigenous institution is that it is critical to the mission of the institution to support its indigenous population; we can say that is the case at the University of Hawa'i. Puko'a was significant in introducing the language about Native Hawaiians in UH's mission statement. Melody McKenzie, 'Ilei Beniamina, and Jan Peterson worked with Executive Vice President/Provost Johnsrud and President McClain to include this language as part of the UH Mission Statement. This work lays the foundation for the creation of Hawai'i Papa O Ke Ao.

This plan was presented to all ten Hawaiian Councils, the Association of Hawaiian Civic Clubs, Vice Chancellor's of Students and Academic Affairs, and Student leaders of the University. The task force is grateful to these organizations for providing feedback to strengthen this report.

Pearl Iboshi Imada the Director of the University of Hawaii's Institutional Research Office and Nālani Balutski, Hawai'inuiākea School of Hawaiian Knowledge, Research and Evaluation provided the data that is used in this report.

In 2011, under the sponsorship of Chancellor Virginia Hinshaw, the NHATF has worked on a plan for Native Hawaiians specific to the Mānoa campus. We have benefitted from the mutual exchange of information with them and believe that the reciprocity of both groups will result in reports that will enhance Native Hawaiians in higher education.

Lastly, this task force is appreciative to the Chancellors of each campus who have sent representatives to compile this plan and have supported the expenses associated with the development of this plan. The members will continue to meet to address systemwide issues in this plan. The work will also continue on each campus as they develop campus plans, using Hawaii Papa O Ke Ao as a framework.

About Hawai'i Papa O Ke Ao

University of Hawai'i Mission and Purpose:

The primary mission of the University is to provide an environment in which faculty, staff and students can discover, examine critically, preserve and transmit the knowledge, wisdom, and values that will help ensure the survival of present and future generations and improve their quality of life. In carrying out that mission, it is the basic goal of the University to afford all qualified people of Hawai'i an equal opportunity for a rich college and university education at both undergraduate and graduate levels. **As the only provider of public higher education in Hawai'i, the University embraces its unique responsibilities to the indigenous people of Hawai'i and to Hawai'i's indigenous language and culture. To fulfill this responsibility, the University ensures active support for the participation of Native Hawaiians at the University and supports vigorous programs of study and support for the Hawaiian language, history, and culture** (UH Website, 2011).

Hawai'i Papa O Ke Ao was developed to meet the University of Hawaii's commitment to Native Hawaiians. In Spring 2011 MRC Greenwood, University of Hawai'i President, asked Vice President Rockne Freitas to convene a task force to articulate a plan that would make the University of Hawai'i a leader in Indigenous (Hawaiian) education.

Members

Vice President Freitas put out a call to the Chancellors from the University of Hawai'i system to nominate members from their campus to serve on this newly created taskforce. VP Freitas selected members to create a well-balanced team of faculty and administrators. These are the members of Hawai'i Papa O Ke Ao:

Campus	Name	Position
HawCC	Taupouri Tangaro	Associate Professor & Department Chair
Hilo	Gail Makuakane-Lundin	Interim Exec Assistant to the Chancellor
Hilo	William Steiner	Dean, College of Agriculture UHH
Hilo	Makalapua Alencastre	Assistant Professor
HonCC	Mark Alapaki Luke	Instructor / Coordinator
KapCC	Kauka de Silva	Chair / Professor
KauCC	Kimo Perry	Wai'ale'ale Coordinator
LeeCC	Manuel Cabral	Chancellor, Leeward Community College
LeeCC	Genai Uilani Keliikuli	Asst. Prof, Hawaiian Studies, LeeCC
Mānoa	Maenette Benham	Dean, Hawai'inuiākea School of Hawaiian Knowledge
Mānoa	Noreen Mokuau	Dean, School of Social Work
Maui College	Kaleikoa Kaeo	Asst. Professor
UHWO	Margy Ledward	Title III Project Director, UHWO
WinCC	Lokelani Kenolio	Asst. Prof / Counselor, WinCC
WinCC	Leslie Opulauoho	Asst. Prof / Counselor, WinCC

System	Linda Johnsrud	Vice President / Provost, Academic Affairs UH System
System	Joanne Itano	Director, Academic Affairs, UH System
System	Rockne Freitas	Vice President, Student Affairs, Community and University Relations / Chair
System	Lui Hokoana	Associate VP for Student Affairs / Primary Author

Guiding Principles

The task force held its first meeting in the summer of 2011. At that meeting the group established principles that would guide the formation of the plan to create a model indigenous serving institution at the University of Hawai'i.

