

WELINA MĀNOA: A HAWAIIAN LANGUAGE CURRICULUM THAT EXPOSES ACTS OF SETTLER COLONIAL ERASURE AND REVEALS STORIES OF ‘ŌIWI SURVIVANCE

Maya L. Kawailanaokeawaiki Saffery

Kānaka Hawai‘i have been dealing with settler colonial erasures for centuries, from changes to our landscape and our presence on it to our virtual elimination from school curricula. This article features a curriculum entitled *Welina Mānoa*, which brings these erasures into full view while also revealing stories of survivance and resurgence by ‘Ōiwi of Mānoa and Waikiki who refuse to be silenced and forgotten. Led by a team of Kānaka Hawai‘i, this curriculum initiative is dedicated to developing learning experiences for Hawai‘i’s students based on the language, living practices, and genealogies of the land and Native people of Hawai‘i. Furthermore, its development is a statement of survivance in and of itself—challenging the many curricula that are imposed on our students in Hawai‘i, which continue to contribute to our Native erasure and elimination.

CORRESPONDENCE MAY BE SENT TO:

Maya L. Kawailanaokeawaiki Saffery, Kawaihuelani Center for Hawaiian Language
Hawai‘inuiākea School of Hawaiian Knowledge, University of Hawai‘i at Mānoa
Spalding Hall, 2540 Maile Way, Honolulu, Hawai‘i 96822
Email: msaffery@hawaii.edu

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WELINA MĀNOA

Welina Mānoa i ka lehu aloha
Aloha ua Tuahine
Mai Luahine a i Waikiki
Kia'i ke Kahaukani
Kani nō nā leo
E ō kama'āina
'Āina aloha ē
Mānoa ē

This mele was cowritten by Hawaiian educator and kumu hula Tracie Lopes and her kāne, Hawaiian language professor and kumu hula Robert Keawe Lopes Jr.—two Kānaka Hawai'i who have developed deep ties to Mānoa, a valley within the ahupua'a of Waikiki, in part through their relationship to the University of Hawai'i at Mānoa (UH–Mānoa). “Welina Mānoa” is a phrase that can be understood to mean “greetings to you, Mānoa” and is often used by people from or tied to Mānoa to introduce themselves to another place or group of people from outside Mānoa.² Like the haku mele (composers), I also have a deep connection to Mānoa. For me, this connection began when I was a child, tagging along with my mother to her undergraduate Hawaiian language classes at UH–Mānoa in the late eighties—a moment in time that put into motion everything that shaped me into the person I am today: a cultural practitioner, educator, and emerging scholar who has accepted her kuleana to ho'ōla a ho'oulu i ka 'ōlelo a me ka 'ike Hawai'i i pono nā mamo a Hāloa.³ As a Kanaka Hawai'i who has developed a long-lasting relationship with Mānoa, I honor this part of my genealogy by beginning with this mele.

Students of UH–Mānoa have been learning and chanting this mele for nearly two decades. I remember learning it for the first time in 1999 as a member of UH–Mānoa's Hawaiian language club, Hui Aloha 'Āina Tuahine. The skilled haku mele have woven together beautifully within a few lines of poetry the ancestral names of places, rains, and winds, which embody within them stories, histories, and genealogies of the 'Ōiwi, or Natives, of Mānoa and Waikiki. As Gregory Cajete (2000), Tewa scientist and educator of the Santa Clara Pueblo, adds, “By talking about those special places, [I] again connect [my] spirit to them through [my] words, thoughts, and feelings” (p. 262). This infuses ancestral wisdom into the discussion, which at its core is about remembering and returning to these kūpuna and their

genealogies. It is for this reason that I offer this mele to open this article about a curriculum I codeveloped by the same name, which serves as an example of how ‘āina education can combat settler colonialism and support Kanaka Hawai‘i resurgence by exposing and revealing a place’s full genealogy, inclusive of both settler colonial acts of elimination as well as stories of ‘Ōiwi survivance.

SETTLER COLONIALISM AND ‘ŌIWI SURVIVANCE

Kānaka Hawai‘i have been dealing with settler colonial acts of erasure and elimination in Hawai‘i for centuries (Fujikane, 2008; Goodwin, 2010; Goodyear-Ka‘ōpua, 2013; Goodyear-Ka‘ōpua, Hussey, & Wright, 2014; Kame‘eleihiwa, 1992; Kaomea, 2000, 2003, & 2014; Kosasa, 2008; Trask, 1999). Settler colonialism and its “logic of elimination” are indelibly tied to land (Kauanui & Wolfe, 2012; Wolfe, 2006) as settler colonizers seek to eliminate and replace the Native presence on the land with their own. They are not coming to a territory just to exploit resources and then leave with the riches they extract; they are actually coming to stay, striving to destroy Native people and their sovereignty and replace it with their own population, culture, and social institutions. This is particularly devastating for ‘Ōiwi whose society, identity, and well-being are all tied to *ke ea o ka ‘āina* (the life, breath, sovereignty of the land).

One of the major impacts of settler colonialism in the field of education is the erasure of our Native presence from all aspects of our children’s education, from the language of instruction and the curriculum of the classroom, to the faces of school authority and the policies that govern those institutions. Students and teachers (Native and settler) are encouraged to accept and internalize the settler narrative, thus accelerating assimilation and furthering the grip that settler colonialism has on our collective consciousness. However, while schools and curricula have historically been places of ‘Ōiwi elimination and absence, they can also be transformed into sites of ‘Ōiwi presence, resistance, and survival—in other words, survivance (Brayboy, 2008; Vizenor, 2008).

Native survivance can be understood as “an active sense of presence over absence, deracination, and oblivion” (Vizenor, 2008, p. 1). It can reveal itself through everyday acts (Corntassel, 2012) by individuals and communities in both large- and small-scale ways that create spaces of “storied presencing, alternative imaginings,

transformation, reclamation—resurgence” (Simpson, 2011, p. 96). One person at a time, one family at a time, one community at a time...that is how resurgence is collectivized and raises the consciousness of a people so that they are inspired to act and bring about change not only for their survival but also for their survivance. One way we as Kanaka Hawai‘i educators can practice survivance is by creating curricula modeled after our own pedagogies, infused with the voices of our ancestors, and grounded in their cultural and intellectual teachings so that kumu (teachers) and haumāna (students) can become a part of the genealogies of resurgence of our people, allowing them to develop their own visions for potential futures. This is the aspiration that drove the development of the *Welina Mānoa* curricula, which I focus on in this article.

After a brief background of the larger *Welina Mānoa* curriculum initiative, I will share different components of the Hawaiian language version of our curriculum that I codeveloped for fourth- and fifth-graders. Stories of how we piloted this curriculum with students and teachers of Ke Kula Kaiapuni ‘o Ānuenuē, a Hawaiian language immersion school in the valley of Pālolo,⁴ will help to highlight how *Welina Mānoa* brings settler colonial erasures from throughout Mānoa’s history into full view while also revealing stories of survivance and resurgence by ‘Ōiwi of Mānoa who refuse to be silenced and forgotten. Throughout my descriptions of our Hawaiian language curriculum, I will weave evidence of positive impacts on the participants in our pilot program as informed by formative and summative evaluation data collected from focus groups with the Ānuenuē students and teachers, their workbooks and letters, and my field notes and reflections as one of the primary curriculum developers and implementers. I will also share other signs of the success of our overall curriculum initiative, including self-reported changes to the perspectives and everyday practices of our partners in their post-evaluation surveys, information about the broader dissemination of the curricula after their publication, and plans for future development and collaborations. Ultimately, I hope this article will demonstrate how the *Welina Mānoa* curriculum is a statement of survivance in and of itself—challenging the many curricula that are imposed on our students in Hawai‘i, which continue to contribute to Kanaka Hawai‘i erasure and elimination.

