How Do We Transform the University of Hawai'i at Mānoa into a Hawaiian Place of Learning? Generational Perspectives: Part 2

Kaiwipunikauikawēkiu Lipe

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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Aloha nui kāua e ka mea heluhelu! My name is Kaiwipunikauikawēkiu Lipe, and I am the daughter of Dr. Lilikalā Kame'eleihiwa, the author of part one of this chapter. My mother's stories capture a period in the history of the University of Hawai'i at Mānoa (UH–Mānoa) when there was nearly nothing Hawaiian there. With the spirit of their kūpuna within them, however, my mother and a handful of her Hawaiian contemporaries found a space for themselves as Hawaiian academics within the historically non-Hawaiian UH–Mānoa and carved out pathways for future Native Hawaiians to survive and thrive there. I honor my mother's stories and energy as well as the others who fearlessly began to transform[1] UH–Mānoa into a Hawaiian place of learning by creating educational kīpuka (Goodyear-Ka'ōpua, 2013)[2] throughout the campus.

The stories of my mother's generation are fascinating, humbling, and inspiring. When I listen and learn from those stories, I cannot help but ask myself: So what's next? How do we, the next generation, take all that we have learned and been privileged to and raise the bar for our children and our grandchildren? As an emerging scholar and descendant of many genealogies, I ask myself: How do we as a lāhui Hawai'i[3] best prepare ourselves not merely to get into and get hired at UH–Mānoa, but transform the entire campus culture[4] into a Hawaiian place of learning for the benefit of our lāhui?

Shaping Genealogies

Being the daughter of Dr. Kame'eleihiwa has influenced and shaped me in many ways. Since my mom has been a single mother nearly my entire life, I have been by her side as a matter of necessity, especially as a young girl. During my early years, I witnessed my mother's ideas, conversations, and praxis as I stood quietly beside her. I have since chosen to stand by my mother's side through my own free will because I believe in many of the things she stands for, and I want to make change in the world as she has. My mother is a foundation for how I see the world. I have been shaped by her ideas, her hard work and passion, and her experiences as she fearlessly engages with the world for the love of our lāhui Hawai'i.

At the same time, I have been influenced and shaped by many other genealogies of ideas, knowledge systems, and approaches to praxis along my own journey as a Native Hawaiian woman—as a Native Hawaiian granddaughter, daughter, sister,

aunty, student, scholar, canoe paddler, hula dancer, wife, and mother—which ultimately led me to my own perspectives of the world. I utilize these various genealogies as a platform from which to delve and explore ways to rejoice and live into the brilliance of our ancestors.

A Genealogical Connection with UH–Mānoa

UH–Mānoa has been one of the major shaping genealogies in my life. Over the years I have had many relationships with UH–Mānoa: as the child of a professor who works there, as an undergraduate and a graduate student, and as an employee. Within those experiences I, like my mother and many others, have come to think about, be in conversation with, and engage in work to transform UH–Mānoa into a Hawaiian place of learning. I agree with my mother that we indeed need more permanent positions for Native Hawaiians at UH–Mānoa. In addition, I have engaged in research that questions how we can prepare *all* people at UH–Mānoa, both Hawaiians and non-Hawaiians, to collectively engage in work that transforms UH–Mānoa into a Hawaiian place of learning. Therefore, while my mother's energy has been largely focused on how we get Native Hawaiians hired in permanent positions at UH–Mānoa, my time has been spent thinking about what type of kuleana those individuals bring and fulfill and how they find partners to continue the necessary work for our lāhui through education.

I like to think of myself as a child of UH–Mānoa.

To provide a foundation and an understanding of how I have arrived at some of my own questions and ideas of how we transform UH–Mānoa into a Hawaiian place of learning, I would like to begin by sharing my story and my relationships with UH–Mānoa.

Some Early Stories

I like to think of myself as a child of UH–Mānoa. I was born in 1983 while my mother was finishing her dissertation. Shortly thereafter my mom was hired as an assistant professor there, and I spent a lot of time at work with her. In real life this meant that I got to know everybody she worked with, both her colleagues and her students, as my aunties and uncles. In short, UH–Mānoa was my home away from home, and I learned many lessons from the people and the culture there.

