Hunehune Kalo

Bits & Pieces of News...

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Mana‘o Nui | Po‘okumu Message

Kahua (Foundation)

Mo‘okū‘auhau (genealogy) is the basis of any foundation. When we gaze upon the mauna and pu‘u of Waimea, we ultimately see before us the genetic makeup of the land. Layers upon layers built over time have formed the structure and overall backbone of everything on, within, beneath, above, and below the ‘āina. The ridgelines depict the culmination of energy it took to draw in the forces and resources needed to start forming solid foundational structures. ‘Āina is the perfect example of how foundational knowledge builds the structures of the potential future. The surrounding environment and elemental phenomena in the developmental stages of everything in life contributes to the shaping of foundations on multiple levels.

Foundation can be found everywhere we look.

Foundation can be intrinsically felt and understood and also outwardly impactful. Foundation can dwell within the realm of knowledge, and also reside in tangible products and experiences. Our kahua supplies us with the platform to build ourselves and elevate. The forest is an example of foundation.

The layers within a forest create a foundation that is solid but also permeable. The surface layer allows water to penetrate in order to nourish, but it also at the same time has the capacity to use its foundation to filter elements that are not needed, and items that may not help its foundation expand and grow.

A foundation can be flexible and adaptable just like the floor layer of the forest. In order for the understory to become firmly established upon the foundation, it must learn to cohesively use what it needs in its natural surroundings to elevate, grow, and then flourish. Forest trees also have the ability to then share resources and nutrients and provide critical shade to then sustain the foundations of all the other plants around it.

We teach our haumāna at Kanu to help build each other up. By providing support in their learning through cultural experiences, we help to thicken their kahua in order to add to the foundation that they will carry with them for the rest of their lives. ‘Ohana, kula, and community are instrumental parts that influence a students foundation every minute of the day. By working together and ultimately uniting our strengths, we can create a solid foundation for all to thrive.

Me ka ha‘aha‘a,
Keōmailani Case, Elementary Po‘okumu

From a Strong Foundation Grows an Abundant Future

From a Strong Foundation Grows an Abundant Future

Kanu o ka ʻĀina is a short form of the proverb "kalo kanu o ka ʻāina," which literally translates to "taro planted on the land" and figuratively refers to "natives of the land from generations back." The name identifies us as "plants of the land" because as native Hawaiians, we are an intricate part of our environment. Our cosmogonic genealogies directly link us to the land. We come from the land; it is part of our ʻohana.

Like Hawaiʻi's natural environment, our Hawaiian learning ʻohana is made up of like-minded individuals yet diverse, with a wide range of skills and strengths. Together we have agreed to pool these strengths to aloha, and nurture and care for all members of our extended ʻohana, as we advance Hawaiian culture, language and traditions into the future.

Our purpose is to provide students of Hawaiian ancestry and all who honor the ways of our Hawaiian kupuna residing in the North Hawaiʻi area of Hawaiʻi Island, with an equal opportunity to quality education that addresses their distinctive learning style.

Kanu's mission is to Kūlia i ka Nuʻu or strive for the highest. A philosophy of excellence guides Kanu as we collectively design, implement and continuously evaluate a quality, culturally driven, intergenerational Hawaiian model of education with Aloha.

Kanu o ka ʻĀina New Century Public Charter School is based on pedagogy of Aloha, which was developed by our school's founder, Dr. Kū Kahakalau. It is expected that those who are associated with the school actively practice Aloha in their interactions with others. We believe that all members of the KANU learning ʻohana will think, speak and act kindly toward one another and be willing to resolve conflicts amicably, expeditiously and free of ill will, as practiced in Native Hawaiian culture. It is an absolute requirement that all members of the KANU learning ʻohana continuously encourage and model the value of Aloha, which we believe will always yield positive results.

As a Native Hawaiian-focused school, Kanu o ka ʻĀina is grounded in culture-based education (CBE) practices. We seek to work together to strengthen the Mauli Hawaiʻi and create honua kīpuka within the different places of our lives. Haumāna, kumu, hulu kupuna and ʻohana member participation is essential to fostering comprehensive academic success.