- **Engage Native Hawaiians**
  The group believes that while this plan will serve the needs of all students it was important that it addressed the Native Hawaiian. The contribution from this task force is from a Native Hawaiian perspective to education. Integrating an indigenous perspective to learning at the University of Hawaii is critical for this institution to be a model indigenous serving institution.

- **Provide for all students – native and non-native**
  Native Hawaiians have not faired as well as others at the University. The intent of this plan is to raise the success of Native Hawaiians at the University. As a result, the initiatives implemented through this plan will raise the success bar for all students at the University. This plan will serve as a template from which successful initiatives will be created that can be used to address the needs of other underserved populations at the University of Hawai'i.

- **Blend old with new – take a holistic approach.**
  Hawai'i Papa O Ke Ao created this plan looking at two reports created at the University and also at a United Nation document. The taskforce also conducted a presentation of the groups work before all-Hawaiian councils in the UH system and community groups. The group is hopeful that this holistic approach will beneficially impact the outcomes of the plan.

- **Collective wisdom of the group.**
  The taskforce worked prudently to be inclusive of all ideas that came from the members of the group and from comments by the Hawaiian councils and community groups. While not all the suggestions were included in this final document, all the ideas were discussed.

- **Pono as an undercurrent.**
  The definitions of "Pono" taken from Puku'i and Elbert are:
  - Goodness, uprightness, morality, moral qualities, correct or proper procedure, excellence, well-being, prosperity, welfare, benefit, behalf, equity, sake, true condition or nature, duty; moral, fitting, proper, righteous, right, upright, just, virtuous, fair, beneficial, successful, in perfect order, accurate, correct, eased, relieved; should, ought, must, necessary.
  - Completely, properly, rightly, well, exactly, carefully, satisfactorily, much (an

intensifier).
    - Property, resources, assets, fortune, belongings, equipment, household goods, furniture, gear of any kind, possessions, accessories, necessities.
    - Use, purpose, plan.
    - Hope.

For a seemingly simple word, Pono has many meanings and uses that would be appropriate for the compilation of this plan. To this group, Pono meant being respectful of those involved in the creation of the plan and those that would be impacted by the plan. Pono as an undercurrent means working hard to create a plan that would benefit all of Hawaii's citizenry.

- **Honor the continuum of time, the continuation of the work of our Kupuna.**
  Many Native Hawaiians and non-Hawaiians have supported Native Hawaiians at the University of Hawai'i. This report builds on this good work and continues the work to aid Native Hawaiians.

- **Respect for regional 'ike and our own way and styles of learning.**
  Hawai'i Papa O Ke Ao was developed with the principal that Native Hawaiian 'ike (knowledge) differs both by island and by district. This plan respects the commonality and differences of 'ike and maintains that it is inappropriate to have one Native Hawaiian knowledge base at all the UH campuses.

- **Develop a model that is based on success versus disparity. Create asset-based programs.**
  The task force was adamant that it did not want to create a plan because "Native Hawaiians were at the lowest rung of society". The group took into account the rich cultural heritage and history that Native Hawaiians enjoyed before foreign contact. This plan encourages using this rich cultural tradition as the bridge to success for indigenous students.

Building a Foundation

There are multiple studies and reports that have influenced the building of a foundation for this Task Force Report, but in particular, three are noteworthy and summarized here for context and background: the Kaʻū Report (1986), The UHCC Native Hawaiian Community Colleges Advisory Council Report (1988) and the United Nations Declaration on the Rights of Indigenous Peoples (2008). The Kaʻū Report, specific to the University of Hawaiʻi and the concerns of Native Hawaiians, identifies problems and solutions for the advancement of Native Hawaiians. The UH Native Hawaiian Community College Advisory Council Report was specific to the seven community colleges in the UH system. The report determined barriers to college success for Native Hawaiians and proposed activities to address these barriers for the Native Hawaiian student. The UN Declaration broadly addresses the concerns of all indigenous peoples in the world, and provides a context for advancing Native Hawaiians as the original and host culture of Hawaiʻi.

