

HOW DO WE TRANSFORM THE UNIVERSITY OF HAWAI‘I AT MĀNOA INTO A HAWAIIAN PLACE OF LEARNING? GENERATIONAL PERSPECTIVES: PART 1

Lilikalā Kame‘eleihiwa

The University of Hawai‘i at Mānoa (UH–Mānoa), since its inception, has been predominantly non-Hawaiian by all definitions. At the same time, UH–Mānoa is situated on Hawaiian land and has a responsibility to Native Hawaiians as articulated in many policies and mandates. UH–Mānoa’s strategic goal number one now calls on UH–Mānoa to “promote a Hawaiian place of learning.” Thus, in this intergenerational two-part piece, the authors explore how UH–Mānoa can transform into a Hawaiian place of learning given its current contentious state. Mo‘olelo are shared through reflective ethnography, critical analysis, and institutional research. Finally, the ‘A‘ali‘i Kū Makani Framework emerges as an effort to capture the essence of the transformational work of Native Hawaiian educational leaders thus far as a model for current and future generations.

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I am the first person in my family to graduate from high school since the overthrow of Queen Lili‘uokalani in 1893, and I am the first to earn a PhD. I am the first in my family to obtain a tenured professor position teaching at the University of Hawai‘i at Mānoa (UH–Mānoa), and I love my job teaching Hawaiian Ancestral Knowledge. Higher education at UH–Mānoa has created an economic miracle in my life, and I want every Native Hawaiian to have that same opportunity.

What does the phrase “economic miracle” mean, and is that the only reason to go to college? For me, escaping the poverty of my youth was very important. I grew up in a poor working-class family led by my mother, who had to leave school in the eighth grade and work full-time to help support her mother and siblings. By the time I was 13 years old, we had moved 11 times looking for cheaper rent. We lived the longest in a house in Kahana Valley on the north shore of O‘ahu, which had an outside toilet and no hot water. Every time it rained, we distributed our kitchen pots in every room in the house. My first goal in life was to escape poverty, and going to UH–Mānoa led me along the path to becoming a tenured professor. While it takes a lot of work to become tenured, the result is a lifetime job from which one can’t be fired, especially for voicing one’s opinions, and that is very lucky for me because I have a lot of opinions!

This does not mean everyone should become a professor, and there are certainly other ways to make money besides going to college, but every Hawaiian should have

There is also the issue of finding a profession that makes your heart sing and fulfills your destiny.

the chance to pursue higher education if they want to, and people who go to college often make more money than those who do not. The issue of money is really important if you don’t have any. There is also the issue of finding a profession that makes your heart sing and fulfills your destiny. Higher education is also about that. I am passionate about Native Hawaiians in higher education, because

teaching Hawaiian Ancestral Knowledge and having such wonderful and brilliant students has enriched my life immeasurably.

This article is about Native Hawaiians at UH–Mānoa and the historical lack of our presence in a land-grant university built on Ceded Lands, our Hawaiian trust lands in our Hawaiian ancestral homeland. The University of Hawai‘i (UH) was built to benefit the people of Hawai‘i but not necessarily Native Hawaiians. It is

also about the strategies of Native Hawaiian academics who have been working since 1985 to open the doors at UH for Native Hawaiians to earn higher education degrees and thereby raise the Hawaiian nation from financial poverty.

We have had some success. For instance, today one of the official UH Strategic Outcomes is that UH should be an indigenous-serving university, beginning with Native Hawaiians. “A Hawaiian place of learning” is one goal of the UH–Mānoa Strategic Plan. Through organizing ourselves as Native Hawaiian academics in the Pūko‘a Council, in the last 13 years we have been able to secure 120 permanent positions for other Native Hawaiians in the 10 University of Hawai‘i campuses, thereby increasing the number of Native Hawaiian mentors for more Native Hawaiian students at the undergraduate and graduate levels. We have certainly increased our numbers at the community college level, where Native Hawaiians are 40 percent of students on some campuses. Our challenge today is at UH–Mānoa, where the majority of graduate programs are offered, but where Native Hawaiians are only 3 percent of faculty and 15 percent of students, although we are 25 percent of the state population and 40 percent of the students in Hawai‘i public schools today. How do we increase those numbers at UH–Mānoa, and what should be our benchmarks?

Before we can answer those questions, we need to know where we have come from and how we got to where we are today, so my part of this article will be a little history of this effort and how I became a part of it. My daughter’s section is a voice of the next generation, reflecting on what she has witnessed, experienced, and studied, and providing suggestions for how we might want to proceed.

The University of Hawai‘i was founded in 1907 as a land-grant college, supported by our Territorial representative to congress, Prince Jonah Kūhiō, and it began at the Mānoa campus. Its founding followed the 1893 illegal American military overthrow of the Hawaiian Kingdom, the 1896 banning of our ancestral language, and the illegal annexation of Hawai‘i as an American territory in 1900 by the American government. Despite Kūhiō’s dreams, UH–Mānoa wasn’t too friendly to Native Hawaiians. Many of the white folks who started the university didn’t believe we belonged in higher education, and unfortunately that foolish opinion can sometimes still be found today.

