S. HRG. 106–385, PT. 4

NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

HEARING

BEFORE THE

COMMITTEE ON INDIAN AFFAIRS UNITED STATES SENATE

ONE HUNDRED SIXTH CONGRESS

FIRST SESSION

ON

S. 1767

TO AMEND THE ELEMENTARY AND SECONDARY EDUCATION ACT OF 1965 TO IMPROVE NATIVE HAWAIIAN EDUCATION PROGRAMS

DECEMBER 1, 1999
WAILUKU, MAUI, HI

PART 4

U.S. GOVERNMENT PRINTING OFFICE

61–660 CC WASHINGTON : 2000

For sale by the U.S. Government Printing Office
Superintendent of Documents, Congressional Sales Office, Washington, DC 20402

ISBN 0-16-060425-7

AUTHENTICATED
U.S. GOVERNMENT
INFORMATION
GPO

COMMITTEE ON INDIAN AFFAIRS

BEN NIGHTHORSE CAMPBELL, Colorado, *Chairman*
DANIEL K. INOUYE, Hawaii, *Vice Chairman*

FRANK MURKOWSKI, Alaska
JOHN McCAIN, Arizona,
SLADE GORTON, Washington
PETE V. DOMENICI, New Mexico
CRAIG THOMAS, Wyoming
ORRIN G. HATCH, Utah
JAMES M. INHOFE, Oklahoma

KENT CONRAD, North Dakota
HARRY REID, Nevada
DANIEL K. AKAKA, Hawaii
PAUL WELLSTONE, Minnesota
BYRON L. DORGAN, North Dakota

PAUL MOOREHEAD *Majority Staff Director/Chief Counsel*
PATRICIA M. ZELL, *Minority Staff Director/Chief Counsel*

CONTENTS

	Page
S. 1767, text of	3
Statements:	
Akaka, Hon. Daniel K., U.S. Senator from Hawaii	33, 51
A'i, Allen, Native Hawaiian Education Council, Maui and Lana'i	35
Boncaco, Donnell, student	48
Hokoana, Lui, Native Hawaiian Vocational Education Project	35
Hu'eu, Sunnie, site coordinator, Na Pua No'eau	37
Inouye, Hon. Daniel K., U.S. Senator from Hawaii, vice chairman, Committee on Indian Affairs	1
Ishikawa, Trina, student, Baldwin High School	49
Lock, Terri, resource coordinator, Early Childhood Education	41
Maxwell, Charles	50
Mink, Hon. Patsy T., U.S. Representative from Hawaii	33, 51
Nakama, Maryann, parent involver, Hana High and Elementary School	43
Namau'u, Kili, Punana Leo o Maui	40
Newhouse, Kehau, student, Kinkifalaliki High School	47
Padilla, Kani Au	48
Pokini, Virginia, project director, Native Hawaiian Community-Based Education Learning Center	38
Sakamoto, Clyde, provost, Maui, Community College	46
Whitford, Donna, principal, Hana High and Elementary School	44

APPENDIX

Prepared statements:	
A'i, Allen	59
Andrews, Lilinoe, print media production coordinator, 'Aha Punana Leo	84
Boncaco, Donnell	56
Hokoana, Lui	60
Hu'eu, Sunnie	55
Ishikawa, Trina, student	82
Lock, Terri	74
Maxwell, Charles	80
Nakama, Maryann	76
Namau'u, Kili	70
Pokini, Virginia	66
Quintana, Kaleo, special education teacher, Hilo High School	57
Sakamoto, Clyde	56
Shintani, Kehaulani, program manager, Native Hawaiian Higher Education Progam	86
Whitford, Donna	78
Wong-Wilson, Noe Noe, student, Hawaii Community College	57
Additional material submitted for the record:	
Letters	89
Petitions	110

NATIVE HAWAIIAN EDUCATION REAUTHORIZATION

WEDNESDAY, DECEMBER 1, 1999

U.S. SENATE,
COMMITTEE ON INDIAN AFFAIRS,
Wailuku, Maui, HI.

The committee met, pursuant to recess, at 3:30 p.m. at the Maui Economic Opportunity Building, Wailuku, Maui, HI, Hon. Daniel Inouye (chairman of the committee) presiding.

Present: Senators Inouye and Akaka.

Also present: Representative Mink.

Senator INOUYE. The hearing will please come to order. But before we proceed, we are most privileged to have with us students from the Na Pua No'eau program to present to us the pule.

[Song sung in native tongue.]

Senator INOUYE. Mahalo.

And may I ask my good and dear friend, Charlie Maxwell, to give us a pule.

Mr. Maxwell. Let's bow our heads.

[Prayer in native tongue.]

Senator INOUYE. Amen.

STATEMENT OF HON. DANIEL K. INOUYE, U.S. SENATOR FROM HAWAII, VICE CHAIRMAN, COMMITTEE ON INDIAN AFFAIRS

Senator INOUYE. The Senate Committee on Indian Affairs is meeting this afternoon to receive testimony from citizens of Maui on S. 1767. It is a bill to reauthorize and extend the Native Hawaiian Education Act. It was first enacted in 1988. This act provides authority for programs that are designed to provide special support to Native Hawaiian students of all ages.

The act includes programs for preschool age children, family based education centers, special education, community based learning centers, higher education, gifted and talented initiatives, teacher training and curriculum development. This bill that we have before us departs from the existing format by authorizing the range of activities for which the Secretary of the Department of Education can provide grants to schools and educational organizations that serve Native Hawaiian students.

The Native Hawaiian Education Act is part of a larger bill. This is a very important point. The larger bill is called the Elementary and Secondary Education Act. And this act will be considered and acted upon in the U.S. Senate in January. Therefore, it was necessary for this committee to hold these hearings before the end of

this year and prior to the Senate's action in January, so that we can take the recommendations of the Native Hawaiian community back to Washington and to assure you that your suggestions and your mana'o will be included in the larger bill.

[Text of S. 1767 follows:]

II

106TH CONGRESS
1ST SESSION

S. 1767

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

IN THE SENATE OF THE UNITED STATES

OCTOBER 21, 1999

Mr. INOUYE (for himself and Mr. AKAKA) introduced the following bill; which was read twice and referred to the Committee on Health, Education, Labor, and Pensions

---

A BILL

To amend the Elementary and Secondary Education Act of 1965 to improve Native Hawaiian education programs, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the "Native Hawaiian Education Reauthorization Act".

SEC. 2. NATIVE HAWAIIAN EDUCATION.

Part B of title IX of the Elementary and Secondary Education Act of 1965 (20 U.S.C. 7901 et seq.) is amended to read as follows:

1 **"PART B—NATIVE HAWAIIAN EDUCATION**

2 **"SEC. 9201. SHORT TITLE.**

3 "This part may be cited as the 'Native Hawaiian
4 Education Act'.

5 **"SEC. 9202. FINDINGS.**

6 "Congress finds the following:

7 "(1) Native Hawaiians are a distinct and
8 unique indigenous people with a historical continuity
9 to the original inhabitants of the Hawaiian archipel-
10 ago, whose society was organized as a nation and
11 internationally recognized as a nation by the United
12 States, Britain, France, and Japan, as evidenced by
13 treaties governing friendship, commerce, and naviga-
14 tion.

15 "(2) At the time of the arrival of the first non-
16 indigenous people in Hawai'i in 1778, the Native
17 Hawaiian people lived in a highly organized, self-suf-
18 ficient subsistence social system based on a com-
19 munal land tenure system with a sophisticated lan-
20 guage, culture, and religion.

21 "(3) A unified monarchal government of the
22 Hawaiian Islands was established in 1810 under Ka-
23 mehameha I, the first King of Hawai'i.

24 "(4) From 1826 until 1893, the United States
25 recognized the sovereignty and independence of the
26 Kingdom of Hawai'i, which was established in 1810

1 under Kamehameha I, extended full and complete
2 diplomatic recognition to the Kingdom of Hawai'i,
3 and entered into treaties and conventions with the
4 Kingdom of Hawai'i to govern friendship, commerce
5 and navigation in 1826, 1842, 1849, 1875, and
6 1887.

7 "(5) In 1893, the sovereign, independent, inter-
8 nationally recognized, and indigenous government of
9 Hawai'i, the Kingdom of Hawai'i, was overthrown
10 by a small group of non-Hawaiians, including United
11 States citizens, who were assisted in their efforts by
12 the United States Minister, a United States naval
13 representative, and armed naval forces of the United
14 States. Because of the participation of United States
15 agents and citizens in the overthrow of the Kingdom
16 of Hawai'i, in 1993 the United States apologized to
17 Native Hawaiians for the overthrow and the depriva-
18 tion of the rights of Native Hawaiians to self-deter-
19 mination through Public Law 103–150 (107 Stat.
20 1510).

21 "(6) In 1898, the joint resolution entitled 'Joint
22 Resolution to provide for annexing the Hawaiian Is-
23 lands to the United States', approved July 7, 1898
24 (30 Stat. 750), ceded absolute title of all lands held
25 by the Republic of Hawai'i, including the govern-

1 ment and crown lands of the former Kingdom of
2 Hawai'i, to the United States, but mandated that
3 revenue generated from the lands be used 'solely for
4 the benefit of the inhabitants of the Hawaiian Is-
5 lands for educational and other public purposes'.
6 "(7) By 1919, the Native Hawaiian population
7 had declined from an estimated 1,000,000 in 1778
8 to an alarming 22,600, and in recognition of this se-
9 vere decline, Congress enacted the Hawaiian Homes
10 Commission Act, 1920 (42 Stat. 108), which des-
11 ignated approximately 200,000 acres of ceded public
12 lands for homesteading by Native Hawaiians.
13 "(8) Through the enactment of the Hawaiian
14 Homes Commission Act, 1920, Congress affirmed
15 the special relationship between the United States
16 and the Native Hawaiians, which was described by
17 then Secretary of the Interior Franklin K. Lane,
18 who said: 'One thing that impressed me . . . was the
19 fact that the natives of the island who are our
20 wards, I should say, and for whom in a sense we are
21 trustees, are falling off rapidly in numbers and
22 many of them are in poverty.'.
23 "(9) In 1938, Congress again acknowledged the
24 unique status of the Hawaiian people by including in
25 the Act of June 20, 1938 (52 Stat. 781, chapter

530; 16 U.S.C. 391b, 391b–1, 392b, 392c, 396, 396a), a provision to lease lands within the National Parks extension to Native Hawaiians and to permit fishing in the area 'only by native Hawaiian residents of said area or of adjacent villages and by visitors under their guidance.'.

"(10) Under the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', approved March 18, 1959 (73 Stat. 4), the United States transferred responsibility for the administration of the Hawaiian Home Lands to the State of Hawai'i but reaffirmed the trust relationship between the United States and the Hawaiian people by retaining the exclusive power to enforce the trust, including the power to approve land exchanges and amendments to such Act affecting the rights of beneficiaries under such Act.

"(11) In 1959, under the Act entitled 'An Act to provide for the admission of the State of Hawaii into the Union', the United States also ceded to the State of Hawai'i title to the public lands formerly held by the United States, but mandated that such lands be held by the State 'in public trust' and reaffirmed the special relationship that existed between the United States and the Hawaiian people by

1 retaining the legal responsibility to enforce the pub-
2 lic trust responsibility of the State of Hawai'i for
3 the betterment of the conditions of Native Hawai-
4 ians, as defined in section 201(a) of the Hawaiian
5 Homes Commission Act, 1920.

6 "(12) The United States has recognized and re-
7 affirmed that—

8 "(A) Native Hawaiians have a cultural,
9 historic, and land-based link to the indigenous
10 people who exercised sovereignty over the Ha-
11 waiian Islands, and that group has never relin-
12 quished its claims to sovereignty or its sov-
13 ereign lands;

14 "(B) Congress does not extend services to
15 Native Hawaiians because of their race, but be-
16 cause of their unique status as the indigenous
17 people of a once sovereign nation as to whom
18 the United States has established a trust rela-
19 tionship;

20 "(C) Congress has also delegated broad
21 authority to administer a portion of the Federal
22 trust responsibility to the State of Hawaii;

23 "(D) the political status of Native Hawai-
24 ians is comparable to that of American Indians
25 and Alaska Natives; and

1 "(E) the aboriginal, indigenous people of
2 the United States have—
3 "(i) a continuing right to autonomy in
4 their internal affairs; and
5 "(ii) an ongoing right of self-deter-
6 mination and self-governance that has
7 never been extinguished.
8 "(13) The political relationship between the
9 United States and the Native Hawaiian people has
10 been recognized and reaffirmed by the United
11 States, as evidenced by the inclusion of Native Ha-
12 waiians in—
13 "(A) the Native American Programs Act of
14 1974 (42 U.S.C. 2991 et seq.);
15 "(B) the American Indian Religious Free-
16 dom Act (42 U.S.C. 1996);
17 "(C) the National Museum of the Amer-
18 ican Indian Act (20 U.S.C. 80q et seq.);
19 "(D) the Native American Graves Protec-
20 tion and Repatriation Act (25 U.S.C. 3001 et
21 seq.);
22 "(E) the National Historic Preservation
23 Act (16 U.S.C. 470 et seq.);
24 "(F) the Native American Languages Act
25 (25 U.S.C. 2901 et seq.);

1 "(G) the American Indian, Alaska Native,
2 and Native Hawaiian Culture and Art Develop-
3 ment Act (20 U.S.C. 4401 et seq.);
4 "(H) the Job Training Partnership Act
5 (29 U.S.C. 1501 et seq.) and the Workforce In-
6 vestment Act of 1998 (29 U.S.C. 2801 et seq.);
7 and
8 "(I) the Older Americans Act of 1965 (42
9 U.S.C. 3001 et seq.).
10 "(14) In 1981, Congress instructed the Office
11 of Education to submit to Congress a comprehensive
12 report on Native Hawaiian education. The report,
13 entitled the 'Native Hawaiian Educational Assess-
14 ment Project', was released in 1983 and documented
15 that Native Hawaiians scored below parity with re-
16 gard to national norms on standardized achievement
17 tests, were disproportionately represented in many
18 negative social and physical statistics indicative of
19 special educational needs, and had educational needs
20 that were related to their unique cultural situation,
21 such as different learning styles and low self-image.
22 "(15) In recognition of the educational needs of
23 Native Hawaiians, in 1988, Congress enacted title
24 IV of the Augustus F. Hawkins-Robert T. Stafford
25 Elementary and Secondary School Improvement

1 Amendments of 1988 (102 Stat. 130) to authorize
2 and develop supplemental educational programs to
3 address the unique conditions of Native Hawaiians.
4 "(16) In 1993, the Kamehameha Schools
5 Bishop Estate released a 10-year update of findings
6 of the Native Hawaiian Educational Assessment
7 Project, which found that despite the successes of
8 the programs established under title IV of the Au-
9 gustus F. Hawkins-Robert T. Stafford Elementary
10 and Secondary School Improvement Amendments of
11 1988, many of the same educational needs still ex-
12 isted for Native Hawaiians. Subsequent reports by
13 the Kamehameha Schools Bishop Estate and other
14 organizations have generally confirmed those find-
15 ings. For example—
16 "(A) educational risk factors continue to
17 start even before birth for many Native Hawai-
18 ian children, including—
19 "(i) late or no prenatal care;
20 "(ii) high rates of births by Native
21 Hawaiian women who are unmarried; and
22 "(iii) high rates of births to teenage
23 parents;
24 "(B) Native Hawaiian students continue to
25 begin their school experience lagging behind

1 other students in terms of readiness factors
2 such as vocabulary test scores;
3 "(C) Native Hawaiian students continue to
4 score below national norms on standardized
5 education achievement tests at all grade levels;
6 "(D) both public and private schools con-
7 tinue to show a pattern of lower percentages of
8 Native Hawaiian students in the uppermost
9 achievement levels and in gifted and talented
10 programs;
11 "(E) Native Hawaiian students continue to
12 be overrepresented among students qualifying
13 for special education programs provided to stu-
14 dents with learning disabilities, mild mental re-
15 tardation, emotional impairment, and other
16 such disabilities;
17 "(F) Native Hawaiians continue to be
18 underrepresented in institutions of higher edu-
19 cation and among adults who have completed 4
20 or more years of college;
21 "(G) Native Hawaiians continue to be dis-
22 proportionately represented in many negative
23 social and physical statistics indicative of spe-
24 cial educational needs, as demonstrated by the
25 fact that—

1 "(i) Native Hawaiian students are
2 more likely to be retained in grade level
3 and to be excessively absent in secondary
4 school;
5 "(ii) Native Hawaiian students have
6 the highest rates of drug and alcohol use
7 in the State of Hawai'i; and
8 "(iii) Native Hawaiian children con-
9 tinue to be disproportionately victimized by
10 child abuse and neglect; and
11 "(H) Native Hawaiians now comprise over
12 23 percent of the students served by the State
13 of Hawai'i Department of Education, and there
14 are and will continue to be geographically rural,
15 isolated areas with a high Native Hawaiian
16 population density.
17 "(17) In the 1998 National Assessment of Edu-
18 cational Progress, Hawaiian fourth-graders ranked
19 39th among groups of students from 39 States in
20 reading. Given that Hawaiian students rank among
21 the lowest groups of students nationally in reading,
22 and that Native Hawaiian students rank the lowest
23 among Hawaiian students in reading, it is impera-
24 tive that greater focus be placed on beginning read-
25 ing and early education and literacy in Hawai'i.

1 "(18) The findings described in paragraphs
2 (16) and (17) are inconsistent with the high rates of
3 literacy and integration of traditional culture and
4 Western education historically achieved by Native
5 Hawaiians through a Hawaiian language-based pub-
6 lic school system established in 1840 by Kameha-
7 meha III.

8 "(19) Following the overthrow of the Kingdom
9 of Hawai'i in 1893, Hawaiian medium schools were
10 banned. After annexation, throughout the territorial
11 and statehood period of Hawai'i, and until 1986, use
12 of the Hawaiian language as an instructional me-
13 dium in education in public schools was declared un-
14 lawful. The declaration caused incalculable harm to
15 a culture that placed a very high value on the power
16 of language, as exemplified in the traditional saying:
17 'I ka 'ōlelo nō ke ola; I ka 'ōlelo nō ka make. In the
18 language rests life; In the language rests death.'.

19 "(20) Despite the consequences of over 100
20 years of nonindigenous influence, the Native Hawai-
21 ian people are determined to preserve, develop, and
22 transmit to future generations their ancestral terri-
23 tory and their cultural identity in accordance with
24 their own spiritual and traditional beliefs, customs,
25 practices, language, and social institutions.

1 "(21) The State of Hawai'i, in the constitution
2 and statutes of the State of Hawai'i—
3 "(A) reaffirms and protects the unique
4 right of the Native Hawaiian people to practice
5 and perpetuate their culture and religious cus-
6 toms, beliefs, practices, and language; and
7 "(B) recognizes the traditional language of
8 the Native Hawaiian people as an official lan-
9 guage of the State of Hawai'i, which may be
10 used as the language of instruction for all sub-
11 jects and grades in the public school system.

12 **"SEC. 9203. PURPOSES.**

13 "The purposes of this part are to—
14 "(1) authorize and develop innovative edu-
15 cational programs to assist Native Hawaiians in
16 reaching the National Education Goals;
17 "(2) provide direction and guidance to appro-
18 priate Federal, State, and local agencies to focus re-
19 sources, including resources made available under
20 this part, on Native Hawaiian education, and to pro-
21 vide periodic assessment and data collection;
22 "(3) supplement and expand programs and au-
23 thorities in the area of education to further the pur-
24 poses of this title; and

1 "(4) encourage the maximum participation of
2 Native Hawaiians in planning and management of
3 Native Hawaiian education programs.

4 **"SEC. 9204. NATIVE HAWAIIAN EDUCATION COUNCIL AND**
5 **ISLAND COUNCILS.**

6 "(a) ESTABLISHMENT OF NATIVE HAWAIIAN EDU-
7 CATION COUNCIL.—In order to better effectuate the pur-
8 poses of this part through the coordination of educational
9 and related services and programs available to Native Ha-
10 waiians, including those programs receiving funding under
11 this part, the Secretary is authorized to establish a Native
12 Hawaiian Education Council (referred to in this part as
13 the 'Education Council').

14 "(b) COMPOSITION OF EDUCATION COUNCIL.—The
15 Education Council shall consist of not more than 21 mem-
16 bers, unless otherwise determined by a majority of the
17 council.

18 "(c) CONDITIONS AND TERMS.—

19 "(1) CONDITIONS.—At least 10 members of the
20 Education Council shall be Native Hawaiian edu-
21 cation service providers and 10 members of the Edu-
22 cation Council shall be Native Hawaiians or Native
23 Hawaiian education consumers. In addition, a rep-
24 resentative of the State of Hawai'i Office of Hawai-

1 ian Affairs shall serve as a member of the Education
2 Council.
3 "(2) APPOINTMENTS.—The members of the
4 Education Council shall be appointed by the Sec-
5 retary based on recommendations received from the
6 Native Hawaiian community.
7 "(3) TERMS.—Members of the Education
8 Council shall serve for staggered terms of 3 years,
9 except as provided in paragraph (4).
10 "(4) COUNCIL DETERMINATIONS.—Additional
11 conditions and terms relating to membership on the
12 Education Council, including term lengths and term
13 renewals, shall be determined by a majority of the
14 Education Council.
15 "(d) NATIVE HAWAIIAN EDUCATION COUNCIL
16 GRANT.—The Secretary shall make a direct grant to the
17 Education Council in order to enable the Education Coun-
18 cil to—
19 "(1) coordinate the educational and related
20 services and programs available to Native Hawai-
21 ians, including the programs assisted under this
22 part;
23 "(2) assess the extent to which such services
24 and programs meet the needs of Native Hawaiians,

1 and collect data on the status of Native Hawaiian
2 education;
3 "(3) provide direction and guidance, through
4 the issuance of reports and recommendations, to ap-
5 propriate Federal, State, and local agencies in order
6 to focus and improve the use of resources, including
7 resources made available under this part, relating to
8 Native Hawaiian education, and serve, where appro-
9 priate, in an advisory capacity; and
10 "(4) make direct grants, if such grants enable
11 the Education Council to carry out the duties of the
12 Education Council, as described in paragraphs (1)
13 through (3).
14 "(e) ADDITIONAL DUTIES OF THE EDUCATION
15 COUNCIL.—
16 "(1) IN GENERAL.—The Education Council
17 shall provide copies of any reports and recommenda-
18 tions issued by the Education Council, including any
19 information that the Education Council provides to
20 the Secretary pursuant to subsection (i), to the Sec-
21 retary, the Committee on Education and the Work-
22 force of the House of Representatives, and the Com-
23 mittee on Indian Affairs of the Senate.