AN EARLY MEMORY: NON-HAWAIIANS LOVING HAWAIʻI. One of my earliest memories of UH–Mānoa is sitting and watching my mother teach hula to some of her companion East-West Center fellows. Those people, whom I knew as my aunties and uncles, came from all around the Pacific, including Aotearoa, Fiji, Vanuatu, and Thailand. Though these aunties and uncles were not Hawaiian, they had a deep love and respect for Hawaiʻi evident in their advocacy and action for Hawaiʻi. I think their love and respect for Hawaiʻi came from two sources. First, they felt deep love and respect for their own homelands, and they recognized that their homelands nurtured who they were. Similarly, they could acknowledge how Hawaiʻi also nurtured them. Second, I think their love and respect for Hawaiʻi grew as they became engaged in hula, a Hawaiian cultural practice, in which the values and protocols of Hawaiʻi were reinforced. Hula, and the accompanying practices, then became a vehicle for their engagement in Hawaiian values while living in Hawaiʻi and a way of connecting to this place.

MOORE HALL AS MY HOME AWAY FROM HOME. When I was a child, the Center for Hawaiian Studies at UH–Mānoa was organizationally a part of the School of Hawaiian, Asian, and Pacific Studies (SHAPS), housed in Moore Hall. My first memories of UH–Mānoa include walking the halls of Moore Hall. The Center for Hawaiian Studies occupied four of the offices on the fourth floor, ma kai wing of Moore Hall. If I remember correctly, my mom, Aunty Haunani (Dr. Haunani-Kay Trask, then the director of Hawaiian Studies), and Aunty Gail (Gail Williamson, then the director of research for Hawaiian Studies) each had an office there. In addition, Aunty Marvlee (Marvlee Naukana-Gilding, the secretary for Hawaiian Studies) managed the main office. The main office was one of my favorite hangouts because at any given time I could find another aunty or uncle in there (a Hawaiian Studies student or some other support staff) who would play cards with me or somehow keep me occupied. I also spent a lot of time in a big green old leather chair in my mother's office. The chair was big and I was little, so it was a perfect space for me to nap and to do my homework in. As far as I was concerned, Moore Hall was my home away from home, and those Hawaiian professors, staff, and students there were my family. Further, Moore Hall and UH–Mānoa were synonymous to me in those early years, and I simply loved that place.

MY BASELINE: OUTSTANDING HAWAIIANS. A regular kuleana that accompanied being a part of the Hawaiian Studies family included active participation. A very normal part of my childhood was being surrounded by and witnessing the brilliance, resiliency, and bravery of Native Hawaiians who often engaged with non-Hawaiian people, environments, and systems. For example, we would go to

the legislature to testify on myriad issues, wearing our "Hawaiian Blood" shirts. On other occasions we would go to Bachman Hall to meet with the UH president. In all of these instances, I had the privilege of looking up to my mom, Aunty Haunani, and other up-and-coming Hawaiian community and academic leaders including Kekai Perry, Kaleikoa Kaʻeo, Kahele Dukelow, Moani Wilcox, and Hina Wong-Kalu, among others.[5] As I reflect back, I realize that I was very fortunate and privileged to be raised by so many outstanding Hawaiian leaders. This was my baseline.

KAMAKAKŪOKALANI PROUDLY BUILT. At some point in my memory, the Kamakakūokalani Center for Hawaiian Studies building was built on Dole Street. I do not remember the transition. I was in high school and not paying much attention to my mother's world at the university. However, when Hawaiian Studies moved out of Moore Hall and into the new building, Kamakakūokalani naturally became my new home. Though I missed the musty smells of Moore Hall and the beloved vending machines on the first floor there, Kamakakūokalani was beautiful and majestic. I was proud to call it my new home and to grow into that new space with the rest of my Hawaiian Studies family. Soon I forgot about the rest of UH–Mānoa because the new building was physically separated from the rest of the campus. Kamakakūokalani was my UH–Mānoa.

A Role Transition

In 2001, after spending my entire life as a "baby" of UH–Mānoa and especially Hawaiian Studies, my role shifted. I became a college freshman at UH–Mānoa. My goal was to become a medical doctor. On my first day of school as a freshman, I started my morning in the main office of Kamakakūokalani. When I walked in with my backpack on my shoulders, the crowd of staff who happened to be there turned and looked at me. They cheered and hollered as they congratulated me on starting college and hugged me with excitement as I began my new journey. Their "baby" had grown up! I blushed and smiled. I was a little embarrassed at all the attention, yet I was warmed by their love and comfort. I felt ready to set out on my journey as a UH–Mānoa college student.