My story at UH–Mānoa began in fall 1970 after graduating in June from the Kamehameha Schools. My graduation from Kamehameha fulfilled my mother’s dream of her daughter’s graduating from high school. She wanted me to go to beauty school, become a hairdresser, and join her full-time working in her beauty shop, where I had already worked part-time for five years, starting at the age of 12.

I was a child who loved books, and I hated working in a beauty shop. My dream was to go to college. Since I graduated third in my class at Kamehameha, I easily got into UH–Mānoa. My mother wasn’t pleased with my decision, so one week after my June graduation I left home with \$100 in my savings and a job as a hotel maid at the ‘Ilikai Hotel. I needed to be declared independent because at that time financial aid depended on that. I wanted to major in Polynesian Linguistics, Hawaiian, Tahitian, and Māori; later I was to discover that there was no such major at the time.

Since I had skipped the fifth grade in Ka‘a‘awa Elementary School, I was only 17 years old at graduation. My worried mother warned me that because I was underage, if I got into any trouble she would put me into the Ko‘olau detention home for girls! Looking back, I can see that she was afraid for me, because in her experience, the university was only for white people and Hawaiians weren’t welcome there; she didn’t want me to face rejection and failure.

As it turned out, Mom wasn’t entirely wrong. In 1970, there seemed to be about three other Hawaiians on the whole campus, and there were many anti-Hawaiian professors. In my third semester at UH–Mānoa, a white professor in Hawaiian history class told us that the Calvinist missionaries were the “best thing” that ever happened to the Hawaiian people. Since I had just read *Hawai‘i’s Story by Hawai‘i’s Queen* (Lili‘uokalani, 1990) and learned how those Calvinist missionaries had overthrown the kingdom, I was outraged that he should say such a thing, but at the time I did not know how to debate a white man in authority. So instead I decided that UH–Mānoa was too haole for me, and I dropped out of school in the middle of the semester, thus earning all Fs for my classes.

Seven years later, in 1978, after I had had my first child, I decided I had better return to UH–Mānoa and get a degree so I could obtain a good job and feed my son. I was inspired to do so by my friend Kalena Silva, who was teaching an Oli class at Kumu John Lake’s Hālau Mele at St. Louis College. Kalena Silva is now a senior professor of Hawaiian Language at the Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at UH–Hilo. At that time he had finished his BA and was

working on an MA. I thought that if Kalena, who was my age, could do a BA, then so could I, so I applied to return to UH–Mānoa. Of course I had a few obstacles. One obstacle was the financial aid I had defaulted on when I walked away from campus previously. Luckily for me, a Chinese fiscal officer named Herbert Liu, who was raised in Kohala and whose parents had been fluent speakers of Hawaiian, took pity on me and arranged for me to pay a monthly minimal amount toward my loans and allowed me to enroll in classes.

Other obstacles included all those Fs that I had so foolishly accumulated, which wrecked my GPA. I realized that I needed to get straight As for quite a few semesters if I was to graduate with a decent GPA and apply for graduate school. But motherhood had made me very assertive, and now I had no problem informing my white professors that I was an A student and asking what exactly I had to do in their classes to get an A. In 1980, I finished my BA in Hawaiian Studies and Hawaiian Language and applied to graduate school. An East-West Center grant allowed me to finish an MA in Pacific Island Studies in 1982 and a PhD in Hawaiian and Pacific History in 1986.

In 1985, 78 years after the establishment of UH–Mānoa, UH Vice President for Academic Affairs Dr. Tony Marsella gathered a group of Native Hawaiian academics together and asked, “Why are there so few Hawaiians at the University of Hawai‘i, and what can be done about it?” Native Hawaiians were only 5 percent of the students at UH–Mānoa and less than 1 percent of the faculty, although we had lived in these islands for 100 generations and were then 23 percent of the State of Hawai‘i population. I was invited to join the task force since I was finishing my PhD and there were only about five Native Hawaiian PhDs at the time.

Dr. Marsella encouraged us to dream our dreams, and the result was the now famous 1986 Ka‘ū Task Force Report. We called for a new building for Hawaiian Studies, first at UH–Mānoa and then on all of the UH campuses, classes in Ancestral Knowledge curriculum, more Native Hawaiians hired as professors, and expanded student services.

Despite the good work recommended by our pathfinding report, VP Marsella was called a “nigger lover” by some white faculty at UH–Mānoa for insisting that that only Native Hawaiians should serve on the Ka‘ū Task Force, and he eventually lost

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his job over it. But before he was pushed out, he awarded four permanent tenure-track FTE (full-time equivalent) positions to the Center for Hawaiian Studies at UH–Mānoa. Dr. Kekuni Blaisdell was hired as the director and worked on loan from the JABSOM School of Medicine. Dr. Blaisdell was chosen by Abraham Pi‘ianai‘a, a professor of Hawaiian and Pacific Geography, who had served as a half-time director of the Hawaiian Studies program before it became a center. Dr. Haunani-Kay Trask was moved away from American Studies, where she had filed a lawsuit on the grounds of racial discrimination. Having just finished my PhD, I was hired to write the new Ancestral Knowledge curriculum and advise students. Marvlee Naukana was hired as a permanent full-time secretary. Eventually, we got three more positions, with Kanalu Young and Jon Osorio hired to teach our new classes, and with ‘Ekela Kani‘aupio as our student advisor. She began Kua‘ana Native Hawaiian Student Development Services to serve all Hawaiians at UH–Mānoa with a slogan, “Education for the Nation.”