BACKGROUND

The *Welina Mānoa* curriculum initiative began in 2009 and brought together scholars from both Hawaiian knowledge and traditional STEM (science, technology, engineering, and math) fields, including UH–Mānoa’s Hawai‘inuiākea School of Hawaiian Knowledge and College of Education along with the Lyon Arboretum, Waikīkī Aquarium, and Mānoa Heritage Center. Led by a team of Hawaiian scholars, educators, and cultural practitioners, the *Welina Mānoa* curriculum initiative was dedicated to developing learning experiences for Hawai‘i’s students in Hawaiian and English language based on the genealogies of the land and people of Mānoa and Waikīkī. I codeveloped and copiloted the Hawaiian language curricula for *Welina Mānoa* with my former UH–Mānoa colleague from the College of Education, Dr. Kalehua Krug. The ha‘awina ‘ōlelo Hawai‘i (Hawaiian language curricula) we created are not mere translations of the English curricula or vice versa; each stands alone with its own structure, lessons, and activities that relate to similar themes and contribute to similar overall goals. Phase One of *Welina Mānoa* produced curricula that were published in 2012 for families with young children (0–8 years old). In 2013, Phase Two was completed with the publication of curricula for fourth- and fifth-graders. Wahi pana, or sacred, celebrated places along the flow of fresh water within Mānoa are recognized, honored, and engaged with through the activities and lessons of both curricula. Students, teachers, and families actually travel to four sites along this flow of water that represent different land areas of Mānoa—Kahi Ho‘oulu Lā‘au o Lāiana (Lyon Arboretum); Ka Hale Hō‘ike‘ike ‘o Mānoa Heritage (Mānoa Heritage Center); Ka Papa Lo‘i ‘o Kānewai Cultural Garden; and Ka Hale Hō‘ike‘ike I‘a o Waikīkī (Waikīkī Aquarium). It is our second set of Hawaiian language curriculum for fourth- and fifth-graders that I will focus on in this article.

During the years I was developing and piloting *Welina Mānoa*, I was also beginning my doctoral research on ‘āina education. By privileging the voices of ‘Ōiwi educators who are creating their own stories about what successful ‘āina-based educational programs look like, and what kinds of transformative impacts they can have on their participants, my dissertation focuses on how these brave and innovative educators are honoring and nurturing the development of kanaka-‘āina relationships⁵ through their curricula and pedagogies and how their practices build upon, challenge, and extend existing theories of Place-Based Education.⁶ Place-Based Education has gained significant popularity over the past several years both locally and globally, in both formal and informal settings, and in Indigenous

and non-Indigenous contexts. Native and non-Native educators have been turning to Place-Based Education more frequently (Barnhardt, 2007; Barnhardt & Kawagley, 2005; Blaich, 2003; Aikenhead, Calabrese, & Chinn, 2006; Emekauwa & Williams, 2004; Fukuda, Ah Sam, & Wang, 2010; Ledward, 2009; Pyle, 2001) to combat the isolating institution of schooling, to facilitate the reconnection of students to the places they call home, and to simultaneously improve the academic achievement of students. Moreover, here in Hawai‘i, many educators like myself, who recognize the importance of kanaka-‘āina relationships to our students (Hawaiians and non-Hawaiians), seek out forms of education that reflect, honor, and nurture the development of these relationships. Admittedly, Place-Based Education possesses many potential benefits for all students, some of which I have experienced firsthand. However, when one reviews the literature on mainstream Place-Based Education (Bowers, 2006; Gruenewald, 2003a & 2003b; Gruenewald & Smith, 2008; Powers, 2004; Smith 2002; Sobel, 2004; Theobald, 1997) through an analytical lens shaped by Hawaiian ontology and epistemology embedded in Native texts and practices, informed by settler colonial theory, and influenced by the emerging discourses of Indigenous survivance and resurgence, some of its theoretical limitations and potential consequences of indiscriminate applications of its pedagogy in diverse Indigenous contexts come into focus. My survey of the conceptual landscape of progressive, Place-Based Education⁷ from my perspective as a Kanaka Hawai‘i educator, scholar, and cultural practitioner suggests that implementing its theory and pedagogy in Hawai‘i requires a good degree of critical reflection and awareness in order to avoid its shortcomings.

Some of the preliminary findings that first emerged from my doctoral research during the development and piloting of *Welina Mānoa* in 2013 suggested that ‘āina education that is focused on remembrance, survivance, and resurgence of our Native people, places, practices, languages, and knowledge systems can provide opportunities for participants to return to the once well-worn paths of our ancestors to restore our kuleana (our roles, responsibilities, commitments, obligations) to our places and people. When educators commit to grounding ‘āina curricula in ancestral knowledge and to acknowledging how each of us (Native and settler) fits into the genealogies of our places, our respective kuleana to these places will be revealed. Only then can we begin to create a counter-narrative to mainstream Place-Based Educational theories and pedagogies and radically imagine a future for our students where their education recognizes, encourages, and facilitates their presence on the land. In doing so, we can begin to regain control of our Native educational practices and reassert our educational sovereignty.

Because the early stages of my doctoral research on ‘āina education and my development of the Hawaiian language curricula for *Welina Mānoa* were happening simultaneously, I was able to apply some of these preliminary findings listed above to my decision-making about intended outcomes, content, and pedagogy for the first two sets of Hawaiian language *Welina Mānoa* curricula we have published so far. I tried to be mindful and reflective throughout my development work so as not to fall into the traps of generalization, oversimplification, and appropriation that are real concerns of sweeping, uncritical applications of progressive Place-Based theory and practice in ‘Ōiwi contexts. One of the results of this process was that the Hawaiian language curricula I codeveloped for *Welina Mānoa* employed a strategy of exposure (Kosasa, 2008) against settler colonial erasures targeting the communities of Mānoa and Waikīkī, thus revealing stories of Native survivance and resurgence by Kānaka Hawai‘i and their allies, who can serve as role models for the next generation. This curriculum aligns with what I have discovered about developing and implementing effective and meaningful ‘āina education, including: (1) grounding our curriculum and pedagogies in our ‘ike kupuna (ancestral knowledge), (2) exposing settler colonial erasures that hide the fullness and complexity of our mo‘olelo (stories/histories), (3) acknowledging the different ways each of us (Native and settler) fits into the genealogies of our places so that our kuleana can be revealed, and (4) remembering and celebrating the stories of ‘Ōiwi survivance and resurgence that can help students decolonize, reconnect, and flourish. Like Kanaka Hawai‘i political scholar Noenoe Silva writes, “When we do research with the intention of bringing [our kūpuna’s] stories forward, they intervene and help us” (Goodyear-Ka‘ōpua, Hussey, & Wright, 2014, p. 310) by revealing information and guiding, correcting, and validating our work along the way so that we have the knowledge and confidence to continue. The kūpuna of Mānoa and Waikīkī were surely present during the development, piloting, and evaluation of this curriculum, and I hope they continue to be present as I move forward with my doctoral research.

AKO MĀNOA I KA HALE A KE EHU

Before discussing the components of our Hawaiian language *Welina Mānoa* curriculum, I would like to introduce two of the primary participants in our 2013 pilot program: the ‘āina of Mānoa and Waikīkī. Unlike the Western concept of place, we as Kanaka Hawai‘i see the land and all elements and features of our natural environments as being literally alive. Therefore, when developing the *Welina Mānoa* curriculum, we treated the ‘āina as active participants, just like the students and teachers from Ānuenuē, all of whom we hoped to engage with and positively impact during the piloting of our curriculum.

Mānoa is the name of a vast valley on the island of O‘ahu. It is within the moku (district) of Kona and is a part of the ahupua‘a of Waikīkī, a Hawaiian land division that contains enough resources from both the land and ocean to sustain the community that lives within its boundaries. Unlike modern-day Waikīkī, which many think of as the strip of beachfront property cluttered with foreign structures and persons, the ahupua‘a of Waikīkī is one of the largest on O‘ahu and includes as many as eight valleys and smaller land divisions, from Kewalo on the west to Kuli‘ou‘ou on the east. Mānoa is just one of these valleys.