Our collective commitment to keep Hawaiʻi's native language and culture alive includes perpetuating the values of our hulu kūpuna codified in countless ʻŌlelo noʻeau or wise proverbs. Four of these ʻōlelo noʻeau make up Kanu o ka ʻĀina's core values or school-wide behavioral expectations. These proverbs were chosen to provide a safe, loving, positive and orderly environment conducive to the academic, social and character development of haumāna, kumu and our extended learning ʻohana. To accomplish this, all members of the KANU Learning ʻOhana are expected to:

ALOHA kekahi i kekahi
Love one another.

MĀLAMA i kou kuleana
Take care of your responsibilities.

KŌKUA aku, kōkua mai
Give help, receive help.

MAHALO i ka mea loaʻa
Be thankful for what we have.

A Place to Learn and Grow Together

Kauhale ʻŌiwi o Puʻukapu Campus is the home of Kanu o ka ʻĀina NCPCS. It is located in the heart of Kūhio Village on the Department of Hawaiian Homelands in Waimea.

Your choice to join our learning ʻohana is a commitment to the vision, mission and core values that are the foundation of our school.

Ka Nu‘u | HUI PAPA LEHUA - Grade 2

Ma Ka Hana Ka ‘Ike

Aloha,

We are nā haumāna o Papa Lehua, 2nd grade. This school year our theme is “Ma Ka Hana Ka ‘Ike,” which translates to “in doing one learns.” This school year, our students are working in our class māla propagating, harvesting and taking care of our growing māla.

During a short science project students were able to build prototype seeds to release. Students are learning how seeds can travel by the makani. Students created four types of seed prototypes that were released outside our classroom. Students were able to kilo (observe) the patterns of how a seed travels by wind. As a class, we decided to use our prototypes during a windy day. Students were amazed at how each prototype traveled differently. One observation made by a student was, “Similar prototypes do not move in the same way.” Another observation was, “The way a seed moves depends upon how much wind it is given.” A third observational comment was, “Prototype four worked best for both distance and height.”

Students also had many opportunities to harvest from our garden to take home and share with their families. In our garden we have successfully grown tomatoes, cabbage, lettuce, broccoli, cucumber, kale, swiss chard, dill, dragon‘s tongue, cilantro, zinnias, marigolds and cosmos. Before we do any hana in our garden, students kilo and reflect. Iris Alfons noticed that our nēnē on campus loved munching on our lettuce, kale and swiss chard. Aurora Davidson shared that she and her ‘ohana created a salad with the tomatoes, lettuce and swiss chard gathered from our class garden. Kulia Purdy said that she enjoys when there are a lot of weeds in the garden, and also said she loves to do the hana. Hiram Akima enjoys being outdoors where he can do ‘āina based learning through our garden.

Allison and I hope that students will become motivated to create their own gardens at home.

-Nā Kumu a me nā haumāna o
Papa Lehua - 2nd Grade

Ka Nu‘u | HUI WAHI PANA - Grades 9-12

O nā hoku no nā kiu o ka lani.

The stars are the eyes of heaven. The stars secretly observe all.

— Mary Kawena Pukui

The fifteen haumāna in this hui are learning about the importance, significance and acquiring a deeper appreciation for the numerous wahi pana within the moku of Kohala and Hāmākua.

Mary K. Pukui, a Hawaiian scholar, author, composer, hula expert, and educator defines a wahi pana as a legendary place. The Department of Natural Resources, in their Wahi Pana brochure, further defines a wahi pana as, “celebrated and storied places in the cultural traditions of Hawai’i. They may be heiau, royal birthing sites, legendary sites, and places of significance for the people who live there. These sacred places have mana (spiritual power) and are treated with great respect, honor, and reverence.”

Using these two definitions as a starting point our hui has embarked on a journey to visit, explore, and interact with various Wahi Pana on the windward and leeward side of Hawai‘i island. Guided by ‘anakala Nālei Kahakalau and kumu Travis Martinson students in this hui had a few opportunites, so far this year, to visit the cultural complex or landscape of Pu‘ukoholā. Pu‘ukoholā is our primary learning destination on the leeward side of Hawai‘i island. We are fortunate to be part of the Schools in the Park program, a program of the National Parks Service. While at Pu‘ukoholā cultural

complex students learned the relevance and uses of the various traditional sites and structures in the traditional and modern eras. Additionally, students were able to explore the māla kalo and other indigenous and endemic plants growing at this cultural complex. Futhermore, haumāna learned new oli and ha‘a associated with the activities of this cultural landscape. Also, these students helped to prepare for the annual Ho‘oku‘ikahi celebration that takes place every August.

