

## MAKING AND MENDING NET: THE HANA LAWELAWE OF HIGHER EDUCATION IN HAWAI‘I

*Maenette K. P. Ah Nee-Benham*

The contribution that higher education can make to strengthen the lāhui is great, but it will take intentional and visionary leadership to ensure that Hawai‘i’s public higher education system, the University of Hawai‘i (UH), meets its covenant to Kānaka Maoli and all people of Hawai‘i. Higher education is just beginning its climb out of distressing financial calamity that has witnessed draconian funding cuts while at the same time realizing increased enrollments. Despite the shaky currents of the last six years, the Hawai‘inuiākea School of Hawaiian Knowledge on the campus of UH–Mānoa has strengthened its infrastructure and academic programs, garnered greater support and action to move the university toward meeting its mission of serving indigenous people, and made significant inroads to link community to the university. The call to leadership—the focus of this essay—is to shape a brighter future grounded in ancestral and contemporary knowledge.

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## DREAMING: A PROLOGUE

*Recently, I became acutely aware that I had been dreaming a good deal about my grandpa George Ka'onohiokalani Padeken from Ka'a'awa. He was a lawai'a (fisherman), a tall man of over six feet with a full head of brilliant white hair; a quiet, reflective man who didn't speak often but was precise and clear when he did, so everyone listened. In my dreams, I am lying in the grass looking up at clotheslines that have been draped with large throw-nets. And through the mesh of intricately woven netting, there is my grandfather, sitting on his stool, mending his net.*

*I know I'm in love with the day because it is a day I get to spend with grandpa. We have just now returned from a successful fishing trip, and our catch is being prepared for dinner. Can you smell it? It's yummy fried fish that's crispy on the outside, moist and tender on the inside, and lightly seasoned with pa'akai. On the side, there's pa'i 'ai, sweet onion and chili-pepper water. While my tummy rumbles with anticipation, I smell the sweetness of salt water in my hair and breathe in the warmth of the late-afternoon sun. I'm watching my grandpa. He's patiently mending his net, ensuring that each maka is the correct size, that the tension of each hitch knot is just right so that the piko (the center of the net) remains strong, and that the weights are clean and well balanced.*

*My grandpa is gently talking to me—it's like a whisper—which makes me an attentive listener. He is telling me a story of his childhood in Ka'a'awa and how he learned about the importance of caring for the abundance in our ocean and all around us, and how we must mālama this abundance, as it will nourish our family spiritually as well as physically. He cautions that a loss of that abundance will mean the loss of our 'ohana. And as he speaks, he is making and mending his net. Making each knot with a gentle hitch, lomi, and pull...hitch, lomi, and pull...hitch, lomi, and pull...over and over again.*

## AWAKENING: THE LESSON OF MAKING AND MENDING NET

As I leave the sanctuary of that dream, I acknowledge the intelligence of our kūpuna. Our Kanaka kūpuna were smart, innovative, and wise. They valued multiple intelligences as well as the common sense of the maka'āinana. I was fortunate that my kūpuna taught me through the living mo'olelo of their lives. Some stories take a long time to tell because they are life stories that unfold and require us to

stick with it, to be nimble, to take in all that surrounds us so that we know where we are going. The mo'olelo shared by my kūpuna were long, complicated stories that taught life lessons. Some were specific to a daily task, while others took much longer to understand but became foundational to how we live our lives.

My grandpa Padeken's mo'olelo of aloha 'āina (caring for all that nourishes us) as he made and mended his net teaches us that we can—if we choose—rise to the call of our kuleana and embrace the kaumaha of that calling through the grace and mana of living a healthy, pono life that takes shape through the care, nimbleness, and dexterity of our hands. I believe we all know, on some level, that it is important to mend our net every day. This lives in our blood memory! Through the gentle hitch, lomi, and pull of our everyday work, we sharpen our agility and maintain the right balance, appropriate tension, and precision of our life net.