UNEXPECTED TENSION. As is typical of a freshman schedule, many of my classes were located on the upper campus, away from Kamakakūokalani and the family whom I knew there. I immediately felt a distinctly uncomfortable tension at UH–Mānoa when away from Kamakakūokalani. I could not find another Hawaiian

whom I knew on the upper campus. I did not meet any Hawaiian teachers. There was no Hawaiian curriculum in my coursework. It did not *feel* like the UH–Mānoa I knew and loved. And I wanted a refund!

My mental and emotional feelings of fear, panic, and loneliness as a freshman at UH–Mānoa soon overtook me physically. On the first Friday of school, I lay ill on my mother's office floor at Kamakakūokalani, unable to move, my head in excruciating pain, my entire body nauseous. After five hours of misery, I finally vomited and began to feel better. I had experienced my first migraine. After recovering, I proclaimed to my mom that UH–Mānoa was poisoning me and that I was going to quit college. My mother told me that if I quit college I was to move out of her house immediately. With very little money of my own, I rethought my plan.

CULTURAL DISSONANCE. Dr. Samuel Museus (2008) describes the tension I experienced as "cultural dissonance"—the tension and conflict due to the inconsistencies between the home culture and the university culture. I continued to experience this cultural dissonance when I began working as an academic advisor at UH–Mānoa. As I worked with mostly non-Hawaiian colleagues across departments and colleges, I realized how conflicting many of their underlying values (Schein, 2010) were with my Hawaiian values and the values I had grown up with in Hawaiian Studies. This incongruence made it difficult to establish policies and appropriate practices when engaging with Native Hawaiian students and their families. I also witnessed my students struggling with this tension, often trying to identify safe spaces where they could be Hawaiian in an overwhelmingly non-Hawaiian environment. I was so frustrated with this cultural dissonance that I finally returned to graduate school to study higher education, hoping I could find answers about how to transform UH–Mānoa into a university that truly was a Hawaiian place of learning.[6]

It did not *feel* like the UH–Mānoa I knew and loved. And I wanted a refund!

Reflecting upon My Stories

E ka mea heluhelu—I reflect upon these stories with you to highlight some important points with regard to my kuleana, perspectives, and relationships with UH–Mānoa. First, I grew up with both Hawaiians and non-Hawaiians who loved

Hawai'i and UH–Mānoa. Growing up with my non-Hawaiian aunties and uncles from the East-West Center who not only loved Hawai'i but also immersed themselves in Hawaiian practices fostered an early expectation of certain values and behaviors of *all* people who call Hawai'i home.

I also share some of my stories of cultural dissonance (Museus, 2008) at UH–Mānoa because it is important to point out that those tensions still exist today. Although my mother and many of her generation have worked extremely hard to transform pockets of UH–Mānoa into Hawaiian places of learning, the majority of the UH–Mānoa campus culture is still non-Hawaiian. It is still very easy to feel lonely and out of place as a Hawaiian in nearly every department across the campus. Though today Native Hawaiian support programs do exist in departments such as Nursing, Law, Medicine, Engineering, Hawaiian Language, Hawaiian Studies, and Native Hawaiian Student Services, most of the other 200 degree programs at UH–Mānoa (Academics, 2010) have no Hawaiian faculty or Hawaiian student support programs and incorporate no Hawaiian knowledge and culture into their academic fields. Further, in many departments in which some type of Native Hawaiian program exists, there is often only one or at the most a handful of Native Hawaiian faculty/staff among dozens if not hundreds of non-Hawaiian faculty/staff (Balutski & Wright, 2013). In addition, those few Native Hawaiian faculty/staff are often in temporary positions that can be easily eliminated. Therefore, thinking, studying, and implementing strategies to transform UH–Mānoa into a Hawaiian place of learning is still very relevant today.

It is important to remember that those spaces did not always exist.