Despite a few permanent positions given to Hawaiian Studies, we Native Hawaiians were still less than 1 percent of the faculty at UH–Mānoa, and after Dr. Marsella was fired no one paid much attention to the Ka‘ū Report. Since the problem of institutionalized racism still faces us at UH–Mānoa, it is useful to take a look back. Although there were no rules against Native Hawaiians enrolling at UH, our lack of presence in higher education at UH–Mānoa in 1985 was one effect of the colonialism and racism that we had faced since the 1893 overthrow of our nation 92 years previously.

One definition of colonialism is when a country takes you over by military force and expects you to be grateful, and of course, Native Hawaiians are not grateful although we are often expected to be so. Racism can be defined as a historically created system of power in which one racially identified group dominates and exploits another racially identified group for the benefit of the exploiting group (Trask, 1999). Racism is different from racial prejudice, hatred, or discrimination. Racism involves having the power to carry out systematic discriminatory practices through the major institutions of society. Racism can be acted out on an individual or institutional level.

Institutional Racism can be defined as the systematic exclusion or oppression of a people through the established institutions of a society: government, courts, schools, churches, businesses, unions, popular media, etc. (Definitions of racism, n.d.)

This is the power to exclude one race from economic and educational opportunity, and Native Hawaiians have faced exactly that in the past 122 years since America took control over our country and our lands. Institutional racism is a term that has been used in describing the University of Hawai'i (Trask, 1992).

It is interesting that UH is a land-grant college, but few at UH–Mānoa remember that the land is Hawaiian land and should benefit Native Hawaiians first. That fact alone should be the impetus for free tuition for all Native Hawaiians.

From 1987, when I was first hired as an assistant professor in Hawaiian Studies, to 1998, when I became director of Hawaiian Studies, we waited for the Ka'ū Report to be implemented. When we first met with the then-president of the university, Al Simone, in 1987 to ask for a new Hawaiian Studies building where all Hawaiians would be welcome on campus, he replied, "You guys can't have a building, you're the new kids on the block." That is an example of institutionalized racism.

Dr. Trask replied, "We're the Native people. We have been here forever, and we'll still be here when you are long gone." It took 10 years of fighting, marching, community petitions, and trips to the legislature before the Kamakakūokalani Center for Hawaiian Studies building was constructed.

In 1998, when I became director of the Kamakakūokalani Center for Hawaiian Studies, a year after our building was finished, I realized that no one in the administration was going to follow through on the Ka'ū Report and that we had to do so ourselves. I began to think about how we could get more permanent teaching positions and to look for the funds to do so. I worked with my assistant, Noelani Arista, to create a budget for all the things we needed in Hawaiian Studies—books for a decent library, more professors, more support staff, research funds, and student scholarships. Our detailed budget amounted to \$1.5 million. As director it was my job to submit the budget request to the dean of the School of Hawaiian, Asian, and Pacific Studies (SHAPS), Willa Tanabe, who smiled and denied my request. Similar requests and denials occurred over the next three years.

Then in March of 2001, it was announced that we were to have a new UH president coming in from the East Coast, Evan Dobbelle. When I heard the news I thought, here was an opportunity! I sent an email out to all the Hawaiian faculty and staff I knew at UH–Mānoa and I said, "Hey, folks, let's go down and greet the new president with presents and lei!" People agreed. We put together gift baskets of Hawaiian videos, books, articles—*Act of War*, *Faces of the Nation*, *From a Native*

Daughter, Native Land and Foreign Desires, the UN Draft Declaration on the Rights of Indigenous Peoples—as well as brochures about our programs. We were a little late in getting to the press conference, so I just started chanting at the back of the room, and the crowd parted like the Red Sea. We brought our gifts to Dr. Dobelle

and hailed him as a new wind coming to Mānoa to invigorate the leadership of the university. He was impressed. Better yet, he watched and read everything we gave him.

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When Dr. Dobelle returned in July of 2001 to take up his new post, he knew all about the overthrow of the Hawaiian Kingdom, the Hawaiian Sovereignty

movement, and our quest for redress of past wrongs against Native Hawaiians. He believed, as did we, that higher education through enrollment into the University of Hawai'i was an important first step for reconciliation. By July, we Native Hawaiian faculty, staff, and students had formed ourselves into the UH–Mānoa Kūali'i Native Hawaiian Advisory Council, named for a great Hawaiian king of O'ahu who was equally adept at protecting the people through wise administration of the land and strength in political battles.¹ Our mission was to advocate for an increase in Native Hawaiian faculty, staff, students, and administrators at UH–Mānoa to become 23 percent of the academy, in parity with the number of Native Hawaiians in Hawai'i. Our argument was that since Native Hawaiian students were 23 percent of the Department of Education population, then UH–Mānoa should be ready to serve that number as well.