Those of us who have chosen the pathway of higher education have the privilege and responsibility of our Western degrees to mālama the abundance of all knowledge that feeds our 'āina and its people. In Hawai'i, our public higher education net has the potential to be transformational if our hands are steadied by the values inscribed on the Founder's Gate at the University of Hawai'i at Mānoa: "Ma luna a'e o nā lāhui a pau ke ola o ke kanaka." Above all nations is humanity. In the end, the questions for higher education professionals are, "Pehea ka 'upena? Pehea ka 'āina?"

## FRAMING THE PIKO: ALOHA 'ĀINA

In my dream of my grandpa, I knew I loved the day! As I lie there on the grass, looking through the fishnets up to the heavens, I am surrounded by the abundance of love. I feel truly awake because the land, sky, ocean, my grandpa—all that surrounds and feeds me—this 'āina loves me and will care for me. This pae 'āina, our home, is where we experience the spiritual, physical, intellectual, and ecological growth of our families, our communities, and ourselves. This 'āina, Hawai'i, is pedagogical because it is our greatest teacher, and it is reciprocal, "I Hawai'i nō nā Hawai'i i ka 'āina,"<sup>1</sup> since we will leave a small footprint on the 'āina, and in return all the abundance of the 'āina will shape and define who we are.

So let's weave the Founder's Gate message into the piko of our higher education net. Let's place care for human dignity, the work that values the spirit of each person and the belief that the sum of our collective work can make a positive difference, at the core of our endeavors.

Our net making must be led by visionary, steady, grounded teacher/scholar-leaders who understand, respect, and live into aloha 'āina. The ontology of aloha 'āina defines a pathway of transformative leadership grounded on ancestral, generative, and forward-looking knowledge, which leads to mission-driven, community-engaged actions with positive cultural and economic outcomes. This leadership pathway, defined by aloha 'āina, draws from a wide expanse of indigenous thinking by Kanaka Maoli, American Indians, First Nations, and Māori (to name a few) and contemporary Western thinking in organizational theory, critical theory, critical race theory, feminist theory, adult learning theory, and change theory. Generative knowledge, which emerges from indigenous knowledge and other contemporary streams of knowing, should guide institutional thought and action to result in social and cultural vibrancy, strengthened relations with 'ohana and others, well-being of 'āina, economic vitality, and innovative learning and inquiry in the teaching environment.

While indigenous knowledge, a term that has entered both scholarly and popular discourse, has become somewhat expansive, at its core it defines generational knowing that comes from the 'āina (inclusive of the ocean and all living creatures on mother-earth and in father-sky) as the source of all learning and teaching. I privilege indigenous knowledge because it recognizes the complexities of dynamic and reciprocal relationships situated across a generational expanse including the past, the present, and the future. The concept of "living into aloha 'āina" reveals the work of educational leaders as dynamic and inclusive.

How might we apply this perspective of living into aloha 'āina through leadership practices in higher education? Drawing from the lessons of making and mending the net, in my work as a scholar, teacher, and leader in educational institutions from pre-K through post-secondary settings, I have learned that one needs to gently and nimbly tie knots to strengthen three key pragmatic elements of practice:

- Knowing and crisply articulating the vision and mission of the work.
- Understanding the terrain and elements of the internal and external landscape that will impact the journey of the work.
- Continuously assessing the work so its power and impact can be improved and sustained.

I often use the voyaging concept of the sail plan to describe leadership practice. As Dr. Carlos Andrade<sup>2</sup> explains, a sail plan in traditional ocean voyaging by the noninstrument navigators of *Hōkūle‘a* included a strategy to deal with changing weather and sea conditions on the journey. To plot a course, the navigator aims at the center of as large a target as possible in a strategy called “expanded landfall.” For instance, in the passage from Hawai‘i to Tahiti, the ideal target—the island Tahiti Nui—is expanded to include both the main archipelago containing the high islands and the multitude of islands in the Tuamotu archipelago. Plotting a course to an expanded landfall increases the chances of success.