Additionally, I share my story to juxtapose it against that of my mother to illuminate an important distinction: by the time I was born—as opposed to when my mother began at UH–Mānoa—Hawaiians already existed at UH–Mānoa. Though the population of Hawaiians was still small and concentrated in pockets at Moore Hall and then at Kamakakūokalani, I never experienced a time when there were absolutely no Hawaiians or Hawaiian spaces at UH–Mānoa. I want to honor the energy, intelligence, and perseverance of those who worked so hard to create those spaces. It is important to remember that those spaces did not always exist. The Hawaiian faculty, staff, and students at UH–Mānoa in the mid-1980s and afterward formed a type of baseline for me, while my mother and her generation of Hawaiians at UH–Mānoa experienced a time when there were no Hawaiian spaces and so few Hawaiian students and faculty they could be counted on two hands. My mother remains focused on the need for more permanent Hawaiian

FTE (full-time equivalent) positions in part because she remembers when Mānoa had almost no Hawaiian faculty in almost every department across the campus. However, because of my life experiences, I naturally expect Hawaiians to be there. This expectation is one reason I was so affected by cultural dissonance on the UH–Mānoa campus away from Hawaiian Studies.

In a sense, because of her lived experiences, my mother has helped to create a new master narrative within the UH system and especially at UH–Mānoa: "More permanent Hawaiian FTE, more permanent Native Hawaiian positions!" This is an important narrative that has begun to permeate the system, and it is now within the consciousness of many of those who work within the university in a way it was not 15 years ago[7] (M. Hind, personal communication, February 22, 2013). I agree with my mother that indeed UH–Mānoa still needs to hire more Hawaiians across the disciplines, but I am not satisfied with that narrative alone. I build upon my mother's narrative by raising the bar: in addition to continuing advocacy for Native Hawaiian permanent FTE positions, we need to begin an additional conversation focused on how well prepared those Hawaiians are as ʻaʻaliʻi kū makani—as strong, resilient, intelligent Hawaiian leaders for our lāhui, who are deeply rooted in Hawaiʻi through excellence as Hawaiian cultural practitioners and also through excellence in their academic fields (M. Hind, personal communication, April 26, 2013).

I am also interested in the non-Hawaiians. The current literature tells us that campus culture is composed of the underlying values of the many individuals who comprise that culture (Kezar, 2012; Schein, 2010). Most of the individuals employed at UH–Mānoa are non-Hawaiian. Native Hawaiians are less than 4 percent of faculty, 1 percent of administration (Native Hawaiian Advancement Task Force, 2012), 15.8 percent of undergraduates, and 12.5 percent of graduate students (Balutski & Wright, 2013). For the most part non-Hawaiians do not hold Hawaiian underlying values and worldviews, as is evident from the current culture and the tension Native Hawaiians experience at UH–Mānoa today. Therefore, if we want to transform UH–Mānoa into a Hawaiian place of learning, we also have to involve the many non-Hawaiians who work there. My childhood experiences inform me that non-Hawaiians can indeed have a deep and profound love for Hawaiʻi, especially when exposed to and immersed in Hawaiian values and practices. Therefore, when we begin to reimagine (Engeström, 2001) and take action toward a university that is a Hawaiian place of learning, we need to be in conversation about how non-Hawaiians can be transformed into ʻaʻaliʻi kū makani as well.

The ʻAʻaliʻi Kū Makani Framework

The ʻAʻaliʻi Kū Makani framework (Lipe, 2014) revealed itself to me as I studied survivance (Vizenor, 2008),[8] engaged in the Hawaiian cultural practice of oli[9] with my children, and learned from ʻōlelo noʻeau[10] while listening to and reflecting on the stories and transformative work of Native Hawaiian educational leaders. The ʻaʻaliʻi plant is often known by the ʻōlelo noʻeau, "He ʻaʻaliʻi kū makani mai au, ʻaʻohe makani nāna e kūlaʻi. I am the wind withstanding ʻaʻaliʻi. No gale can push me over" (Pukui, 1983, p. 60). This ʻōlelo noʻeau is further described by Pukui (1983) as "A boast meaning 'I can hold my own even in the face of difficulties.' The ʻaʻaliʻi bush can stand the worst of gales, twisting and bending but seldom breaking off or falling over" (p. 60).