1 "(2) ANNUAL REPORT.—The Education Council
2 shall prepare and submit to the Secretary an annual
3 report on the Education Council's activities.
4 "(3) ISLAND COUNCIL SUPPORT AND ASSIST-
5 ANCE.—The Education Council shall provide such
6 administrative support and financial assistance to
7 the island councils established pursuant to sub-
8 section (f) as the Secretary determines to be appro-
9 priate, in a manner that supports the distinct needs
10 of each island council.
11 "(f) ESTABLISHMENT OF ISLAND COUNCILS.—
12 "(1) IN GENERAL.—In order to better effec-
13 tuate the purposes of this part and to ensure the
14 adequate representation of island and community in-
15 terests within the Education Council, the Secretary
16 is authorized to facilitate the establishment of Na-
17 tive Hawaiian education island councils (referred to
18 individually in this part as an 'island council') for
19 the following islands:
20 "(A) Hawai'i.
21 "(B) Maui.
22 "(C) Moloka'i.
23 "(D) Lana'i.
24 "(E) O'ahu.
25 "(F) Kaua'i.

1 "(G) Ni'ihau.

2 "(2) COMPOSITION OF ISLAND COUNCILS.—
3 Each island council shall consist of parents, stu-
4 dents, and other community members who have an
5 interest in the education of Native Hawaiians, and
6 shall be representative of individuals concerned with
7 the educational needs of all age groups, from chil-
8 dren in preschool through adults. At least ¾ of the
9 members of each island council shall be Native Ha-
10 waiians.

11 "(g) ADMINISTRATIVE PROVISIONS RELATING TO
12 EDUCATION COUNCIL AND ISLAND COUNCILS.—The Edu-
13 cation Council and each island council shall meet at the
14 call of the chairperson of the appropriate council, or upon
15 the request of the majority of the members of the appro-
16 priate council, but in any event not less often than 4 times
17 during each calendar year. The provisions of the Federal
18 Advisory Committee Act shall not apply to the Education
19 Council and each island council.

20 "(h) COMPENSATION.—Members of the Education
21 Council and each island council shall not receive any com-
22 pensation for service on the Education Council and each
23 island council, respectively.

24 "(i) REPORT.—Not later than 4 years after the date
25 of enactment of the Native Hawaiian Education Reauthor-

1 ization Act, the Secretary shall prepare and submit to the
2 Committee on Education and the Workforce of the House
3 of Representatives and the Committee on Indian Affairs
4 of the Senate a report that summarizes the annual reports
5 of the Education Council, describes the allocation and use
6 of funds under this part, and contains recommendations
7 for changes in Federal, State, and local policy to advance
8 the purposes of this part.

9 "(j) AUTHORIZATION OF APPROPRIATIONS.—There
10 are authorized to be appropriated to carry out this section
11 $300,000 for fiscal year 2001 and such sums as may be
12 necessary for each of the 4 succeeding fiscal years. Funds
13 appropriated under this subsection shall remain available
14 until expended.

15 **"SEC. 9205. PROGRAM AUTHORIZED.**

16 "(a) GENERAL AUTHORITY.—

17 "(1) GRANTS AND CONTRACTS.—The Secretary
18 is authorized to make direct grants to, or enter into
19 contracts with—

20 "(A) Native Hawaiian educational organi-
21 zations;

22 "(B) Native Hawaiian community-based
23 organizations;

24 "(C) public and private nonprofit organiza-
25 tions, agencies, and institutions with experience

1 in developing or operating Native Hawaiian
2 programs or programs of instruction in the Na-
3 tive Hawaiian language; and
4 "(D) consortia of the organizations, agen-
5 cies, and institutions described in subpara-
6 graphs (A) through (C),
7 to carry out programs that meet the purposes of this
8 part.
9 "(2) PRIORITIES.—In awarding grants or con-
10 tracts to carry out activities described in paragraph
11 (3), the Secretary shall give priority to entities pro-
12 posing projects that are designed to address—
13 "(A) beginning reading and literacy among
14 students in kindergarten through third grade;
15 "(B) the needs of at-risk youth;
16 "(C) needs in fields or disciplines in which
17 Native Hawaiians are underemployed; and
18 "(D) the use of the Hawaiian language in
19 instruction.
20 "(3) PERMISSIBLE ACTIVITIES.—Activities pro-
21 vided through programs carried out under this part
22 may include—
23 "(A) the development and maintenance of
24 a statewide Native Hawaiian early education
25 and care system to provide a continuum of serv-

1 ices for Native Hawaiian children from the pre-
2 natal period of the children through age 5;
3 "(B) the operation of family-based edu-
4 cation centers that provide such services as—
5 "(i) programs for Native Hawaiian
6 parents and their infants from the prenatal
7 period of the infants through age 3;
8 "(ii) preschool programs for Native
9 Hawaiians; and
10 "(iii) research on, and development
11 and assessment of, family-based, early
12 childhood, and preschool programs for Na-
13 tive Hawaiians;
14 "(C) activities that enhance beginning
15 reading and literacy among Native Hawaiian
16 students in kindergarten through third grade;
17 "(D) activities to meet the special needs of
18 Native Hawaiian students with disabilities, in-
19 cluding—
20 "(i) the identification of such students
21 and their needs;
22 "(ii) the provision of support services
23 to the families of those students; and

1 "(iii) other activities consistent with
2 the requirements of the Individuals with
3 Disabilities Education Act;
4 "(E) activities that address the special
5 needs of Native Hawaiian students who are
6 gifted and talented, including—
7 "(i) educational, psychological, and
8 developmental activities designed to assist
9 in the educational progress of those stu-
10 dents; and
11 "(ii) activities that involve the parents
12 of those students in a manner designed to
13 assist in the students' educational
14 progress;
15 "(F) the development of academic and vo-
16 cational curricula to address the needs of Na-
17 tive Hawaiian children and adults, including
18 curriculum materials in the Hawaiian language
19 and mathematics and science curricula that in-
20 corporate Native Hawaiian tradition and cul-
21 ture;
22 "(G) professional development activities for
23 educators, including—
24 "(i) the development of programs to
25 prepare prospective teachers to address the

1 unique needs of Native Hawaiian students
2 within the context of Native Hawaiian cul-
3 ture, language, and traditions;
4 "(ii) in-service programs to improve
5 the ability of teachers who teach in schools
6 with concentrations of Native Hawaiian
7 students to meet those students' unique
8 needs; and
9 "(iii) the recruitment and preparation
10 of Native Hawaiians, and other individuals
11 who live in communities with a high con-
12 centration of Native Hawaiians, to become
13 teachers;
14 "(H) the operation of community-based
15 learning centers that address the needs of Na-
16 tive Hawaiian families and communities
17 through the coordination of public and private
18 programs and services, including—
19 "(i) preschool programs;
20 "(ii) after-school programs; and
21 "(iii) vocational and adult education
22 programs;
23 "(I) activities to enable Native Hawaiians
24 to enter and complete programs of postsecond-
25 ary education, including—

1 "(i) provision of full or partial schol-
2 arships for undergraduate or graduate
3 study that are awarded to students based
4 on their academic promise and financial
5 need, with a priority, at the graduate level,
6 given to students entering professions in
7 which Native Hawaiians are underrep-
8 resented;
9 "(ii) family literacy services;
10 "(iii) counseling and support services
11 for students receiving scholarship assist-
12 ance;
13 "(iv) counseling and guidance for Na-
14 tive Hawaiian secondary students who have
15 the potential to receive scholarships; and
16 "(v) faculty development activities de-
17 signed to promote the matriculation of Na-
18 tive Hawaiian students;
19 "(J) research and data collection activities
20 to determine the educational status and needs
21 of Native Hawaiian children and adults;
22 "(K) other research and evaluation activi-
23 ties related to programs carried out under this
24 part; and

1 "(L) other activities, consistent with the
2 purposes of this part, to meet the educational
3 needs of Native Hawaiian children and adults.
4 "(4) SPECIAL RULE AND CONDITIONS.—
5 "(A) INSTITUTIONS OUTSIDE HAWAII.—
6 The Secretary shall not establish a policy under
7 this section that prevents a Native Hawaiian
8 student enrolled at a 2- or 4-year degree grant-
9 ing institution of higher education outside of
10 the State of Hawai'i from receiving a fellowship
11 pursuant to paragraph (3)(I).
12 "(B) FELLOWSHIP CONDITIONS.—The
13 Secretary shall establish conditions for receipt
14 of a fellowship awarded under paragraph (3)(I).
15 The conditions shall require that an individual
16 seeking such a fellowship enter into a contract
17 to provide professional services, either during
18 the fellowship period or upon completion of a
19 program of postsecondary education, to the Na-
20 tive Hawaiian community.
21 "(b) ADMINISTRATIVE COSTS.—Not more than 5
22 percent of funds provided to a grant recipient under this
23 section for any fiscal year may be used for administrative
24 purposes.

1 "(c) AUTHORIZATION OF APPROPRIATIONS.—There
2 are authorized to be appropriated to carry out this section
3 $20,000,000 for fiscal year 2001 and such sums as may
4 be necessary for each of the 4 succeeding fiscal years.

5 **"SEC. 9206. ADMINISTRATIVE PROVISIONS.**

6 "(a) APPLICATION REQUIRED.—No grant may be
7 made under this part, and no contract may be entered into
8 under this part, unless the entity seeking the grant or con-
9 tract submits an application to the Secretary at such time,
10 in such manner, and containing such information as the
11 Secretary may determine to be necessary to carry out the
12 provisions of this part.

13 "(b) SPECIAL RULE.—Each applicant for a grant or
14 contract under this part shall submit the application for
15 comment to the local educational agency serving students
16 who will participate in the program to be carried out under
17 the grant or contract, and include those comments, if any,
18 with the application to the Secretary.

19 **"SEC. 9207. DEFINITIONS.**

20 "In this part:

21 "(1) NATIVE HAWAIIAN.—The term 'Native
22 Hawaiian' means any individual who is—

23 "(A) a citizen of the United States; and

24 "(B) a descendant of the aboriginal people
25 who, prior to 1778, occupied and exercised sov-

1 ereignty in the area that now comprises the
2 State of Hawai'i, as evidenced by—
3 "(i) genealogical records;
4 "(ii) Kupuna (elders) or Kama'aina
5 (long-term community residents) verifica-
6 tion; or
7 "(iii) certified birth records.
8 "(2) NATIVE HAWAIIAN COMMUNITY-BASED OR-
9 GANIZATION.—The term 'Native Hawaiian commu-
10 nity-based organization' means any organization
11 that is composed primarily of Native Hawaiians
12 from a specific community and that assists in the
13 social, cultural, and educational development of Na-
14 tive Hawaiians in that community.
15 "(3) NATIVE HAWAIIAN EDUCATIONAL ORGANI-
16 ZATION.—The term 'Native Hawaiian educational
17 organization' means a private nonprofit organization
18 that—
19 "(A) serves the interests of Native Hawai-
20 ians;
21 "(B) has Native Hawaiians in substantive
22 and policymaking positions within the organiza-
23 tion;

1 "(C) incorporates Native Hawaiian per-
2 spective, values, language, culture, and tradi-
3 tions into the core function of the organization;
4 "(D) has demonstrated expertise in the
5 education of Native Hawaiian youth; and
6 "(E) has demonstrated expertise in re-
7 search and program development.
8 "(4) NATIVE HAWAIIAN LANGUAGE.—The term
9 'Native Hawaiian language' means the single Native
10 American language indigenous to the original inhab-
11 itants of the State of Hawai'i.
12 "(5) NATIVE HAWAIIAN ORGANIZATION.—The
13 term 'Native Hawaiian organization' means a pri-
14 vate nonprofit organization that—
15 "(A) serves the interests of Native Hawai-
16 ians;
17 "(B) has Native Hawaiians in substantive
18 and policymaking positions within the organiza-
19 tions; and
20 "(C) is recognized by the Governor of
21 Hawai'i for the purpose of planning, conduct-
22 ing, or administering programs (or portions of
23 programs) for the benefit of Native Hawaiians.
24 "(6) OFFICE OF HAWAIIAN AFFAIRS.—The
25 term 'Office of Hawaiian Affairs' means the office of

1 Hawaiian Affairs established by the Constitution of
2 the State of Hawai'i.".

3 **SEC. 3. CONFORMING AMENDMENTS.**

4 (a) HIGHER EDUCATION ACT OF 1965.—Section
5 317(b)(3) of the Higher Education Act of 1965 (20
6 U.S.C. 1059d(b)(3)) is amended by striking "section
7 9212" and inserting "section 9207".

8 (b) PUBLIC LAW 88–210.—Section 116 of Public
9 Law 88–210 (as added by section 1 of Public Law 105–
10 332 (112 Stat. 3076)) is amended by striking "section
11 9212 of the Native Hawaiian Education Act (20 U.S.C.
12 7912)" and inserting "section 9207 of the Native Hawai-
13 ian Education Act".

14 (c) MUSEUM AND LIBRARY SERVICES ACT.—Section
15 261 of the Museum and Library Services Act (20 U.S.C.
16 9161) is amended by striking "section 9212 of the Native
17 Hawaiian Education Act (20 U.S.C. 7912)" and inserting
18 "section 9207 of the Native Hawaiian Education Act".

19 (d) NATIVE AMERICAN LANGUAGES ACT.—Section
20 103(3) of the Native American Languages Act (25 U.S.C.
21 2902(3)) is amended by striking "section 9212(1) of the
22 Elementary and Secondary Education Act of 1965 (20
23 U.S.C. 7912(1))" and inserting "section 9207 of the Ele-
24 mentary and Secondary Education Act of 1965".

1 (e) WORKFORCE INVESTMENT ACT OF 1998.—Sec-
2 tion 166(b)(3) of the Workforce Investment Act of 1998
3 (29 U.S.C. 2911(b)(3)) is amended by striking "para-
4 graphs (1) and (3), respectively, of section 9212 of the
5 Native Hawaiian Education Act (20 U.S.C. 7912)" and
6 inserting "section 9207 of the Native Hawaiian Education
7 Act".

8 (f) ASSETS FOR INDEPENDENCE ACT.—Section
9 404(11) of the Assets for Independence Act (42 U.S.C.
10 604 note) is amended by striking "section 9212 of the Na-
11 tive Hawaiian Education Act (20 U.S.C. 7912)" and in-
12 serting "section 9207 of the Native Hawaiian Education
13 Act".

○

Senator INOUYE. Because we have so many witnesses and only 2 hours for all the testimony, we will not be asking any questions of witnesses. So that we can be sure that all witnesses will have an opportunity to present their testimony before the hearing is adjourned, we hope that each witness will limit his or her testimony to no more than 5 minutes. However, the committee wishes to assure all witnesses that their testimony will be included in the hearing record in full. So rather than reading your testimony, it will be helpful if you would summarize the major points you wish to emphasize.

May I now welcome all of you to this hearing, and we look forward to receiving your mana'o. But before we do that, may I call upon my beloved colleague, native son, Senator Dan Akaka.

STATEMENT OF HON. DANIEL K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Thank you very much, Mr. Chairman.

I want to add my word of welcome to all of you here who have come to the hearing on the Native Hawaiian Education Restoration Act, which is S. 1767. This is an important time for us, because we're looking to you to give us the kind of help we need when we debate this bill in the year 2000. This is a very, very important step. All the things that we are doing are steps in the right direction for the people of Hawaii and for the State of Hawaii. And this is one of those important steps for the Native Hawaiians.

What has proven most valuable about this measure is that it encourages the maximum participation, the maximum participation of Native Hawaiians in the planning and management of Native Hawaiian education programs. And Mr. Chairman, with this in mind, I look forward to hearing from each of the witnesses who have come to provide testimony on this important issue today. And I am happy to join our Chairman, Dan Inouye, and our Congresswoman, Patsy Mink.

Thank you very much, Mr. Chairman.

Senator INOUYE. Thank you very much.

And now it is my high privilege and honor to present to you a daughter of Maui, the most articulate voice in the U.S. House of Representatives on matters of education, Representative Patsy Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Mrs. MINK. Thank you very much, Senator Inouye.

I want to express my deepest appreciation to you, Senator Inouye, for allowing me to be here today. This is, as you know, a Senate hearing of a Senate committee, and I'm a member of the House. So I'm here as your guest, and I thank you very, very much for this opportunity to participate, to listen to the witnesses that have prepared their statements, who are coming here to give us their valuable experience and knowledge about the importance of this program, how it has affected their friends, their family and this community.

This is a very important hearing. Sometimes you think hearings are more or less routine exercises that have to be organized as part

of the legislative business. In this instance, I want to say that this hearing is absolutely critical for the survival of this program. As Senator Inouye said, this is a part of a larger bill called the Elementary Secondary Education Act. Bills have to make it through both bodies, the House and the Senate.

In the case of the House, my committee that I'm a member of, the Education Committee, already took up this matter of the Elementary Secondary Education Act in October. When it was reported from the subcommittee to the whole committee of the committee on education, the Chairman, Republican Majority Chairman Bill Goodling of Pennsylvania, had included the reauthorization of the Native Hawaiian Education Act with amendments that were included, which I was very, very happy about.

Representative Goodling convened a meeting to deliberate on this very, very important bill probably the most important education bill that the Congress works on every 4 or 5 years. And low and behold, a Republican majority member offered an amendment to kill the Native Hawaiian Education Act. We debated this for 3 days, a vote was taken. Every single Republican voted with their Republican member to kill the act. Every single Democratic member on my side voted with me to save it.

But they are the majority. So they have the most votes, and they won. The bill was reported out to the House without the Native Hawaiian Education Act.

And therefore, this hearing is extremely important and will be highly regarded by the members of the Senate as they now deliberate on the Elementary Secondary Education Act. And have the responsibility under the leadership of Senator Inouye and Senator Akaka to now add the Native Hawaiian Education Act to it.

So this is a very, very important hearings that are being undertaken by the Senator at this time. So I feel highly privileged to be invited to be a member of these hearings, so I can benefit also from it. And I have every confidence that the Senate will, unlike the House, reauthorize the Native Hawaiian Education Act. And your words, your contribution, will play a material part toward that successful endeavor.

Thank you very much, Senator.

Senator INOUYE. Thank you very much.

Before we proceed, I would like to introduce you to our staff. We have Jennifer Chock of the Senate Indian Affairs Committee, together with Janet Erickson and Patricia Zell, who is the chief counsel and chief of staff. And Noe Kalipi, the legislative assistant to Senator Akaka, and Joan Manke, who is the senior assistant to Mrs. Mink.

And now may I call upon the first panel. David Keala; Allen A'i, of the Native Hawaiian Education Council of Maui and Lana'i; Lui Hokoana, Native Hawaiian Vocational Education Project; Sunnie Hu'eu, Na Pua No'eau; Virginia Pokini, Native Hawaiian Community Based Education Learning Center.

May I call upon Allen A'i.

STATEMENT OF ALLEN A'I, NATIVE HAWAIIAN EDUCATION COUNCIL, MAUI AND LANA'I

Mr. A'I. Aloha, Senator Inouye, Senator Akaka, and Congresswoman Patsy Mink. Welcome to Maui. We are happy that you're here to get our input into this act.

As the Chairman of the Maui-Lana'i Island Native Hawaiian Education Council, I would like to state that this Council wholeheartedly supports the reauthorization of the Native Hawaiian Education Act via S. 1767.

There are currently waiting lists for Native Hawaiian children to participate in programs provided as a result of this Act. An increase of nearly 13 percent Native Hawaiian students since 1997 are currently enrolled at the University of Hawaii. We need your kokua and sincerely request your consideration of passing the Native Hawaiian Education Act, S. 1767.

The program people that are beneficiaries of this act will be following me and speaking this afternoon. Mahalo.

[Prepared statement of Mr. A'i appears in appendix.]

Senator INOUYE. I thank you very much, Mr. A'i. And now may I call upon Lui Hokoana.

STATEMENT OF LUI HOKOANA, NATIVE HAWAIIAN VOCATIONAL EDUCATION PROJECT

Mr. HOKOANA. Aloha. On behalf of my kupuna, because I'm from Maui, I would like to welcome you on their behalf to the shores of Maui.

My name is Lui Hokoana, I'm part of the management team of the Halau A'o program. The Halau A'o program was recently awarded Native Hawaiian education grant, curriculum grant, received a year ago to address Native Hawaiian at-risk youth. We work collaboratively with the State Department of Education, with their comprehensive student allienation program. It is comprised of two programs. One is a special motivation program, the other is an alternative learning center. All our high school complexes have these programs at their sites.

The way that the students are selected to participate in this program is determined by the students meeting two of these criteria. The first, any two of these will allow them to be part of the program. The criteria are failure of two or more classes, failed one or more grades, 10 or more unauthorized absences during the quarter, three or more A, B, C, and or D offenses, this can be anything from breaking school rules to serious violent acts on campus.

The other part is adjudication, and the last part is pregnant or parenting. So if the student meets any two of these criteria, they would be admitted to the Comprehensive Student Allienation Program [CSAP]. To give you an idea of how many students would be eligible for CSAP, we looked at one of our schools, and about 25 percent of the incoming freshman class meet the CSAP criteria. At that school also the total population, almost 16 to 17 percent of the entire population at one of these high schools, would meet that criteria. In our rural communities, the numbers go much higher, 20 to 30 percent. What we're seeing is that out of all these CSAP students, 80 percent of them are Native Hawaiian. And when we look at numbers that participate in the special motivation program, and

they participate in the alternative learning center, again, 80 percent of that population is of Native Hawaiian ancestry.