Wahi a kahiko,⁸ ako Mānoa i ka hale a ke ehu...Gathered in Mānoa is the house of rainy sprays.⁹ Mānoa is a lush, well-watered valley whose seven waterfalls—‘Aihualama, Waihi‘inui, Waihi‘iiki, Lua‘alaea, Naniuapō, Wa‘aloha, and Waiakeakua—are fed by consistent rainfall all year round, emptying into its many streams that flow down to the wetlands of Waikīkī. ‘Ōlelo no‘eau (poetic sayings) like the one that opens this section, along with the valley’s numerous wai place names, are all evidence of Mānoa’s many sources of fresh water, a reason that it was considered one of the most waiwai (rich, valuable) places on O‘ahu. From a Hawaiian perspective, the more wai you had access to, the more capable you were of feeding your family and community, thus the more wealthy, or waiwai, you were. The *Welina Mānoa* curriculum initiative recognizes the waiwai of Mānoa by guiding students, teachers, and families both literally and metaphorically along the flow of fresh water in Mānoa, from its source at the base of the Ko‘olau to its muliwai (estuaries) where it returns to the sea. This progression instills in the students, teachers, and families a genuine appreciation for the wealth of the valley, its interdependent nature, and the incredible responsibility of those who lived and are now living in Mānoa and Waikīkī to care for this precious, natural, and spiritual resource.

KE KA'INA A'O O NĀ HA'AWINA¹⁰

The Hawaiian language curricula I codeveloped with Dr. Kalehua Krug are informed by the 'āina itself, as explained above, and also by our 'ike kupuna about education. Specifically, our fourth- and fifth-grade curriculum is modeled after one way that our kūpuna described the teaching and learning process. When making decisions about the organization of the curriculum and its accompanying pedagogy, we turned to an early twentieth-century Hawaiian language text by Kanaka Hawai'i intellectual Joseph Poepoe (1906), entitled *Moolelo Hawaii Kahiko*, because we truly believe it when “our elders tell us that everything we need to know is encoded in the structure, content and context of these stories” (Simpson, 2011, p. 33). We focused specifically on the sections published in the Hawaiian language newspaper, *Ka Na'i Aupuni*, in September 1906. In these excerpts, Poepoe describes the process of learning kilo hōkū, or the art and science of observing and reading the stars, which our kūpuna employed when purposefully navigating the Pacific on their wa'a kaulua, double-hulled voyaging canoes. Poepoe explains in detail the different activities kumu would use to introduce knowledge to their haumāna, the sequential order of this teaching, how each activity built upon the next, and what they would have to demonstrate before they could move on to the next level of training. For example, haumāna would have to memorize the names of the stars and the pule (prayers) associated with them until they were wale waha (they knew them so well that they could recite them without thought). Then haumāna could move on to practicing with small rocks placed on a mat, which the kumu would move around to demonstrate the rising and setting of various stars in the sky. When haumāna could show that they were lehia (skilled experts) in this activity, the kumu would move on to using an ipu hōkeo (long gourd calabash) that (s)he would mark up to show the locations of different star lines in the sky and their relationship to each other. Only after all parts of the gourd were kueka'a (fully examined and memorized by the haumāna) would the kumu take the haumāna out to observe the actual stars in the night sky. While Poepoe did not give each of these learning stages a specific name, his detailed descriptions informed our naming of three overall stages in the learning process for our Hawaiian language *Welina Mānoa* curriculum.

1. **E Ho'okuleana a Ho'opa'ana'au!** This first stage involves the introduction to the body of knowledge to be studied and the foundational information needed to progress successfully through the learning process. Ho'okuleana 'ia nā haumāna; students are given the responsibility to ho'opa'ana'au, memorize content knowledge by making it pa'a (solid) in their na'au (gut), so that they can draw upon and apply it in future activities. It is at this stage that the haumāna also accept the kuleana that comes with learning, that is, to take care of the 'ike being shared. With more knowledge comes more responsibility.
2. **E Ho'ā'o Mai!** In this second stage, time is set aside for haumāna to ho'ā'o mai (try out and practice), under the supervision of their kumu, the skills needed to fulfill the requirements of the culminating activity of the lesson.
3. **E Hō'ike Mai!** In the final stage of learning, haumāna must hō'ike mai (demonstrate that they understand and can perform the skills taught in the lesson). They show that they have learned what they have been taught by becoming the storytellers themselves, demonstrating and engaging in a particular practice on the land, etc.

It was important to organize our curriculum in a way that reflects the values and worldview of our kūpuna, builds upon the practices they documented for us in primary sources like the Hawaiian language newspapers, and fits well within the overall mo'okū'auhau a'o (educational genealogy) of our people. Instead of buying into the dominant story that we lost or forgot how our kūpuna thought about education—and that the remaining knowledge is not appropriate or good enough to build a curriculum around—we turned to a text in our Native language by a Native scholar to guide us in our curriculum development. Furthermore, we did not rely on outside curriculum models or pedagogical formats that reinforce settler colonial messages of erasure and elimination; we instead developed our own model based on 'ike kupuna. Instead of trying to transform the colonial outside, we refocused our work on the flourishing of the Indigenous inside (Alfred, 2005 & 2009; Simpson, 2011) by turning inward to our own practices, processes, and contexts. Agents of settler colonialism have attempted (and continue to attempt) to bury, erase, silence, and destroy anything that contains traces of our

ways of knowing and existing in the world and replace it with their own dominant perspectives and value systems, but they have not been completely successful. As Maori scholar Shane Edwards (2013) of the Ngāti Maniapoto iwi (tribe) reassures us, “Whilst our knowledge systems have been fractured and ruptured they are durable and timeless enough for us to resurrect them for use in our daily lives as living practices” (p. 43). Similarly, Kanaka Hawai’i scholar and philosopher Manulani Meyer (2001) attests, “We *have* what we need. We *are* who we need” (p. 146). I intrinsically believe this and tried to act on this belief when developing the structure and format of our Hawaiian language *Welina Mānoa* curricula.

HE MO‘OLELO A HE MO‘OKŪ‘AUHAU KO KA ‘ĀINA A ME KE KANAKA

One of the learning objectives of our curriculum is that students will appreciate and know how to act upon the understanding that he mo‘olelo a he mo‘okū‘auhau ko ka ‘āina a me ke kanaka (places have stories/histories and, more importantly, genealogies, just like people do). Our places are living beings who have genealogies of their own (Kikiloi, 2012; Oliveira, 2014). For many Indigenous peoples, the land, ocean, sky, and all creatures that exist in these environments are our ancestors. We were all birthed into this world, descend from the same superior ancestors, and are thus part of the same genealogy. We intentionally used the word mo‘okū‘auhau in addition to mo‘olelo in the above statement because genealogies suggest lineage, connection, relationships and, most importantly, kuleana. Our positions within the genealogy of a place inform our kuleana to that place. Once we know our kuleana (and sometimes more importantly what is not our kuleana) we can figure out when to step forward and fulfill them (or when to step back and let others lead).

FIGURE 1. Kānewai



ART CREATED FOR THE *WELINA MĀNOA* CURRICULUM BY KANAKA ʻŌIWI ARTIST HALEY KAILIEHU.

Embedded within the word *moʻokūʻauhau* is the word *moʻo*, which refers to “succession, series, especially a genealogical line, lineage” (Pukui & Elbert, 1986, p. 253). The succession of generations within one’s *moʻokūʻauhau* can be created by human ancestral lineage. However, we are all a part of many *moʻokūʻauhau* beyond those of our human families such as genealogies of places, organizations, and movements that include individuals, groups, natural creatures, and phenomena. One becomes a part of these many *moʻokūʻauhau* through familial ties but also through sustained practice, presence, and commitment to people, places, and causes. For example, in *The Seeds We Planted*, Kanaka Hawaiʻi educational and political scholar Noelani Goodyear-Kaʻōpua (2013) situates “the Hawaiian charter school movement and the specific work of classroom teachers at one school in the context of longer genealogies of Hawaiian survivance” (p. 6). Goodyear-Kaʻōpua recognizes that the genealogy of cultural, social, and political struggle by Hawaiians and their allies in the late twentieth century opened up the space for the Hālau Kū Māna Public Charter School to exist in the first place. Furthermore, she explains that Hālau Kū Māna’s curriculum helps students and teachers “to see themselves as important actors within a genealogically situated movement for

self-determination and sovereignty” (p. 13), thus defining their kuleana to that movement and its primary goals. In the *Welina Mānoa* curriculum, we expose students to the genealogies of Mānoa and Waikīkī so that they are aware of the events and people of the not-so-distant past who opened up the space for many of the sites they visit during the curriculum. By explicitly calling students’ attention to these genealogical connections, we are enabling them to better understand the stakes of their learning in a larger context and to recognize their unique positions within those genealogies so that they can become a part of the positive change needed in Mānoa, Waikīkī, and across Hawai‘i.