At the time, there weren't many Hawaiians on campus. We were mostly found in Hawaiian Language and Hawaiian Studies. There were a few individuals who came from other departments like Medicine, Business, and Student Services, and most of us were in temporary positions at the time.

When Dr. Dobelle arrived, David Iha, the secretary to the UH Board of Regents, invited the Kūali'i Council to come to Bachman Hall to bless the offices of the new president. I readily agreed and invited all of the Kūali'i Council to bring their budget requests along with their lei to give to him. We chanted with kōpi of wai pa'akai, chasing out the bad spirits of the former president, and greeted Dr. Dobelle with lei. Then I gave him an envelope with my budget request for \$1.5 million, and I was the only one to do so! It wasn't until afterward that I realized no one else knew how to build a budget.

Two weeks later, President Dobelle called the Kūali'i Council into his office and gave us \$1.5 million. From that serendipitous episode I learned that when one knows what is needed and can say exactly how much it will cost, the universe often provides the funding. President Dobelle told us it was a one-time gift and he did not have any more extra money to give us. We also had to write detailed budget plans to justify the expenditures, and although it was a Hawaiian Studies budget request, he applied it to all the Native Hawaiian-serving programs at UH-Mānoa. Hawaiian Studies did not actually get everything we wanted, but it was a great beginning. Immediately we began to hire more Native Hawaiian faculty and staff, even though the positions were on temporary money.

When other Native Hawaiian faculty across the 10 campuses heard that we at UH-Mānoa had gotten so much money, they wanted their share. While we were able to share some funding with other campuses, immediately we could see that we needed more. In January 2002, the Kūali'i Council used some of the Dobelle funds to invite our Native Hawaiian colleagues from the 10 campuses to a retreat in a large old beach house in Mālaekahana, O'ahu. After several days of dreaming our dreams and discussing strategies for achieving those dreams, we formed the UH System Pūko'a Native Hawaiian Advisory Council, with two executive representatives from each campus.² We decided we should be advisory to the UH president on all matters affecting Native Hawaiians and that the Kūali'i Council should be advisory to the UH-Mānoa chancellor.

We further agreed that Native Hawaiians at each of the 10 campuses should form Pūko'a subcouncils to be advisory to the chancellors of their respective campuses. The Pūko'a Council decided to meet every other month and to submit budget requests for each of their campuses to grow Native Hawaiian service programs. We believed then, and still believe today, that permanent positions for Native Hawaiians in the university system would lead to permanent changes supporting UH-Mānoa's role as an indigenous-serving university and a Hawaiian place of learning. Permanent Native Hawaiian FTE positions increase the ability of Native Hawaiian faculty to mentor Native Hawaiian students, who are often ignored by non-Hawaiian professors. In 2002, Native Hawaiians were about 1 percent of the faculty at UH-Mānoa, and Native Hawaiian students made up about 9 percent of students.

We decided that the mission of the Pūko‘a Council should be:

1. Increase the number of Native Hawaiian students, faculty, staff, and administration in the university system to 23 percent, to mirror the percentage of Hawaiians in Hawai‘i’s general population.
2. Promote a high standard of excellence in the study of Hawaiian language and culture.
3. Advocate parity for Native Hawaiians and Native Hawaiian–serving programs.
4. Ensure integrity in the use of funds designated for Native Hawaiians.
5. Assist the university in leveraging appropriate funding for Native Hawaiian programs.
6. Increase collaboration and partnerships between the University of Hawai‘i campuses. (Pūko‘a Council, n.d.)

At that first retreat, Pūko‘a members drafted two important policies that were ratified in March of 2002. These were:

POLICY 1: STATEMENT OF POLICY ON THE STATUS OF NATIVE HAWAIIANS AT THE UNIVERSITY OF HAWAI‘I

I. INTRODUCTION

The University of Hawai‘i recognizes the unique political status Native Hawaiians have with the United States and Hawai‘i State governments, respectively. Furthermore, the University of Hawai‘i recognizes the important role it plays as a State institution of higher education in addressing societal and educational challenges facing Native Hawaiians as a political entity.

This policy establishes the administrative framework to ensure compliance with applicable federal and state statutes, rules, regulations, city and county ordinances, and provisions in the collective bargaining agreements relative to Native Hawaiians at the University of Hawai'i.

II. POLICY

It is the policy of the University of Hawai'i:

- A. To provide positive system-wide executive support in the development, implementation, and improvement of programs and services for Native Hawaiians.
- B. To increase representation of Native Hawaiians in all facets of the University of Hawai'i relative to the University's efforts on affirmative action and equal employment opportunities in its educational mission and as an employer.
- C. To support full participation of Native Hawaiians in all initiatives and programs of the University. Such initiatives and programs may or may not be conducted exclusively for Hawaiians.
- D. To solicit actively consultation from Pūko'a, the system-wide council formed by Native Hawaiian faculty, staff, and students.