What we've tried to do at Halau A'o is implement three components. The first component is a comprehensive family counseling program. In that component we offer a ho'oponopono series. We ask the counselor to be allowed into the family's home to do some counseling and referrals to agencies. Our second component is increasing, not lowering the standards for these students, but actually raising the standards and standardizing their learning, and aligning their curriculum with Hawaii content standards. So it's aligned to what the DOE is currently moving into.

And our third component has to do with allowing the students to come to Maui Community College and take an early admit class to participate in a three credit course.

In closing, I just wanted to say that Lahanailuna is perhaps the farthest along of all our programs. We're seeing some significant changes in the numbers at Lahanailuna. When they measure, evaluate themselves for ALC, what we're seeing is that 100 percent of the students attend school 70 percent of the time, compared to where we're not working, where that number is 40 percent. We're finding that 14 percent of the students dropped out, that's down by about 20 to 30 percent at some of our other ALC sites.

We're finding that 100 percent of our seniors who are at the Lahanailuna ALC program matriculated. We know they all graduated, but they matriculated four enrolled at MCC, one joined the military and another one is employed full time. What we're seeing is that matriculation, meaning the group that passed to their next grade, 75 percent of that group passed, compared to 40 percent at one of the other ALC programs.

If it is appropriate, what I wanted to suggest is that in the Act, another section or another letter be added to say that activities to meet the needs of at-risk youth, including the identification of such students and their needs at the middle and high school levels, support activities that include innovative curriculum to increase high school graduation risk of at-risk youth, and programs to increase enrollment of at-risk youth to post-secondary institutions.

The reason why I offer that suggestion is that in the entire act, although at-risk youth as a criteria, when it comes to the services that are allowable under that, they don't address at-risk youth specifically.

Once again, I thank you for the opportunity to give testimony supporting the Native Hawaiian Education Reauthorization Act. I also would like to extend our appreciation for the current funding from the Native Hawaiian Education Act. And on behalf of our clients, I thank you. Mahalo.

[Prepared statement of Mr. Hokoana appears in appendix.]

Senator INOUYE. Thank you very much.

I can assure you that your suggestion, with the approval of the panel here, will be incorporated. I think it makes good sense. As you know, the measure we have before us was made in Hawaii by Hawaiians for Hawaiians. So it is your program. It is not made in Washington.

And may I now call upon Sunnie Hu'eu.

STATEMENT OF SUNNIE HU'EU, NA PUA NO'EAU

Ms. HU'EU. Aloha. Thank you very much for coming. We welcome you to our shores.

I'd like to begin by thanking each and every one of you for your noble leadership in Washington, DC and here at home. Your leadership has significantly impacted our people by granting us the resources to assist and regain our cultural identity, dignity and rightful status in our island home. Mahalo nui for all your work.

As you know, my name is Sunnie Hu'eu. I'm the site coordinator for Na Pua No'eau here on Maui. Over the past 10 years, numerous students from Maui County have attended and participated in the Na Pua No'eau programs statewide. During the early years of Na Pua No'eau, Dr. David Sing and his staff made such a positive impact on the students here on our island and other islands that families and students fought to get them, to bring the model home to their own islands.

Today, I represent more than 3,250 students that our site has served, on Maui and Lana'i from the inception of our program here in 1994. Na Pua No'eau has grown considerably, not only in number of children served, but more importantly, in the development of our model programs, curriculum and instructional strategies for Native Hawaiians.

I would like to testify that the Native Hawaiian Education Act has enabled many Hawaiians, such as myself and my children, to obtain goals that may not have otherwise been possible. We are at a time in Hawaii's history that Native Hawaiians once again are able to discuss and remedy important issues facing our people. So I thank you again for bringing that home to us.

This is largely due to the education of our people. Education that encompasses traditional knowledge, which is very important and crucial, as well as western and modern knowledge, both of which is necessary to thrive in Hawaii today. At Na Pua No'eau, we provide our children and families enrichment opportunities encompassing a full range of subjects not otherwise offered in the public education system. We must continue to build upon the positive strengths of our students.

Research on gifted education and Native Hawaiian education shows that the successful programs build upon students' talents and gifts, as opposed to focusing on their deficiencies. Studies also show that programs which focus on deficiencies negatively impact a student's self-esteem, especially for the Native Hawaiian.

We must also continue to provide experience-based learning in authentic environments. In a recent study, master teachers have stated that Native Hawaiians learn best in environments that contribute directly to the subject, a prime example is Kaho'olawe. When we talk about malama aina, and reforestation on our island like Kaho'olawe the all fits and it all makes sense to the learner.

The studies also show that Native Hawaiians learn best in experienced-based environment. Most importantly, we must support the development of authentic leadership qualities in our youth. We can do this by continuing mentorship programs such as Mohala Ko'Ike, as well as Na Pua No'eau, the Native Hawaiian leadership conferences, both the youth conferences as well as the others. And programs focus on adjudicated youth, such as Haloua'o.

As we approach the turning of a new millennium, we can reflect on how Native Hawaiian education and leadership has progressed, redressed and progressed again over the past 1,000 years. We are once again sailing our ancestral ocean. What makes us think we cannot educate our own people? We are at an opportune time to support the efforts already in place.

Therefore, I fully support S. 1767, the reauthorization of the Native Hawaiian Education Act, and I also would like to thank you personally for allowing me the opportunity to be here today. Had it not been for the original act, I may not have been here.

So mahalo nui, and thank you for coming home to hear firsthand our successes and our struggles of educating our Native Hawaiian people. So let us continue to educate our own people our own way. Mahalo.

[The prepared statement of Ms. Hu'eu follows:]

Senator INOUYE. I thank you very much. And now may I call upon Ms. Pokini.

STATEMENT OF VIRGINIA POKINI, NATIVE HAWAIIAN COMMUNITY-BASED EDUCATION LEARNING CENTER

Ms. POKINI. Honorable Senator Inouye, Senator Akaka, Representative Mink and other distinguished members, welcome to Maui and mahalo for allowing us to be here.

Thank you for allowing me the opportunity to testify before you on the Native Hawaiian Education Act reauthorization. My name is Virginia Pokini. I am the project director of the Mohala Koiki program at Maui Community College, which is one of four Native Hawaiian community-based education learning centers located on the community college campuses in the State of Hawaii.

The Mohala Ka'Ike program provides services to the islands of Maui, Molokai and Lana'i. Throughout the course of the past four years, the program has assisted 1,881 participants. The funding provided through the Native Hawaiian Community-Based Education Programs has increased the availability of direct services identified by our community. We have integrated the expertise of other agencies to carryout the project goals when applicable.

To identify the needs in the community, Mohala Ka'Ike has been actively involved in community meetings and corresponding agencies, such as the Hawaiian agencies and organizations, the Paukukalo Hawaiian Homes Association, Luana Gardens Community Association, Naleo Pulama, the parent group of Punana Leo on Maui, Naleo Kako'o, the parent group of Kula Kaiapuni, Queen Liliuokalani Children's Center, Punana Leo o Maui, Alu Like, Inc., the Department of Education, Ka Molokai Makahiki, Hui No Ke Ola Pono, and individual Native Hawaiians who are seeking assistance.

The information gathered from these meetings and individuals determines the needs that are requested. And based on these requests, we provide the services in the community as we see them. Examples of the programs are after-school programs for immersion and non-immersion students, cultural workshops in the community, summer enrichment programs, a tutorial program which was started this past summer, a mentoring program, teacher training and certification, tuition assistance for Native Hawaiians pursuing

higher education, a Hawaiian leadership development program, a computer workshop program for kupuna and youth in the community.

As a result of these programs, we have addressed the needs as identified and continue to strengthen the Native Hawaiian population through education. While all of the programs are of significance, one that I will highlight is one that we did this past summer in our summer enrichment program, dealing with holua. When we asked the students in the beginning of the summer what holua was, the students had no idea. Through education, we educated them as to the art that was almost lost. It is comparable to that of lua.

The students actually built this sled and created history here on their own island. Many of the students came from at-risk homes. We invited the families and we made it a family project at certain times. It was the first sled to be built on the island of Maui in modern times. To see their names on the headline of the Maui News just brought smiles and tears of joy to the kids' faces, and it impacted them with a self-pride that they carry with them today.

Many of the students have called me as of this past week, and told me, auntie, I'm doing another project on holua and I'm continuing my research. It's so nice to see a youthful face wanting to learn. And that's what I position myself to do, is to service the Native Hawaiian community here on the island of Maui.

This program would not have been available to the Native Hawaiian community without the commitment and financial support of the United States Federal Government and its dedication to the indigenous people, as well as our representatives who take our message back with them. It is important that our work with the Native Hawaiian community continues into the 21st century. Together as one, we can perpetuate the Native Hawaiian language and culture, as well as to assist in educating the native people in this land.

I sincerely believe that when children and adults are educated, their perception of themselves and their communities changes. It expands. Through education, they become more responsible individuals who are an asset to society. As times change, so will the need for assistance. And I sincerely hope that we can continue to be a resource for the Native Hawaiian community.

I thank you for your time, for your continued commitment to the Native Hawaiian community, and I ask that you please continue to support S. 1767 and the Native Hawaiian Education Act. Mahalo for your time.

[Prepared statement of Ms. Pokini appears in appendix.]

Senator INOUYE. Thank you very much, Ms. Pokini. We appreciate it very much.

Our next panel consists of Kili Namau'u, of Punana Leo o Maui; Terri Lock of Early Childhood Education; a parent, Lynn Keahi; a parent involver, Maryann Nakama; and principal of Hana High and Intermediate School, Donna Whitford.

I would like to welcome the panel, and our first witness will be Kili Namau'u.

STATEMENT OF KILI NAMAU'U, PUNANA LEO O MAUI

Ms. NAMAU'U. Thank you, Senator Inouye. Welcome to Senator Akaka and Representative Mink as well as staff members here and guests in the room.

I am Kili Namau'u, the director of Punana Leo o Maui, the Hawaiian language immersion preschool in Wailuku. It is with great pride and pleasure that I am able to address this panel today.

Many of you are well aware that funding for the Native Hawaiian Education Act has gone toward the establishment and support of the immersion language programs for the education of preschool age children and their families. I would like to share with you today some of the achievements of Punana Leo o Maui.

We are proud to be playing a part in the resurgence and revitalization of our Native Hawaiian language. The restoration of our language has given tremendous pride to our people and a better understanding of our culture to both Native Hawaiians and others.

On Maui, we realized long ago that our program had so much more to offer beyond teaching the language. We are graduating children that are strong in cognitive growth and fine motor skills as well as social behavior.

The teachers of Punana Leo o Maui aggressively seek further knowledge of early childhood education. By next spring, all will have associate degrees with an emphasis in early childhood education, or will be certified as child development associates. In addition, two are pursuing bachelors degrees in early childhood education.

Our school is also waiting word from National Association for the Association of Young Children on our national accreditation application. If we are successful in our accreditation application, we will be the first Native Hawaiian immersion program to achieve this recognition and perhaps the first indigenous American program to accomplish this task.

It was our intention to create the best and most stimulating early education environment for our youngsters. Our hope is that we will be able to mentor other Punana Leo programs in the State who are striving for this goal as well.

We also recognized long ago that Punana Leo offers one of the first opportunities for young families to develop as strong citizens of our communities. Because of the love, support and camaraderie that is shared among all, between the staff and families many are exposed to the endless possibilities that can be achieved.

Several families have recognized the importance of education and have gone on to pursue college degrees and better career opportunities. Some have even become teachers in the Hawaiian immersion program for the older children.

Punana Leo o Maui has its own non-profit corporation. Many of the parents have had the opportunity to serve on the board as officers. Because of this experience, they have developed leadership skills and are now able to address the needs not only of the school, but of our community as well.

Punana Leo is such a family-based organization the program reaches well beyond the education of preschoolers. It's been very exciting to expose new options to these parents and to offer re-

sources and networking opportunities which allow them to better themselves and their families.

Unfortunately, our successes have also been limited by the number of families we have been forced to turn away each year. We have consistently over the last 7 years had 30 to 40 families apply, with only 12 to 15 openings available. Years ago, the families and the Punana Leo o Maui included as part of their mission statement the need to build a new facility and double the current occupancy. Thus, efforts remain to seek land and develop and create a state of the art facility to help the new school. That's what's here before you.

Punana Leo o Maui was awarded a 55-year lease by the County of Maui for a 1.68-acre parcel in Wailuku. We have secured funds from the Office of Hawaiian Affairs and other local agencies and foundations. And the families themselves have raised nearly $200,000 toward the development of the Center.

We anticipate that within 5 years, the entire complex will be completed, housing more than 50 preschool children and their families in the Punana Leo program. It will provide a technical and computer lab center for older children participating in an immersion after-school program. A certified kitchen will enable us to serve meals to our kupuna as part of the lunch program, and when appropriate, this wise generation will interact with the children.

We want to express our gratitude for the funding that has been received in the Native Hawaiian Education Act. It has enabled us to take a bold step for the entire community of Maui. The Center will be a place for speaking Hawaiian. It will no longer be the exception, but the rule. And that we may all gather to speak the language and share our culture.

The appropriation we receive has allowed us to work toward this goal. Some time in the near future, our focus will no longer be on raising capital for this project, but will be redirected to securing our self-sufficiency and expand further programming for the island. We know that this funding may not be available to us some day, and we are working hard at becoming more financially independent and secure.

I want to share with you [phrase in native tongue], when one has earned his own livelihood, he can take his food and eat it with pride. Your support for the reappropriation of the Native Hawaiian Education Act will allow us to continue to grow and expand the opportunities that we offer to our families and to the community at large.

I want to thank you very much for allowing me to speak with you today. Mahalo.

[Prepared statement of Ms. Namau'u appears in appendix.]

Senator INOUYE. Thank you very much, Kili.

May I now call upon Ms. Lock.

STATEMENT OF TERRI LOCK, EARLY CHILDHOOD EDUCATION

Ms. LOCK. Good afternoon, Senator Inouye, Senator Akaka, and Representative Mink. I welcome you here to Maui and I thank you for this opportunity.

I am currently the Maui County Early Childhood Resource Coordinator, as well as the coordinator of Good Beginnings Maui Coun-

ty. Since 1990, Maui County has been committed to the coordination of early childhood education and care services for prenatal to 8 years old.

In 1997, our State legislature signed a bill to support the Good Beginnings initiative, which is a statewide effort to coordinate early childhood education and care services in our State from birth to 5 years old. The mission of Good Beginnings is to ensure that every child in Hawaii is safe, healthy, and ready to succeed in school.

Therefore, for nearly 1 year, I've been a member of the Native Hawaiian Early Childhood Consortium, and a member of the Native Hawaiian Education Island Council from Maui and Lana'i. And the Good Beginnings Plan that Maui County has adopted complements and supports the Native Hawaiian Early Childhood Consortium plan.

In the 1993 Native Hawaiian Education assessment report, the education goals for Native Hawaiian also matched the national educational goals, and the Hawaii State DOE goals. The first goal states that by year 2000, all Native Hawaiian students will start school ready and eager to learn. Well, the year is coming up.

Findings of the report also stated that Hawaiian infant mortality rates are higher than those of other groups in Hawaii. Hawaiian mothers have more low birth weight infants. Hawaiian mothers seek prenatal care late or not at all. Hawaiian mothers are more likely to use drugs during pregnancy. Hawaiian teen birth rates are high. The percentage of births to Hawaiian unwed mothers is higher than the State or national rates. Hawaiian students start school behind other students, and Hawaiians have higher early risk factors, starting even before birth.

The report also indicates that the goal of school readiness is a multi-faceted outcome reflecting children's experiences during their early years. The report states that school readiness involves a number of factors and a range of strategic educational programs, including parental involvement in education, quality of child care, family support policies and programs, prenatal health services and early initiation of family life.

The report recommends that education begins with prenatal care through parent-infant education programs. The report also recommended that every Hawaiian child should have the opportunity to attend a high quality preschool program for 2 to 4 year olds by expanding preschool opportunities.

At the same time, the much publicized early brain development research confirms what early childhood educators and advocates have long known that these early years are critical and crucial to the healthy development of children and to their ability to learn.

So first of all, I want to thank you for recognizing that there is a special responsibility that our U.S. Congress is taking on behalf of Native Hawaiians by legislating the Native Hawaiian Education Act. I thank you, all of your staff and yourselves, for supporting this.

And in the past, the funding has supported a number of initiatives. Currently, as of October 1999, Alu Like, Inc. and Aha Punana Leo have recently received a grant to implement the plan by the Native Hawaiian Early Childhood Education Consortium.

The plan to Alu Like would develop a framework for Native Hawaiian children.

This framework will include a listing of what exists, how these services are utilized, the effectiveness of the services, critical areas of need for services, and the development of ongoing partnerships. The grant to Aha Punana Leo will develop an information system for both Hawaiian and English medium programs. These strategies will continue to develop and maintain a statewide Native Hawaiian early education and care system for our children.

Therefore, the Native Hawaiian Education Act has provided a significant start toward school readiness. But there needs to be long-term commitment of resources to continue and make a difference in Native Hawaiian children entering kindergarten.

Recent surveys through Kamehameha Schools have shown that many Native Hawaiian children are not participating in preschool programs because of the lack of affordability and the lack of services and programs in certain geographic areas. And as a whole, in the State, less than 50 percent of our families of our children participate in preschool experiences. The number one factor is not being able to afford that kind of program.

Consequently, many of our kindergarten teachers are stating that children are coming to school with delays in language, having difficulty socializing with peers, and being behind already when they are starting. Two well publicized longitudinal studies, as well as the Carolinian study, confirms that the dollars that you spend in these early years will not only be made up later, but you will actually have a savings.

In the preschool project, former preschool participants were studied through the age of 27. They found that those children who attended a high quality preschool program had fewer numbers of arrests later on, greater earning power, less use of social services, fewer students placed in special education, and lower involvement in crime and anti-social behavior.

So I believe, as an early childhood educator, that our hope lies in putting funding toward early childhood education. I appreciate that this Act allows that and permits that as a possibility. So I urge you to reauthorize and expand the Native Hawaiian Education Act so our Native Hawaiian children can have a brighter future in which we will also create a better future for the rest of us.

Thank you.

[Prepared statement of Ms. Lock appears in appendix.]

Senator INOUYE. I thank you very much, Ms. Lock.

And now may I recognize Maryann Nakama.

STATEMENT OF MARYANN NAKAMA, PARENT INVOLVER, HANA HIGH AND ELEMENTARY SCHOOL

Ms. NAKAMA. Aloha, Senator Inouye, Senator Akaka, and Representative Mink, members and staff of the Senate Committee on Indian Affairs, Education and related agencies, educators and fellow colleagues. My name is Maryann Nakama, and I reside on the east side of this island in the remote Hawaiian community called Hana.

I am a parent involver for the Pihana Na Mamo, the Native Hawaiian Special Education Project, at Hana High and Elementary

School. My goal is to improve awareness of community service and also to improve relationships between parents, students and the school. I service Native Hawaiian students in the special education program from preschool through grade 12. I help parents to understand the special education process by empowering them to get active in school, for involvement is very special to their child's education.

I also do home visitations to parents who live in the Hana district, which includes Keanae to Kaupo. I give instructions and support in planning for the individual education plan, called the IEP. I also provide transportation for parents so they can be present at their child's IEP meeting.

Our school is very thankful to Pihana Na Mamo for the support and the training and the literacy program called direct instructional reading, Project Heluhelu. This is the second year with the program and the students are showing great progress. More parents are getting involved at Keanae and Hana School, especially in the grades K–5, asking about strategies and techniques on phonics, letter sounds, blending and oral reading schools. I feel very proud when parents call me back to tell me that the skills that they have learned are now being instilled in their keikis. Parents have pride in seeing their child succeed. Our keikis' success comes in achievements and seeing goals being met. They tell me, you know, Maryann, my son, he had read one book to me last night, all by himself, this is just so heartwarming. We at Hana School have instilled in our parents that if your child can read, your child will succeed.

A few months ago I spoke about parents and students doing community service projects to rebuild a leaky bus stop that resembles a chicken coop. The County of Maui provided the materials we requested. The kupunas, parents and keikis rebuilt the bus stop. All this was done with the safety and the security of the children. And at that time, Hawaiian values were being taught, such as working together, taking care and love [Aloha].

Well, about 3 weeks ago, the bus stop got vandalized. The parents and the kids got together the very next day to fix and paint the bus stop. It shows that they have pride for what is theirs, because they built it. It is a pleasure and an honor to work for Pihana Na Mamo, because I know I am helping the students and the parents in my community of Hana. And I enjoy watching the success of our children growing in love and respect for one another.

Mahalo, Senator, for your continued support for Pihana Na Mamo. Thank you.

[Prepared statement of Ms. Nakama appears in appendix.]

Senator INOUYE. Thank you very much, Ms. Nakama. And may I recognize Ms. Whitford.

STATEMENT OF DONNA WHITFORD, PRINCIPAL, HANA HIGH AND ELEMENTARY SCHOOL

Ms. WHITFORD. Aloha. I've just come from the 2 hour drive on the twisting road from Hana, so I can appreciate how long you've been sitting there. Representative Mink, Senator Akaka, Senator Inouye.

I'm the principal of Hana High and Elementary School. We have about 412 students there. And I think that the best way that I can explain our support for this bill would be just for me to tell you a little bit about our school. I'm going to begin by saying that on the island of Maui in the State of Hawaii at the end of a long and twisting road, which I invite all of you to come to, tropical mists, waterfalls and rainbows can be found a most precious resource, and that is the children of Hana High and Elementary School. Sheltered from and grappling with the influences of a western society, the last Hawaiian place, as Hana has often been referred to, seeks to prepare its children to take their rightful places in this ever-changing global community.