One of the ways we decided to expose students to the genealogies of Mānoa and Waikīkī was through stories told in the words, and sometimes the voices, of our ancestors. During the piloting of the Hawaiian language curriculum with kumu and haumāna from Ke Kula Kaiapuni ‘o Ānuenue at the different sites in Mānoa and Waikīkī, we played two sound recordings of mānaleo (Native speakers) sharing their memories of growing up in these same communities, as well as how the communities used to look and how they have changed. One kupuna speaks about the ma uka portion of the valley, while another speaks about the ma kai portion, thus reinforcing the idea that all parts of Mānoa are interdependently linked by the flow of fresh water. Not only do the kūpuna model for the students how to recount mo’okū’auhau and mo’olelo of a place and its people—a skill that students put into practice later in the curriculum—but ua pā ka na’au o nā haumāna i ke ea o nā kūpuna (the ea or breath, life, and spirit of the kūpuna touched the na’au of the students) in our pilot in incredibly transformative ways as they listened, even when the voices of the kūpuna were transmitted through speakers and over radio waves. It was incredible to see the reactions of our Hawaiian language immersion students as they listened to the mānaleo. You could actually see their pride and confidence in their ‘ōlelo makuahine (mother tongue) grow with every word spoken and understood.

Not only did I make note of this experience in my field notes and reflections as one of the highlights of the pilot, but our site partners commented on it as well. For example, when asked in their postevaluation surveys to explain what it has meant to their organization to be a part of the *Welina Mānoa* initiative and how it has impacted their work, one wrote, “One of my most memorable moments for me was watching the Ānuenue keiki faces and body language as they listened and responded to the old recordings.”

After listening to the mānaleo and then immediately seeing their kumu, including Kalehua and me, continue to speak Hawaiian throughout the remainder of the lesson, the students were not only more confident in speaking Hawaiian themselves, but they were also able to draw the connection between this experience and their kuleana to perpetuate ‘ōlelo Hawai‘i in their own lives beyond the *Welina Mānoa* program. For example, students were asked to reflect in their workbooks about their kuleana to be maiau and ma‘ema‘e (careful, thorough, thoughtful, clean) in their actions in and outside of school. Specifically, they were asked, “He kuleana ko kākou a pau e hana maiau a ma‘ema‘e. Pehea ‘oe e ho‘okō ai i ia kuleana ma ke kula, ma ka lo‘i kalo, ma ka hale me kou ‘ohana, a pēlā aku?”⁸ Several students responded to this question by speaking about their kuleana to ‘ōlelo Hawai‘i. One student responded with this answer: “Ka mea mua e hana ai e ‘ōlelo Hawai‘i i nā manawa a pau...inā aia ‘oe ma ka hale hiki [iā] ‘oe ke ‘ōlelo Hawai‘i pū me kou ‘ohana.”¹²

Beyond the language-related impacts on our students, playing the recordings of the mānaleo of Mānoa and Waikīkī as part of our lessons also reintroduced students to places from their own community where they live and/or go to school, places that they are so familiar with on one level and yet may have never truly seen or experienced until listening to the stories of the kūpuna. As Cajete (2000) explains, “It is the special quality and power of the spirit to orient us through the ‘breath’ of its manifestations in language, song, prayer, and thought” (p. 262). Similarly, the spirit of these mānaleo, as manifested in these Hawaiian language recordings, enabled the students to grow in their awareness of their surroundings and to see beyond the settler imaginary¹³ that has blinded them for so long. By removing the “blindness” of settler colonialism, the possibility of new realities can come into view in which the well-being of their land, their communities, and themselves is healthy and thriving.

One story students are exposed to is told in the ea of Kupuna Hanalē Maka, a kupa (Native-born) of Mānoa talking about the large number of Hawaiians who lived in Mānoa during his youth and their productive kalo cultivation that extended from one side of the valley to the other, from the uplands to below where University Avenue is today.

FIGURE 2. Kūka'ō'ō



ART CREATED FOR THE WELINA MĀNOA CURRICULUM BY KANAKA 'ŌIWI ARTIST HALEY KAILIEHU.

Here is a transcript of the excerpt we played during the 2013 pilot with Ke Kula Kaiapuni 'o Ānuenuē.

Larry Kimura (LK), interviewer: Nui ka Hawai'i?

Kupuna Hanalē Maka (HM): Nui nā po'e Hawai'i. Ma mua, ma Mānoa, nui ka po'e Hawai'i. Hawai'i wale nō. Po'e Kepani kanu pua, po'e kanu pua.

LK: Po'e Pākē paha?

HM: 'O ka Pākē, 'o Wong Lee(?). 'O ia ka mea i... 'o ia ka haku o ka mea o ke kalo, lo'i kalo. Nui nā lo'i kalo mai uka mai a hiki i lalo o mea o ke alanui 'o University.

LK: Lo'i kalo?

HM: Āina kalo nui kēlā. I think, 'oi aku kona nui ma mua o Waipi'o. Nā 'ao'ao 'elua, lo'i kalo.¹⁴

One of the most powerful statements Kupuna Hanalē Maka makes in this short excerpt is, “‘Oī aku kona nui ma mua o Waipi‘o,” comparing the extent of kalo cultivation in Mānoa to that of Waipi‘o on Hawai‘i Island, a valley well known for its lo‘i kalo even today. This is an incredible statement to make about how prolific the kalo farming in Mānoa was during Kupuna Maka’s time and what that said about the abundance of fresh water and the thriving community that sustained that level of production. His description is further substantiated by archival photographs of Mānoa taken at the turn of the twentieth century, which show aerial views of the valley floor with a patchwork of lo‘i kalo that stretches across both sides of the valley, just like he said. By showing photographs like these to our students during the lessons we employ Kosasa’s (2008) antihegemonic strategy of exposure, which “[brings] to light’ the simultaneous pervasiveness of colonialism and the problem of its invisibility” (p. 207). In other words, we visually bring to life and validate the descriptions of our kūpuna through these photographs as well as remove the settler colonial layers of development in Mānoa that obscure our vision and distort our memories into forgetting that there are literally layers of history just below the surface that we need to remember and talk about so that they are not forgotten.

The other story we immerse our students in is told in the ea of Kupuna Miriam Paulo Olivera as she shares her memories of growing up in Waikiki and the bounty that the land and sea offered the community who lived there.

FIGURE 3. Waikiki



ART CREATED FOR THE WELINA MĀNOA CURRICULUM BY KANAKA 'ŌIWI ARTIST HALEY KAILIEHU.

In the excerpt we played for the students, she remembers how she and her grandmother would catch ‘a‘ama (a type of crab) and gather limu (seaweed) at a place called Makee ‘Ailana near present-day Kapi‘olani Park. They continued this practice until the fishing areas were drained as a result of what she calls, “ko lākou ‘eli ‘ana,” their digging and dredging of the Ala Wai Canal. Here is a transcript of the excerpt we played during the piloting.

Kupuna Miriam Olivera (MO): ‘O kēia kupunahine a‘u, ma‘a mau ‘o ia i ka hele kahakai, ‘o ia nō kona kino ikaika. Mai Kapahulu a hiki i Waikiki, hele wāwae ‘o ia. ‘O au nō kekahi hele pū. I kona hele ‘ana...maopopo ‘oe ma kahi hea lā ‘o Maka‘ilana, Makee (‘Ai)lana?

Larry Kimura (LK): ‘A‘ole.

MO: Ma Kapahulu. He kahawai ma laila. He pōhaku, a lo‘a ‘oe ka ‘a‘ama.

LK: Ma laila?