For a higher education leader, this strategy requires an understanding of the organizational landscape encountered on the journey. A leader must always be alert to shifts that require recalculating the sail plan to ensure the safety and success of the voyage and must be able to assess the work and continuously strengthen the outcome. In the end, what does a higher education net look like when it holds, at its core, the dignity of all that nourishes and supports humanity, and also weaves in the strength and intentionality of vision and mission, knowledge of the terrain, and critical assessment? As a case study of how higher education can live into the generative knowledge derived from aloha ‘āina, here in brief is a mo‘olelo of Hawai‘inuiākea from fall 2008 through May 2014.

## MAKING NET: THE HAWAI‘INUIĀKEA SCHOOL OF HAWAIIAN KNOWLEDGE

When I returned home in 2008 as the inaugural dean of the Hawai‘inuiākea School of Hawaiian Knowledge and the only Native Hawaiian executive on the Mānoa campus, it was my kuleana to establish the college as a cornerstone of this Native

Hawaiian place of learning by strengthening academic programs, intensifying efforts to increase Native Hawaiian student recruitment and success, increasing campus endeavors to hire Kanaka scholars in tenure-line faculty positions, and establishing and sustaining community engagement. In light of my professional life in higher education and my experience in a land-grant university as a faculty member and educational leader, I instinctively began to make net. “Ho‘i hou i ke kumu!” Return to the source, to the teacher! I began by seeking the collective wisdom of peers and colleagues both in and out of the university. Indeed, if not for the generosity of my colleagues,<sup>3</sup> I could not have made this net.

The challenge for us in 2008 was how to weave together our diverse and rich ancestral knowledge, the eclectic disciplinary canons of our faculty, and the hopes of our many supporters and allies into *a single, dynamic voice* with three goals: (1) define the vision and mission of our school; (2) learn how to navigate the university and the communities we would serve within UH–Mānoa and across the pae ‘āina; and (3) understand how to assess our efforts to sustain and continually improve our learning and teaching, research, and community engagement.<sup>4</sup> How would a mostly junior faculty and staff apply a perspective of living into aloha ‘āina to create the first new college on the Mānoa campus in 25 years, and along the way transform the institution into a Native Hawaiian place of learning? How to do this in an authentic and generous manner to encourage inclusivity and ownership by all members of the institution, especially non-Hawaiians?

I began with dreaming and listening to my kupuna. To make net, one needs to define its purpose, which then determines how it is made and how it is used. To begin our weaving, we needed to learn the generational stories of the university and the aspirations that our ‘ohana have had for this institution. I then engaged the faculty and staff in a process called PhotoVoice, a highly participatory and reflective tool that provides participants an opportunity to reflect and share perspectives from both individual and collective viewpoints about a topic of great importance. The primary objectives were to (1) define a unifying school vision and then align our department mission statements; (2) build understanding of our work and develop a common language that would result in stronger relations within our school; and (3) begin a generative dialogue that would determine a nimble assessment strategy to ensure that we were always moving forward to realize our shared vision.

Over the course of the first six months of the 2008–2009 academic year, teams of faculty and staff from all four units of the school (Hawaiian Studies, Hawaiian Language, Native Hawaiian Student Services, and Ka Papa Lo‘i ‘O Kānewai) worked collectively to align mission statements. We asked important questions that identified both synergistic and colliding structures, processes, values and vision, and roles and responsibilities. As the kūkākūkā (discussion) got deeper, we tested our vision and mission statements and searched for the underlying principles that inspired our work. We asked important questions about the quality of our reciprocal relationships within our school, across our campus, and with the communities we serve outside the academic halls. Together, we were learning that our success would begin to manifest when we engaged the full terrain of our place. Using our generative learning spaces to gather robust information from diverse perspectives would lead to critical strategic thinking and activate us to solve knotty problems. As we began to write the foundational mo‘olelo for Hawai‘inuiākea, we began to ask, “How will we know if our process is right or not?” Early in our strategic action work, we set out to design an assessment process for the best-case scenario, open to learning and adapting along the way, understanding that this was the good work of social justice in action!