Kaʻū Report

In 1986, a University of Hawaiʻi Hawaiian Studies Task Force of 18 members representing Native Hawaiian faculty from the university system completed the Kaʻū Report. This report identified problems and recommended solutions to address Native Hawaiian education. Several problems were identified, including:

- Overall Problem - Lack of physical facilities and resources for Hawaiian studies;
- Curriculum and Instruction Problems - Lack of a critical mass of courses on Hawaiians and Hawai`i, no clear demarcation as a field of study, and available courses being taught in a variety of traditional disciplines across campus;
- Hawaiian Studies Research Problems – Lack of research and scholarly work on Native Hawaiian people and culture, and what was available, was done by non-Hawaiians, who sometimes portrayed Native Hawaiians in a negative way. Also, the lack of resources and support for Native Hawaiian scholars to conduct research, and the lack of an inventory of Native Hawaiian scholarship.
- Student Recruitment and Retention Problems – Under-representation of Native Hawaiian students and perceived inequitable rates of graduation with non-Native Hawaiians, and further, no evidence of a plan to provide services that improve access and persistence in higher education.
- Faculty Selection Problems – Under-representation of Native Hawaiian faculty.
- Hawaiʻi Community Service Problems – Lack of engagement of the university with the Native Hawaiian community.

The Kaʻū Report made recommendations to address each of the problem areas. To date, those denoted with an asterisk have been achieved as follows.

1. Establish a Physical Facility with Resources*
    a. Develop a Hawaiian Studies Center that combines instruction, research, student services, and community outreach.*
2. Curriculum and Instruction
    a. Develop a BA and MA in Hawaiian Studies with Hawaiian language requirements.*
    b. Offer a PhD in Hawaiian.*
    c. Require a Hawaiian culture course of all UH degree-seeking students.
    d. Offer a certificate in Hawaiian. *
    e. Transfer UHM faculty from Indo-Pacific Languages to Hawaiian studies to create one unit.*
    f. UHM should have 15.0 FTE, UHH should have 5.0 FTE*, and each Community College should have 2.0 FTE, Hawaiian Studies faculty.
    g. College of Education should require students who intend to teach Hawaiian be required to obtain a Hawaiian certificate.
3. Hawaiian Studies Research
    a. Foster multidisciplinary research. *
    b. Develop Hawaiian Studies curriculum. *
    c. Collaborate with the Hawaiian community to develop and initiate research on problems important to the Hawaiian community. *
    d. Index Hawaiian material and store in Hawaiian Studies Center.
    e. Establish a broad based research collaborative effort.
    f. Create and publish a quarterly journal of Hawaiian Studies.
    g. Generate research funds. *
4. Student Recruitment and Retention

    <u>Recruitment</u>

    a. Expand Hawaiian Leadership Development Program (HLDP). *
    b. Develop a UH system recruitment plan for Native Hawaiians.
    c. Establish incentives for departments that attract Native Hawaiians.
    d. Recruit more Native Hawaiian faculty and staff.
    e. Start Native Hawaiian outreach early. *
    f. UHM and UHH should develop training programs to teach faculty how to engage Native Hawaiian students.
    g. Tuition waivers for gifted and talented students.
    h. Non-resident tuition differential waivers for Native Hawaiians living outside Hawaiʻi. *

Retention

i. Collect and analyze data. *
j. Develop a plan to collect data.
k. Provide tutoring. *
l. Educate incoming students about services available to Native Hawaiians. *
m. Each community college should have one position for recruitment and retention for Native Hawaiian students. *

5. Faculty Development and Leadership
    a. Native Hawaiian faculty should gather to form a caucus. *
    b. EEO to work aggressively to increase the representation of minorities at the university.
    c. Develop a plan to recruit Native Hawaiian faculty.
    d. Create a committee to scrutinize hiring practices.
    e. Position counts: 15 at UHM, 5 at UHH*, and 2 at each CC.
6. Community
    a. Involve the community through guest lecturers.*
    b. Solicit donations to support Hawaiian Studies.*
    c. Advocate for Native Hawaiian education with the legislature.*
    d. Liaison with Hawaiian serving agencies.*
    e. Arrange hospitality protocol ceremonies for visitors.
    f. Develop curriculum statewide.*
    g. Maintain Native Hawaiian scholarly database.
    h. Facilitate UH extension services.
    i. Coordinate and preserve oral traditions.*
    j. Explore Hawaiian cultural education through radio, tv, etc.*
7. Create Hawaiian Studies Councils on each university campus.*

Native Hawaiian Community College Advisory Report

In February 1987 the Native Hawaiian Community College Advisory Council was convened to assess the needs of Native Hawaiian students enrolled in vocational education programs at the University of Hawai'i Community Colleges. On the basis of the Council's findings, a series of recommendations was formulated to provide the Chancellor for the Community Colleges with information on those factors that should increase the educational success of Native Hawaiians.

Through the process of campus visitations, discussions with students, staff, and community members, a review of current literature, and data gathering, seven features were identified as barriers to access and success: 1) financial problems, 2) personal problems, 3) inadequate childcare, 4) absence of community networking, 5) poor self image, 6) institutional inadequacies, and 7) insufficient student assessment and monitoring.