MO: Pāpa'i 'ele'ele, 'a'ama. Hū, nui 'ino. Hiki 'o ia ke hea, hele a 'ohi'ohi i luna o ka pōhaku a komo i loko o ka 'eke palao...a 'eke um poi, 'eke poi a mea and then ho'okō nō a lawa a ho'i i kahakai a lo'a ka limu. Nui ka limu i kona manawa.¹⁵

Many students were surprised to hear what Mānoa and Waikīkī used to look like. I took note of their reactions, especially as they listened to Kupuna Olivera's mo'olelo while also viewing archival photographs of Waikīkī before and after the Ala Wai Canal was built. Their reactions were mostly audible gasps coupled with abrupt changes in their body language and facial expressions, like rising in their seats and turning wide-eyed to their classmates next to them. Some of them grew up in these places and all of them go to school in the area, but they had never thought about what their communities were like before the land was developed and Mānoa was covered with neighborhoods and the university campus and Waikīkī was populated with hotels, roads, and foreigners—places presumably absent of Hawaiians. In many ways, the reactions of the haumāna were not surprising. As Chicana/o studies professors Daniel G. Solorzano and Tara J. Yosso (2002) suggest, these “majoritarian stories are not often questioned because people do not see them as stories but as ‘natural’ parts of everyday life” (p. 28). The naturalization of these majoritarian stories is one of the strategies of settler colonialism. However, with the help of Kupuna Maka and Kupuna Olivera, who remind us that there was a time when Kānaka Hawai'i had a prosperous, prolonged presence in both Mānoa and Waikīkī, our *Welina Mānoa* students start to question the dominant narratives that conveniently leave this part of the story out. The personal counter-stories/narratives¹⁶ of these kūpuna helped students to confront the present state of our places by revealing how they used to be, what happened in the time between then and now, and what they can be again if we commit to remembering, returning, resisting, and surviving—in a word, survival. After our students are exposed to the longer genealogies of these places that have previously been withheld from them, we encourage them to reflect on their unique positions within this intergenerational continuum because we know that this remembering and acknowledging—these everyday act of resurgence—can lead to action that brings pono (balance) to their lives.

I return now to the statement I opened this section with: He mo'olelo a he mo'okū'auhau ko ka 'āina a me ke kanaka. While I shared in this section about lessons that helped students to learn, understand, and appreciate this statement, in the next section I will discuss how we taught students to act upon this understanding and immediately put into practice these new skills in the presence of our 'āina and kūpuna.

PILI KA 'ĀINA, KA WAI, NĀ AKUA, A ME NĀ KĀNAKA HAWAI'I, A HE PILINA 'OHANA NŌ IA

The two kūpuna introduced earlier were not simply telling the histories of Mānoa and Waikiki and the changes that they observed during their lifetimes. They were actually recounting the genealogies of these places, thus modeling for students how to do the same. In the next lesson, students are given the opportunity to memorize and recite genealogies of other kūpuna of Mānoa out loud, in context, for the places and people right in front of them and beneath their feet. In doing this, they find their own ea, that is, their own voices as well as their own “active state of being” (Goodyear-Ka'ōpua, Hussey, & Wright, 2014, p. 4). As Goodyear-Ka'ōpua (2014) writes, “Like breathing, ea cannot be achieved or possessed; it requires constant action day after day, generation after generation” (p. 4). Likewise, through this activity, names and stories of our kūpuna are spoken once again, inviting kūpuna to participate in the learning experience and engage in a dialogue with the students, thus bringing to life another guiding principle of the curriculum: Pili ka 'āina, ka wai, nā akua, a me nā Kānaka Hawai'i, a he pilina 'ohana nō ia (the land, water, deities, and Hawaiian people are all related, and it is a familial relationship). Through resurgent activities such as the one explained below, students experience this pilina (relationship) firsthand.

After getting to know Kupuna Maka and Kupuna Olivera, we then introduce our students to another kupuna, Kahalaopuna, a sacred, high-ranking ali'i (chief) of Mānoa. During the piloting of the curriculum in 2013, I brought students outside onto the grounds of Ka Hale Hō'ike'ike 'o Mānoa Heritage in view of the mountain ranges all around them and told them her story. Kahalaopuna and her 'ohana were given a storied presence (Vizenor, 2008) in our circle and invited to participate, thus reinforcing “the web of relationships that stitch our communities together”

(Simpson, 2011, p. 34). Students were instructed to pay close attention because they would have to memorize and retell the story themselves at the end of the lesson, taking them from audience member to storyteller. On that day, I sat on the lawn in a circle with the students and began telling Kahalaopuna's mo'olelo, beginning with her mo'okū'auhau (Buda, 1904):

‘O Akaaka ke kāne. ‘O Nālehuaokaaka ka wahine.

Moe pū lāua a hānau mai he mau keiki māhoe.

‘O Kahaukani ke kāne. ‘O Kauakuahine ka wahine.

Moe nī‘aupi‘o lāua a hānau mai ‘o Kahalaopuna,
ke kaikamahine ali‘i kapu o Mānoa.

Within her mo'okū'auhau and mo'olelo we learn that the land, the plants, the wind, the rain, and the birds are all her 'ohana: her grandfather, Akaaka, is a pointed peak in the back of the valley; her grandmother, Nālehuaokaaka, is a lehua grove that grows on this peak; her parents are the Tuahine rain and the Kahaukani wind; and her 'aumākua (family guardians) are the birds, pueo, and 'elepaio. Her genealogy reinforces that Hawaiians have a familial connection to our land and all the beings that exist in its many environments.

After they listened intently to her mo'olelo, I led the students to the highest spot on the grounds with the best view of the valley, where we all gave voice to Kahalaopuna's genealogy together and the kūpuna responded: her mother revealed herself as the Tuahine rain that fell gently on our skin and a rainbow appeared in the distance, one of Kahalaopuna's many body forms. Ua 'ike maka mākou...we experienced for ourselves that the relationship we have to our land and natural elements can be strengthened by perpetuating the cultural practice of orally passing down stories and genealogies and then giving them ea again through the telling and retelling of them in the exact places that they were composed about. Our 'ōlelo is "animate and animating" (Cajete, 2000, p. 72), and in this way, we were not preserving our culture but actually promoting it as a living culture with the power to "affect other energy and life forms toward certain ends" (p. 264).

FIGURE 4. 'Aihualama



ART CREATED FOR THE WELINA MĀNOA CURRICULUM BY KANAKA 'ŌIWI ARTIST HALEY KAILIEHU.

In addition to our language, our stories, protocols, and knowledge systems also belong with our people, practiced and lived outside in the contexts where they were first engendered so that they can continue to thrive and be renewed in this contemporary time for the benefit of future generations. As Anishinaabe writer, editor, and educator Leanne Simpson (2011) explains, “Indigenous cultures understand and generate meaning through engagement, presence and process” (p. 93). Similarly, I strive to develop curriculum that provides students with opportunities to engage, be present, and participate in the processes that support our survival and resurgence. In so doing, we can experience an “embodied knowing”: a “‘knowing’ that is not divorced from awareness, from body, from spirit, from place” (Meyer, 2001, p. 144); a knowing that is intimately tied to experience where “knowledge...is something we *cause*” (p. 133), not just acquire. On that day, looking out over the valley, the students and I recited the names of some of the kūpuna of Mānoa and they made their existence known, thus demanding excellence and accountability from us as we moved forward. Just like when we are in the presence of our grandparents who are still physically with us, we behave differently when we recite the names of our kūpuna who have long since passed not only because they

deserve our respect, but also because we become more aware of their continued existence in different forms, their expectations for us, and our kuleana to live up to them.

This exchange between kūpuna and mo'opuna that I documented in my field notes was one of the most powerful pieces of evidence that showed the positive impact our curriculum was having on our participants, including the 'āina and kūpuna of Mānoa. In much of the Western Place-Based literature, humans are described as the perceivers and our places the perceived. But what about the reverse situation? Can our places hear and respond to us? From a Hawaiian viewpoint, the answer is absolutely yes. Our places are actually alive, so they have sense-abilities (Oliveira, 2014), a personhood, and a consciousness of their own. Therefore, when we recite their names and recount their genealogies they hear us and sometimes respond. We must learn, then, how to communicate with the 'āina and the many kūpuna who still reside there, seen and unseen. We must also learn to be aware of their responses so that we can interpret them and know how to proceed appropriately (Goodyear-Ka'ōpua, 2013).