This generative process of sharing voices through photos and stories helped our working teams crisply define and state the core values behind our collective contributions to the lāhui, to Hawai‘i’s society as a whole, to kānaka and to ‘āina. Here are Hawai‘inuiākea’s core values embedded in ‘ike kūpuna through ‘ōlelo no‘eau:<sup>5</sup>

**Ka waihona o ka na‘auao.**

The repository of learning.

**‘Ike i ke au nui me ke au iki.**

Know the big currents and the little currents:  
be well-versed.

**E lawe i ke a‘o a mālama, a e ‘oi mau ka na‘auao.**

Take one’s teachings and apply them to increase  
knowledge.

**Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka.**

Born was the land, born were the chiefs, born were the  
common people: the land, the chiefs, and the people  
belong together.

These principled values are key to advancing Hawai‘inuiākea’s collective action through research and engaged scholarship, teaching and mentoring, and outreach and community engagement.

In all honesty, to actualize these principles, to put them into action within the mists of the Mānoa uplands, the dry plains of Mō‘ili‘ili, and the deep waters off Waikīkī, we have had to work hard! At times over the last six years, the journey has been smooth, but there have been many rips and tears in our net! Some were self-made, while others arose from institutional barriers and other factors beyond our control. We have continually bumped up against razor-sharp fiscal rocks, but despite cuts after cuts, Hawai‘inuiākea has been able to grow.

In the end, the value of one’s net greatly depends on how well the lawai‘a is able to feed the ‘ohana. Below, I share the work of our Hawai‘inuiākea faculty, staff, and community partners to illuminate how we live into the piko, our core value principles, and thereby continually work to kūlia i ka nu‘u.<sup>6</sup>

*Ka waihona o ka na‘auao. The repository of learning.*

We meet this visionary principle by expanding the quality and rigor of our educational programs and paying attention to knowledge transmission. As an indicator of our success and growth, in the fall of 2014 Hawai‘inuiākea earned a 10-year accreditation from the World Indigenous Nations Higher Education Consortium after a rigorous three-year assessment process. We also measure our impact through the resources we are able to share. I welcome you to visit our program resource center kumu, Kauwela Valeho-Novikoff (Hawaiian Studies) and Maya Saffery (Hawaiian Language), to learn more about the resources in their collections. They have worked hard with faculty, students, and partners to make resources more accessible by digitizing and centralizing a searchable database. In partnership with IT specialist Pi‘ilani Ka‘aloha, our digital database, the Knowledge Well, is now accessible through our website for faculty teaching and research and supports resources for key websites, two of which are AVA Konohiki and Welina Mānoa. AVA Konohiki (Ancestral Visions of ‘Āina) (<http://www.avakonohiki.org/>) is a land and natural resource archival record including historical maps for the island of O‘ahu. This corpus of approximately 12,400 records provides searchable full texts from the mid-19th century to help students, researchers, faculty, staff, and community members better understand land use. Welina Mānoa

(<http://welinamanoa.org/>) is an ‘āina-based curriculum for families and teachers of children in preschool through grades 4/5. The site links the Lyon Arboretum, the Mānoa Heritage Center, Ka Papa Lo‘i ‘O Kānewai, and the Waikīkī Aquarium through culture-rich learning experiences grounded in the Native Hawaiian and contemporary Western sciences of water and land/ocean use and of management and ecosystem sustainability.

Increasing the rigor of our offerings is another measure of success for our net. Hawai‘inuiākea has carefully and thoughtfully developed a doctoral program in Hawaiian Knowledge. The planning process began with community dialogues and college-wide discussions including a review of data and documents (student, fiscal, need, etc.), an overview of other indigenous and nonindigenous PhD programs, and consultations with campus experts and allies. The proposal for a doctoral program was approved unanimously by the UH Board of Regents in the spring of 2014, and a faculty/student group is facilitating a full-school process to develop the program plan by the summer of 2015.