Another site we visited, on the windward side of this island, was Koa‘e Kea located right above Waipi‘o Valley.

It was here that we were able to meet with and learn from the kama‘āina of the area, look at old photos, learn a song and oli, and help to mālama a māla ‘ōlena. Koa‘e Kea is our primary learning site on this side of our island. While at Koa‘e Kea we will be partnering with Kū-A-Kanaka a family owned and operated social enterprise that serves our community and lāhui in numerous ways.

A couple other adventures our hui has engaged in this school year was a trip to Lapakahi State Park, assisting with the makahiki games at HPA as Uao Nui, and helping to facilitate the same games on our campus. Also, our hui participated in various schoolwide events most recently Kani Ke ‘Ō and Festival of Giving. We look forward to visit and learn from other wahi pana as the school year progresses.

He Lau Māʻona | *A leaf that gives plenty to eat.*

Feeding your knowledge with ʻike Hawaiʻi.

ʻŌlelo | Hawaiian History | Cultural Events | Activities | ʻOhana

I ulu no ka lala i ke kumu.

The branches grow because of the trunk. *Without our ancestors we would not be here.*

–Mary Kawena Pukui

Moʻokūʻauhau

Moʻokūʻauhau is the Hawaiian word for genealogy. Genealogy tells us about who we are. The word moʻo means to continue, continuation, and succession. Kūʻauhau is genealogy, pedigree, lineage, and old traditions.

Genealogy is about family stories. It's about family traditions and practices. It knows who we are, where we came from, and where we are going.

Our ancestors believed that we are descended not only from our ancestors but from the ʻāina (land). If we listen to the ʻāina, we become part of its daily rhythms, which gives us the mana to listen and learn from it.

Kahakaʻio Ravenscraft of Puʻuhonua o Hōnaunau National Historic Park eloquently explains the meaning of moʻokūʻauhau from a Hawaiian perspective.

Moʻokūʻauhau is a recorded existence in this world in thought and material form. Moʻokūʻauhau is the genealogy holistic of a human; his being, his thoughts, and his actions. It is the idea that within a human being resides an imprint of one's ancestors through countless generations past and myriad generations yet to be. In this thought, moʻokūʻauhau is more than just a list of names. It is a cosmological echo, a human expression giving voice to a universal constant.

In writing this article, I talked with Aunty Erin Lindsey (Family History Consultant of the Church of Jesus Christ of Latter-day Saints) about the importance of knowing one's geneology.

Genealogy is the Study of Family Histories

Aunty Erin explained that a person with thorough knowledge about their family history is well-equipped to face life's challenges with strength and wisdom. A family is composed not just of members who are still living but also of people who are part of one's full ancestry, like grandparents, forefathers, predecessors, and those who have gone before us. It is a great way to connect with all generations of our family.

Our identity begins by knowing who we are, where we came from, and how we came into existence. Knowing your family history gives you a true identity, and learning is advantageous and beneficial in many ways. Knowing your ancestors can help you understand where you came from and provide context to your life.

For many people, researching their family history strengthens them as they know how their ancestors overcame challenges during difficult times. Getting to know family members who form part of your family tree strengthens the bonds that tie different generations. Sharing family stories with your parents and siblings is a great way to spend quality time together to achieve closeness among family members.

One of the largest family history libraries in the world, consisting of more than a billion records, is available online at FamilySearch.org. It's always possible to create your free family tree. Mahalo piha Aunty Erin.

Val Hanohano
Hunehune Kalo, Editor

Ianuali - Pepeluali 2023 | Dates to Remember

IANUALI

3rd Qtr. - 45 days | Jan. 4 - March 10

NO SCHOOL

Lā Nui - January 1 New Year observed

Lā Nui - January 16 Martin Luther King Day

REPORT CARD DISTRIBUTION

January 17-20

Please check your email and post office box.

PEPELUALI

NO SCHOOL

Monday, February 13 - Teacher Institute Day

Monday, February 20 - Presidents' Day