During this portion of our Hawaiian language *Welina Mānoa* curriculum pilot, our students were able to communicate with Mānoa in a meaningful way through Kahalaopuna and her 'ohana. The kūpuna heard our voices and replied through the falling of the rain and the arching of the rainbow. Moreover, our students recognized these changes in the environment as responses from the 'āina as demonstrated in their sudden change in demeanor that lasted for the rest of the day. As it was happening, I observed their eyes getting wider as they scanned the changing scene in front of them and I took note of their comfort in just standing and taking it all in without any words. Immediately after, I witnessed the special care they took as they walked throughout the rest of the māla (gardens) of Ka Hale Hō'ike'ike 'o Mānoa Heritage, limiting their movements and words and carrying themselves with respect to their surroundings. Then, I saw how the students were able to apply lessons learned from this experience to the final stage of the activity when they were asked to hō'ike mai (demonstrate that they had learned the mo'olelo and mo'okū'auhau of Kahalaopuna well enough to retell them in their own words) in small group skits while still on the land. As I watched the students consult with one another, make decisions, and then practice their skits, it was as if they knew others were present with them, beyond just their classmates and kumu, who were expecting them to take this activity seriously and do well. After about twenty minutes of practicing, the whole class reconvened to retell the

mo'olelo and mo'okū'auhau of Kahalaopuna. In my assessment of their final skits, I could tell that they recalled the lessons that they learned from Kupuna Maka and Kupuna Olivera, applied some of the techniques that I modeled for them at the beginning of the lesson when they first heard her story, and used the responses that they got from Kahalaopuna and her 'ohana only minutes earlier to motivate them to become confident, maiau (thoughtful) storytellers. I was impressed with how quickly they retained the mo'olelo and mo'okū'auhau and how well they retold them. One of our partners also commented on this culminating activity in the postevaluation survey: "It was wonderful to watch the UH team and practitioners impart a ton of knowledge in fun ways. Then, seeing the keiki sharing what they learned in a short period of time was amazing!" These skits were a form of authentic assessment that allowed me to see immediately if the students were able to internalize and act upon their understanding of the two statements I shared earlier: He mo'olelo a he mo'okū'auhau ko ka 'āina a me ke kanaka, and pili ka 'āina, ka wai, nā akua, a me nā Kānaka Hawai'i, a he pilina 'ohana nō ia. It was a way for us to impart to the students that one of the first ways we can fulfill our kuleana to the 'āina and the kūpuna who still reside there is to recognize the pilina we have to them and then learn their mo'olelo and mo'okū'auhau and retell them over and over in their presence so that they will continue to live on. The Ānuenuē teachers commented on this overall learning as well at the conclusion of the pilot program. They confirmed,

“Ua a'ō nō nā keiki i nā mea he nui e pili ana iā Mānoa, 'o nā wahi pana 'oe, 'o nā mo'olelo 'oe, 'o nā ali'i 'oe, 'o ka makani 'oe, 'o ka ua 'oe, 'o nā kupua 'oe. He mau ha'awina ko'iko'i nō no ka mea, a'ō 'ia ka lōina, ka mo'olelo o nā kūpuna, ka no'ono'o kūpuna, 'o ia ho'i, ka mea hiki 'ole ke a'ō ma ka puke...Ma kēia papahana i hō'ike ai i nā keiki i ka pilina o ka 'āina a me ke kanaka, ka pilina o 'āina me kekahi kuleana, ka pilina o ka mo'olelo a me kekahi 'ohana a pēlā aku.”

Settler colonialism has tried to disrupt this practice of storytelling by erasing traditional names from our memories and replacing them with new ones and physically altering the environment so that we forget where certain places are and mistakenly assume that they no longer exist. However, we need to make sure these connections are never completely severed by “reclaim[ing] the very

best practices of our traditional cultures, knowledge systems and lifeways in the dynamic, fluid, compassionate, respectful context within which they were originally generated” (Simpson, 2011, p. 18). For example, having students learn and recite the mo’okū’auhau and mo’olelo of Kahalaopuna, a kupa and ali’i of Mānoa, at Ka Hale Hō’ike’ike ‘o Mānoa Heritage, the current site of the Cooke Family estate, is a very powerful act of resistance and resurgence. Her mo’okū’auhau is a counter-genealogy to the settler colonial one of this missionary family who claims a generational connection to Mānoa through their nineteenth-century acquisition of a tract of land in the valley that is still occupied by their descendants today. Our genealogies are our Native survivance stories that help us remove the masks of cognitive imperialism that disguise settler colonial structures and perspectives, renounce dominance and victimry, and instead embrace our active Native presence. As Simpson (2011) eloquently attests, “If we do not live our stories and our teachings, the echoes become fainter and will eventually disappear.... The more we tell stories, the more stories there are to tell, the more echoes that come up to the present” (p. 105). As our *Welina Mānoa* students learned firsthand, when we commit to remembering these stories, returning to the places for which they were developed, and then retelling them out loud in these contexts, no matter how much these places have been manipulated and distorted over time, our kūpuna reassure us that they are still here, just waiting to be recognized, honored, and called upon.

I often think back to the exchange between ancestors and descendants on that day at the top of the pu’u (hill) overlooking the vastness of Mānoa. It lasted only a few minutes, but the impacts on all of us (students, teachers, partners, and ‘āina) lasted for the rest of the day, carried on to our next huaka’i (trip) to Kahi Ho’oulu Lā’au o Lāiana, and remained with many of us long after the program was over, which is exactly what survivance and resurgence is all about. Our kūpuna of centuries past threw that first ‘ili’ili (pebble) into the ki’o wai (pond). The ripples they created are still felt today, building upon each other to form larger waves of resurgence that we as their descendants are now riding toward a distant yet visible shoreline where Kanaka Hawai’i presence is real and flourishing. I got a glimpse of that place on that day in Mānoa with the Ānuenue students, and this gave me great hope for the future.

OLA KA 'ĀINA I KE KANAKA, A OLA KE KANAKA I KA 'ĀINA. PONO KEKAHI I KEKAHI.

The overall theme of our Hawaiian language *Welina Mānoa* curriculum is Ola ka 'āina i ke kanaka, a ola ke kanaka i ka 'āina. Pono kekahi i kekahi (the land lives/survives because of the people, and the people live/survive because of the land. We need each other to be balanced and whole). Kalehua and I tried to instill this understanding in our students by (1) sharing counter-stories and genealogies from our kūpuna in their own words to challenge settler colonial stories that gloss over or erase completely the presence of Hawaiians in Mānoa and Waikīkī; (2) engaging students in the retelling of these mo'olelo and mo'okū'auhau on site in the presence of these kūpuna so that they can recognize responses from kūpuna when their genealogies are spoken aloud once again; and (3) helping students recognize their positions within these genealogies as well as those of their own places so that they can identify, accept, and act upon their kuleana.

We also present more contemporary stories of 'Ōiwi who are returning to Mānoa to join their kūpuna, like the students and teachers of Hālau Kū Māna Public Charter School. In our curriculum, we share this school's story of restoring and continuing to cultivate a traditional lo'i kalo system in 'Aihualama, an 'ili 'āina (small land division) in the back of Mānoa. These kumu and haumāna are the ones who have learned the mo'olelo and mo'okū'auhau of Mānoa, have listened to the voices of their kūpuna who guide them in their work, and have committed to maintaining a continued presence on the land through the practices of aloha 'āina. In other words, as Lumbee educational scholar Bryan Brayboy suggests, they are engaging in "survival through survival and resistance, and are talking back" (Brayboy, 2008, p. 342). Brayboy further notes that more than simply talking back, they are "moving forward, claiming spaces and demanding acknowledgement of sovereignty that has existed since time immemorial" (p. 342). And other 'Ōiwi are responding to their presence and returning, too, like the Native 'amakīhi and 'apapane birds that have been spotted more frequently in the valley and, of course, our *Welina Mānoa* students. We want stories of survival like these to inspire all participants in our curriculum to begin talking back and to include their own stories about their own places and communities. Through these simultaneous actions of moving forward and talking back, we transform our land into "a decolonized space," a "place of resurgence," and "a celebration of our resistance, a celebration that after everything, we are still here" (Simpson, 2011, pp. 11–12). We can call out to those who will listen, "Mai kuhi hewa...ola mau nā Hawai'i; make no mistake...the Natives of Hawai'i are still here," thus encouraging other Kānaka Hawai'i to return and join us.