*‘Ike i ke au nui me ke au iki. Know the big currents and the little currents: be well-versed.*

This principle challenges us to ground our research, teaching, and service in ‘ike kūpuna while pursuing contemporary ‘ike to create new knowledge and perspectives. Many of our Kanaka faculty are uniquely grounded in traditional cultural knowledge and practice as well as their academic disciplines. They possess ‘ike Hawai‘i as well as Western academic degrees. Our scholars, both faculty and students, can approach modern challenges with traditional knowing *and* contemporary science (both indigenous and Western) in an enriched dialogue that can lead to innovative solutions to current dilemmas. Such scholars are among our faculty hires over the last two years. In Hui ‘Āina Momona, we hired Dr. Kamana Beamer, Malia Akutagawa, JD, Dr. Greg Chun, and Dr. Mehana Blaich Vaughan; in Native Hawaiian Health and Well-Being, we hired Dr. Alike Maunakea, Dr. Maile Tauali‘i, and Dr. Treena Delormeir; in Arts and Humanities, we hired Hāili‘ōpua Baker, MFA, and Aaron Salā, MFA; and in the area of Sustainability, we hired Dr. Oceana Francis and Dr. Rosie Alegado. With the persistence of the Kūali‘i Council, eight more tenure-stream positions were established in the fall of 2013. This is just the beginning, opening the way for more Kānaka Maoli and indigenous tenure-stream faculty to shape the university into a Hawaiian place of learning!

Coupled with the good work of our faculty, we have had significant impact in our communities and with community partners. Our community engagement arm piloted a successful field school program, initially under Specialist Konia Freitas and now in the capable hands of Specialist Malia Nobrega-Olivera and Micky Huihui. In partnership with Pauline Sato of the Mālama Learning Center, Kamehameha Schools' Ka Pua, the State of Hawai'i Department of Education, and colleges across UH-Mānoa, nine Native Hawaiian 8th/9th graders requiring science and math remediation participated in the Nānākuli Intermediate and High School Summer Program in 2013. At the end of the program, all nine students recovered course credits, were found by their math teachers to be ready for high school math and science, and as of April 2014 are still in school and passing their math and science requirements. The program continued in summer 2014 with 30 students from grades 8 to 10 led by five Nānākuli High and Intermediate teachers.

*E lawe i ke a'o a mālama, a e 'oi mau ka na'auao. Take one's teachings and apply them to increase knowledge.*

A key principle of Hawai'inuiākea's net is the engagement of 'ike Hawai'i in communities beyond the academy to strengthen the health and well-being of Hawai'i's people. Our Native Hawaiian Student Service initiatives include many examples that strengthen our educational 'auwai (water pathway) from high schools to the experiential, 'āina-based programming offered by Ka Papa Lo'i 'O Kānewai, Hawaiian-language immersion programs supported by the tireless efforts of faculty members. Since 2009, Hawai'inuiākea has committed funding to support faculty projects that link to community needs. Although the funding is less than optimal, the list of forward-thinking, innovative, and value-added community programs generated or supported by Hawai'inuiākea includes Ola Nā Iwi: Building Future Leaders by Linking Students to the Past, led by Dr. Ron Williams (Hawaiian Studies); the Hawai'i Women in Filmmaking Project, a partnership between Hawaiian Studies professor Dr. Kimo Armitage and Hawai'i Women in Filmmaking; and the Ka Hana No'eau a Mauiakama Educational Initiative, led by Dr. Kapā Oliveira, Director of Kawaihuelani Hawaiian Language. These initiatives plant seeds that grow into strengthened Hawaiian language, culture, and traditional and contemporary practices and further our work creating scholarship in public spaces.