The policy is consistent with the University of Hawai'i's strategic plan in the following ways:

- *Providing Access to Quality Educational Experiences and Service to the State*
- *Responsiveness to State Needs*
- *Respect and Diversity*
- *Hawaiian, Asian, Pacific, and International Role*
- *Special Identity*

An increase of Native Hawaiian participation will benefit the University of Hawai'i by developing a resource that has not been fully utilized. This untapped resource will provide the University and the State with

individuals who will contribute to the development and leadership of the State and the Nation. While many Native Hawaiian students are not assessed by their secondary schools to have high potential, they do exceptionally well when appropriate program and curriculum changes and support are provided. This policy will assist in raising the educational status of Native Hawaiians who are under-represented throughout the University of Hawai'i. March 28, 2002.

POLICY 2: STATEMENT OF POLICY ON THE STATUS OF THE STUDY OF NATIVE HAWAIIAN ACADEMIC PROGRAMS AT THE UNIVERSITY OF HAWAI'I

I. INTRODUCTION

The University of Hawai'i, as a system of campuses, recognizes that the State of Hawai'i has two official languages, Hawaiian and English. Furthermore, the University of Hawai'i recognizes that the Constitution of the State of Hawai'i requires unique promotion of the study of Hawaiian language, culture, and history for everyone in the state, and has a moral obligation to protect the rights of Native Hawaiians to practice their traditional and customary rights which include their language, culture, and other aspects of their identity on lands occupied by the University of Hawai'i and elsewhere. (Hawai'i State Constitution: Article XV, section four; Article X, section four; Article XII, section seven.)

II. POLICY

It is the policy of the University of Hawai'i:

- A. To provide for and promote the use of both of Hawaiian and English as languages of operation within the University of Hawai'i system for the people of Hawai'i.
- B. To provide for the study of Hawaiian language, culture, and history within the University of Hawai'i system with a level of support beyond that which it provides for the study of non-Hawaiian language, culture, and history.

- C. To encourage Native Hawaiians to practice their language, culture, and other aspects of their traditional and customary rights throughout all University of Hawai'i campuses and provide specific Hawaiian environments and facilities for such activities.
- D. To address the needs of Native Hawaiians, the state of Hawai'i, and the world at large, in the area of Hawaiian language, culture, and history through outreach. March 28, 2002.

It took five years of hard work and continuous meetings with university administration before these visionary policies were adopted.

In the meantime, since I was fascinated by budget, I became the Pūko'a budget subcommittee chair, a position I have held from 2002 to the present. Immediately I asked Manu Kaiama, our Native Hawaiian colleague from the Shidler School of Business, to run workshops for all the folks who had never been allowed to do budgets. It wasn't long before we began asking on average for 150 permanent FTE positions for Native Hawaiian hires on the 10 campuses, representing about \$11 million, in every biannual UH Board of Regents (BOR) budget request for the governor and to the legislature. It was our strategy to ask for new positions from the legislature rather than tussle with other departments for any vacant FTE positions they might have.

OHA SUPPORT

While we at the Kūali'i Council were working on the justification for spending the original \$1.5 million from President Dobelle on temporary positions, I got a visit at the Kamakakūokalani Center for Hawaiian Studies from one of the Office of Hawaiian Affairs (OHA) trustees, John Waihe'e III. We agreed that the proposed Hawaiian Studies MA program could not be realized without extra funds. He asked me how much I needed, so I gave him my historical budget proposal for \$1.5 million. The next thing I knew, Trustee Waihe'e had submitted my generic budget request at a monthly OHA meeting.

While not all trustees were immediately in favor, I suggested that they might want to fund a part of the plan. Within six months they had decided to give Hawaiian Studies \$1.5 million over a five-year period. They wanted us to hire Hawaiian practitioners to expand our Ancestral Knowledge curriculum offerings, like teaching courses in Traditional Hawaiian Fishpond Management and Hawaiian Lā'au Lapa'au, as well as training Native Hawaiian students in traditional land management. Many of these former students are working in OHA's land division today. OHA support enabled us to retain the faculty we hired on temporary Dobelle money, build our capacity, and eventually offer an MA program in 2005.

ENGLERT SUPPORT

In 2002, President Dobelle hired the first permanent chancellor of UH-Mānoa, Peter Englert. Previously the UH president had served as the UH-Mānoa chancellor, but UH-Mānoa faculty had demanded a chancellor who would serve their needs more efficiently. Chancellor Englert was a German nuclear chemist who had worked extensively with Māori academics at Victoria University in New Zealand, and he very much supported the hiring of Native Hawaiians into permanent faculty positions at UH-Mānoa. He saw that the funds given by President Dobelle would soon run out, so after much discussion he promised to give the Kūali'i Council permanent positions for the Native Hawaiians hired in temporary positions. These FTE positions were especially needed in Hawaiian Language.