Based on these seven areas, the plan made recommendations to address each issue. For example, for "financial problems" the report recommended: 1) develop a plan to coordinate the provision of information and assistance to the general public, among the community colleges, community agencies and organizations and private sector organizations and 2) increase opportunities for Native Hawaiians to be eligible for tuition waivers and other forms of financial assistance.

This report gave rise to the Native Hawaiian Vocational Education Program, a partnership between the UHCC's and Alu Like Inc. that established programs at each Community College. Each respective program developed initiatives that implemented the recommendations of the Advisory report.

United Nations Declaration on the Rights of Indigenous Peoples

In 2007, 143 nations of the UN General Assembly adopted the United Nations Declaration on the Rights of Indigenous Peoples. The United States did not vote to approve the Declaration; but in December 2010, President Barack Obama announced that after extensive review and input from indigenous leaders, the United States would support the Declaration. The Declaration addresses the concerns of the more than 370 million indigenous people in some 90 countries worldwide. Indigenous peoples are the inheritors and practitioners of unique cultures who have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live. Indigenous peoples inhabited a country/region at a time when other people arrived, and the new arrivals later became dominant through conquest, occupation, settlement or other means. While they are distinctive and diverse in many ways, indigenous peoples also share common problems related to the loss or violation of human rights.

> Indigenous peoples are arguably among the most disadvantaged and vulnerable groups of people in the world today. The international community now recognizes that special measures are required to protect the rights of the world's indigenous peoples (UNPFII, 2011).

To assure the protection of rights, the Declaration contains overarching principles and 46 articles. It states that indigenous peoples are equal to all other peoples, while recognizing their right to be different, and to be respected as such. Other tenets include:

· The right to all human rights and fundamental freedoms.

· The right to self-determination.

· The right to freedom and equality to all other peoples – free from any discrimination.

· The right to practice and revitalize indigenous cultural traditions and customs.

Most significantly, Articles 14, 15 and 21 of the Declaration confirm the right of indigenous peoples to education. Article 15 recognizes the right to dignity and diversity of cultures, traditions, histories and aspirations, which should be appropriately reflected in education and public information. Article 21 speaks to the right to improvement in economic and social conditions, including education.

Article 14 of the Declaration specifically recognizes the right of indigenous peoples to "establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning." Moreover, Article 14 provides that indigenous individuals "have the right to all levels and forms of education of the State without discrimination. Finally, Article 14 provides that States, working with indigenous peoples, shall take effective measures to ensure that indigenous individuals have access "to an education in their own culture and provided in their own language."

http://www.un.org/esa/socdev/unpfii/en/history.html

Native Hawaiians at the University of Hawai'i

In 2010, Native Hawaiian students across all 10 UH campuses comprised 23.5% of the total student population.

University of Hawai'i System Hawaiian Student Enrollment	Fall 2005			Fall 2010		
	Hawn	Total	%	Hawn	Total	%
UH Community Colleges	**4,791**	**25,233**	**19.0**	**9,860**	**34,203**	**28.8**
Hawai'i CC	717	2,377	30.2	1,657	3,815	43.4
Honolulu CC	788	4,183	18.8	1,288	4,725	27.3
Kapi'olani CC	836	7,289	11.5	1,677	9,301	18.0
Kaua'i CC	213	1,059	20.1	435	1,428	30.5
Leeward CC	981	5,709	17.2	2,208	7,942	27.8
Maui CC	656	2,903	22.6	1,453	4,367	33.3
Windward CC	600	1,713	35.0	1,142	2,625	43.5
UH West O'ahu	**167**	**858**	**19.5**	**380**	**1,471**	**25.8**
UH Hilo	**561**	**3,422**	**16.4**	**1,028**	**4,079**	**25.2**
UH Mānoa	**1,810**	**20,644**	**8.8**	**2,866**	**20,337**	**14.1**
UH System Total	**7,329**	**50,157**	**14.6**	**14,134**	**60,090**	**23.5**

Source: Hawai'inuiākea Website, 2011

In 1985 when the Ka'ū Report was published, Native Hawaiians comprised only 8% of the total student population at UH. In 2011, Native Hawaiians are 23.5% of the total student population, making them the largest ethnic population in the UH system. In fact, over the last 5 years Native Hawaiian enrollment has almost doubled, from 7,329 students to 14,134. The 2010 US census reported that Native Hawaiians comprise 23.3% of the statewide population. Using the census information Native Hawaiians are at parity to the state population, at all the UH campuses except UH Mānoa and Kapiolan'i Community College.