Another example of public scholarship is the 'Ohana Project, which began with the Collective Leadership Initiative funded by the W. K. Kellogg Foundation. It challenged Hawai'inuiākea, Kamehameha Schools' Ka Pua, and INPEACE to develop an 'Ohana Education Program (initially named the Mākua Initiative in 2012–2013 and renamed the 'Ohana Program in 2013–2014), reaching out to Nānākuli families with preschool-aged children to prepare them to be strong education advocates for their children. Families meet twice a month (one evening and a full Saturday) to learn Hawaiian language and culture; mālama 'āina, which includes learning to garden and to grow and prepare healthy meals; parenting skills; and how to prepare themselves and their children for school and college. We have graduated two cohorts of families (a total of 40 families) and are currently hosting our third cohort in the fall of 2014.

*Hānau ka 'āina, hānau ke ali'i, hānau ke kanaka. Born was the land, born were the chiefs, born were the common people: the land, the chiefs, and the people belong together.*

This principle connects Hawai'inuiākea to the overall vision of the UH–Mānoa campus, to become a Hawaiian place of learning. As a land-, sea-, and space-grant public research university, the University of Hawai'i System, in particular the Mānoa campus, has a covenant to ensure the well-being of Hawai'i's diverse communities. Being a Hawaiian place of learning requires that key Kanaka Maoli values are embedded in the policies and practices of everyday life on campus and permeate teaching, research, and service. To do this, Dean Noreen Mokuau and I led a campus-wide effort called the Native Hawaiian Advancement Task Force. Our report "Ke Au Hou" (February 2012) at <http://manoa.hawaii.edu/chancellor/NHATF/index.html> recognizes programs that perpetuate Hawaiian language and culture; identifies strengths, gaps, and challenges in current programming; and recommends actions and resources needed to support the strategic directive of Native Hawaiian advancement. Its partner report is "Papa O Ke Au," developed by the UH System under the leadership of Dr. Lui Hokoana.

*Summary of our work*

At Hawai‘inuiākea, we work daily to meet the challenges and opportunities of our guiding principles and aspirations. These include the tensions between stability and change, between ancestral knowledge and contemporary knowledge, and between individual desire and collective promise, and the civic need for an educated citizenry and public confidence in education. The challenges Hawai‘inuiākea will continue to address fall into three areas:

- Leadership development that begins from the na‘au and connects the spirit/heart and intellect, preparing our next generation of leaders for all sectors of civic, community, public, and private service.
- Environment-focused initiatives for water, land, natural resources, ocean, and climate that use both ancestral ‘ike and contemporary science to seek the best pathways for systemic change to ensure security and safety, subsistence and sustainability, and sovereignty of power.
- Education linking the knowledge and practices of our kūpuna and mākua to the diverse perspectives around us to create healthy and prosperous communities.

To ensure that we meet these challenges, we are raising our academic standards, increasing the rigor of our programs, and demanding high-impact outcomes from our students, faculty, and communities.

It is important to acknowledge the work of Kanaka scholars, in partnership with colleagues and allies, as they make and mend their net—a net with a principle-based piko/center grounded in aloha ‘āina. Using the ‘ike of ‘ōlelo no‘eau to guide the fusion of ancestral and contemporary knowing produces innovative programs that touch lives and nourish all who embrace our pae ‘āina. While we still have some way to go, the exemplary work of Hawai‘inuiākea to date should encourage us all.

## WALKING THE PATHWAY OF LEADERSHIP: A PERSONAL REFLECTION

Making the Hawai‘inuiākea net has been both an intentional and a serendipitous journey. The gentle hitch, lomi, and pull of my knots has tested my ability to balance the values of aloha ‘āina. To live into aloha ‘āina requires us to recognize the complexities and kaona of life. For me, it has been a journey balanced within three spaces: the physical ‘āina, the psychological ‘āina, and the spiritual ‘āina. The physical ‘āina is our ancestral homeland, which provides us roots. The psychological ‘āina is the place of our thoughts and feelings, to nourish continually with positive and productive convictions. The spiritual ‘āina is our personal relationship with ke akua—our traditional source of sustenance. To embrace lifelong learning in all three spaces, to tangle with the tests that each presents, to look beyond the obvious lessons toward a place of insight, and to share with grace the journey and the lessons learned—this has been my leadership journey over the past six years.