Since Chancellor Englert agreed to give us 17 permanent positions a year, that became our benchmark. Although we wanted 75 permanent FTE positions, we figured that if we got 17 per year, in 20 years we would reach 23 percent of the UH-Mānoa faculty. All the Native Hawaiians we had hired on the Dobelle money became permanent. For Hawaiian Studies, the OHA funds helped pay for new temporary Native Hawaiian hires, who could eventually become permanent through the annual 17 FTE positions.

The Dobelle funding and the Englert permanent positions allowed the Kūali'i Council to support hires in other disciplines besides Hawaiian Language and Hawaiian Studies. One Native Hawaiian faculty member in Nursing, Nalani Minton, has been able to mentor and graduate over 250 Native Hawaiian and Pacific

Islander nurses. She was the first Native Hawaiian faculty member to be hired and tenured in the UH–Mānoa Nursing department in the last 100 years! Another sign of institutional racism. Native Hawaiian hires were made with similar results in Education, Engineering, Medicine, and Political Science.

After Chancellor Englert decided to give us 17 permanent Native Hawaiian faculty positions per year, the Kūali'i Council created a Memorandum of Understanding (MOU) for each position secured from the chancellor's office that would follow the position to the department it would be housed in. The MOU described the intention of the position to serve Native Hawaiians. The MOU also specified that if the position became vacant, the position would revert to the Kūali'i Council, which would then work with the chancellor to decide where it should go next, depending on the needs of the participating departments.

Over the next two years, Chancellor Englert provided a total of 34 FTE positions and \$1.5 million, which went to the following UH–Mānoa departments:

Kūali'i Council 34 FTE positions from Englert

	PROGRAM	FY04–05	FTE
1	HO'OKULĀIWI INDIGENOUS EDUCATION		1.5
2	INDIGENOUS POLITICS		2
3	KAMAKAKŪOKALANI CENTER FOR HAWAIIAN STUDIES		7
4	KA PAPA LO'I O KĀNEWAI		2
5	KAWAIHUELANI CENTER FOR HAWAIIAN LANGUAGE		11.5
6	KŪALI'I ADMINISTRATOR		1
7	NATIVE HAWAIIAN BUSINESS		1
8	NATIVE HAWAIIAN ENGINEERING		1
9	NATIVE HAWAIIAN MEDICAL: 'IMI HO'ŌLA		3
10	NATIVE HAWAIIAN NURSING: 'IKE AO PONO		1
11	NATIVE HAWAIIAN STUDENT SERVICES		2
12	PBRC: HAUMANA PROGRAM		1
	TOTAL		34

In November 2004, while the Kūali'i Council was receiving 34 permanent positions from UH–Mānoa Chancellor Englert, our great champion President Dobelle was fired by the UH BOR on grounds of “lack of communication.” The Kūali'i Council

led a protest march to the BOR meeting in support of President Dobelle, but to no avail. We stated our concerns that President Dobelle was being fired for being too pro-Hawaiian and that we were worried that UH–Mānoa Chancellor Englert would suffer the same fate. The BOR insisted that President Dobelle was being fired for other reasons and promised not to fire Chancellor Englert. However, Chancellor Englert was fired in 2005 for no reason. Again, the Kūali‘i Council believed that he was fired for being too pro-Hawaiian, and we have yet to meet a UH–Mānoa chancellor as supportive as Peter Englert. We will forever honor him for his bravery in supporting higher education for Hawaiians.

McCLAIN, JOHNSRUD, KONAN

In spring 2005, President Dobelle was replaced by David McClain, a professor from the Shidler School of Business who had been VP for Academic Affairs under Dobelle. Although President McClain fired Chancellor Englert and replaced him with interim Chancellor Denise Konan, President McClain was a great friend to Native Hawaiians and began to meet with the Pūko‘a Council on a monthly basis. During his five-year presidency, he put aside a total of \$5.3 million for Native Hawaiians in a student scholarship program called the Second Century Scholars, and he supported the Pūko‘a Council’s request for 54 permanent FTE positions for Native Hawaiian hires on the 10 UH campuses, at a cost of \$4.8 million. The Pūko‘a Council administrator, Keali‘i Gora, was able to lobby the legislature to secure the 54 BOR-approved Native Hawaiian FTE positions. At UH–Mānoa, McClain supported the merger of Hawaiian Studies and Hawaiian Language into the new Hawai‘inuiākea School of Hawaiian Knowledge, which received BOR approval in 2007.

President McClain also hired Linda Johnsrud, a professor from the UH–Mānoa Department of Educational Administration, as the VP for Academic Affairs. She too became a strong supporter of Native Hawaiians and worked closely with a Pūko‘a ad hoc committee on incorporating Pūko‘a policies into UH policy. This Pūko‘a subcommittee included Noenoe Wong-Wilson from Hawai‘i Community College, Jan Peterson from Honolulu Community College, Ilei Beniamina from Kaua‘i Community College, Melody MacKenzie from Richardson Law School at UH–Mānoa, and Keali‘i Gora, administrator for both the Pūko‘a and Kūali‘i Councils. Darolyn Lendio, VP for Legal Affairs, joined the committee with sage legal advice.