With over 76 percent of the total K–12 school population listed as Hawaiian or part Hawaiian, and 20 percent listed as Caucasian, Hana school is a microcosm of the Hana community itself, which struggles daily to maintain its Hawaiian essence before an onslaught of outside influences brought out by economic necessity. Over 75 percent of our students receive free or reduced lunch, a figure which again mirrors the community from which these students come.

While Hana School has no English as a second language learners, most students can be considered bilingual, if the economical cadence of Hawaiian creole or pidgin English were to be considered a second language. There are those students in Hana whose first language is Hawaiian. But in Hana, it really doesn't matter the color of your skin, on May Day, for example, we have both the Hawaiian and the haole represent the ali'i in the royal court, and side by side, the two stand as both begin a chant of welcome to all who have come to celebrate ethnic diversity.

The school motto translates to, the knowledge of the whole village is absorbed by the child. This profound statement acknowledges that the students of Hana will learn all that is put before them, whether it is good or bad. Therefore, Hana High and Elementary School is charged with the task of ensuring that what is taught at the school is fundamentally good.

Recognizing that the students of Hana are geographically isolated, that is, the golden arches of McDonald's are at least 2 hours away, Hana High and Elementary School has sought to overcome this challenge by adopting the following purpose statement. The purpose of Hana School is to provide each student with the values, skills and technological tools essential to becoming a successful, productive and conscientious member of society.

Let me just go on to say that Hana has also been accredited by the Western Association of Schools and Colleges. I don't want to read all of our expected schoolwide learning results in some of the jargon many of you are probably familiar with, but we do have an ESLR which is probably unique to Hana, which is, each student will be exposed to educational experiences that reflect the predominantly Hawaiian community of Hana and which encourage the student to preserve and perpetuate these cultural values in daily living.

As an educational institution we are measured by standardized test scores, however, when one comes from a background of taro planting, harvesting akule from the sea or tracking the wild boar

in the mountains, standardized tests don't seem to play a big role in our student's lives. And yet as a school, we recognize that there has to be some kind of a uniform method for measuring and reporting progress; Therefore, we embrace these tools as a way to help our kids.

Now, having said all of this, I cannot emphasize enough how the Native Hawaiian Education Act impacts humble Hana High and Elementary School. Just recently, we were recognized as one of the top three blue ribbon schools in the State of Hawaii. And I firmly believe that this honor is due largely to the help we receive through OHA funds for agriculture, Pihana Na Mamo and the staff development funds we get from our project Heluhela, which is the literacy project that Maryann referred to.

Those funds enabled all of my elementary teachers, including myself, to be trained in the strategies for implementing powerful reading interventions for all elementary students. Like many educators, we believe that if our students learn to read, they will succeed. So the practices of Dr. Kameenui and Dr. Simmons will hopefully help our students to overcome the language deficit with which they enter our school.

One of Hana's greatest assets is sitting right next to me, and this is Pihana Na Mamo's part time teacher, Maryann Nakama, whose skill, expertise and genuine caring has provided an essential link between the school and the homes of our Hawaiian special needs population. I know that without this Hawaiian Education Act, this lady would not be in our lives and a lot of people would be missing out.

So I can only say to you, that the Native Hawaiian Education Act is imperative if the students of Hana High and Elementary School are indeed to become successful, productive and conscientious members of society. Once again, mahalo from Hana.

[Prepared statement of Ms. Whitford appears in appendix.]

Senator INOUYE. Thank you very much, Principal Whitford. We appreciate it very much.

Next we have public witnesses. The Provost of the Maui Community College, Dr. Clyde Sakamoto; Keola Mai Eugenio; Kehau Newhouse; Donnell Boncaco; Charles Maxwell; Trina Ishikawa, student; and Kani Au Padilla, student.

Dr. SAKAMATO.

STATEMENT OF CLYDE SAKAMOTO, PROVOST, MAUI COMMUNITY COLLEGE

Mr. SAKAMOTO. Senator Inouye, Senator Akaka, Representative Mink, staff members of the Committee on Indian Affairs, on behalf of our students at Maui Community College over 600 of whom are Native Hawaiian students we're very grateful for the support that we've received through the Native Hawaiian legislation that all of you have supported. We seek your support through the Native Hawaiian Reauthorization Act.

Let me just depart from my written testimony. You've heard eloquent testimony from the members of our Maui Community College staff, from the Mohala Ka Ike program, from the Halana'o, and from the Na Pua No'eau programs. These programs are essentially led by Native Hawaiians who have spoken to the impact that this

legislation and these funds have had on our Hawaiian students, not only here on Maui at Maui Community College, but on Molokai, Lana'i and in Hana as well.

Were it not for these funds, over 600 students would not have had the kind of support required to advance their higher education aspirations and to successfully complete the kinds of programs in which they're enrolled.

I want to spend just 1 minute to endorse the initiatives undertaken by yourselves in supporting the potential for the Native Hawaiian students' contributions to our community and our society. Already, in the examples that we have described as staff members of our Maui Community College, it's staff that have led these programs. It's through their leadership that our enrollments have grown, that the kinds of student successes that we've seen are materializing. And I can tell you that but for the creation of these kinds of funds and support for the programs that they've developed that take our young students from the elementary level all the way through high school and supporting those students, even many of whom are academically disadvantaged, to get them to a point of academic readiness to complete and to address the kinds of skills required in the whole range of curricula, from technological-scientific to all of the liberal arts professional options that are available, we would not have been able to make the progress that we have in serving our Native Hawaiian student population.

So on behalf of our students, faculty and staff, we're extraordinarily grateful for the kind of support that we've gotten and hope that it might be continued through the reauthorization of this act.

Thank you.

[Prepared statement of Mr. Sakamoto appears in appendix.]

Senator INOUYE. Thank you very much, Mr. Sakamoto.

And now may I recognize Kehau Newhouse.

STATEMENT OF KEHAU NEWHOUSE

Ms. NEWHOUSE. Aloha. Thank you for having me here. My name is Kehau Newhouse, I'm 16 years old and go to Kinkifalaliki High School.

I've come here today to reflect on the knowledge and values I've acquired through the Na Pua No'eau program. Na Pua No'eau has enabled me to realize the abilities I possess by providing educational sessions and conferences. I've had the opportunity to meet and learn from positive role models from the Hawaiian community that I would not have otherwise had the privilege to meet.

These people have encouraged me to follow my dreams and further my education beyond high school, so that I will have a successful future. The program has given me the chance to find aloha within myself and share this with my family and my community.

The sessions offered in the program are not an option in any classroom in school. The Na Pua No'eau summer institute is a two week course every summer on each island. It is something educational and exciting to do at no cost to my family. The opportunities I've taken advantage of have left me with lifelong skills in communication, teamwork and self-determination.

I'm truly inspired by Na Pua No'eau, because I know one day it will be my turn to give back to my community. I love Na Pua,

No'eau, and if the funding is discontinued, future Native Hawaiian children will not have the opportunity to discover their gifts and nurture their talents in the way that I have. Please give the future children a chance.

Therefore, I support S. 1767, the Reauthorization of the Native Hawaiian Education Act. Mahalo.

Senator INOUYE. Thank you very much, Ms. Newhouse.

And now may I recognize Donnell Boncaco.

STATEMENT OF DONNELL BONCACO

Ms. BONCACO. Aloha. My name is Donnell Boncaco, and I would first like to say how honored I am to be here to represent just one of the many students involved in Na Pua No'eau. I'm here today to tell you how Na Pua No'eau has dramatically increased my knowledge and interest of our ancestry. There is no way I could have had half the experience of meeting new people and learning as much as I have over the past few years. I believe that Na Pua No'eau has made me a strong individual and helped me to understand a lot of the ways the Hawaiians lived and the things they practiced and believed.

Some of the best times in my life so far have been made possible through the experience of Na Pua No'eau and other similar programs like this. Every summer, I look forward to going back to the program and reuniting with my friends, meeting new faces, and most importantly, taking a different class and getting ready to have another 2 weeks of fun and learning.

As I'm getting older, I can now reflect back and say that I'll be sad when I'm too old to return, but I'm so excited for my future children, my younger sister and cousins, that they'll be able to have the same experience that I had. I'm here to represent the children of Hawaii, because they are the future.

I want to be a big part of making it possible that they can learn about their roots and be more involved. Because 10 years ago, someone made it possible for me and my fellow peers. By having this free program, more children of Hawaiian ancestry are able to learn and grow from these experiences and explore and practice our heritage. Therefore, I strongly support S. 1767, Reauthorization of the Native Hawaiian Education Act.

Mahalo.

[Prepared statement of Ms. Boncaco appears in appendix.]

Senator INOUYE. Thank you very much, Ms. Boncaco.

And now may I recognize Ms. Padilla.

STATEMENT OF KANI AU PADILLA

Ms. PADILLA. [Greeting given in native tongue.]

This Na Pua No'eau program has helped many Native Hawaiian students explore and learn about their areas of interest. In addition, it has helped each student bridge traditional and contemporary knowledge. Therefore, we are able to look to our past, connect with our present and go forth into the future.

This program is tremendously important, because it honors the uniqueness of being Hawaiian while providing excellent enrichment opportunities. I have had the best teachers possible in each of my

classes. I have been able to travel and experience different places, meet new people and learn about excellence in all that I do.

Without the Na Pua No'eau program, this would not have been possible for me. I know that I can accomplish whatever I set out to do. I can be successful when I am an adult. One day I would like to be able to help other Hawaiian students as Na Pua No'eau has helped me. Therefore, I strongly support the reauthorization of the Native Hawaiian Education Act, so that more Hawaiian students can achieve their goals by education and enjoy learning as I have.

[Phrase in native tongue.] Mahalo.

Senator INOUYE. Thank you very much, Ms. Padilla.

And now may I recognize Ms. Ishikawa.

STATEMENT OF TRINA ISHIKAWA

Ms. ISHIKAWA. Aloha. My name is Trina Ishikawa. I'm a junior in high school.

I have been involved with Na Pua No'eau for about 6 to 7 years now. Na Pua No'eau has affected my life in many ways. It has not only affected me personally, but also my family. Through the program, my family has become involved in the Hawaiian community.

I am only 16 years old, but I feel I have already experienced many things. In 1999, I served as student pana for the Hawaiian Leadership Youth Conference Committee. We worked with the youth statewide and produced a conference for children our age. In the summer of 1999, I participated in a project held on the big island, and it took us a few weeks to finish. That was a very mental and spiritual trip.

Through Na Pua No'eau, it has gotten my family involved in the Hawaiian community. My brother attended Punana Leo o Maui, and then moved up to Kulakai Puni, which my sister also attends. Through our involvement with Punana Leo, we became familiar with the Bebe House Museum and now I am a student intern there. I work in archival research and have the opportunity to work with and care for Maui's history.

Na Pua No'eau has impacted my life greatly, and I truly believe that it has helped steer me to where I am now. I have had opportunities to do many wonderful things and I have met many wonderful people. I believe that it is important to learn about my history. When you think about it, if you're in Hawaii, we lose our Japanese culture, we still have Japan. And if we lose our Portuguese culture, we still have Portugal. But if we lose our Hawaiian culture, we have nowhere to turn.

We live here in Hawaii and I believe that it is important to hold on to Hawaii's past so we are able to pass it down to the future generations. We live in this wonderful place, and it is where we are from and where we belong. Our culture is a big part of us, and through these programs, like Na Pua No'eau, we, not only the youth but our families, are able to hold on to this precious thing.

Through this program, I have learned what it really means to say I am proud to be Hawaiian. Mahalo.

[Prepared statement of Ms. Ishikawa appears in appendix.]

Senator INOUYE. Thank you very much, Ms. Ishikawa.

Our final witness opened the proceedings with the pule. May I now recognize a good friend of ours, Kahu Charles Maxwell, Sr.

STATEMENT OF CHARLES MAXWELL

Mr. Maxwell. Aloha, Senator, and Senator Akaka, Representative Patsy Mink.

Thank you for coming, Senator, and bringing this hearing here that you might hear our voices. I'm going to give a synopsis of my testimony.

Senator INOUYE. Your full statement will be made part of the record.

Mr. Maxwell. Thank you.

Senator you know that I've been involved with the Hawaiian renaissance almost 30 years, innumerable times I've been to your office in Washington, DC and hearings. Of all the hearings, I think this is the most important hearing, because if our people are to stand up and get out of the plight that they're in, in every phase of society, education will do it, nothing else but education.

Our people make up all the social ills of society. And if only from the parents to the children, that they could really learn to be competitive, to learn comprehension. I sit here between me and Clyde and I look at these children. This is what it's all about, this is our future. And how do we protect our future? We protect our future by building them from young, by seeing that they are nurtured, their parents are fortified with education enough to take care of them, to bring them into adulthood.

For the Hawaiian people, it's very difficult, it is very difficult. Our fight really has been from within, amongst ourselves. And it is something that education can come up and help us with. You know, it's very unusual, the situation that we're in in Hawaii, and all societies that come to America, somehow or another, they assimilate right into society, because they come from China, Taiwan, Indonesia, Vietnam, wherever.

And in so many years, they assimilate right into the culture. Because actually, their culture is very similar to the western culture. Whereas, with the Hawaiians, most of us, and we still are, brought up with ohana and love for each other, sharing. We're not brought up for acquisition of this and that and gaining everything we can. And I think this is the problem.

If we can find how we can use this, it is a very important aspect of our culture, if we can use this and encompass it into the western culture, into education, I think it can work. We need role models, people that these children can emulate, professors, doctors, lawyers, that they can say, wow, look, if they can do it, so can I.

Thirty years ago, we didn't have doctors, lawyers, and Indian chiefs, for that matter. Now we do have them. And things have changed. We have recognition. I think people from 30 years ago, now they're proud to be Hawaiian. One little ounce of Hawaiian. So that's all part of education. I think we all try and we're continuously trying to do this.

But again, I thank you for giving us the opportunity to come here and we fully, I fully support, and every organization I belong to fully supports the reauthorization of the education bill. Thank you.

[Prepared statement of Mr. Maxwell appears in appendix.]

Senator INOUYE. Kahu, I thank you very much.

Before we call this session to adjournment, I would like to recognize Representative Mink.

STATEMENT OF HON. PATSY T. MINK, U.S. REPRESENTATIVE FROM HAWAII

Mrs. MINK. Thank you very much, Senator. This hearing has been very, very stimulating, particularly to hear the young people, at the end of our deliberations, to hear their testimony as to what the programs have meant to their individual lives.

We talk in terms of words and a statute, big dollars that we appropriate, words that we see as symbols of programs that we expect other people to automatically know what it means, Punana Leo, and so forth. But it's really the personification of your lives that really testify to the worthiness of this legislation.

So I'm very proud of you, the four of you who have come to take the time and tell us how the program has benefited you individually and how you hope that it will also benefit others. That's really the translation of the spirit of aloha, that what you've experienced you want other young people to also have a chance to enjoy. And that's what the whole reauthorization is, trying to give this legislation continued life, so that other young people can benefit from it as well.

So we've learned a great deal. This is the fourth hearing we've had. We've learned a lot about how deeply this program has thrust into the very essence of the whole debate about Native Hawaiians, the Native Hawaiian future, their nexus to their history and all of that.

I'm very proud to be a member of Congress at a time when we can continue this wonderful program that was started in 1988. I was not a part of Congress at that time. These two Senators were. They deserve a tremendous amount of credit for having initiated this bill. And I'm very proud to be able to do what I can to continue it, and I thank you very, very much, Clyde, my friend Charles, for your contributions this afternoon.

Thank you, Senator.

Senator INOUYE. Thank you very much. And now may I call upon our native son, Senator Danny Akaka.

STATEMENT OF HON. DANILE K. AKAKA, U.S. SENATOR FROM HAWAII

Senator AKAKA. Mahalo, Mr. Chairman.

This has been an exciting session. Because we heard directly from you, we heard from the kupuna, and we've heard a message that has been expressed that S. 1767 is critical for the future of Hawaii. And that's the kind of message we wanted to hear.

So when we go back, we can push this and get this passed. This is the intent of these hearings. So I want to say mahalo nui loa to all of you who came and testified, because you're helping us and you're helping yourselves also in doing this.

But what has come out of these hearings is an expression from all levels of Hawaii and all sides of Hawaii, meaning not only from the Hawaiians but from the non-Hawaiians as well. But all Hawaiians, meaning those who live, were nurtured and born in Hawaii.

I really believe that this is so important. Because this will help us to raise the esteem and aspirations and the hopes of our young people. And that's important to us, because we're going to go pretty soon, at our age. But our young people are to move in and take over.

But we all know and we feel that Hawaii is the greatest place on Earth. And I can tell you that, because as we travel around the world, and think about where we are and what Hawaii is, that comes very clear. I feel Hawaii has a message for our country and the rest of the world. We do, we are a community of people, you know, we're not perfect. But when you compare us with other places, hey, we look real good.

But that's the kind of message that we have inside of us that we need to help others with. The best way to do it, as was mentioned, is through educating our young people, so that they can understand and feel this to the point where they can become ambassadors from Hawaii.

I've criticized the State Department, because I've said, you know, if you had more Hawaiians in the State Department, I think we'd be more successful in many things. And I really believe that, because of the nature of our people. We have a responsibility here to help our young people to get that education, that inner feeling of the heart of Hawaii, so wherever they go, they carry with them what we normally call the spirit of aloha. And this makes a big difference.

And I must tell you, I think our delegation, though it's only four, we have the greatest delegation in the Congress. We work together, we meet together. And coming from Hawaii, we're different. And you can see the difference when we work with our colleagues in Congress.

But again, I'm saying all of this because I want to say mahalo, thank you for the support you're giving us, and we'll do our best to get all of this passed. And I want to say thank you to our chairman, Senator Inouye, who's been a champion for the Hawaiians, has worked for Hawaii over the years. Thank you, Mr. Chairman.

Senator INOUYE. Thank you very much, Senator Akaka.

Our hearings began on the island of Molokai early yesterday morning. From there we went to Kauai. This morning we went to Hilo on the big island, and from there, here on Maui. It would be an understatement to say that we have been deeply impressed and moved by the testimony of witnesses. It made us feel very upbeat and happy to know that the work we have done in Congress is beginning to pay off.

It is true that the dropout rates are falling, the absentee rates are falling, but it's still too high and unacceptable. It is true that the rate of recidivism is coming down, but it is still highest among all the ethnic groups here. Therefore, we will endeavor not only to continue these programs, but to convince our colleagues to provide us with sufficient funds.

One of the best kept secrets is the amount that this delegation here has been able to secure from the Congress of the United States in appropriations for education, Native Hawaiian education. But before I give you the numbers, let me read from the bill, because this is an important provision.

The United States has recognized and reaffirmed that Congress does not extend services to Native Hawaiians because of their race, but because of their unique status as the indigenous people of a once-sovereign nation as to whom the United States has established a trust relationship.

This is something that many of us here have been striving for for many, many decades. A few months ago, during the arguments in the U.S. Supreme Court in the *Rice* v. *Cayetano* case, the Solicitor General of the United States, the chief legal spokesman of our Nation, declared that Native Hawaiians are the indigenous people of the United States, and that there is a special trust obligation on the part of our Government, and a trust relationship that exists between Native Hawaiians and the Government of the United States.

During the past 6 years, the Congress has appropriated a total exceeding $248 million for Native Hawaiian education.

In fact, a few days ago, 2 days ago, the President of the United States signed a bill that will appropriate for this coming fiscal year $23 million for this act. Last year it was $21 million, and that is very significant when you consider that throughout the Congress, there have been movements to cut the cost of Government spending. Most programs, education or otherwise, have been scaled down. This is one of the few exceptions of program funding that has gone up.

But we know that the task ahead of us is a difficult one. But we will strive to do our best and we will accept no alternative. Success has no alternative. We will pass this measure and we will appropriate the necessary funds. On behalf of the delegation here, I can assure you that.

[Applause.]

Senator INOUYE. And listening to the testimony throughout these past 2 days, naturally we were saddened by the statistics on dropouts and absenteeism and the low SAT scores and such, even if we know there are vast improvements. I could not help but think about the studies that are recorded in documents of about 150 years ago. During that period, people suggest, educators and otherwise, that the most literate group of people in the United States a century and a half ago were people living here, Native Hawaiians. They were much more literate than the people living on the mainland. Native Hawaiians were the most literate. The least we can do is to bring that back again.

And second, we have spent a lot of money, now you would be saying to yourself, now, $248 million what other types of programs do we have? Well, we have vocational education, for one thing, teacher training programs. And we have cultural and arts programs.

In the cultural and arts program, we appropriated $1 million for a canoe. And as some of you recall, we were greatly criticized for appropriating $1 million for the Hawaii Loa. That million dollars has been money not only well spent, but I personally believe one of the best projects we have ever had. It helped to uplift the spirit of our young Hawaiians. It gave them identity, gave them pride and self-esteem.

For example, for the first time they noted that 700 years before Columbus crossed the Atlantic Ocean and lost his way, Hawaiians had crossed the vast Pacific Ocean seeking Havaiki and found

Havaiki. It was not a mistake. They knew what they were seeking and they got that.

And in the following 200 years they went back and forth countless numbers of times. And in this great civilization here, there was a time when there were over 600 ponds. This is before the days when the western world conceived the word aquaculture. Aquaculture was here, alive and successful. It was not just for fishes. They had crustaceans there, they had lemo, freshwater fish, crabs, everything. It was a great civilization.

There was one thing else that I noted of this period. The word aloha was not a commercial word. It was a word of the heart. It meant something. Ohana was very important. Family was very important. Today, ohana is breaking up. And we hope that this education program will serve to bring them back.

Third, there was a great respect for the kupunas. They listened to the words of the kupuna, because they knew that the words of the kupuna was the connection with the past. And the past has many lessons to teach us.

There was also a time when families got together to talk. Today somehow, parents are not talking to their children. Men are not talking to their neighbors. As a result, there is much misunderstanding and bad feelings. Hawaiians knew what ho'oponopono was all about, and they practiced it all the time.