A favorite ‘ōlelo no‘eau of mine is “Ulu a‘e ke welina a ke aloha!” (Loving is the practice of an awake mind!) because it was what my grandfather whispered to me as I lay watching him make net. It is why “I knew that I loved the day!” For myself, my choice is to be an awake leader, which means to always strive:

- To be a good teacher and womentor, creating pathways for the next generation of leaders.
- To be a good ancestor through learning and sharing the powerful stories of lineage and place and sharing them often so that these mo‘olelo continue to instruct and guide.
- To be good to myself—to give my spirit the gifts it needs so I can dance anywhere!
- To mālama my net every day!

I ask you, dear reader, “What is your choice in this moment of truth?” I hope you choose to reflect on what it means to be an “awake leader” and embrace the abundance of generative knowledge and its promise and potential. Remember, “Hitch, lomi, and pull!” Mālama your net every day!

## ACKNOWLEDGMENTS

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### ABOUT THE AUTHOR

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(Lawrence Erlbaum Publishers), *Indigenous Educational Models for Contemporary Practice: In Our Mother's Voice, Volume II* (Routledge), and *Case Studies for School Administrators: Managing Change in Education* (Scarecrow Publishers). She is the past editor (2002–2006) of the American Educational Research Association's leading educational journal, *The American Educational Research Journal: Section on Social and Institutional Analysis*. She is the current editor of the Hawai'i inuiākea Series (UH Press).

## NOTES

- 1 This thought was shared by Neil Hannahs, who spoke about how our relationship with the land shapes who we are as Hawaiians.
- 2 Much of what I have learned about traditional and cultural practices of navigation has been through personal conversations with Dr. Carlos Andrade during his term as chair/director of the Kamakakūokalani Center for Hawaiian Studies, from August 2008 through May 2012. I continue to learn and be inspired by him!
- 3 There's always a danger of missing someone when acknowledging people, so e kala mai to my peers, colleagues, and friends. However, I would be remiss if I did not mahalo those who began this journey with me in August 2008 and have been by my side ever since. Mahalo nui to the faculty and staff of Hawai'i inuiākea, and mahalo piha to Carlos Andrade, Kapā Oliveira, Makahiapo Cashman, and E. Kahunawai Wright for serving as the first four chairs. Mahalo to the dean's staff: Annette Lehano, David Keola, Kat Latham, and Lilinoe Andrews. To the visionaries who gifted the process with stories, mahalo to Naomi Losch, Haunani-Kay Trask, Jon Osorio, Puakea Nogelmeier, No'eau Warner, and Lilikalā Kame'eleihiwa. To the "worker bees" upon whose shoulders Hawai'i inuiākea thrives today: Maya Saffery, Konia Freitas, Pi'ilani Ka'aloa, Lia Keawe, April Drexel, Ipo Wong, Kekeha Solis, Kekai Perry, and Keawe Lopes. Mahalo to our graduate assistants Punihei Lipe and Kapena Shim. And a very warm mahalo to my fellow colleague deans and to Chancellor Virginia Hinshaw!

4 How we did this with a small faculty and staff and with limited funding is a query for another case study.

5 'Ōlelo no'ēau can be found in Pukui, M. K. (1983), *'Ōlelo No'ēau: Hawaiian Proverbs & Poetical Sayings*, Bishop Museum Press, Honolulu, Hawai'i. In order, they are #1650, #1209, #328, and #466.

6 This is a short list. The work of Hawai'inuiākea can be found on our website at <http://manoa.hawaii.edu/hshk/>.