As a result, VPAA Johnsrud made the 2002 Pūko'a Policies into a reality for the entire UH system. In 2008, she led UH system-wide discussions on a new set of Strategic Outcomes adopted by the BOR, beginning with Strategic Outcome #1: Making UH into an indigenous-serving university, beginning with Native Hawaiians. In March 2009, VP Johnsrud helped the BOR rewrite the UH mission and purpose to include the following language:

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.

The University is committed to diversity within and among all racial and ethnic groups served by public higher education in Hawai'i. The President, working with the Chancellors, ensures the unique commitment to Native Hawaiians is fulfilled by

- providing positive system-wide executive support in the development, implementation, and improvement of programs and services for Native Hawaiians;
- encouraging the increased representation of Native Hawaiians at the University;
- supporting full participation of Native Hawaiians in all initiatives and programs of the University;
- actively soliciting consultation from the Native Hawaiian community and specifically Pūko'a, the system-wide council of Native Hawaiian faculty, staff, and students that serves as advisory to the President;
- providing for and promoting the use of the Hawaiian language within the University;

- providing a level of support for the study of Hawaiian language, culture, and history within the University that honors, perpetuates, and strengthens those disciplines into the future;
- encouraging Native Hawaiians to practice their language, culture, and other aspects of their traditional customary rights throughout all University campuses and providing Hawaiian environments and facilities for such activities; and
- addressing the education needs of Native Hawaiians, the State of Hawai‘i, and the world at large, in the areas of Hawaiian language, culture, and history through outreach.³

In June 2009, President McClain and VP Johnsrud recommended to the BOR that they should statutorily recognize Pūko‘a as one of three chartered organizations of the university, endorsing the amended Pūko‘a charter:

PREAMBLE

We, the Kānaka Maoli, the Native people of Hawai‘i, are unique by virtue of our ancestral ties to the ‘āina, our history, language, culture, knowledge and spirituality. The Pūko‘a Council, representing Kānaka Maoli within the University of Hawai‘i system, envisions a University of Hawai‘i committed to the empowerment, advancement and self-determination of Kānaka Maoli, through distinctly Hawaiian instruction, research and service. Therefore, Pūko‘a Council promotes the superior development of all aspects of Kānaka Maoli identity, including a pono spiritual, intellectual, cultural, economic and social well-being.⁴ (Pūko‘a Council, 2009)

M. R. C. GREENWOOD

In 2009, President McClain stepped down as president to fulfill a promise to his wife and returned to the Shidler School of Business. He was a great president for Native Hawaiians. He is still sorely missed, and he will never be forgotten. He was replaced by M. R. C. Greenwood, a former provost of the University of California. During her four-year term as president, she did not meet with the Pūko'a Council very often, usually sending other staff to meet with us. She did retain VPAA Johnsrud, who was our strong supporter, but we never felt the same level of support with President Greenwood that we had with President McClain. Nonetheless, President Greenwood:

- Supported the building of the Hale 'Ōlelo building for the Ka Haka 'Ula School of Hawaiian Language at UH–Hilo, which cost \$18 million.
- Supported a BOR request to the legislature for 42 FTE positions (out of the 162 FTE in the original Pūko'a request) for Native Hawaiian faculty, which were not eventually funded.
- Continued funding of the Second Century Scholarships for two years (and then stopped for her last two years, which caused a loss of 1,000 Native Hawaiian students from the system).
- Hired two Native Hawaiians into her administration: Rockne Freitas as vice president of Student Affairs and Lui Hokoana as associate vice president of Student Affairs.
- Initiated the *Hawai'i Papa o Ke Ao Report*, charged with “developing a plan to make the University of Hawai'i a leader in indigenous education”; this report is being used by many of the Pūko'a subcouncils on their respective campuses to further the work in support of Native Hawaiians. (Hawai'i Papa o Ke Ao, n.d.)

However, in 2010 the Pūko'a Council knew that the Hawai'i State Legislature had little money to give to new Native Hawaiian FTE positions and suggested to President Greenwood that she support the needs of the Pūko'a Council by setting aside a small percentage of UH FTE positions as they became available from retiring faculty. She never supported that idea. We had asked her to support our

initiative to provide funding for Native Hawaiians in graduate school by awarding them graduate research assistantships. She was not interested in that initiative. We asked that she direct all the UH chancellors to work with their respective Pūko‘a subcouncils established on each campus. She said she did not want to interfere.

HINSHAW AND THE KŪALI‘I COUNCIL

Not all campus chancellors were unsupportive of Native Hawaiians, but at UH–Mānoa, Chancellor Virginia Hinshaw (2007–2012) met with us every month for five years and gave us nothing. Although interim Chancellor Denise Konan had given the Kūali‘i Council 17 temporary positions and \$750,000 in the last months of her administration, as soon as Chancellor Hinshaw arrived in June 2007, she rescinded those positions immediately. Hinshaw even took my class, Hawaiian Studies 107: Hawai‘i, Center of the Pacific, learning to chant “E Hō Mai,” but she gave Kūali‘i no permanent FTE to hire Native Hawaiians. Since we had been asking for the 17 FTE positions promised to us by former Chancellor Englert for five years, we were actually missing 85 Native Hawaiian faculty hires by the end of her tenure. While Chancellor Hinshaw insisted that UH–Mānoa had no money to support Native Hawaiian permanent FTE positions, we later learned that another 600 professors were hired at UH–Mānoa under her watch.