While the University has made huge strides in Native Hawaiian enrollment, the University should be concerned that Native Hawaiians are underrepresented at the colleges with majors that have high earning potential like Architecture and Business Administration at UHM and the allied health fields at Kapiolan'i. Furthermore, in the Ka Huaka'i report published by Kamehameha Schools in 2005, researchers found that Native Hawaiians were underrepresented in fields such as architecture and business administration and concentrated in Hawaiian studies, law, education, and social work.

Native Hawaiians take longer to graduate and are less likely to graduate than their peers.

The University of Hawai'i prepares graduation reports with 3 distinct rates.

- Retention –The percentage of full-time, first-time, degree-seeking freshmen in a given fall semester who persisted at the campus in a subsequent fall semester.
- Graduation rate: The cumulative percentage of full-time, first-time, degree seeking freshmen who graduated within the 150% time of normal time to complete a degree – 6 years at a four year institution and 3 years at a 2 year institution.
- Success rate: The percentage of full-time, first-time, degree-seeking freshmen who have either graduated or are still enrolled at the 150% marker. This rate is calculated by adding the Retention and Graduation rate.

Average Success Rate by Ethnicity at the
University of Hawai'i Community Colleges
Fall 1998 to Fall 2004 Cohorts, as of 2007

	Graduation and Continuation Rates		
Ethnicity Group	Graduated	Continued	Success
UHCC Average	13.9	20.6	34.5
Japanese	15.3	28.5	43.8
Filipino	15.6	26.3	41.9
Hawaiian	12.3	16.1	28.4

- At the UHCCs there is a 6% success gap between Native Hawaiians and their peers.
- The success gap is more pronounced when comparing success rates between Native Hawaiians and Filipinos and Japanese students (UH IRO Website, 2011).

Average Success Rate by Ethnicity at the University of Hawai'i at Mānoa
Fall 1990 to Fall 2007 Cohorts, as of 2008

	Retention Rates		Within 4 Years		Within 6 Years		Within 8 Years		Within 10 Years	
Ethnicity Group	After 1 Year	After 2 Years	Grad	Cont	Grad	Cont	Grad	Cont	Grad	Cont
UHM Average	78.6	70.3	12	52.9	53.8	9.9	61.2	2.9	63.2	1.3
Japanese	86.0	80.8	11.3	66.6	64.8	12.2	73.4	3.3	75.1	1.3
Filipino	82.5	75.2	9.1	57.6	52	10.7	59.5	2	59.8	0.08
Hawaiian	73.3	63.8	6.6	48.6	42.1	9.7	48	3	50.2	1.9
Caucasian	65.1	50.5	14.2	30.7	40.6	4.4	44.3	1.7	47	0.07

Success Rate				
Ethnicity Group	4 yr	6 yr	8 yr	10 yr
UHM Average	64.9	63.7	64.1	64.5
Japanese	77.9	77	76.7	76.4
Filipino	66.7	62.7	61.5	60.6
Hawaiian	55.2	51.8	51	52.1
Caucasian	44.9	45	46	47.7

- At UHM Native Hawaiians begin losing (success) ground to their peers after the 1st year.
- At UHM only 6% of Native Hawaiians complete a 4-year degree in 4 years as compared to 12% for their peers.
- At UHM only 42.1% of Native Hawaiians complete a 4-year degree in 6 years as compared to 53.8% of their peers.
- At UHM about half of the Native Hawaiian students who entered as freshman drop out of UHM (UH IRO Website, 2011).

Average Success Rate by Ethnicity at the University of Hawaʻi at Hilo
Fall 1994 to Fall 2006 Cohorts, as of 2007

	Retention Rates		Within 4 Years		Within 6 Years		Within 8 Years		Within 10 Years	
Ethnicity Group	After 1 Year	After 2 Years	Grad	Cont	Grad	Cont	Grad	Cont	Grad	Cont
UHH Average	62.6	46.8	10.8	29.8	31.9	7.3	34.9	4	36.4	2.6
Japanese	72.5	55.1	9.7	41.5	36.8	10.7	38.4	2.8	40.1	3.2
Filipino	68	52.4	9.2	36.3	36.3	5.8	38.8	3.8	42.3	2.9
Hawaiian	61.4	46	8.9	30.2	28.8	7.2	31.1	5.1	33.4	3.4
Caucasian	56.7	42	13.8	23.3	33.3	5.4	36.5	3.5	37.7	2.6