"I am the wind withstanding ʻaʻaliʻi. No gale can push me over"

As I reflected on the leaders I witnessed and learned from, who have transformed particular educational institutions in Hawaiʻi to the point where they are today, especially with regard to UH–Mānoa,[11] I came to recognize them as the human embodiment of the ʻaʻaliʻi kū makani. Their leadership has been transforming spaces for 30 years, though not defined, named, and discussed in large part because those ʻaʻaliʻi kū makani were busy living the leadership, not often reflecting, talking, or writing about it. Therefore, in my privileged place as a witness of this leadership, I am naming it and inviting it into the collective conversation. I am also suggesting that it be a goal for each of us to become ʻaʻaliʻi kū makani.

In particular, when I look at the ʻaʻaliʻi whose roots grow deep in Papahānaumoku's[12] bosom, I see the transformative leader who is deeply rooted in Hawaiʻi, whether Hawaiian or non-Hawaiian, and who draws strength and nourishment and kuleana to the lāhui Hawaiʻi from that rootedness. When I see the ʻaʻaliʻi whose trunk grows strong yet flexible and able to withstand high winds, I envision the transformative leader who stands firm in her rootedness in Hawaiʻi *and* also has an expansive mind, connecting and learning and making use of the many skills and knowledge systems she can use in her good work for our lāhui Hawaiʻi and the world. Finally, when I think of the many uses of ʻaʻaliʻi, how the wood is used for canoes and weapons and tools and posts, the flowers used for lei, the seeds used for dye, and the leaves used for medicine (*Native Hawaiian Plants*, 2009), I see the leader who has discovered all the many gifts he carries because of that rootedness and flexibility and uses those assets to create and transform the world

with his beauty, strength, and resiliency. These are the qualities of the leaders I studied, which led them to transform predominantly non-Hawaiian spaces into Hawaiian places of learning. I am suggesting that we all strive to live into similar characteristics and continue their legacy of transformation. Just as critical, I am also suggesting that models including but not limited to that of the ʻAʻaliʻi Kū Mākani enter into our narrative, our conversations, and our plans.

As we think, reflect, and enter into conversation about what we want the next generation of Native Hawaiian educational leaders to embody, the ʻaʻaliʻi is particularly useful because it is part of our genealogy here in Hawaiʻi. We can go to it and see it with our own two eyes. We can touch an ʻaʻaliʻi and feel its delicate and beautiful qualities. We can watch it flexibly bend in the wind. We can also see how deeply its roots are established in Hawaiʻi's soil and how it withstands great winds, heat, and periods of drought. This resiliency is important as we recognize the sheer determination and commitment required to engage in the contentious environments (Alfred, 2004) of education in Hawaiʻi, an island occupied by American power including American military, governmental, and educational systems. This reality is a challenge to the lāhui, but as the stories of the women in my study and also the ʻAʻaliʻi Kū Makani framework suggest, not impossible to transform and overcome.

A CYCLICAL PROCESS. Recognizing the process that shapes leaders is equally important to identifying the qualities of transformative leadership. The ʻAʻaliʻi Kū Makani framework is useful because it directs our attention to three interrelated and cyclical phases that are represented in the ʻaʻaliʻi life cycle, as described by Kahaunaele's (1997) chant, *Māewa i ka hao mai a ka makani*:

> Māewa i ka hao mai a ka makani
> *Swaying in the gusts of the wind*
>
> Puehu wale aʻe nāhi hua ʻaʻaliʻi
> *The ʻaʻaliʻi seeds freely scatter*
>
> Kau liʻiliʻi i ka loa a me ka laulā
> *Distributed evenly all about*
>
> Loku iho ka Hāʻao a ao mai ka pō
> *The Hāʻao rain pours throughout the night*

Polapola a‘e kahi hua i ka wai lani
The seeds sprout in the heavenly water

‘O ka puka a‘ela nō ia o ka mu‘o
Immediately the leaf buds emerge

E kupu ana ho‘i a mohala
And grow until they blossom

I ka helu a ka lā; i ka wai o ka ‘ōpua
As the sun scratches the earth; and in the rain

I pua nō ke ‘a‘ali‘i i ke‘eke‘ehi ‘ia e ka ua
The ‘a‘ali‘i unfolds because the rains tread upon them

Māhuahua a manomano a lē‘ī
And they grow strong and abundant

E lei ana i ke ‘a‘ali‘i kū makani ē
See, the land is luxuriously adorned with lei of ‘a‘ali‘i

I synthesize Kahaunaele’s description of the ‘a‘ali‘i life cycle in three phases. The first phase is “He Hua,” which identifies the seedling phase. Similarly, each of us are seedlings at different stages of our lives as we embark on new beginnings: the beginning of a journey, the beginning of a struggle, or the beginning of a learning process. These starting points are often characterized by doubt, uncertainty, unknowing, or other challenges that prevent us from fully thriving in a given situation and becoming ‘a‘ali‘i kū makani. However, recognizing this tension or discomfort can be an invitation to begin a journey toward transformative leadership, no matter how young or old, schooled or not schooled each of us is.[13]

...each of us as individuals is similarly shaped by many elements and genealogies...