We hope that with these educational programs, we can do that. Because these programs are beginning to show the results. We on this panel believe that once a people lose their language, that is the beginning of the demise of the civilization, the end of their culture, and the end of their identity. That is why a little program like Punana Leo is very important to us. That is why we support that.

The last word is that the program we have before us, as I noted in the beginning, was made and conceived in Hawaii. It was not made in Washington. It was made by people like you. But you did it. And it was tailored for Native Hawaiians. That is why it is beginning to work.

My final note is a question. I have noted in these hearings that the women witnesses outnumber the men. [Laughter.]

Today we have had 16 witness. Of that number 12 are women. Charlie, are the women taking over?

Mr. Maxwell. Could be that they're smarter. [Laughter.]

Senator INOUYE. Well, once again, on behalf of the committee and the Hawaii congressional delegation, I thank all of you for your presence here and participation. I can assure you that your words have been listened to. I can assure you that we will study them, and your suggestions will be seriously considered. And don't be surprised when you see them incorporated in the new law.

Thank you very much.

[Whereupon, at 5:30 p.m., the committee was recessed, to reconvene on Thursday at 9 a.m. at Honolulu, O'ahu, HI.]

APPENDIX

ADDITIONAL MATERIAL SUBMITTED FOR THE RECORD

PREPARED STATEMENT OF SUNNIE K., HU'EU, SITE COORDINATOR, NA PUA NO'EAU, CENTER FOR GIFTED AND TALENTED NATIVE HAWAIIAN CHILDREN

Aloha mai Sentor Inouye, Senator Akaka, and Represenative Mink.

Allow me to begin by thanking each of you for your noble leadership in Washington DC and here at home. Your leadership has significantly impacted our people by granting us the resources to assist in regaining our cultural identity, dignity and rightful status in our island home. Mahalo.

Aloha, I am Sunnie Kaikala Hu'eu, site coordinator for Na Pua No'eau on Maui. Over the past 10 years, numerous students from Maui County have participated in Na Pua No'eau programs statewide. During the early years of Na Pua No'eau, Dr. David Sing and his staff made such a positive impact on the students and their families, that they fought to have the Na Pua No'eau model on every island, so that similar opportunities were made available to more Native Hawaiian children. Today, I represent 2,350 students and families that our Center has served on Maui and Lana'i since the inception of the outreach site in 1994. Na Pua No'eau has grown considerably, not only in number of children served, but more importantly in the development of our model programs, curriculum, and instructional strategies for Native Hawaiians.

I would like to testify that the Native Hawaiian Education Act has enabled many Native Hawaiians, like myself and my children, to attain goals that may not have otherwise been possible. We are at a time in Hawaii's history, that Native Hawaiians once again are able to discuss and remedy important issues facing our own people. This is largely due to the education of our people; education that encompasses traditional knowledge and modem Western knowledge; both of which are needed to thrive in Hawaii today.

At Na Pua No'eau, we provide our children and their families with enrichment opportunities encompassing a full range of subjects not offered in the public education system. We must continue to:

No. 1. Build upon the positive strengths of the students. Research on gifted education and Native Hawaiian education shows that successful programs build upon students' talents and gifts rather than focusing on their deficiencies. Studies also show that programs which focus on deficiencies negatively impact on the self-esteem of minority groups, specifically Native Hawaiians.

No. 2. Provide experience-based learning in authentic environments. In a recent study, Master teachers have stated that Native Hawaiians learn best in an environment that contributes directly to the subject. [That is Kaho'olawe, malama 'aiana, reforestation]. The study also shows that Native Hawaiians learn best by doing; experience-based learning.

No. 3. Support the development of authentic leadership qualities in our youth. We can do this by continuing mentoring programs, Native Hawaiian leadership conferences, and programs focusing on the adjudicated youth.

As we approach the marker of a new millennium, we can reflect on how Native Hawaiian education and leadership has progressed, regressed, and progressed again

over the past thousand years. We are once again sailing our ancestral ocean, what makes us think that we cannot educate our own people? We are at an opportune time to support the efforts already in place. Therefore I support S. 1767—the Reauthorization of the Native Hawaiian Education Act.

Thank you for coming home to hear first-hand about the successes and struggles of educating our Native Hawaiian people. Let us continue to educate our own people, our own way.

Mahalo.

PREPARED STATEMENT OF DONELLE BANCACO

Aloha, my name is Donelle Bancaco and I'm here today to tell you how Na Pua No'eau has dramatically increased my knowledge and interest of our ancestry.

There is no way I could have had half the experience of meeting new people and learning as much as I have over the past few years. I believe that Na Pua No'eau has made me a stronger individual and helped me to understand a lot of the ways the Hawaiians lived and the things they practiced and believed. Some of the best times in my life [so far] have been made possible through the experience of Na Pua No'eau. And other similar programs like this. Every summer I look forward to going back to the program and reuniting with my friends, meeting new faces, and most importantly taking a different class and getting ready to have another 2 weeks of fun and learning. As I'm getting older, I can now reflect back and say that I will be sad when I'm too old to return to Kupulau/ho'omau. But I'm so excited for my future children and my younger sister and cousins that they'll be able to have the same experience that I had. I am here to represent the children of Hawaii because they are the future. I want to be a big part of making it possible that they can learn about their roots and be more involved, because 10 years ago, someone made it possible for me and my fellow peers.

By having this free program, more children of Hawaiian ancestry are able to learn and grow from these experiences, and explore and practice our heritage. Therefore, I strongly support Senate Bill 1767, reauthorization of the Native Hawaiian Education Act.

Mahalo.

PREPARED STATEMENT OF CLYDE SAKAMOTO, PROVOST, MAUI COMMUNITY COLLEGE

The University of Hawaii appreciates the support that you and the other members of the Committee on Indian Affairs have given to the community through funds received from the Native Hawaiian Education Act. As the only institution of higher education serving the tri-island County of Maui, Maui Community College is committed to providing the best possible quality of services to the community. Funds received from the Native Hawaiian Education Act enable us to expand our services and programs in the community that would otherwise be unavailable.

Federal support continues to be especially critical to our College service area that is characterized by a disproportionately large economically and academically disadvantaged population. Further, the isolation of the college, our current economic flux, and limited local resources necessitate this request for reauthorization of the Native Hawaiian Education Act. This initiative will significantly improve the intellectual and experiential connection between secondary education and the environment beyond post-secondary education for the Native Hawaiian population throughout the tri-isle area.

Maui Community College has and will continue to support the programs associated with the Native Hawaiian Education Act in the following ways:

No. 1. Project space including renovated offices, meeting rooms, college/career information center, campus recreational facilities, cafeteria and dining rooms, as well as classrooms space.

No. 2. Utilities including telephone and computer cables.

No. 3. Integrated use and access to Student Services, The Learning Center, library, and other instructional personnel and resources needed to accomplish goals and objectives.

No. 4. Access to campus computer, telecommunications, and television systems.

No. 5. Management and personnel support through the College's Business and Institutional Support Office.

As Provost, I will ensure that other college resources continue to contribute to the success of the all of the project recipients of the Native Hawaiian Education Act. Your continued support and commitment to the Native Hawaiian community is appreciated. The reauthorization of the Act will continue to be a significant contribu-

tion to improving the academic and career success of the Native Hawaiian community.

PREPARED STATEMENT OF KALEO QUINTANA, SPECIAL EDUCATION TEACHER, HILO HIGH SCHOOL

My name is Kaleo Quintana, I am currently a special education teacher at Hilo High School. I worked at Waiakea High School as a part-time teacher for Pihana Na Mamo from 1996 to 1999, this involved both tutorial assistance and parent involvement. While working at Waiakea High School, I was able to see the strain that our poor economy was putting on our families. Many of our Pihana students and their families received some sort of financial assistance like; reduced lunch fees, welfare or food stamps. A number of our families had to deal with various forms of turmoil in their lives; from unemployment to illness, from drug abuse to physical abuse. Each of our students had a story, some more tragic than others. Beneath their bright smiles and laughing faces is the burden of personal problems, along with the burden of making it through school.

Pihana Na Mamo worked as a bridge between students, families, school and community. Assisting students academically was a major part of what we did, we also assisted teachers by providing them with insight on our students needs and concerns, as well as assisting with activities and behavior management. We developed relationships with families through home visits, phone calls, and workshops. This was done to encourage involvement in their children's academic life, while also learning and having fun. We worked hard in developing a book of community resources that would provide families with the appropriate assistance.

In my 3 years of working with Pihana Na Mamo, I was able to develop many relationships with students. Our students knew that the classroom was always open to them and we would do our best to help them with their concerns. I remember meeting three of our students one night at a local drive-in to help them finish a final project. All of our staff has gone the extra mile to show our students that we care for them. I had two pairs of parents personally thank me for helping their sons, they said, "I don't think my son would have graduated without Pihana's help." Pihana Na Mamo has built strong relationships with our students. Years after graduation, many of our former students have returned to say "hi."

Although I am at a different high school now, I continue to see former students working in the community. I'm not sure who's more thankful for Pihana Na Mamo, our students or myself. This program has given students and families hope that people still care and want to help their child succeed in school. I fully support Pihana Na Mamo and its goal of meeting the needs of our Special Education Hawaiian students.

Mahalo

PREPARED STATEMENT OF NOE NOE WONG-WILSON, STUDENT, HAWAII COMMUNITY COLLEGE

Aloha Kakou. My name is Noe Noe Wong-Wilson, I am here to testify in support of the Native Hawaiian Education Reauthorization Act, S. 1767. I am a student at the Hawaii Community College and at the University of Hawaii at Hilo. I have returned to college after a 30-year hiatus and intend to complete my Bachelor's degree in Liberal Studies with a minor in Hawaiian Studies here at the University. Most recently, I was the Conference Director for the 5th Trienniel World Indigenous Peoples' Conference on Education which was host to over 2,600 native educators, cultural practitioners and community leaders, here in Hilo. The Conference was hosted by the Edith Kanaka'ole Foundation and supported by Hawai'i Community College, University of Hawaii at Hilo, Office of Hawaiian Affairs, Kamehameha Schools Bishop Estate, Hawaii Tourism Authority and several other organizations in Hawaii. Approximately 40 percent of the participants were from Hawaii. In addition, 300 workshop presentations were provided for the delegates, 90 of them were by Native Hawaiian presenters. It was an awesome opportunity for Native Hawaiians to tell our story about our people, our history, our common struggles against oppression and ignorance, and our hopes for the future. There are, indeed, numerous programs in place which are beginning to address the educational needs of our people, thanks in part, to the programs which have been supported by your efforts. For example, my children have participated in the programs offered by Na Pua No'eau, the Center for Gifted and Talented Native Hawaiian Children. I have also worked as a volunteer with the Na'imiloa Program for high school students and consider it a successful model. On the Hawaii Community College Campus, I participate in

the programs offered by Halau Ho'ona'auao, The Native Hawaiian Community-Based Learning Center and can attest to their success under the direction of Kekuhi Kanahele-Frias. However, these successes are not enough.

First, the Native Hawaiian Education Act must be reauthorized to allow these and other worthy programs to continue. Second, I support the creation of the Native Hawaiian Education Council and Island Councils in your legislation and hope the direct grant appropriation will produce more efficient and timely results for the community. There is a new opportunity to turn the organization into a vibrant catalyst, a loud voice for the furthering of educational opportunities for Native Hawaiians. We have models in the Native American community, like AIHEC, American Indian Higher Education Consortium, and NIEA, the National Indian Education Association of which Native Hawaiians have just been voted in as full members.

In the end, Social programs will provide only band-aid solutions for our people. Education enables us to determine our own destiny.

Mahalo.

TESTIMONY
Presented to the United States Senate
Committee on Indian Affairs
Senator Daniel K. Inouye, Minority Chair

Hawaii Site Hearings
On the
Reauthorization of the Native Hawaiian Education Act

By
Allen Henry Uiha Ai, 1999 – 2000 Chair
Representing the
Native Hawaiian Maui/Lanai Island Council

Aloha Senator Inouye and Members of the Senate Committee on Indian Affairs:

Native Hawaiian Family-Based Education Centers. This section of the Act increased services to Native Hawaiian children, pre-natal to age 5, have been steady. About 130 families and their children will be served by the end of fiscal year 2000 in the Maui/Lanai Island District. The goal of the program parallel, the U.S. Department of Education's goal; "all children will enter school ready to learn".

The Act has made it possible and is making a significant impact upon the preservation of the culture and the uplifting of our people. Today on the island of Maui, Aha Punana Leo, primarily funded from the Act, provides for Hawaiian Language Immersion Preschools. Families of these preschoolers are expected to participate in language and cultural preservation. With the number of preschoolers graduating into the State Department of Education System in Kindergarten, immersion classes on Maui are now available in Paia School, Kalama Intermediate School, and King Kekaulike High School.

So many more Native Hawaiian Children are provided with quality early care and education because of the Act. There are currently waiting lists for both programs serving Native Hawaiians in the State. The current Act serves about 140 on the island of Maui and another 30 on the island of Lanai.

Enrollment of Native Hawaiians at the University of Hawaii has shown a steady increase from the fall of 1997 when Native Hawaiian students were reported at 8.7%. In as much as enrollment is growing, now over 20%, we are depending on reauthorization of the Native Hawaiian Education Act to help to get more high school graduates into higher education programs.

Today we are looking forward to testimony presented by different program administrators who will speak more of their specific programs. We urge you to support the reauthorization of the Native Hawaiian Education Act.

The Maui/Lanai Island Native Hawaiian Education Council looks forward to working with the committee to address the educational needs of the Hawaiian people.

And from the 1993 Native Hawaiian Education Summit, "Imi Na'auao", rekindles the light to guide the steps of our native people. We will continue to reconnect and recommit to the richness and dignity of our heritage, and with this inner strength, we will plan for the education of our people. With our ancestors guiding and anchoring our footsteps, the hope and vision of Hawaiian education is clear and limitless.

Testimony presented by:

Allen H. U. Ai

Allen Henry Uiha Ai, Chairman – 1999-2000
Native Hawaiian Education Maui/Lanai Island Council

Testimony for Native Hawaiian Education Reauthorization Act
By Lui K. Hokoana
Wailuku, Maui
December 1, 1999

Honorable Senator Daniel Inouye

I would like to start by thanking the Committee of Indian Affairs for allowing me this opportunity to comment on the reauthorization of the Native Hawaiian Education Act which is contained in Bill number 1767. My name is Lui K. Hokoana, and my testimony will be in support of the Reauthorization of the Native Hawaiian Education Act. I am part of the management team of Maui Community College's Halau A'o program. Halau A'o was initiated one year ago under the Native Hawaiian Education act to address the needs of Native Hawaiian at risk youth.

The program works with the State Department of Education's Comprehensive School Alienation Program (CSAP), two programs that address students who are juvenile offenders and those at risk of becoming juvenile offenders; the Special Motivation program and the Alternative Learning Center (ALC). Both programs were established for students whose performance and behavior are deemed to be at risk or unacceptable and disruptive in regular high school settings. The State Department of Education uses these criteria to identify potential students for these two programs: Failure of two or more classes, failed one or more grade, ten (10) or more days of unauthorized absences, three or more A,B,C, and/or D offenses, adjudicated, and pregnant or parenting. Students who meet any two of these criteria are eligible for placement into CSAP. Students with learning disabilities would not be enrolled in the CSAP program.

To give you an idea of how great the needs are for services for these students let me give you some statistical date of how many students at some of our Maui County high

schools would be eligible for the CSAP program. At one of our high schools twenty five percent (110 students) of the 1998 entering freshmen class meet two or more of the at risk factors of the alienated student program. At the same school seventy sophomores, 67 juniors, and 41 seniors or a total of 288 students are having difficulty in school. At another school more than 35% of the student population, and at another 27% have academic, attendance, or behavior deficiencies. At one of these schools 7th and 8th graders are included in the count. Ethnic statistics were manually compiled at one of our collaborating schools and we discovered that of the students who met the Alienation criteria 80% were Native Hawaiian. In 1997, of the sixty-two (62) students in the Alternative Learning Centers fifty (50) or 81% were Native Hawaiian. These numbers confirm the need for a program that address the needs of the at risk Native Hawaiian youth. Closer analysis of these numbers also suggest the need for earlier intervention. The high alienation of incoming freshmen indicate that theses students probably demonstrated high risk behavior in middle school.

The Comprehensive School Alienation Program evaluates itself with the use of attendance, drop-out, graduation, mainstream and matriculation criteria. In the 1998-1999 school year one of the ALC programs reported this data: only 40% of the class attended school 70% of the time; 20% dropped out, none were mainstreamed; and only 40% matriculated. At one of the Special Motivation sites these numbers were reported: 45% attended class 70% of the time; 21% dropped out; 56% graduated; none were mainstreamed, and only 49% matriculated. These numbers reveal that these programs for whatever reason is not meeting the needs of the at risk Native Hawaiian youth.

Halau A'o began last year to address the at risk Native Hawaiian youth who were enrolled in the Department of Education's CSAP program. At first we did not see how a Community College would be able to provide services to a group of high school students. Before deciding to apply for this grant we first needed to determine what we could offer to high risk students. It became obvious that one of the major flaws of the CSAP program was the "ghettoizing" of the group. The ALC students are homogeneously grouped and kept off campus, out of the mainstream. The ghetto phenomenon prevents students from being exposed to positive role models, because of this lack of exposure they continue to perform at the same levels as their peers, in this case at low academic achievement. This was what Maui Community College could offer these students. We could offer an alternative mainstream environment, a place of higher learning, and lastly a place with the most sophisticated telecommunications and computer facilities on Maui.

The Halau A'o program has three components. The first is developing a comprehensive student and family counseling system. This element of the grant is aimed at overcoming the learning obstacles that the student may be having in his personal life. Each student is provided Ho'oponopono counseling, a counseling regiment based on traditional Hawaiian practices, which include his/her family. If there are needs that arise from these sessions appropriate referrals are made to other social service agencies.

The second part is to create a challenging learning setting for the students. Halau A'o has contracted with one of the States most respected curriculum writers. She has been assigned to the different ALC sites to collaborate with their teachers and develop innovative and new curriculum. For example, the Lahainaluna site has chosen to develop their curriculum around the area of agriculture, specifically hydroponics and

Aquafarming. The curriculum specialist has taken these focuses and developed a whole years curriculum around these areas. The themes of the curriculum are: Aina (land), Wai (water), Meakanu (plants), and Holoholona (animals). She has laid these themes over the agriculture focus and most importantly have aligned the curriculum to Hawaii Content Performance Standards (HCPS). So, as the students measure the pH of the water for the hydroponics project they will be learning about science. When they begin to design the structure for the hydroponics lab they will learn math and get the credits that will eventually lead to them graduating from high school. If our partner ALC teacher is asked to justify these credits given to students; he/she will have this curriculum that is aligned with HCPS to show the rigor of this curriculum. I would challenge mainstream teachers to provide standards for their curriculum. The second piece of the curriculum is computer training at Maui Community College, in which the students have designed their own web page. The students have also enrolled in a MCC credit course. The students got to experience first hand the rigor of college coursework and the expectations of a college professor.

The third component of this grant is the Kupuna (elder) in the classroom. The kupuna works along side the ALC instructor to increase student learning. The kupuna supports the students with tutoring, mentoring, and counseling services. The kupuna also guide learning projects that revolve around the Hawaiian culture and language. The kupuna assists with integrating Hawaiian culture into the curriculum and is tasked to create a Hawaiian learning environment. These three components collectively are designed to increase matriculation of the ALC student into the areas of post-secondary education, military, and / or work.

Since acquiring the Halau A'o grant we have been collaborating with the three ALC sites on Maui. These sites are the Maui Alternative Learning Center in Puunene, the Moloka'i ALC at Molokai High School, and the Lahainaluna ALC (Jackson High) located off campus in the Lahaina community. Using a roll out strategy the projects are at different levels of implementation. Lahainaluna is the only site that has all three components of the grant up and running.

At Lahainaluna we are already beginning to see some changes in the evaluation figures. In the school year just ended 100% of the students attended school 70% of the time up 25% from the previous year; 14% of the students dropped out down 7%; 100% graduated (4 enrolled at MCC, 1 joined the military, & 1 is employed full-time); 7% were mainstreamed down 31%; and 79% matriculated up 7%. Further proof of their success is that all these students passed Hawst 231 with at 80% average and earned three (3) college credits. Qualitative information from parents and teachers are also very positive.

By the end of the current school year we will have all 3 ALC's up and running and have had implemented the three components of the Halau A'o grant at all sites. The long term goal of the Halau A'o grant is to create in partnership with the DOE a true Alternative Learning Center a center that offers an alternative to the type of learning that you and I have had.

The Native Hawaiian Education Reauthorization Act lists the needs of at-risk youth as a priority. I strongly support the intent of this section and I have attempted this afternoon to justify the need.

If it is a appropriate I would like to suggest that under permissible activities another letter be added to say:

Activities to meet the needs of at-risk youth, including the identification of such students and their needs at the middle or high school levels, support activities that include innovative curriculum to increase high school graduation rates of at-risk youth, and programs to increase enrollment of at-risk youth in post-secondary institutions.

Once again I thank you for this opportunity to give testimony supporting the Native Hawaiian Education Reauthorization Act. I also would like to extend our appreciation of the current funding from the Native Hawaiian Education Act, on behalf of our clients I thank you. Mahalo.

Respectfully submitted by: Lui K. Hokoana

Maui Community College
UNIVERSITY OF HAWAII
STUDENT SERVICES

November 23, 1999

Honorable Daniel K. Inouye, Vice Chair
United States Senate Committee on Indian Affairs
Washington, DC 20510-6450

Honorable Members of the Senate Committee on Indian Affairs:

Thank you for allowing me the opportunity to testify before you on the reauthorization of the Native Hawaiian Education Act. My name is Virginia K. Pokini and I am the Program Director of the Mohala Ka 'Ike Program at Maui Community College which is one of four Native Hawaiian Community-Based Education Learning Centers located on the community college campuses in the state of Hawaii. The Mohala Ka 'Ike Program provides services to the islands of Maui, Molokai and Lanai. Throughout the course of the past four years the program has assisted 1,881 participants. The funding provided through the Native Hawaiian Community-Based Education Learning Center has increased the availability of direct services as identified by our community. We have integrated the expertise of other agencies to carry out the project goals when applicable.