Finally in October 2011, in frustration the Pūko‘a Council met with President Greenwood and demanded Chancellor Hinshaw’s resignation. After her retirement was announced, she finally followed the Kūali‘i Council’s advice and gave eight FTE positions to Maenette Benham, the new dean of the Hawai‘inuiākea School of Hawaiian Knowledge. While we were delighted that new Native Hawaiian permanent faculty positions were created, it was too little too late.

However, in 2012, Chancellor Hinshaw was followed by Thomas Apple, a physicist from the University of Delaware. The Kūali‘i Council strongly supported the hiring of Chancellor Apple because he was the only candidate who supported the hiring of Native Hawaiian faculty to help recruit and mentor Native Hawaiian students. Since his hiring he has given the Kūali‘i Council eight permanent FTE to hire Native Hawaiian faculty and has promised another 10 FTE positions.

In 2013, President Greenwood retired in the face of the Stevie Wonder blunder, and now we have David Lassner as the new UH president. He is the first UH president to have studied hula, at the Maiki Aiu studio, so he knows something of Hawaiian culture. Since in the past David Lassner had been very supportive of Pūko'a requests for more FTE positions to hire Native Hawaiians, we had great hopes that he would be a partner for the Pūko'a Council. However, in July 2014, Lassner fired our great supporter, UH-Mānoa Chancellor Apple, without prior consultation with either the Pūko'a or Kūali'i Councils, despite our protests to keep Tom Apple. President Lassner is also the first UH president to recommend zero new FTE positions for Native Hawaiians in his 2014 Biennium Budget to the BOR and the legislature. This is another example of institutionalized racism. Where do we go from here? Well, we persevere, as we always have done, and work to support higher education for our people.

Where do we go from here? Well, we persevere, as we always have done

Now our challenge is not only to get new positions for Native Hawaiians but also to fill them with Native Hawaiians who are going to be great academics, who have PhDs, and who are willing to build a pipeline for their various disciplines from high school to professoriate; not just to be Native Hawaiians in the discipline but to be Native Hawaiian stars of that discipline. Some of our Hawaiian Studies graduates are now in leadership positions in the university, and they understand how hard we have to work to serve the Native Hawaiian community. It's empowering our nation, and that makes me really happy.

Of course, hiring Native Hawaiian faculty is not the only answer to the challenge of creating an indigenous-serving university or a Hawaiian place of learning, but it is a permanent step forward. Every Native Hawaiian who is hired can make supporting Native Hawaiian students easier. Every Native Hawaiian student who graduates with an advanced degree can be a warrior who raises up the Lāhui!

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NOTES

1 Early members of the Kūali'i Council (2001–2006) included Carlos Andrade, Maile Andrade, Leilani Basham, Healani Chang, Paul Coleman, Pomaika'i Crozier, Kinohi Gomes, Kuumealoha Gomes, Keali'i Gora, Mehana Hind, Ioane Ho'omanawanui, Nanette Judd, Josh Ka'akua, Pi'ilani Ka'aloa, Manu Kaiama, Martina Kamaka, Lilikalā Kame'eleihiwa, Lokelani Kenolio, Naomi Losch, Margie Maaka, Nalani Minton, Kapā Oliveira, Jon Osorio, Noenoe Silva, Kekaha Solis, No'eau Warner, Laiana Wong, and Kanalu Young.

2 Early members of the Pūko'a Council (2001–2004) were the following representatives from UH–Mānoa: Lilikalā Kame'eleihiwa and Kapā Oliveira, UH–Hilo: Kalena Silva and Kalani Makekai-Whittaker, Hawai'i CC: Pua Kanehele and Kaipo Frias, Honolulu CC: Jan Peterson and Kahunawai Wright, Kapi'olani CC: Kealalokahi Losch and Colette Higgins, Kaua'i CC: Ilei Beniamina and Dennis Chun, Leeward CC: 'Ekela Kaniaupio-Crozier and Momi Kamahela, Maui CC: Lui Hokoana and Kiope Raymond, Windward CC: Liko Hoe and Kalani Meinecke. Keali'i Gora became the administrator for both the Pūko'a and Kūali'i Councils in 2006. Until 2006, when Leilani Basham was hired, there were no Native Hawaiians at UH–West O'ahu, so the campus did not originally have representation at Pūko'a.

3 Quoted from the UH BOR policy by Melody MacKenzie in her PowerPoint presentation of May 21, 2014, at WIPCE at Kapi'olani Community College in Honolulu.

4 We can never thank Linda Johnsrud enough for her support of the Pūko'a Council, and she will be remembered forever as a champion of Native Hawaiians.