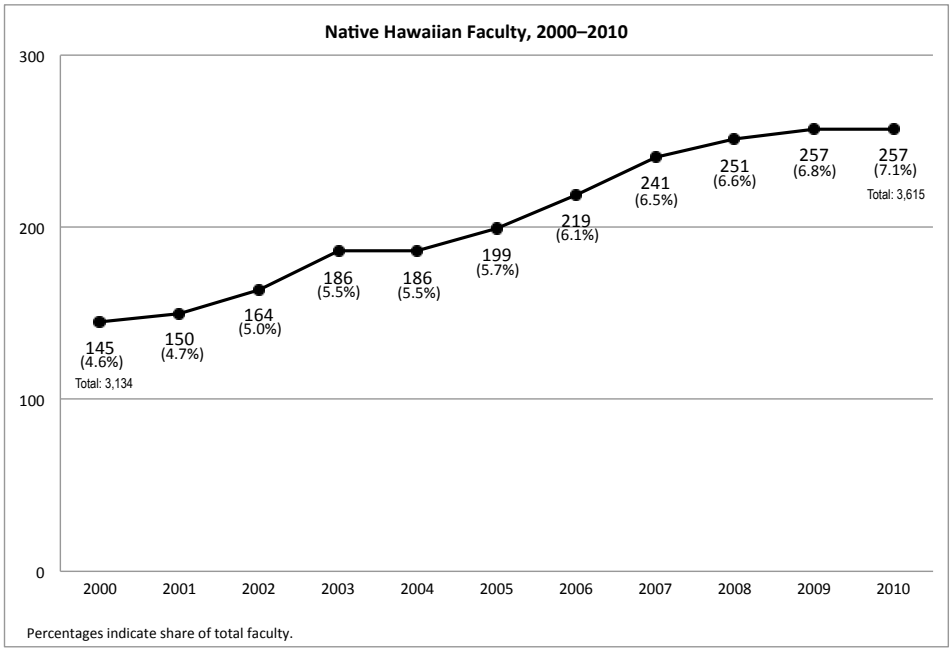
Success Rate				
Ethnicity Group	4 yr	6 yr	8 yr	10 yr
UHH Average	40.6	39.2	38.9	39
Japanese	42.5	39.6	38.3	39.8
Filipino	45.5	42.1	42.6	45.2
Hawaiian	39.1	36	36.2	36.8
Caucasian	37.1	38.7	40	40.3

- At UHH only 8.9% of Native Hawaiians complete a 4-year degree in 4 years as compared to 10.8% for their peers.
- At UHH only 28.8% of Native Hawaiians complete a 4-year degree in 6 years as compared to 31.9% of their peers.
- At UHH about 2/3 of the Native Hawaiian students who entered as freshman drop out.
- At UHH the graduation rate is poor for all students; however there is a smaller success gap at UHH than at UHM between Native Hawaiians and their peers (UH IRO Website, 2011).

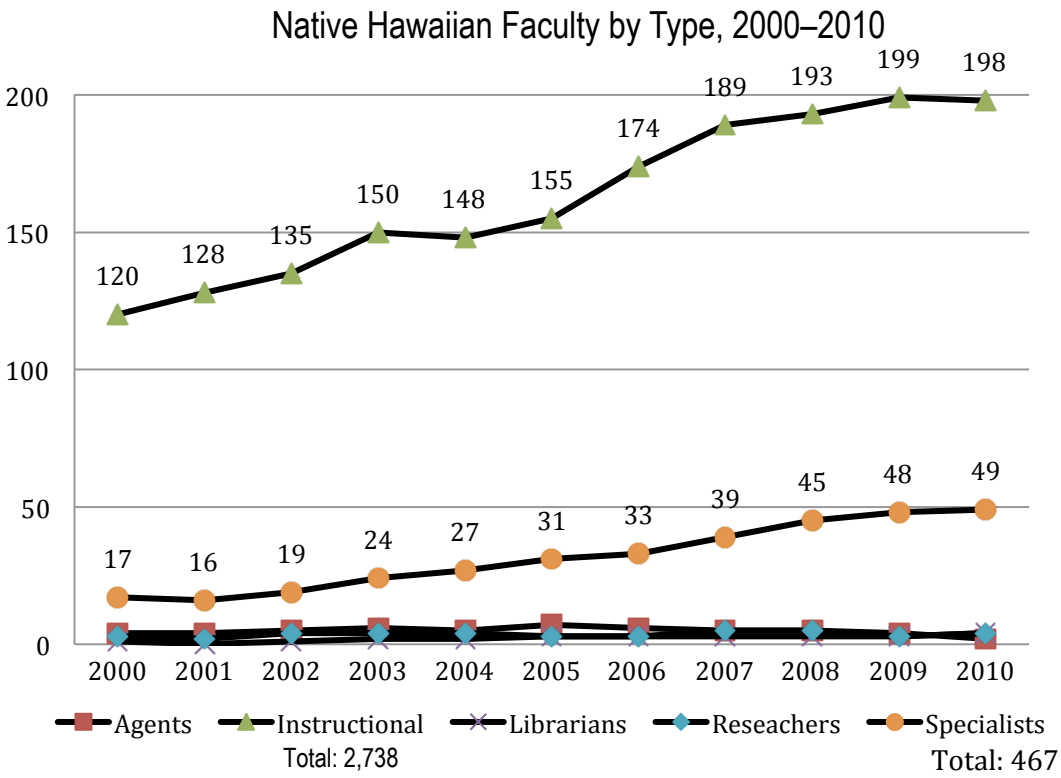
Native Hawaiians are underrepresented amongst the faculty at the University of Hawai'i.