The second phase is “Hao Mai, Iho Mai, Pā Mai.” This is the phase of the ‘a‘ali‘i’s life cycle in which the many natural elements influence and shape the ‘a‘ali‘i; whether it be the wind blowing and scattering the seeds across the land, the rain drenching the seed so that it becomes swollen, the sun feeding the plant, or the wind blowing the plant to test its resilience. As we reflect on the elements that

influence the ʻaʻaliʻi, we are reminded that each of us as individuals is similarly shaped by many elements and genealogies, those that are nurturing as well as those that are challenging.

Therefore, as we think about how we are shaped by such elements and how we can shape others, this "Hao Mai, Iho Mai, Pā Mai" phase invites us to think about the various genealogies that form an ʻaʻaliʻi kū makani. When is it appropriate to challenge, and when is better to nourish? How do we identify challenges and use them as learning opportunities toward becoming transformative leaders? What are the necessary genealogies of nourishment that shape ʻaʻaliʻi kū makani leaders for our lāhui? In my research, some of the most influential genealogies of nourishment included engaging in Hawaiian cultural practices, knowing the history of Hawaiʻi, and being purposefully mentored. I see these as important areas to include, but not the only genealogies of nourishment. These are some of the questions that we can explore with the framing of this second phase.

The third phase is "Kupu a Mohala," in which the ʻaʻaliʻi grows and blossoms. Similarly, individuals themselves blossom by engaging in transformational work with people, places, and spaces around them. In the stories of the women I studied and in the role models I witnessed in my life over the years, this "Kupu a Mohala" phase has included creating a Hawaiian Studies department and an entire academic major with finite resources, inspiring a new generation of Hawaiians to speak Hawaiian by purposefully choosing to speak Hawaiian every day and all the time, and inviting youth to return to the land and transform the way they view their communities, from poor and desolate to innovative and empowered. These are just a few examples of the transformative work accomplished when ʻaʻaliʻi kū makani blossom into their full potential. This phase helps us to recognize the transformative work that occurs and reminds us to tell these stories, as inspirational and informative nourishment for more hua ʻaʻaliʻi to emerge.

"It takes a village to raise our children."

From my privileged place among the "next generation" who witnessed, benefited from, and participated in education for the lāhui, I bring forth the ʻAʻaliʻi Kū Makani framework. I invite consideration, conversation, expansion, and implementation of this framework and other Hawaiian-grounded models as we engage with one another both in the classroom and in our families and communities. As a mother, I look out across the vast expanse of our ʻāina and into communities and

see both Hawaiians and non-Hawaiians who will educate my children in one way or another. This is perhaps why I am most purposeful about the invitation to *all* who live in Hawai'i to embrace the 'A'ali'i Kū Makani framework, because as the saying goes, "It takes a village to raise our children." I would like for that village to be deeply rooted in Hawai'i and her ancestral wisdom.

Final Thoughts

E ka mea heluhelu, my mother and I have indeed taken you on some journeys through time, through ideas, and through action. We want to always honor the fearless and tireless work of others who have also engaged in this ongoing transformational process. Some, but not all, of these stories of transformation are presented in my dissertation. From our positions and experiences, we have each put forth ideas on how to transform UH–Mānoa into a Hawaiian place of learning. Our hope is that this conversation continues; that the narrative of "More permanent positions for Native Hawaiians" continues to permeate our individual and collective consciousness, thus resulting in more permanent Native Hawaiian hires. In addition, let us raise the bar. Let us challenge ourselves, our peers, and the next generation not merely to *exist* in our educational institutions but to transform them into Hawaiian places of learning, such as all places in Hawai'i once were.

The question becomes, then, How are we preparing ourselves and others to become 'a'ali'i kū makani? How do we help recognize, foster, and live into those 'a'ali'i qualities for the pono of our lāhui Hawai'i? E ka mea heluhelu, we leave these final questions with you and look forward to our collective work together. Mahalo.