To identify the needs in the community Mohala Ka 'Ike has been actively involved in community meetings and correspondence with agencies such as the Hawaiian Agencies and Organizations (HAO); the Paukukalo Hawaiian Homes Association; Luana Gardens Community Association; Na Leo Pulama, the parent group of Punana Leo O

310 Kaahumanu Avenue • Kahului, Maui, Hawaii 96732
Phone (808) 244-9181, 242-1267, 242-1276 • Fax (808) 242-9618

An Equal Opportunity Employer

Maui; Na Leo Kako'o, the parent group of Kula Kaiapuni O Pa'ia; Queen Lili'uokalani Children's Center; Punana Leo O Maui; ALU LIKE, Inc.; the Department of Education; Ka Molokai Makahiki; Hui No Ke Ola Pono and individual Native Hawaiians who are looking for assistance and guidance. The information gathered determines the needs and direction of my program in providing assistance to the Native Hawaiian community.

Programs that have been executed over the past four years assist Native Hawaiians ranging in age from preschool to *kupuna* (elders). A sample of those programs are the following:

- After-school program for Hawaiian language immersion students
- After-school program for non-immersion students
- Cultural workshops that educate the community
- Summer enrichment program
- Lanai tutorial program
- Mentoring program
- Teacher training and certification
- Tuition assistance for Native Hawaiians pursuing higher education
- Hawaiian Leadership Development Program

As a result of these programs, we have addressed the needs identified and continue to strengthen the Native Hawaiian population through education. The after-school programs, tutorial program and Summer Enrichment Program have created a learning environment that is conducive to specific learning styles and skills of Native Hawaiian youth in a culturally sensitive manner. The result is improved academic achievement,

increased awareness of the importance of education and increased resilience in the participants. The Mentoring Program and Hawaiian Leadership Program offer Native Hawaiians the opportunity to increase their leadership skills while learning about their cultural heritage and importance. By developing a strong sense of identity in individuals we are building future leaders who are educated and well versed in their cultural heritage and able to function in a dualistic society.

The teacher training and tuition assistance that is provided through the Mohala Ka 'Ike Program addresses the need to provide continual training in culture, language and techniques for teachers who are in both public and private industry. The programs also assist in the reduction of barriers for Native Hawaiians to pursue their academic goals that will assist them in the future. This is a crucial component of the program primarily because teachers are a direct link to our youth and play an integral part to their social and academic development.

Finally, the cultural workshops and presentations are offered to educate Native Hawaiians about their history, art, language and government as it pertains to the world we live in. The Mohala Ka 'Ike Program has been active in the revitalization of the Native Hawaiian culture and takes great pride in the resurgence and interest that it has created as a result. In the Summer 1999, one such program, holua, created history on the island of Maui by being the first group in modern times to have built a papaholua (sled) on the island. It has continued to gain attention and interest throughout the state.

These programs would not have been available to the Native Hawaiian community without the commitment and financial support of the United States Federal Government and its dedication to indigenous people. It is important that our work with the Native

Hawaiian community continue into the Twenty-first century. Together as one we can perpetuate the Native Hawaiian language and culture as well as to assist in educating the Native people of this land. I sincerely believe that when children and adults are educated, their perception of themselves and their community is expanded. Through education they become more responsible individuals who are an asset to society. As times change, so will the need for assistance and I sincerely hope that we can continue to be a resource for the Native Hawaiian community.

I thank you for your time and continued commitment to the Native Hawaiian community. I humbly ask for your continued support of the Native Hawaiian Education Act and the Native Hawaiian Community Based Education Learning Centers.

Sincerely Yours,

Virginia K. Pokini, Director
Mohala Ka 'Ike Program
Maui Community College

November 26, 1999

Honorable Senator Daniel Inouye
300 Ala Moana Blvd. Room 7-212
Honolulu, Hawai'i 96850

To the Honoroble Senators of the Indian Affairs Committee, Staff and Guests,

I am Kili Namau'u, the director of Pūnana Leo O Maui, the Hawaiian language immersion preschool in Wailuku. It is with great pride and pleasure that I am able to address this panel today. Many of you are well aware that certain funding from the Native Hawaiian Education Act has gone towards the establishment and support of immersion language programs for the education of preschool aged children and their families. I would like to share some of Punana Leo O Maui's achievements with you.

We are proud to be playing a part in the resurgence and revitalization of our native language. The restoration of our language has given tremendous pride to our people and a better understanding of our culture to both native Hawaiians and others. The children in our program are fluent in the Hawaiian language within 4-6 months. On Maui, we realized long ago that our program had so much more to offer beyond teaching the language. It provides a perfect opportunity to develop the whole child. We are graduating children that are strong in cognitive, gross and fine motor skills, as well as social behavior. The teachers or kumu at Pūnana Leo O Maui, aggressively seek further knowledge in early childhood education. By next spring, all will have associate degrees with an emphasis in early childhood education or will be certified as Child Development Associates. In addition, two are pursuing bachelor degrees in Early Childhhood Education.

Our school is also awaiting word from NAEYC, the National Association for the Education of Young Children, on our national accreditation application. To that end, Pūnana Leo O Maui has conducted during the last three years a self-study in an effort to improve all aspects of the program - curriculum and staff development, improving communication skills and relationships with families and the community and the upgrading of physical facilities in order to provide a safer and better learning environment for the children. It certainly has been a worthwhile experience for the staff and myself. We know that we have improved our education delivery system and provided opportunities for all that are involved in our program. If we are successful in our accreditation application, we will be the first native Hawaiian immersion program to achieve this

recognition and perhaps the first indigenous American program to accomplish this task. It was our intention to create the best and most stimulating early education environment for our youngsters. Our hope is that we will be able to mentor other Pūnana Leo programs in the state who are striving for this goal as well.

We also recognized long ago, that Pūnana Leo offered one of the first opportunities for young families to develop as strong citizens of our community. Parents have realized the importance of early childhood education along with brain development in the child. As a result of this they are better informed of their roles as parents in the upbringing of their children. Pūnana Leo O Maui has developed family enrichment programs. Topics cover such diverse and important areas as nutritional and financial skills, time management, education through the arts, parenting and positive discipline techniques, as well as Hawaiian cultural classes in chant, dance, crafts, and values. We have also taken excursions to places such as Kahikinui, Ke'anae, and the island of Lāna'i and developed an understanding and appreciation of these special Hawaiian places. Each parent is aware of the commitment needed for this program. All families are involved in language classes so that they can support their children at home. They participate in the required 8 hours of in-kind service to the school each month. Most are willing to offer much more and have spurred an enthusiastic explosion of voluntary service to the school and the community. Because of the love, support and camaraderie that is shared among all, including the staff and families, many are exposed to the endless possibilities that can be achieved. Several families have recognized the importance of education and have gone on to pursue college degrees and better career opportunities. Some have even become teachers in the Hawaiian immersion program for the older children. We practice the Hawaiian concept of 'ohana or family and support and love are always abundant when young families are faced with challenges such as divorce, job changes, and illness and death within their family.

Pūnana Leo O Maui has its own non-profit corporation, Nā Leo Pūlama o Maui. Many of the parents have had the opportunity to serve on the board as officers. Because of this experience they have developed leadership skills and are now able to address the needs not only of the school but of our community as well. Several have even conquered long-standing fears and have testified on behalf of the program at various hearings. Because Pūnana Leo is such a family-based organization, the program reaches well beyond the education of preschoolers. It's been very exciting to expose new options to these parents and to offer resources and networking opportunites which allow them to better themselves and their families.

Unfortunately, our successes have also been limited by the number of families we have been forced to turn away each year. We

have consistently over the last seven years had 30-40 families apply with only 12-15 openings available. We are grateful to rent space from the Wailuku Baptist Church, but they too are outgrowing their facility. They will be placing their property on the market for sale next year, and we will need to move on. Fortunately, years ago the families and Nā Leo Pūlama O Maui included as a part of our mission statement the need to build a new facility and double the current occupancy. Thus efforts were made to seek land and develop and create a state-of-the-art facility to house the new school and more. Nā Leo Pūlama O Maui was awarded at 55-year lease by the County of Maui for a 1.68 acre parcel in Wailuku. We have secured funds from the Office of Hawaiian Affairs and other local agencies and foundations. The families themselves have raised nearly $200,000 towards the development of the center.

We anticipate that within five years, the entire complex will be completed, housing more than 50 preschool children and their families in the Pūnana Leo Program. It will provide a technical and computer lab center for older children participating in an immersion afterschool program currently run by Mohala Ka 'Ike. A certified kitchen will enable us to serve meals to our kupuna, our elders, as part of their lunch program. And, when appropriate, this wise generation will interact with our children. We also will be addressing the nutritional needs of our families as well as providing a fundraising facility for the school. We currently provide evening adult language classes once a week to the community. With a new facility we hope to expand that opportunity to several nights a week. There has always been a great space need for cultural groups to share their skills and talents with the community. The Nā Leo Pūlama O Maui, Pūnana Leo O Maui preschool and family language center will provide a new venue for the public. We want to express our gratitude for the funding that has been received from the Native Hawaiian Education Act. It has enabled us to take a bold step for the entire community of Maui. The center will be a place where speaking Hawaiian will no longer be the exception but the rule, and that we may all gather to speak the language and share our culture.

The appropriation we receive has allowed us to work towards this goal. Sometime in the near future our focus will no longer be on raising capital for this project but will be redirected to securing our self-sufficiency and expand furtherprogramming for the island. We know that this funding may not be available to us someday and we are working hard at becoming more financially independent and secure.

One of our most respected elders, Mary Kawena Pukui, gathered and published many Hawaiian sayings. I want to share one of them with you. *He ola na ka 'ōiwi, lawe a'e no a 'ai ha'aheo.* When one has earned his own livelihood he can take his food and eat it with

pride.

Your support for the reappropriation of the Native Hawaiian Education Act will allow us to continue to grow and expand the opportunities that we offer to our families and to the community at large. I thank you for allowing me to address all of you today.

Date: November 26, 1999

To: Senator Daniel K Inouye, Vice Chairman of the U.S. Senate, Committee on Indian Affairs
From: Terry Lock, Good Beginnings - Maui County, (808) 242-1608

RE: Senate Bill 1767 , to reauthorize and extend the Native Hawaiian Education Act

Aloha, my name is Terry Lock.. I am the Maui County Early Childhood Resource Coordinator and the Coordinator of Good Beginnings - Maui County. Since 1990, Maui County has been committed to the coordination of early childhood services for children from prenatal to age eight. In 1997, our state legislature signed a bill to support the Good Beginnings Initiative. Good Beginnings is a statewide effort to create a coordinated, sustainable early childhood education and care system for Hawaii's children from birth to five years old. The mission of Good Beginnings is that all children in Hawaii deserve to be safe, healthy, and ready to succeed in school. In keeping with this bill, each County organized a Good Beginnings Community Council and along with the County Coordinator, developed a five year strategic plan based on the specific needs of each County. We are now in the third year of implementing this plan in Maui County. Included in this plan is partnering with similar efforts towards the development of a coordinated system.

Therefore, for nearly a year I have been a member of the Native Hawaiian Early Childhood and Care Consortium and a member of the Native Hawaiian Education Island Council for Maui and Lanai. The Maui County's Good Beginnings plan complements and supports the Native Hawaiian Early Childhood Care Consortium's plan .

Why is there a need to reauthorize and extend the Native Hawaiian Education Act? The 1993 Native Hawaiian Education Assessment report, emphasized that the goals for Native Hawaiian students also meet the National Educational Goals and the Hawaii State DOE goals. The first goal stated, that by year 2000, all Native Hawaiian students will start school ready and eager to learn.

Findings in the report stated that Hawaiian infant mortality rates are higher than those of other groups in Hawaii. Hawaiian mothers have more low weight infants. Hawaiian mothers seek prenatal care late or not at all. Hawaiian mothers are more likely to use drugs during pregnancy. Hawaiian teen birth rates are high. The percent of births to Hawaiian unwed mothers is higher than state or national rates. Hawaiian students start school behind other students. Hawaiians have higher early risk factors, starting even before birth.

The report indicated that meeting the goal of school readiness is a " multifaceted outcome reflecting children's experiences during their early years". The report states that school readiness involved a number of factors and a range of strategic educational programs including: parental involvement in education, quality of child care, family support policies and programs, perinatal health services and early initiation of family life.

The report recommends that education begins with prenatal care through parent-infant education programs. The report also recommended that every Hawaiian child should have the opportunity to attend a high quality preschool program for 2- 4 year olds by expanding preschool opportunities.

At the same time much publicized early brain development has confirms what early childhood educators and advocates have long known, that these early years are critical to the healthy development of children and to their ability to learn.

What has this Act done? It has been important that the U.S. Congress recognizes a special responsibility to legislate on behalf of Native Hawaiians. Thanks to you and your staff for spearheading this effort. Some of the bills in the past that have supported the early education and care needs of Native Hawaiians have included programs as: the pre-kindergarten education programs of Kamehameha Schools Bishop Estate and currently Alu Like's Pulama I Na Keiki Program; a model curriculum implementation program called KEEP, Kamehameha Schools Elementary Education Program; founding of PREL - Pacific Regional Educational Laboratory, and the Carl Perkins Vocational Educational Act. These programs have been beneficial but have not addressed the need for a seamless comprehensive system for early care and education.

What will be implemented because of this Act? Again thanks to your efforts, as of October 1999, Alu Like, Inc. and Aha Punana Leo have recently received a grant to implement the plan developed by the Native Hawaiian Early Childhood Care Consortium. The grant to Alu Like will develop a framework for Native Hawaiian children. This framework will include a listing of what exists, how these services are utilized, the effectiveness of the services, critical areas of need for services, and the development of ongoing partnerships. The grant to Aha Punana Leo will develop an information system for both Hawaiian and English medium programs. These strategies will address the Native Hawaiian Education Act's "Permissible Activities" through the development and maintenance of a statewide Native Hawaiian early education and care system for children prenatal through age five.

What is the hope for the future of Hawaii? Your efforts through the Native Hawaiian Education Act has provided a significant start towards school readiness, but there needs to be a long term commitment of resources to continue and make a difference in Native Hawaiian children entering kindergarten.

Two well publicized longitudinal studies, the Perry Preschool Project, and the Carolinan Abecedarian study, found that quality preschool experiences for at risk children can be linked to later success in life. The Perry Preschool Project followed former preschool participants through age 27. The study found that among those children attending preschool compared non preschool there were less number of arrests, greater earnings, less use of social services, fewer students placed in special education and lower involvement in crime and antisocial behavior.

There is great hope that Native Hawaiian children who receive high quality early childhood services will also follow this course over time.

I urge you to reauthorize and expand the Native Hawaiian Education Act so our Native Hawaiian children can have a brighter future which in turn will create a better future for all of us in Hawaii.

Testimony on Native Hawaiian Education Act
United States Senate Committee on Indian Affairs
Decemmber 1, 1999
Wailuku, Maui, Hawaii

Submitted by:
Maryann Nakama, Pihana Na Mamo Parent Involver
Hana High and Elementary School

Aloha Senator Inouye, members and staff of the Senate committee on Indian Affairs, Education and Related Agencies, educators and fellow colleagues. My name is Maryann Nakama and I reside on the east side of this island in the remote Hawaiian Community called Hana. I am a parent involver for Pihana Na Mamo: The Native Hawaiian Special Education Project at Hana High annd Elementary School.

My goal is to improve awareness of community service and also to improve relationships between parents, students and the school. I service Native Hawaiian students in the special education program from Pre School thru grade 12.

I help parents to understand the special education process by empowering them to get "active" in school for involvement is very special to their child's education. I also do home visitation to parents who live in the Hana district which includes Keanae to Kaupo. I give instructions and support in planning for the Individualized Education Plan (IEP). I also provide transportaion for parents so they can be present at their childs (IEP) Meeting.

Our school is thankfull to Pihana Na Mamo for the support and training in the Literacy Program called Direct Instruction Reading, Project Heluhelu. This is our second year with the program and the students are showing great progress.

More parents are getting involved at Keanae and Hana school, especially in grades K-5. Asking about strategy and technique on Phonics, Letter Sounds, Blending and Oral Reading Skills.

I feel really proud when parents call me back to tell me that the skills they have learned, are now being instilled keiki's. Parents have pride in seeing their child suceed, our keiki's succcess comes in achievement and seeing

goals being met. They tell me "You know Maryann my son: He when read one book to me last night all by him self.. This is just so heart warming. We at Hana School have instilled in our parents that **"if your child can read your child will succeed in life."**

A few months ago I spoke about some parents and students doing a communite service project to rebuild a leaky bus stop that resembled a chicken coop. The county of Maui provided the materials we requested, the kupuna's, parents and keiki's rebuilt the bus stop in the Nahiku, All this was done with the safety and security of the children and Hawaiian Values were being taught such as Lokahi-"working together", Malama-"Take care", and Aloha-"Love".

"Well about three weeks ago the Bus Stop got Vandalize the parents and kids got together the very next day to fix and paint the Bus Stop, it shows that they have "pride"- Ha'aheo for what is theirs they built it.

It is a pleasure and an honor to work for Pihana Na Mamo ! Because I know that I am helping the students and parents in my community of Hana, and I enjoy watching the success of our children growing in love and respect for one another.

Mahalo Senator for your continued support of Pihana Na Mamo !

Testimony for Native Hawaiian Education Act
December 1, 1999
Maui Economic Opportunity Building

Submitted by: Donna Whitford
Principal
Hana High & Elementary School

On the island of Maui in the state of Hawaii, at the end of a long and twisting road in the midst of tropical mists, waterfalls and rainbows, can be found a most precious resource, the Keiki (children) of Hana High & Elementary School (HHES). Sheltered from and grappling with the influences of a Western society the "last Hawaiian place", as Hana has often been referred to, seeks to prepare its children to take their rightful places in this ever-changing global community. With over 76% of the total K-12 school population listed as Hawaiian and part Hawaiian, and 20% listed as Caucasian, Hana High & Elementary School represents a microcosm of the Hana community itself, outside influences brought about by economic necessity.

Over 75% of the student population receives free or reduced lunch. This figure mirrors the community from which these students come from. While Hana School has no students who qualify as English as Second Language (ESL) learners, most students can be considered bi-lingual if the economical cadence of Hawaiian Creole or Pidgin English were to be recognized as a language. There are those students whose first language is 'olelo Hawaii or Hawaiian. In Hana, it does not matter the color of your skin on May Day; both Hawaiian and Haole represent Ali'i in the royal court. Side by side, the two stand as both begin a "chant of welcome" to all who have come to celebrate ethnic diversity.

"Ka'ike a ke kulanakauhale apau he hei na ke keiki" reads the school motto which translates: "The knowledge of the whole village is absorbed by the child." This profound statement acknowledges that the students of Hana will learn all that is put before them whether it is good or bad; therefore, Hana High & Elementary School is charged with the task of ensuring that what is taught at the school is fundamentally good.

Recognizing that the students of Hana are geographically isolated, i.e., the golden arches of MacDonald's are a two-hour drive away, Hana High & Elementary School has sought to overcome this challenge by adopting the following purpose statement: "The purpose of Hana School is to provide each student with the values, skills and technological tools essential to becoming a successful, productive and conscientious member of society."

Accredited by the Western Association of Schools and Colleges (WASC), Hana High & Elementary School developed the following Expected Schoolwide Learning Results (ESLRs) through the WASC Focus on Learning process:

1. Each student will have the basic skills, concepts, and values that empower the student to make meaningful life choices;

2. Each student will be socially, personally, and academically connected to and competitive in the world at large; and

3. Each student will be exposed to educational experiences that reflect the predominantly Hawaiian community of Hana, and which encourages the student to preserve and perpetuate these cultural values in daily living.

Each page of the school's master calendar sports a universal value with its Hawaiian translation. The value provides the theme for the month and a thread by which teachers may weave curriculum across grade levels and content areas to further enhance and make relevant to the lives of the students that content which must be taught in order to fulfill the school's purpose and ESLRs. The value for the month of April is *a'o* to teach and learn a theme deemed most appropriate for the month in which many of the standardized exams are administered. Needless to say, when one comes from background of taro planting in the *lo'i*, harvesting *akule* from the sea or tracking the wild boar in the mountains, standardized tests are not a major priority; nevertheless, Hana High & Elementary School appreciates that school must conform to a uniform method of measuring and reporting progress; therefore, tit has embrace these tools as a means for helping students to achieve their fullest potential.

Having stated all of the above, I cannot emphasize enough how the Native Hawaiian Education Act impacts Hana High & Elementary School. Recently we received National recognition as one of the top three Blue Ribbon Hawaii schools. This honor is due largely to the funding received through Office of Hawaiian Affairs (OHA), funds for agriculture; Pihana Na Mamo, funds for our part-time teacher and staff development through Project Heluhelu which have enabled all elementary teachers, including myself, to be trained in the strategies for implementing powerful reading interventions for all elementary students. The practices of Dr. Kameenui and Dr. Simmons will hopefully help our students to overcome the language deficit with which many of them enter school due once again to the Hawaiian Creole.

One of Hana's greatest assets has been our Pihana Na Mamo part-time teacher Ms. Mary Ann Nakama, whose skill, expertise, and genuine caring has provided an essential link between the school and the homes of our Hawaiian Special Need population. Ms. Nakama has been able to forge ahead in providing much needed services to children identified as special education or 504.

The Native Hawaiian Education Act is imperative if the students of Hana High & Elementary School are "...to become successful, productive, and conscientious member(s) of society."