In 1985, when the Ka'ū report was written, Native Hawaiians comprised only 3% of the faculty at the University of Hawai'i. In 2010, Lilikala Kame'eleihiwa compiled a report for the Puko'a council indicating how many positions it would take to bring Native Hawaiian faculty at UHM to parity with the state population of Native Hawaiians (25%). The report asserted that it would take the hiring of an additional 337 Native Hawaiian faculty to be hired at UHM to meet the 25% goal set by Puko'a.

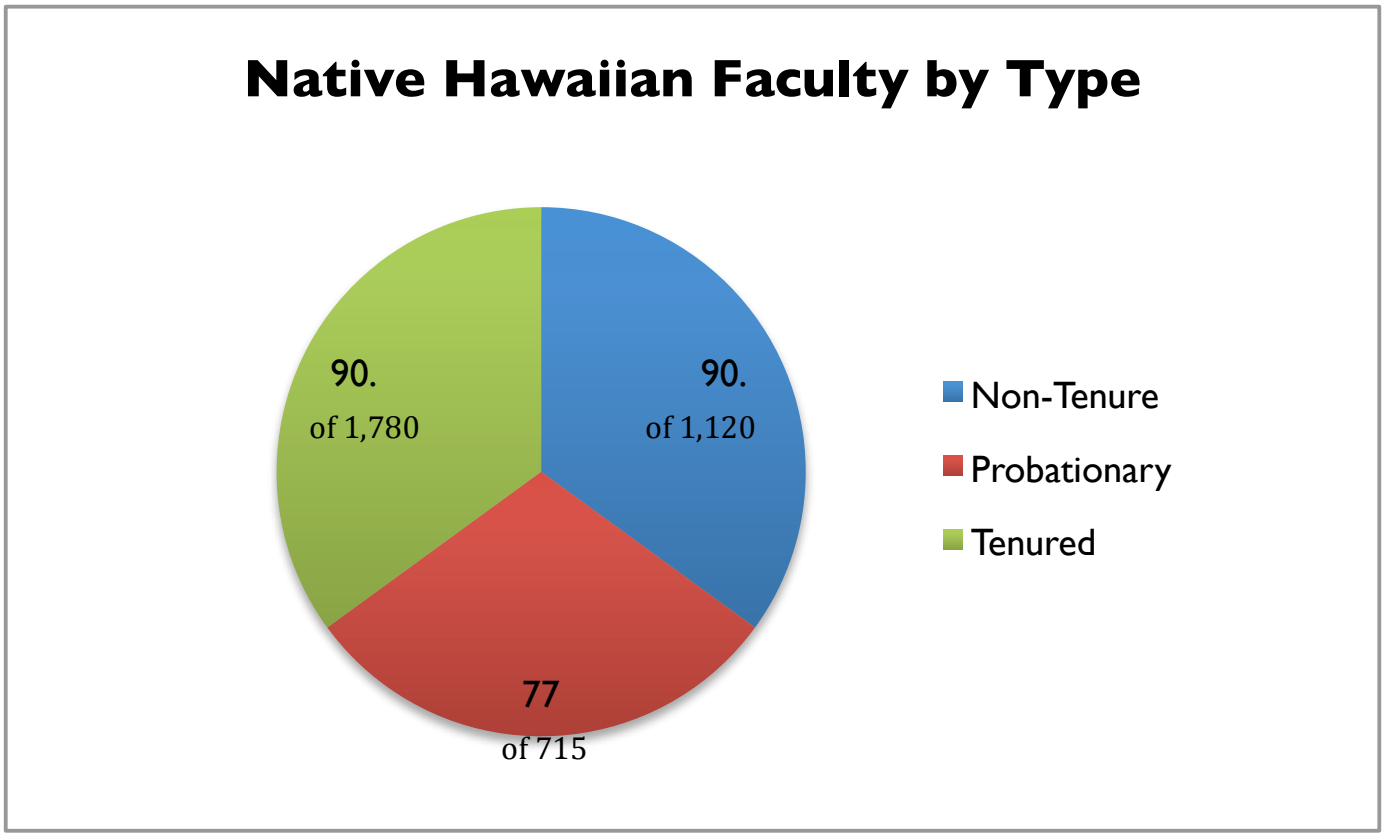
A diverse faculty benefits students in that it allows positive relationships to be built. Students who feel as though they have something basic in common with their teacher such as ethnicity or cultural similarities are more likely to form strong and lasting relationships with instructors. It provides students a sense of belonging as well as comfort. They need a comfortable learning environment and role models on campus to show them that positions of knowledge and social and political importance can be achieved by anyone (Williams, 2000). Students may find security in knowing that there is someone at their school or on their campus who has their best interest in mind, who is looking out for them, and more importantly, someone who can relate to their culture and the unique characteristics about them.