SIGNS OF SUCCESS: LASTING IMPACTS AND FUTURE PLANS

After researching, developing, and piloting our Hawaiian language *Welina Mānoa* curriculum with fourth- and fifth-grade teachers and students from Ke Kula Kaiapuni o Ānuenue, my codeveloper, Dr. Kalehua Krug and I took what we learned and the feedback we received during the pilot to refine our deliverables for their publication in 2013. Copies of both the English and Hawaiian language curricula were shared with our four site partners (Lyon Arboretum, Mānoa Heritage Center, Ka Papa Lo'i 'o Kānewai, and Waikiki Aquarium) and piloting schools (Ke Kula Kaiapuni o Ānuenue and Ka Waihona o ka Na'auao) to use with their students, staff, and guests. Summative evaluation data, along with updates from the Ānuenue teachers and site partners, provided valuable evidence about the lasting impacts of *Welina Mānoa* on all involved.

The Ānuenue teachers shared with us that the experience of participating in our Hawaiian language *Welina Mānoa* curriculum pilot led to their expansion of an existing 'āina-based, immersion camping program that they have been running for years with their fourth- and fifth-grade students on O'ahu. In the past they did not incorporate much about Mānoa in their camps, but since the pilot, they have decided to include more content about Mānoa as well as the types of activities from *Welina Mānoa* in their curriculum. Our partners at Lyon Arboretum shared that they have since embedded more 'ōlelo Hawai'i and Hawaiian cultural values in their education programs. In fact, all three education positions at Lyon now have a Hawaiian language fluency or previous experience requirement, which the staff attribute directly to their participation in the *Welina Mānoa* initiative. Additionally, our Lyon Arboretum partners have consulted with our partners at the Waikiki Aquarium to expand the distribution of our *Welina Mānoa* materials to a broader audience of the arboretum and aquarium visitors (forty thousand and three hundred thirty thousand annual visitors to each site, respectively). Finally, our partners at Mānoa Heritage Center commented on how the experience changed their perspectives and everyday practices. On a large scale, the availability of our published *Welina Mānoa* curricula has given them the resources they need to host more Hawaiian language immersion and charter schools at their site, as shared in postevaluation surveys. On a smaller, but equally as significant scale, one of their staff members shared that when she leads field trips with students, she now incorporates 'ike Kanaka Hawai'i (Hawaiian knowledge and values) from beginning to end instead of reserving it for specific portions of the experience. She now also tells the full stories of Mānoa instead of censoring out portions that

she was unsure how to share with younger students. And she has even taken the step to “[dig] into [her] own ‘ohana genealogy to understand who came before [her] and their contributions to [her] life.” Stories of transformation like these are not only validating but rewarding, because we know that the impacts of *Welina Mānoa* reached beyond our students and are lasting beyond the pilot, which are two significant signs of success of any educational initiative.

After the publication of our curricula, we also provided copies to other Hawaiian language immersion and Hawaiian-focused charter schools across Hawai‘i, regular public elementary schools in the Mānoa and Waikīkī areas, Kamehameha preschools and elementary schools at all three of their campuses across Hawai‘i, Indigenous immersion schools outside Hawai‘i, and community organizations like Ka Honua Momona on the island of Moloka‘i, whose staff is now using our framework as a model for their educational programming. Finally, we worked with our colleagues and graduate students at Hawai‘inuiākea School of Hawaiian Knowledge to create a website (welinamanoa.org) for the project with downloadable copies of the *Welina Mānoa* curriculum materials, detailed lesson plans, and supplementary resources like archival photographs, maps, and other primary source materials, so that other educators, community leaders, and families can have access to these resources and perhaps be inspired to create a similar project for their own communities.

The content and organization of the curricula have also inspired a project entitled “Mai Uka a i Kai,” which was coordinated by graduate students from Hawai‘inuiākea. Part tour, part cultural immersion, and part educational enlightenment, our graduate students offered a unique, ‘āina-based experience for UH administrators, community groups, visiting scholars, and international students who were interested in an authentic introduction to the place where they work and/or live and its rich yet complicated history, both past and present. Projects like these are exposing a broader audience to a Hawaiian perspective and worldview about the genealogical relationship between Kānaka Hawai‘i and the land, as well as the different kuleana for all who call Hawai‘i home to mālama ‘āina. *Welina Mānoa* also caught the attention of the Kailua Hawaiian Civic Club and other Kailua Hawaiian nonprofit community organizations that were interested in developing similar ‘āina curriculum for their ahupua‘a. As a kupa of Kailua who was born and raised in Ko‘olaupoko within the valley of Maunawili on the ‘ili ‘āina of Kamakalepo, nourished and sustained by the Kapua‘ikanaka rain and the Malanai wind, it has been a great honor for me to work with my home community to develop curricula modeled after the successful framework we created for *Welina Mānoa*.

All of these successful actions shared above, though contained within a relatively small geography, are contributing to the resurgence of ‘Ōiwi in Mānoa and across Hawai‘i. We consider the resurgent, decolonizing actions of individuals as being significant to larger political movements. The stories, songs, and dances we remember and present in our families and hālau are just as meaningful and important as booming speeches over megaphones during large political rallies and marches. Our Hawaiian kūpuna also left legacies of their everyday acts of resurgence in the mele aloha ‘āina published in Hawaiian language newspapers, the political messages woven into makaloa mats and wrapped around bouquets of flowers, and the tens of thousands of handwritten signatures on petitions against US annexation, so that their descendants would know and never doubt that their ancestors were present and resisted. Similarly, the stories of everyday acts of resurgence by our participants and partners in the *Welina Mānoa* curriculum not only point to its success but also give evidence that we can talk back against the settler colonial discourses of absence and victimry within the educational system and successfully transform our curriculum and schools into sites of survivance and resurgence.

MAMO

He i‘a
He kumu lā‘au
He manu
He Kanaka

He kai
He ‘āina
He lewa
He Kanaka

‘O Kanaloa
‘O Kū
‘O Lono
‘O Kāne

He ‘ohana
 He ‘ohana
 He ‘ohana
 He ‘ohana

—na Kaleomanuiwa Wong

Just as I opened this article with a mele, I end with a mele that we use throughout our *Welina Mānoa* Hawaiian language curricula to reinforce the ideas of connection and interdependence, which are foundational to our Native epistemology as reflected in the genius of our Native language. It is through our ‘ōlelo that we become kama‘āina (familiar) with the land and all its elemental forms (deities, plants, birds, fish, and people) as well as our relationships to them. The word mamo, for example, can refer to the mamo bird, the ‘ōhi‘a lehua mamo tree, and the mamo fish, emphasizing the interconnectedness of all our environments from the ocean, to the land, to the sky. Mamo can also mean descendant, referring to all Kānaka Hawai‘i who descend from the same supreme ancestors. Each of these kino lau (body forms) of mamo was chosen to represent each of the four sites engaged with during the Hawaiian language *Welina Mānoa* curricula (Ka Hale Hō‘ike‘ike I‘a o Waikiki—the mamo fish; Ka Papa Lo‘i ‘o Kānewai—Kānaka Hawai‘i; Ka Hale Hō‘ike‘ike ‘o Mānoa Heritage—the ‘ōhi‘a lehua mamo tree; Kahi Ho‘oulu Lā‘au o Lāiana—the mamo bird). By continually referring to these mamo during the lessons, we remind our students, he koko o ke koko, he iwi o ka iwi (we are all related, so we have a kuleana as kaikaina [younger siblings] to care for our kua‘ana [older siblings]). Mamo is also a powerful image or metaphor that creates “a sense of presence by imagination and natural reasons, the very character and practice of survivance” (Vizenor, 2008, p. 13). By returning to, remembering, and recounting our genealogies, all mamo are forever present in our collective consciousness. Moreover, by perpetuating the practices of survivance and resurgence via the *Welina Mānoa* curriculum, we proclaim that we, the mamo a Hāloa, are still here.