TESTIMONY

KAHU (REV.) CHARLES KAULUWEHI MAXWELL SR.
157 ALEA PLACE, PUKALANI, MAUI HAWAII, 96768
VOICE (808) 572-8038, FAX (808) 572-0602 E-MAIL kale@maui.net

TO U.S. SENATE COMMITTEE ON INDIAN AFFAIRS

Aloha Senator Inouye and members of this committee, welcome to Maui. I would like to especially thank Senator Inouye for coming to Maui to hear our voices and our thoughts on this very important matter. I come from the slopes of Haleakala in the district of Pukalani. Presently I am a Kahu, (Hawaiian Priest) a Kupuna (elder) for many environmental organizations, a Hawaiian Consultant, Storyteller and a cultural practioner.

I have been involved in the Hawaiian Renaissance for almost 30 years and truly believe that education is the most important factor in uplifting our people.

For this reason, I fully support the reauthorization of the Native Hawaiian Education Act. and strongly urge your committee to pursue its passage.

With the opportunity for a better education, our people will have the tools to correct our plight in the social ills of society. Right now, we are poor of health, (the worst in the nation). We make up the highest percentage on Welfare, Crime, Drug abuse, child abuse, suicide, housing and unemployment.

We need continued funding of adult education, proper learning habits, reading assistance, funding for our people to enter college. We need role models in education and other professional positions in society that our youth can emulate.

Our people are very intelligent when using Hawaiian values. In explaining this thought, one must go back a hundred years and find out why the western system failed the Hawaiian people. The answer is really simple, when you think about it. It's about

values. The values that we were brought up with were not about acquiring all you can get, but was more about sharing and being kind to others. These are important values that should be nurtured and supported by the value of education. I sometimes wonder why people come into the United States from foreign countries, and immediately assimilate into the Western Society. The reason being that there value system is similar to that of the west and in no time they are part of the "American dream".

Even our spiritual culture could be preserved with knowledge of a disciplined education. With education, our people would truly understand the legacy that was left by our Kupuna (elders) and find out the secrets of their ancient knowledge. This example was revealed in the many voyages of the Hokule'a and the other sailing double hulled canoes. They were built specifically for the purpose of showing the world the intelligence of our ancestors, who possessed skills in navigation and migration patterns. They traveled thoughout the pacific a thousand years before western man realized the world was round.

Now that we are going into the next millennium and because we live in a western society, our people must have access to education in all its aspects. This is why I fully support the Re-authorization of the Native Hawaiian Education Act. Mahalo a nui loa kakou (thank you very much) for allowing me to present my testimony.

My name is Trina Ishikawa. I am 16 years old and a junior at Baldwin High School. I have been involved with Na Pua No'eau for about seven years now. I have attended the summer institutes since it first started on Maui.

Na Pua No'eau has affected my life in many ways. It has not only affected me personally, but also my family. The program was introduced to me by my teacher. At that time my family was not involved with the Hawaiian community. After I attended a few Super Saturdays and some other activities, my family soon became involved with Hawaiian related activities.

I am only 16 years old, but I feel that I have already experienced many things because of Na Pua No'eau. I had the opportunity to go to the island of Kaho'olawe. We learned about the restoration of the island. That was an educational trip for me, but also a spiritual. After that trip I had the desire to learn more about my culture and our past. I became involved with many activities.

In '98-'99 I served as a student planner on the Hawaiian Leadership Youth Conference committee. We planned a conference for Hawai'i's youth on leadership skills and about Hawaiian culture. From that experience I learned about commitment and teamwork. We worked really hard and made it happen. The conference turned out to be a great success. I was happy to have the experience of being able to work with my peers, come together and pull off a great conference like that.

In the summer of '99 I participated in the Ka'apuni O Hawai'i. We paddled around the Big Island. It took us three weeks to finish the Ka'apuni. From that trip I learned many things, but mostly teamwork and strength. There were times where the ocean was rough and the winds were hard, but we all pulled together and made it through. The strength I learned was not only physical, but more mental. There were times when I wanted to just give up. We would get up early in the morning and paddle. The strain on your mind and body was very hard, but I made it through. We visited many place that were wonderful. Many of the places were not accessible by road, but we traveled by water so we were able to visit these places. It was a wonderful to see these places that barley anyone got to see. I learned a lot about my past from this trip. Doing things that our kupuna used to do. On the last day, when we landed, I cried. The feeling just overwhelmed me, it's undescribable. To land there and say that we did it. We had people from all over Hawai'i. We had people from almost every island. And we did it, together.

Through Na Pua No'eau, it has gotten my family involved in the Hawaiian community. My bother attended Punana Leo O Maui and later moved up to Kula Kaiapuni, which my sister also attends. Through our involvement with Punana Leo we became familiar with the Bailey House Museum and now I am a student intern there. I work in the archival resource and have the opportunity to work with and care for Maui's history.

Na Pua No'eau has impacted my life greatly and I truly believe that it has helped to steer me to where I am now. I have had opportunities to do many wonderful things and I have met many wonderful people. I believe that it is important to learn about my history. But when you think about it, if here in Hawai'i we lose the Japanese culture, we still have Japan. If we lose the Portugese culture, we still have Portugal. But if we lose the Hawaiian culture, where do we turn? We live here in Hawai'i and I believe that it is important to hold on to Hawai'i's past so we are able to pass it down to future generations. We live in this wonderful place Hawai'i it is where we are from and where we belong. Our culture is a big part of us and through these programs like Na Pua No'eau we, not only the youth, but our families, are able to hold on to this precious thing. Through this program I learned what it really means to say "I am proud to be Hawaiian."

E Kenekoa Inouye a me nā Lālā o ke Kōmike Kuleana 'Ilikini ē,
Aloha kākou:

My name is Lilinoe Andrews and I am the Print Media Production Coordinator for the 'Aha Pūnana Leo. I have been with the 'Aha Pūnana Leo since 1986 when I started as a Pūnana Leo preschool teacher and have been in curriculum development and production since 1990. Mahalo nui for allowing me the opportunity to testify on behalf of the 'Aha Pūnana Leo in support of the reauthorization of the Native Hawaiian Education Act.

The Curriculum Development, Teacher Training & Recruitment funds provided within the Native Hawaiian Education Act have benefited the 'Aha Pūnana Leo in serving Native Hawaiian learners in the following unique ways by providing resources to: 1) Create and sustain a Native Hawaiian Educational Organization at outlined in sec. 9207 (3) that "incorporates Native Hawaiian perspectives, values, language, culture and traditions into the core function of the organization;" 2) Develop the expertise to create much needed educational materials and curriculum of high value and quality; 3) Develop "academic and vocational curricula to address the needs of Native Hawaiian children and adults, including curriculum materials in the Hawaiian language and mathematics and science curricula that incorporate Native Hawaiian tradition and culture."

Learning materials, both print and non-print, are essential elements of curriculum. Materials and curriculum produced by the 'Aha Pūnana Leo address the learning needs of Native Hawaiian learners in the areas of literacy, culture and tradition, mathematics and science, and Hawaiian language. Because materials are culturally grounded, they not only address the cognitive needs of learners, but also the affective, since subject matter, presentation, and illustration present a familiar and approachable contexts and identities as well as prior knowledge and experiences.

Furthermore, Hawaiian language learning materials are especially vital for Native Hawaiian learners as language is indeed the key to the preservation of the Hawaiian culture and the advancement of the Hawaiian people. The development and dissemination of thousands of different kinds of learning materials has resulted in the widespread availability and use, for the first time, of these materials in classrooms comprised mostly or entirely of Native Hawaiian learners.

While the total number of students directly served by materials and curriculum produced by the 'Aha Pūnana Leo through its preschools, laboratory schools and Kaiapuni Hawai'i follow-up program is relatively small (though steadily increasing) in comparison to the percentage of Native Hawaiian students that comprise the total DOE enrollment, the scope of learners who have used the materials greatly exceeds this number. English and Hawaiian language materials are currently used in high school Hawaiian language

and Hawaiian studies classes, elementary and secondary DOE classes, private and independent schools, evening and night adult Hawaiian language classes, and University of Hawai'i at Mānoa and Hilo Hawaiian language classes. In addition, materials are sought out by the general public and Pūnana Leo and immersion families who wish to use them in their homes. Besides serving as basic and supplemental teaching materials, these items have inspired interest in and a desire to learn about Hawaiian culture and language, and have attracted new families and personnel to 'Aha Pūnana Leo.

Continued funding is critical in order to increase the amount of materials and curriculum currently in short supply in Hawaiian medium classrooms. The development, publishing, and dissemination of print and non-print materials is expensive and requires considerable expertise drawn from a very select group of capable individuals. Funding to date has not only produced a significant amount of materials and curriculum but has allowed the development of the systems, procedures, and talent necessary to consistently produce large amounts of high quality, effective items and curriculum.

This funding must be continued and the first step in this process will be the reauthorization of the Native Hawaiian Education Act. Mahalo hou no ka 'ae 'ana mai ia'u e hō'ike mana'o no kēia kānāwai. *Thank you again for allowing me to speak to the act.*

Me ka 'oia'i'o,

Lilinoe Andrews, Print Media Production Coordinator
'Aha Pūnana Leo, Inc.

Aloha mai kākou e Senator Inouye and Members of the Senate Committee on Indian Affairs:

My name is Kēhaulani Shintani and I am the Program Manager for the Native Hawaiian Higher Education Program, ***Lamakū***, administered by the 'Aha Pūnana Leo. Thank you for the opportunity to testify on behalf of the 'Aha Pūnana Leo to request reauthorization of the Native Hawaiian Education Act and its Native Hawaiian Higher Education Programs.

'Aha Pūnana Leo's *Lamakū* program, whose primary vision is the strengthening of the cultural foundation through the acquisition of the Hawaiian language, has been modeled after the Family-Based Pūnana Leo Preschools. The uniqueness of this approach involves the requirement of (1) recipient and family participation in Hawaiian Language classes as well as (2) a commitment by both the recipient and family member to community service in predominantly Hawaiian speaking areas. These requirements address two issues which are fundamental to all Pūnana Leo programs and the educational successes realized to date; those being (1) increased Hawaiian language learning and (2) a high level of family participation and involvement in the education process.

In terms of the Hawaiian language requirement, all 'Aha Pūnana Leo programs are administered and grounded in the Hawaiian language and culture. This not only moves us closer to our organizational goals but also directly addresses Findings under Sec 9202 such as the determination of Native Hawaiians to "preserve, develop and transmit to future generations their ancestral territory and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions." This relates directly back to the education of Native Hawaiians and the need for this process to be based in Hawaiian language and culture.

As for as the family participation requirement, the benefits of family involvement in a students education are obvious. This includes not only preschool students, but also higher education students. Our family participation requirement has lead to the increased awareness of the family unit as a whole regarding higher education and the opportunities available. Furthermore, this increased awareness leads to an increased level of support by the family for the student. This in turn creates a situation where the student is more accountable and responaible. Many times, the student becomes a bridge over gap between the higher education community and Native Hawaiian families, thus encouraging future family members to cross this bridge.

As mandated by the law, we have granted fellowships to Native Hawaiians in pursuit of baccalaureate or post-baccalaureate degrees who demonstrate academic potential and financial need. Accordingly, recipients attend schools in-state as well as out-of-state and commit to

completing community service.

Since the authorization of the Act in 1988, enrollment of Native Hawaiians in the University of Hawai'i System has nearly doubled to 6,235. This positive trend in growth still reflects the disproportionate amount of Native Hawaiians. (Native Hawaiian Data book 1998 - OHA) This gradual increase of Native Hawaiians pursuing a post-secondary education can be attributed to the financial aid opportunities that are available as well as the increased awareness of students and their families regarding higher education.

Native Hawaiian Higher Education funds administered by the 'Aha Pūnana Leo have assisted in increasing the amount of Hawaiian Language speakers who are/were pursuing a post-secondary education in various courses of studies. This increase of language speakers fulfill two very important goals, which are (1) an increase in the number of Native Hawaiians in professions for which they are under represented and (2) the support for families that speak Hawaiian as the first and main language of the home; or who are in the process of establishing Hawaiian as the dominant language of the home. The language aspect of *Lamakū* is an inherent part of our program and essential to culture revitalization and education is the vehicle for the advancement of the Hawaiian people.

Lamakū has had an average of about 140 recipients per semester since Spring 1995, totaling approximately 1191 semester awards, and has graduated 184 recipients with various degrees ranging from Associate Degrees to Masters Degrees. The majority of our Associate degrees are awarded in Liberal Arts; Bachelors in Hawaiian Studies/Language; and Masters in Education. A trend, however, has developed in the last two years among the recipients where they are double majoring/minoring in Hawaiian Studies/Language and another program. They recognize the importance of a strong cultural background as well as specialization in fields in which Native Hawaiians are under represented.

The *Lamakū* program was established as a direct result of the Higher Education Programs provided for by the Native Hawaiian Education Act and as evidenced above, we have been able to effectuate many Native Hawaiians pursuing higher education goals. I therefore encourage this committee to seek the approval of Senate Bill no. 1767 reauthorizing the Native Hawaiian Education Act.

I would however like to request a few changes to Senate Bill 1767 for consideration by this committee. The first is to Sec 9205, (a), (2), (D). I would like to suggest that it read "(D) the use and/or requirement of the Hawaiian language in program administration, implementation, and

instruction." The second change is to Sec 9205, (a), (4), (B). I would like to add to this section, saying, "The conditions may also require that a family member participate in service to the community." These changes will allow *Lamakū* and similar programs to maintain Hawaiian language and family participation requirements which, as detailed previously, are fundamental components to the programs.

Mahalo nui no ka 'ae 'ana mai ia'u e hō'ike mana'o no kēia kānāwai ko'iko'i, 'o ka NHEA.

Me ka 'oia'i'o,

Kēhaulani Shintani, *Lamakū* Program Manager
'Aha Pūnana Leo, Inc.

QUEEN LILI'UOKALANI CHILDREN'S CENTER
LILI'UOKALANI TRUST

MAIN OFFICE
1300 HALONA STREET
HONOLULU, HI 96817
PHONE 847-1302
FAX 841-0502

HONOLULU UNIT
1300-A HALONA STREET
HONOLULU, HI 96817
PHONE 847-7991
FAX 841-6449

EWA UNIT
94-216 FARRINGTON HWY
SUITE A-2
WAIPAHU, HI 96797
PHONE 676-5070
FAX 676-5613

KO'OLAUPOKO UNIT
46-001 KAMEHAMEHA HWY #212
KANE'OHE, HI 96744
PHONE 235-7613
FAX 236-1948

WAI'ANAE COAST UNIT
87-1876 FARRINGTON HIGHWAY
WAI'ANAE, HI 96792
PHONE 668-2314
FAX 668-8811

WINDWARD UNIT
53-516 KAMEHAMEHA HIGHWAY
HAU'ULA, HI 96717
PHONE 293-8577
FAX 293-5182

HILO UNIT
919 ULULANI STREET
HILO, HI 96720
PHONE 935-9381
FAX 969-7599

KONA UNIT
QUEEN KA'AHUMANU HIGHWAY
P.O. BOX 2619
KAILUA-KONA, HI 96745
PHONE 329-7336
FAX 326-7567

MOLOKA'I UNIT
KAMEHAMEHA V HIGHWAY
P.O. BOX 56
KAUNAKAKAI, HI 96748
PHONE 553-5369
FAX 553-5816

MAUI UNIT
1791 WILI PA LOOP
WAILUKU, HI 96793
PHONE 242-8888
FAX 242-1576

KAUA'I UNIT
4530 KALI ROAD
LIHU'E, HI 96766
PHONE 245-1873
FAX 245-2167

November 26, 1999

Senator Daniel K. Inouye
Vice Chairman
U.S. Committee on Indian Affairs
United States Senate
Washington, D.C. 20510

Dear Senator Inouye,

This letter is in support of Senate Bill 1767, a bill to reauthorize and extend the Native Hawaiian Education Act. Queen Lili`uokalani Children's Center, Maui Unit, has partnered with Mohala Ka `Ike, the Native Hawaiian Community Based Education Learning Center on Maui, to provide opportunities to Hawaiian youth that may not have normally participated in Hawaiian programs. We believe that the work they do is important in promoting education and leadership in a culturally relevant manner to the Hawaiian youth and community. For the Maui unit, leadership and education are two of our priority areas for the Hawaiian population and the partnership with Mohala Ka `Ike has supported our efforts in these areas.

We have partnered with Mohala Ka `Ike and other Hawaiian organizations on Maui and Lana`i to provide after school and summer programs during the past two years. These programs have ranged from cultural enrichment, educational tutoring and activities to improve the overall academic achievement of the student and promote an interest in learning, and leadership activities at the high school and community college level. Through collaborative efforts such as these, the different Hawaiian organizations have been able to provide opportunities for movement by the Hawaiian population. Each agency has been able to bring to the project their individual resources so that resources are leveraged and services are not duplicated. It has also allowed for more youth, families and kupuna to benefit from activities.

Mohala Ka `Ike has been an integral part of the overall resources provided to the Native Hawaiian community by Hawaiian organizations. Their contributions have helped to stretch already tight resources and we hope that we can continue to partner with them in the future. It is important for everyone to continue to work towards the vision of every Hawaiian child starting school ready

to learn with supplies and essential skills that will support academic success at all levels. This child can then have a positive contribution to the overall community. Mahalo for your time and attention in this matter.

Very truly yours,

Gail S. Murakami, ACSW, LSW
Social Worker

Iris Mountcastle, ACSW, LSW
Unit Manager

STATE OF HAWAII
DEPARTMENT OF EDUCATION
LANAI HIGH AND ELEMENTARY SCHOOL
P.O. BOX 757
LANAI CITY, LANAI, HAWAII 96763

November 27, 1999

U.S. Senate Committee on Indian Affairs
Washington, DC 20510-6450

Gentlemen:

It is imperative that S. B. 1767, a bill to reauthorize and extend the Native Hawaiian Education Act, be passed. Of the many organizations that benefit the Hawaiian people, Na Pua No`eau best exemplifies why reauthorization is necessary.

As a parent of a Na Pua No`eau participant, I can attest to the fact that my son's experience with the Rocks and Rolls program (Volcanology) nurtured his interest in a science-related career. As a college student his interest remains in this field with a strong emphasis on earth and marine science-related careers.

As a teacher, administrator, and community member, my experiences with Na Pua No`eau have been very positive. Beginning in the first half of 1998, Na Pua No`eau began offering on island support to the Lana`i community. To their credit, Na Pua No`eau did not tell us that the percentage of Hawaiian children on Lana`i was too small to warrant their involvement and commitment. Instead, they worked with the community to surface our needs and then provided initial funding to support a culture-based summer program. In addition, a community planning effort was established. Program personnel continue to work with us to ensure that our needs are identified and addressed in a timely fashion.

Na Pua No`eau believes in community building. The staff has worked with this community to identify on-island resources and build capacity at the local level. They took the lead in coordinating the Family Affair, an annual event which exposes the community to resources for Hawaiians and showcases Lana`i children and families.

Na Pua No`eau believes in partnerships. In conjunction with the Queen Lili`uokalani Trust, Mohala Ka `Ike, Lanai High and Elementary School and Alu Like, a tutorial was funded for our secondary students in need of earning high school credit over the summer. Their Super Saturdays and summer programs ensure that Lana`i children are afforded the opportunity to learn in an authentic environment through hands-on activities while integrating technology, history, and culture.

Recently funding was made available to establish a part-time Na Pua No`eau coordinator on island. Based at the school, the coordinator will be responsible for planning and coordinating enrichment activities on and off island, networking with and supporting school-based programs and initiatives, and facilitating parental involvement. We at the school and in the community look forward to a lasting and enriching partnership.

In order that programs such as Na Pua No`eau continue to enrich and nurture the lives of our children, I urge you to support passage of S.B. 1767.

Thank you for this opportunity.

Sincerely,

Martha A. Evans

Martha A. Evans
Vice Principal

Maui Community College
UNIVERSITY OF HAWAII
STUDENT SERVICES

November 24, 1999

Honorable Daniel K. Inouye, Vice Chair
U.S. Senate Committee on Indian Affairs
Washington, DC 20510-6450

Aloha from Maui. This opportunity to provide testimony in support of S.1767 to reauthorize the Native Hawaiian Education Act is of great importance to the people of Maui County. Through this Act, the Mohala Ka 'Ike Program at Maui Community College (MCC) became a reality in 1995. As the Native Hawaiian Community Based Education Learning Center, Mohala ka 'Ike has succeeded in making a tremendous impact on the perpetuation of the Hawaiian language and culture. It is an exemplary model of promoting educational opportunities to Native Hawaiians of all ages through traditional and other methods. These opportunities are multiplied by the program director's success in developing and maintaining campus and community partnerships. Since its inception, the (MCC) Counseling Department has been a partner in providing services to program participants, particularly those in the "Teacher Certification" component. In addition, it has supported the planning and implementation of the "Hawaiian Leadership Development Program" conferences. These are two of the many creative program initiatives that have strengthened individuals and families and provided them with skills toward self sufficiency and service to our community.

In the mid 90's, the Hawaiian Language Immersion Program within the public school system on Maui was limited to Grades K-6 at one elementary school (Pa'ia School) and Grades 6-8 at one intermediate school (Kalama Intermediate). As the lead class advanced, parents and administrators faced the serious concern of a lack of certified teachers with this specialty and knowledge. The need for training early childhood education teachers was also identified. Mohala ka 'Ike successfully established a team of college campus and community representatives who worked diligently to identify "Teacher Certification" participants and to provide needed support systems (often including counseling and financial resources) through completion of a full range of certification and degrees. This included Human Services Early Childhood Certificates, CDA certificates and Associate degrees, Liberal Arts Associate in Arts degrees (in preparation for transfer), Bachelor in Education and graduate degrees. A "strengths based" model was the foundation; past Mohala ka 'Ike participants are now productive kumu (teachers) of the Hawaiian language at all levels of education (preschool, elementary, intermediate, secondary, and college). Mohala ka 'Ike faced the critical community need for certified Hawaiian language teachers and made a significant difference.