- Native Hawaiians comprise only 7.1% of the faculty at the University of Hawai'i.
- The number of Native Hawaiian faculty at UH has increased by 77% or by 112 since 2000, while the number of faculty at UH has increased by 15% or by 481during the same period (UH Human Resource Office, 2011).



- At UH there are 198 Instructional Native Hawaiian (NH) faculty; this comprises 7% of the total instructional faculty (2,738) at UH.
- At UH there are 49 Specialist NH faculty; this comprises 10% of the total specialist faculty (467) at UH.
- At UH there are 2 Research NH faculty; this comprises less than 1% of the total Research faculty (288) at UH.
- At UH there are 2 Agent NH faculty; this comprises 4% of the total Agent faculty (47) at UH (UH Human Resource Office, 2011).



- At UH there are 90 Native Hawaiian (NH) tenured faculty comprising 5% of the total tenured faculty at UH.
- At UH there are 90 NH non-tenured faculty comprising 8% of the total non-tenured faculty at UH.
- At UH there are 77 NH probationary faculty comprising 11% of the total probationary faculty at UH (UH Human Resource Office, 2011).

All bulleted data for this section is for 2010.

Conclusion

Native Hawaiians are the indigenous people of Hawai'i. The University of Hawai'i has committed to the promotion of Native Hawaiians and the sustaining of their language and culture. Native Hawaiians now represent the largest ethnic portion of the student population at the University of Hawai'i. While, this is evidence of the good work by the University, there are still gaps to bridge. Native Hawaiians do not persist and graduate at the same rate as their non-Hawaiian peers.

These recommendations are meant to supplement current programs. The plan is divided into 3 thematic areas:

Leadership Development – urges the creation/expansion of leadership development programs for Native Hawaiian students, faculty and staff, and the facilitation of a process by which we can monitor how we are practicing the Hawaiian values that are embedded in our University of Hawai'i Mission Statement.

Community Engagement – encourages the development of a community of Native Hawaiian learners on each campus, between campuses and within our communities to build community partnerships addressing the needs of the community.

Hawaiian Language and Culture Parity – recommends the establishment of Hawaiian study degree programs at all University of Hawai'i campuses; using both of Hawaii's official languages (Hawaiian and English) in official correspondence and on its buildings and correct pronunciation of same by officials and faculty; and the establishment of a Minimum Qualification knowledge requirement on Native Hawaiians for all new staff hires at the University of Hawai'i.

With successful implementation of this plan, in combination with current Native Hawaiian initiatives, the university will fulfill it's potential to become a Model Indigenous Serving Institution by meeting these summative benchmarks:

- Hawaiian enrollment at parity with Hawaiians in the Hawai'i state population.
    - Hawaiian students performing at parity with non-Hawaiians.
- Qualified Native Hawaiian faculty are employed in all disciplines at the University.
- Native Hawaiian values are included in its decision-making and practices.
- Hawaiians hold leadership roles in the UH administration.
- The University of Hawai'i is the foremost authority on Native Hawaiian scholarship.
- The University is responsive to the needs of the Hawaiian community and, with community input, implements programs to address the needs of Native Hawaiians and other underrepresented groups.
- The University fosters and promotes Hawaiian culture and language at all its campuses.

There are many reasons for the University of Hawai'i to be supportive of its indigenous population. However, the best reason is because it is the right thing to do.

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