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ABOUT THE AUTHOR

Maya Lindsley Kawailanaokeawaiki Saffery was born and raised in Ko'olaupoko, O'ahu, and is an ongoing student of the language and culture of her kūpuna. With a bachelor's in Hawaiian language and a master's of education in teaching from the University of Hawai'i at Mānoa (UH–Mānoa), she became the curriculum specialist for Kawaihuelani Center for Hawaiian Language at UH–Mānoa in 2005. The philosophy that guides her scholarly work is grounded in kanaka–'āina relationships and their importance to our individual and collective healing and resurgence as a lāhui. She completed her PhD in curriculum and instruction in the fall of 2019. Her research focused on how 'Ōiwi educators are honoring and nurturing the development of kanaka–'āina relationships through their curricula and pedagogies and how their practices build upon, challenge, and extend existing theories of Place-Based Education.

MANA‘O

1 Inspired by the words of the mele “Eia Hawai‘i” (“He kanaka Hawai‘i”), I have chosen to use the term “Kanaka Hawai‘i” (or “Kānaka Hawai‘i” in its plural form) throughout my article to refer to the Indigenous people of Hawai‘i who can trace our ancestry back to the land itself. There will also be times when I use the English word “Hawaiian” to refer to Kanaka Hawai‘i.

2 This understanding of the phrase “Welina Mānoa” comes from the haku mele themselves along with what I have learned from offering this mele firsthand in different contexts across Hawai‘i, the Pacific, and Turtle Island.

3 *revive/restore and cultivate/grow/increase the language and knowledge of my ancestors for the pono of future descendants of Hāloa* (my translation). “I pono nā mamo a Hāloa” is also the motto for Kawaihuelani Center for Hawaiian Language at UH–Mānoa, where I am the curriculum specialist.

4 Two teachers and fifty-three students from the fourth- and fifth-grade classes at Ke Kula Kaiapuni ‘o Ānuenue participated in our pilot program in 2013. Ānuenue is a K–12 public Hawaiian language immersion school in the valley of Pālolo and one of twenty-two kula kaiapuni (Hawaiian language immersion schools) on the five major islands across Hawai‘i that are collectively a part of Ka Papahana Kaiapuni (The State Department of Education Hawaiian Language Immersion program). This program was created in 1987 to assist in the perpetuation of Hawaiian as a living language in new generations of Hawaiians and people of Hawai‘i. Recognizing the decreasing number of Native speakers of Hawaiian, a small group of Hawaiian-language educators started the first Hawaiian-language preschools in 1984 and advocated for the first two DOE kula kaiapuni, which opened in 1987 as combined K–1 classes. Since the first graduating class in 1999, the kula kaiapuni have graduated more than four hundred students, with approximately one thousand six hundred to one thousand seven hundred students currently enrolled in schools across Hawai‘i. As professionals and scholars working in the field of Hawaiian-language education, the kula kaiapuni are not only our partners in the revitalization of Hawaiian language and culture; collectively, they are also one of our primary community stakeholders. Much of our success is dependent on the success of the kula kaiapuni, and their success is greatly multiplied when we provide service and support for their growth and advancement.

5 Throughout my article, I refer to “kanaka–‘āina relationships” as those that are developed between people, in general, and the ‘āina of Hawai‘i. The lower-case

form of “kanaka” allows me to be inclusive of both Hawaiians and non-Hawaiians (since our educational programs in Hawai‘i are offered by and reach a diversity of people) while simultaneously drawing a connection to upper-case Kanaka Hawai‘i as a reminder that any form of education in Hawai‘i that engages the ‘āina of Hawai‘i must also include Kānaka Hawai‘i in some way. In doing so, it encourages each of us to explore our unique positionality and kuleana in relation to the Native land and people of Hawai‘i and then to develop our own relationship accordingly.

6 I use the capitalized term “Place-Based Education” in reference to the well-established pedagogical approach that was first conceptualized primarily by Western scholars from North America (Canada and America) in the late twentieth and early twenty-first centuries. It is an educational approach that incorporates many of the qualities, values, and concerns of its predecessors, including environmental education, progressive, student-centered curriculum, and contextual, problem-based learning. Place-Based Education quickly became a recognizable term with its own canon of literature, and has gone on to inspire diverse applications of its pedagogy in a variety of contexts, including Hawai‘i. I have chosen to use the capitalized term “Place-Based Education” (or “Place-Based”) throughout my article in order to clearly point to this educational framework and its origins, especially when distinguishing it from what I call “‘āina education,” an approach that is grounded in ‘Ōiwi perspectives and focuses on building kanaka-‘āina (people-land) relationships through all aspects of the curriculum and pedagogy.

7 Place-Based Education has its origins in progressive, student-centered theories developed primarily by Western scholars from North America (Canada and America). By “progressive” I mean those educational theories and approaches that advocate for hands-on, learning by doing, learning through discovery, and letting students explore their environment to come up with their own hypotheses and views of the world. Many associate the birth of the progressive education movement with the work of John Dewey. He wrote, “The great waste in the school comes from [the student’s] inability to utilize the experiences he gets outside the school in any complete and free way within the school itself; while, on the other hand, he is unable to apply in daily life what he is learning at school” (1959, pp. 76–78). His philosophy advocates for experiential learning that engages students in real-life tasks so that their education is relevant and applicable to their lives outside of school. There is nothing inherently wrong with a progressive educational approach, but as I argue in my dissertation, examples of progressive education, like Place-Based Education, do not go far enough, especially when applied in Indigenous contexts for Indigenous students.

8 *According to the ancients*, as translated by Pukui and Elbert (1986, p. 376).

9 Original ‘ōlelo no‘eau: “Ako Nu‘uanu i ka hā lau loa a ka makani; ‘ā ko [ako] Mānoa i ka hale a ke ehu. *Gathered in Nu‘uanu is the longhouse of the wind; gathered in Mānoa is the house of rainy sprays*” (Pukui, 1983, p. 13).

10 *The Order/Organization of the Curriculum/Activities*

11 *We all have a responsibility to be maiaiu and ma‘ema‘e in our actions. How will you fulfill this kuleana at school, at the lo‘i kalo, at home with your family, etc.?* (my translation). Students were asked to reflect on this question after their trip to Ka Papa Lo‘i ‘o Kānewai, where the lesson focused on the values and kuleana of maiaiu and ma‘ema‘e.

12 *The first thing I can do is speak Hawaiian all the time...if you are at home you can speak Hawaiian with your family* (my translation).

13 Artist and scholar Karen K. Kosasa (2008) describes the “settler imaginary” as “the concepts and images [settlers] use to imagine, guide, and navigate [their] lives” that not only “encourages settlers to ‘misrecognize’ the colony as a democratic space of opportunity, but in doing so it [also] allows [them] to avoid the fact of colonialism and the subjugation of the indigenous people” (p. 196) by “disguising [these erasures] to look like ‘business as usual’” (p. 202).

14 Excerpt from tape #HV24.46A, an audio recording that originally aired on November 25, 1973, as a part of the Hawaiian language radio program, “Ka Leo Hawai‘i,” which was originally produced by UH–Mānoa Hawaiian language faculty and students.

15 According to Solorzano & Yosso (2002), counter-storytelling is “a method of telling stories of those people whose experiences are not often told...a tool for exposing, analyzing, and challenging the majoritarian stories of racial privilege” (p. 32).

16 *The children indeed learned many things about Mānoa, the sacred, celebrated places, stories and histories, the chiefs, the wind, the rain, the deities. These were very important lessons because cultural practices, stories/histories about kūpuna, ancestral thinking/worldview were taught, in other words, the things you cannot learn in books. It was during this program that students were shown the relationship between the land and people, the relationship between land and kuleana, the connection between stories/histories and our families, etc.* (my translation).