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About the Author

Dr. Kaiwipunikauikawēkiu Lipe is a Native Hawaiian mother, daughter, wife, hula dancer, and scholar. She recently earned her PhD in Education Administration from the University of Hawai'i at Mānoa, focusing her research on the central question: How can UH–Mānoa, a predominantly non-Hawaiian university, transform into a Hawaiian place of learning? She is currently a specialist faculty member in the Hawai'inuiākea School of Hawaiian Knowledge, focusing on Native Hawaiian affairs.

Notes

1 I draw from two sources when I use the term "transform." First, Eckel, Hill, and Green (1998) define transformational change as that which "alters the culture of the institution by changing select underlying assumptions and institutional behaviors, processes, and products; is deep and pervasive affecting the whole institution; is intentional; and occurs over time" (p. 3). I also draw from Engeström's (2001) discussion of transformation in which an activity or institution can be "reconceptualized to embrace a radically wider horizon of possibilities than in the previous mode" (p. 137). Therefore, in my use of the term "transformation," I am referring to the breadth and depth of change that creates space for a variety of ontologies, epistemologies, and pedagogies to emerge and affect people on campus as well as the families, communities, and natural environments surrounding institutions of higher education.

2 Dr. Noelani Goodyear-Kaʻōpua (2013) uses the term "educational kīpuka" to describe "zones of indigenous cultural growth" (p. 7). Further, Pukui and Elbert (1986) translate "kīpuka" as "variation or change of form, as a calm place in a high sea, deep place in a shoal, opening in a forest, openings in cloud formations, and especially a clear place or oasis within a lava bed where there may be vegetation" (p. 155). Therefore, I used the term "educational kīpuka" as a Hawaiian term to describe Hawaiian places of learning that have grown and flourished despite a variety of challenging conditions.

3 Lāhui: Pukui and Elbert (1986) translate this to "Nation, race, tribe, people, nationality; great company of people" (p. 191). I use the term to refer specifically to Hawaiʻi and the Hawaiian nation—people of Native Hawaiian genealogical descent. The terms "lāhui" and "lāhui Hawaiʻi" (Hawaiian nation) are used interchangeably throughout this chapter to refer to the Hawaiian nation.

4 I use the term "campus culture" as Jayakumar and Museus (2012) do: "[Campus culture] takes into account the historical context, rituals and traditions, and other symbolic components of a campus's identity, as well as both the observed and unobserved values and assumptions that shape perspectives, behaviors, and the way education is approached and delivered" (p. 5).

5 Today Kekai Perry is a lawyer and professor; Kaleikoa Kaʻeo and his wife, Kahele Dukelow, are professors and community leaders; Moani Wilcox is a Hawaiian immersion teacher; Hina Wong-Kalu is a Hawaiian charter school teacher and community leader.

6 In this sense, I am equating a "Hawaiian place of learning" with a Hawaiian campus culture.

7 The consistent conversations around permanent Native Hawaiian FTE positions began when the Kūaliʻi Council was formed in 2001.

8 Vizenor (2008) describes survivance as an "active presence" (p. 1) of Indigenous peoples in the world today. Vizenor says survivance is "Found in spirit, cast of mind, and moral courage" (p. 1). It is the "continuance of stories" (Vizenor, 2008, p. 1). Survivance is a state of being in which we, as Indigenous peoples, "reject being the victim" (Vizenor, 2008, p. 1).

9 Oli: Chant (Pukui & Elbert, 1986).

10 ʻŌlelo noʻeau: Proverb or wise saying (Pukui, 1983).

11 UH–Mānoa was founded, in part, to further assimilate Hawaiians into mainstream America, continuing the erasure of Hawaiian ways of knowing (Kamins, 1998; Trask, 1992). Therefore, any evidence of Hawaiian ancestral knowledge and a Hawaiian place of learning today at UH–Mānoa is quite a feat.

12 Papahānaumoku is the Hawaiian earth mother. All the land of Hawaiʻi is the embodiment of Papahānaumoku (Kameʻelehiwa, 1992).

13 As examples, the women in my study did not all have a PhD or a terminal degree. In addition, their ages vary and the times in their lives when they began their transformational work also varies.