310 Kaahumanu Avenue • Kahului, Maui, Hawaii 96732
Phone (808) 244-9181, 242-1267, 242-1276 • Fax (808) 242-9618
An Equal Opportunity Employer

The development of the Hawaiian Leadership Development Program (HLDP) within less than five years is another outstanding accomplishment. This program involves college students who are mentored through the planning and implementation of large statewide conferences that involve participants of all ages. It includes activities that foster the development of leadership and learning skills, strengthening of families, connections of youth to kupuna (elders) and cultural learning opportunities. The positive impact ripples from the HLDP students who develop a support base through post secondary studies and life in general to individuals throughout our state.

The range of activities and programs sponsored through Mohala ka 'Ike demonstrates overwhelming campus and community support. I would like to acknowledge the outstanding leadership of Mohala ka 'Ike Director, Virginia Pokini. Her dedication and commitment to helping others in the true Hawaiian way has enabled the program to thrive. I support S.1767 and the Native Hawaiian Education Act wholeheartedly. Your continued support would be very much appreciated.

Sincerely yours,

Mikahala Helm

Mikahala Helm
Counselor

cc: Alvin Tagomori
Virginia Pokini

BENJAMIN J. CAYETANO
GOVERNOR

LLOYD MATSUMAMI
PRINCIPAL

PAUL G. LaMAHIEU, Ph.D.
SUPERINTENDENT

STATE OF HAWAII
DEPARTMENT OF EDUCATION
KEAAU ELEMENTARY SCHOOL
16-690 KEAAU - PAHOA ROAD
KEAAU, HAWAII 96749

December 1, 1999

United States Senate
U. S. Senate Committee on Indian Affairs
Washington, DC

Committee members:

Re: S. 1767

As a Title I school, we reported that the average (1996-98 student count) number of students scoring at stanines 5 and above on the Stanford Achievement Test-8th edition (SAT 8 converted to SAT 9), in Reading was 24.5. In the Spring of 1999, the number of Grade 3 students performing at statnines 5 and above increased by 19.6%. For math 1996-98 the average number of students scoring at stanines 5 (SAT 8 converted to SAT 9) and above was 35.1. In the Spring of 1999 the number of grade 3 students performing at stanines 5 and above increased by 18.1.

Our teachers have worked hard and in creative ways to support our students. However, the single most effective reason for the increased number of successful students is due to strategies brought to our school from our state's Pihana Na Mamo program. This program is due to the funding provided by this bill.

Research has demonstrated that it is class size that has the most significaint impact on student achievement. The Pihana program was able to continue offering us these reading strategies and equally important, was able to provide us with additional teachers for this school year. We have six (6) classes per grade level in grades K-3. Our class size in grades K- 3 has been reduced by an average of 3-4 students with the creation of a seventh (7th) classroom. Therefore, this year our average is 20-21 students per class.

Last school year our average class size for Grade 3 was 29 students. Due to the efforts of this bill, class size has been reduced by an average of seven (7) students per Grade 3 classroom.

Next school year we will be able to offer Grade 5 scores. We are confident that their improvement will also be significant. Although significant gains have been made, we still have many more students who need to be able to read and problem solve.

The evidence of success is compelling. Please continue the funding of this bill.

On behalf of our students, thank you very much.

Mahalo,

Lloyd Matsunami,
Principal

Kalei Tsuha
581 Pili Loko St.
Pā'ia, Hawai'i 96779
(808) 579-8804

December 1, 199

Aloha kākou,

My name is Kalei Tsuha. I am sometimes a kumu for various Nā Pua No'eau activities as well as a parent of JoAnna (14 yrs. old) and Kawai (11 yrs. old) both students in these various activities.

I am very grateful to Nā Pua No'eau for all it has done for my children and my family. How you ask has this been accomplished? I will give you a little history.

I was asked some years ago by Hōkūlani Holt-Padilla, who was the Maui Director at that time, to teach a class on the moon phases for Maui's first Super Saturday event. I explained to her that I wasn't a teacher with a degree and she said, "an educator is an educator" and so I agreed. Little did I know that this one class would send me on a life-changing journey. I met people who were truly and sincerely dedicated to giving our native Hawaiian children a gift that many Hawaiians of my generation and above have missed out on. I've been asked many times since that first class to teach many other things that are valuable from our past and can still be used today and in our future. With every activity, I brought my husband and children making our Nā Pua No'eau activities a family "thing". We've learned much from each other and from the students who participate that leave a lasting impression on us. My involvement with Nā Pua No'eau has helped me to show my children as well as other children nā waiwai of our kūpuna and how it still has a function and a purpose in our lives today.

Nā Pua No'eau has helped my oldest daughter to have pride and self esteem within herself. She has a learning disability that has made her

D.O.E. schooling an extreme challenge. Attending all Nā Pua No'eau functions has helped her to see that she can contribute and she now has interests and talents that she never knew she had before. She's not shy anymore and would like to be a writer or storyteller some day.

My younger daughter has many interests also. She's learned that there are many avenues for her to take on her journey of life.

I have learned that I finally have a way of learning everything Hawaiian that I missed out on when I was growing up. There were no opportunities for me to learn about being a functioning Hawaiian. I was made to feel stupid because I was Hawaiian. Through teaching, I've been given the opportunity to learn which is the greatest gift of all. Knowledge. I now get to do all the things I ever wanted to do when I was growing up. I can learn about the waters of Kāne, Wayfinding, Ocean Navigation, Hawaiian Agriculture, etc. I can do it. I am not a stupid Hawaiian!

I have seen the benefits that Nā Pua No'eau has given to the native children of Hawai'i. I have watched children and 'ōpio bloom into strong, educated Hawaiians. Please continue supporting Nā Pua No'eau. It would be a great loss to us all if Nā Pua No'eau doesn't exist any more.

Me ke aloha pālena 'ole,

Kalei Tsuha

Kalei Tsuha

Kekemapa 1, 1999

Aloha,

'O JoAnna Irene Kaho'owahaokalani Tsuha ko'u inoa. He 'umikūmāhā mau makahiki o'u. Noho au i Pā'ia, i Kahakuloa a kekahi manawa i Kaho'olawe. Hele au i ke kula ki'eki'e o King Kekaulike. He haumāna au me Nā Pua No'eau.

My mother asked me to write this letter of support for Nā Pua No'eau. I like going to all the classes that nā pua noe'au has. I learn a lot from all the kumus and from Aunty Sunny and Aunty Ohua. I have gone to all of the kupulau classes. My favorite one was the walk through Haleakalā and well, all of them were my favorite. I can't choose.

The best thing I like about Nā Pua No'eau is that I always feel likke the kumus care about me. I'm proud to be a Hawaiian. I am lucky that I have parents who care about being good Hawaiians. I got to go to places that most people my age only think about.

I want to be a story teller some day and tell everyone about all the neat things I did with Nā Pua No'eau. I want to tell them about Kaho'olawe and the times I spent with all the kumus and Aunty Sunny folks. I'm very lucky.

Well, that's all I have to say for now. Mahalo no ka ho'olohe 'ana mai ia'u. Aloha nui au i nā mea waiwai o ko kākou mau kūpuna. Na ka hui Nā Pua No'eau i hō'ike mai ia'u i ia mau mea. Pomaika'i ho'i au.

'O wau me ka hau'oli,
JoAnna Irene Kaho'owahaokalani Tsuha

Kimberley K. Newhouse
P.O. Box 748
Kula, Maui, Hawaii
96790-0748
(808)876-0067
December 1, 1999

Aloha mai,

My name is Kimberley Kehaulani Newhouse. I am 16 years of age and attend King Kekaulike High School. I have come here today, to reflect on the knowledge and values I have acquired, through the Na Pua No'eau program on Maui. Na Pua No'eau has enabled me to realize the abilities I possess, by providing educational sessions and conferences. I have had the opportunity to meet and learn from positive role models from the Hawaiian community, that I would not have otherwise had the privilege to meet. These people have encouraged me to follow my dreams, and further my education beyond highschool, so that I may have a successful future. The program has given me the chance to work towards achieving true aloha within myself and for my community.

The sessions offered in the program are not an option, in any classroom. The Na Pua No'eau Summer Institute Kupulau, is a two week course, in action every summer on each island. It gives me something educational and exciting to do, and at no cost. The opportunities I have taken advantage of, have left me with life long skills in communication, team work, and self determination. I am truely inspired by Na Pua No'eau; I know, one day it will be my turn to give back to my community. I love the Na Pua No'eau program, and if the funding is discontinued, future native Hawaiian children will not have the opportunity to discover their gifts and nurture their talents, in the way that I have. Please give the future children a chance. Mahalo for your time and thoughts.

Mahalo nui loa.

Welina 'anoai iā 'oukou pākahi a pau. 'O Kanī'au Padilla ko'u inoa. He haumāna au 'o ke Kula Kaiapuni ma Kekaulike i ka papa 11. I kēia lā e kūkala ana au iā 'oukou ka waiwai o ka polokalamu Nā Pua No'eau i nā ola o nā haumāna kupa 'o Hawai'i nei.

The program has helped many native Hawaiian students explore and learn about their areas of interests. In addition, it has helped each student bridge traditional and contemporary knowledge. Therefore, we are able to look at our past, connect with our present and go forward in to the future.

This program is tremendously important because it honor the uniqueness of being Hawaiian while providing excellent enrichment opportunities. I have had the best teachers possible in each of my classes. I have been able to travel and experience different places, meet new people and learn about excellence in all that I do. Without the Nā Pua No'eau program this would not have been possible for me.

I know that I can accomplish what ever I set out to do, T can be what ever I desire and I can be successful as an adult. One day I would like to be able to help other Hawaiian students as Nā Pua No'eau has helped me.

So I ask you to please support the continuation of the Nā Pua No'eau program so that more Hawaiian students can achieve their goals, value education and enjoy learning.

Thank you for giving me the opportunity to share the importance of Nā Pua No'eau in the lives of native Hawaiian students.

No laila mahalo no ka ho'olohe ana mai i ka'u ha'i 'ōlelo. A ke 'olu'olu e kōko'o i ka polokalamu Nā Pua No'eau.

November 26,1999

To: The United States Senate Committee on Indian Affairs

Re: Letter of support for Mōhala Ka 'Ike
The Native Hawaiian Community Based Education Learning Center based at Maui Community College.

Mōhala Ka 'Ike has funded many programs which, in my experiences, have been rewarding for the instructor and the students. By selecting their instructors to fit each programs needs, Mōhala Ka 'Ike has be beneficial in enriching the Hawaiian community of Maui. As an instructor, I was given effective tools and resources, and allowed to creatively incorporate traditional values into curriculum. A genuine appreciation is felt at the commencement of a program, leaving with me the desire to participate in a new program that Mohala Ka 'Ike has to offer. As a recipient, MKI has fostered me to be a life long learner. They continue to follow my educational path by advising me of up coming classes, by creating classes (with UH credit) that Maui Community College would not provide (because of funding), and by encouraging me to seek degrees outside of MCC by providing tuition assistance. It is this scholarship that will help me enter Chaminade's Early Childhood Education Program here on Maui. I ask you to reauthorize the Native Hawaiian Education Act, which will allow Mōhala Ka 'Ike and other agencies to continue to improve our communities through education.

'O wau iho nō me ka ha'aha'a

Raynette Ululani Kepani

November 29, 1999

Aloha e the United States Senate Committee on Indian Affairs,

My name is Patricia Kanoe Nacua Kanaka'ole, I am writting in support of bill S.1767 the reauthorization of the Native Hawaiian Education Act. This Act has provided my community with great programs that directly help me and my family.

One in particular is Mohala Ka 'Ike at Maui Community College, who is assisting me in securing a Child Development Associate. This certificate is necessary in my development as a early childhood professional and I am grateful for the support I am recieving from Mohala Ka 'Ike. They have assisted in paying for a instructor to teach the course work, provided a room for the class to meet, advising and couciling to complete application forms as well as monthly check-ups on my progress. I eagerly await for my validation visit by a validator from the council of Early Childhood Professionals , scheduled for December 15, 1999.

Mohala Ka 'Ike has worked diligently to help me succeed in reaching my goal and does the same for many others in this community. Therefore, I humbly ask you to reauthorize bill S.1767 for in doing so you are ensuring the welfare of tomorrow's society.

'O au iho nō me ka ha'aha'a,
(I offer this with humility)

Patricia Kanoe Nacua Kanaka'ole

29 Nowemapa 1999

To: The United States Senate Committee on Indian Affairs
From: Susanne Kamaileokalani Kekahuna
Re: Bill S. 1767

Aloha Kakou,

My name is Susanne K. Kekahuna. I am a teacher at the Hawaiian Immerssion pre-school, Punana Leo O Maui, located in Wailuku, Maui. I am writing this letter in support of the reauthorization of the Native Hawaiian Education Act, bill S.1767.

In the past four years, my children and I have had the distinct pleasure of being recipients of the Mohala Ka 'Ike Program which is the Native Hawaiian Community Based Education Learning Center located on the campus of Maui Community College. This program has been funded by the Native Hawaiian Education Act since 1994, and its' purpose is to meet the needs of families and communities through services and programs such as pre-schools, after-school programs, and vocational and adult education programs. Besides these services, the program has also emphasized the need to perpetuate the Native Hawaiian language and its' culture.

The Mohala Ka 'Ike Program has truly focused on all of it's purposes with the "Kekahuna Family". This program has assisted me with tuition assistance, and is currently helping me work towards a certificate in the Child Development Associations program. I've also had the opportunity to teach at their cultural workshops and seminars, and at the after school programs for the Hawaiian Immersion students. It enabled me to work with children of all ages and decide that the pre-school level is where I felt the importance of perpetuating the Hawaiian language/culture should begin with our children. As for my children, my son has participated in the after school and the summer institute programs, and my daughter has had the grateful opportunity of being a part of the Hawaiian Youth Leadership Program. That opportunity has given her a broad overview of life in general, goals, experience with working with others her age, language, culture, and most of all learning about her unique self being.

Therefore, on behalf of our ancestors, our families, and friends, we humbly ask that this bill be passed in order to continue the education of perpetuating our Hawaiian language and culture to our Native Hawaiian Community.

Mahalo,

Susanne Kamaileokalani Kekahuna

Maui Community College
UNIVERSITY OF HAWAI'I
Social Science & Humanities Division

United States Senate Committee on Indian Affairs

November 30, 1999

Aloha,

I am writing in support of the reauthorization of the Native Hawaiian Education Act, S. 1767, and the continued funding of the Native Hawaiian Community-Based Education Learning Center at Maui Community College, the Mohala Ka 'Ike Program. Mohala Ka 'Ike provides an invaluable service to the Hawaiian community, reaching children, families, and the elderly, by providing much-needed programs, workshops and support. As a Hawaiian language teacher at Maui Community College, I have personally observed many of these programs, including Hawaiian language immersion after-school programs for elementary and intermediate school students, a summer enrichment program for intermediate school students, tutoring programs, support for the certification of teachers, college tuition scholarships, and computer training for the elderly and youth.

In addition, Mohala Ka 'Ike has collaborated with the Hawaiian Studies Department and the Po'okela Program on outreach events to inspire and encourage Native Hawaiians to pursue higher education. For example, in the Spring of 1999, Mohala Ka 'Ike co-sponsored the educational series "Native Hawaiian Perspectives on Education," by providing support services and transportation costs for speakers from off-island. Speakers discussed strategies for the success of Native Hawaiian students within the higher education system, and ways to address the under representation of Native Hawaiians at the university level. This program has been broadcast on television throughout Maui County, reaching over one-hundred thousand viewers, and has inspired a number of community members to seek out higher education and to continue in their existing educational programs.

Finally, the highly successful Hawaiian Leadership Development Program, established by the Mohala Ka 'Ike Program, has provided Hawaiian students with the support and skills training necessary to become successful leaders in the community. Many of these students have also been students of mine, in Hawaiian language and Hawaiian studies classes, and I have observed their development and growth over the course of the year-long Hawaiian Leadership class. These students have grown to excel in academic pursuits through the leadership skills training provided by Mohala Ka 'Ike, and continue to do so in following years.

I urge you to continue the support of this valuable resource. Mohala Ka 'Ike has proven itself highly effective as a crucial element in the development of the Native Hawaiian community.

Mahalo,

Nāpualani Spock

R. Nāpualani Spock
Instructor, Hawaiian Language and Culture
Maui Community College

310 Kaahumanu Avenue • Kahului, Maui, Hawai'i 96732
Phone (808) 244-9181, Ext. 304 • Fax (808) 242-1251
An Equal Opportunity Employer

November 30, 1999

Aloha e United States Committee on Indian Affairs,

My name is Joseph Pūnohu Ah Sau Jr. and I'm writing this letter in support of Bill S.1767 to reauthorise the Native Hawaiaan Education Act.

It gives me great pleasure to say that I am one of many recipients of the many services made available by such agencies like Mōhala Ka 'Ike in which not only provides financial assistance to our Hawaiian community to strive for higher education but other programs such as pre-school, after- school, vocational, and adult education.

Over the years, Mōhala Ka 'Ike our Native Hawaiian Community Based Education Learning Center on the island of Maui has made it possible for me to achieve one of my goals and that goal was to be a Hawaiian Immersion Teacher for Pre-schoolers. Mōhala Ka 'Ike has worked diligently in planning my schedule of classes, place of instructions, finding a teacher with accredability but more importantly, they provided me with the resource materials I needed. Through their endless efforts, my dream is about to come true as I look forward to be certified on the 15th of December 1999.

Me Ke Aloha Pumehana,

Joseph Pūnohu Ah Sau Jr.

November 30, 1999

Senator Daniel K. Inouye, Vice Chair
Senate Committee on Indian Affairs
300 Ala Moana Blvd., Room 7-212
Honolulu, HI 96850-4975

Aloha Kakou,

I, Pikake Summers am writing this letter in regards to S.1767, a bill to reauthorize the Native Hawaiian Education Act. I have three children who are currently enrolled in the Hawaiian Immersion Program (Kula Kaiapuni O Maui), located at three public school sites, Pa'ia Elementary, Kalama Intermediate and King Kekaulike School. They have been participants in the Na Pua No'eau and Mohala Ka 'Ike Programs which are funded by the Act and have benefited from them. I would like to encourage you to consider these important programs that have personally touched and enhanced our lives!

Na Pua No'eau has played an important resource for my family ('ohana). My two older children, age 11 and 9 are enrolled in the Super Saturday Enrichment Program for the last 3 years and my youngest child enrolled this year. My children enjoy the program and learn different concepts in Math, Science and other subjects. They understand now that there are different ways of learning aside from the traditional method of being in a classroom.

The other program, Mohala Ka 'Ike is another wonderful resource for my family. They currently employ me as an after-school teacher. Mohala Ka 'Ike's support enables our immersion school an after-school program, Pakolea that helps our students strengthen their Hawaiian language skills and teaches them songs, ukulele and crafts in their native language. At this time, Na Kumu (teachers) is preparing our haumana (students) for a ho'ike (play) to be performed for their families at our annual Christmas celebration.

In closing, I would like to remind you of all the enriching and gratifying experiences these two programs have given to myself, my children and my 'ohana. Mahalo nui loa for your time and consideration.

Me Ke Aloha Pumehana,

Makua O Mahealani, Keanu me Ka'ohu

Kumu o Na Keiki O Pakolea,

Pikake Summers

Ia: United States Senate Committee on Indian Affairs

Maia: Renee Kanani Baz

Re: The reauthorization of the Native Hawaiian Education Act

Aloha Kakou,

I am Renee Kanani Baz Head teacher of Punana Leo O Maui Hawaiian Language Preschool and a native Hawaiian. For the past eight years I have been passionately supporting the revival of the Hawaiian language, and culture, as well as educating the public on our history. The Native Hawaiian Education Act has played a vital role in supporting educators such as myself, to teach and be taught. Mohala Ka 'Ike, the Hawaiian education resource center at the Maui Community College has made it possible for me to further my education so that I may be a resource to my people as well as non Hawaiians. Through the tuition assistance from Mohala Ka 'Ike I am able to touch the lives of many Hawaiian children and adults.

The Constitution of the State of Hawaii, Section 4 of Article X says: "The state shall promote the study of Hawaiian culture, history and language". In addition, many articles of the ICCPR also supports the goals and philosophies of the various programs such as Mohala Ka 'Ike.

I humbly ask for reauthorization of the Native Hawaiian Education Act as it has changed the lives of so many Hawaiians and non Hawaiians.

Me ke aloha,

Renee Kanani Baz

Renee Kanani Baz

Aloha Kakou!

I, Piikake Summers am writing this letter in regards to SB 1767 Reauthorization of the Native Hawaiian Educational Act.

I would like to encourage all of you to consider these important programs that personally touched and enhanced my life!

Na Pua Noe'au has played an important resource for my family ('ohana). My two (2) older children, age 11yrs. and 9 yrs. are enrolled in the Super Saturday Enrichment Program for the last 3 years and this year, my youngest child was currently enrolled also. My children enjoys the program and learn different concepts in Math, Science and other subjects. They understand now that there are different, hands-on, exciting ways of learning and not only through the traditional public school system (being stuck in a room 8am-2pm).

I am very proud to say, my 3 children are currently enrolled in the Hawaiian Immersion Program (Kula Kaiapuni O Maui), located at three Maui Public School Sites: Pā'ia Elem. Kālama Inter. and King Kekaulike School. Mōhala Ka Ike is another wonderful resource for my family. I am currently employed by them as an After-School Teacher. Through

Mōhala Ka Ike Supports and Rokua enable our school to create an At program name: Pākōlea. Pākōlea is located in a safe enviroment on a beautiful church ground in Wailuku.

Mōhala Ka Ike pays for 4 teacher positions so, we can encourage our Hawaiian Language to live on. Our program gives the children the opportunity to finish homework on site and learn songs, ukulele lesson and crafts all in the Hawaiian Language. At this time, we (Nā Kumu) are preparing our hāumana (Students) for a Hōike (play) to be perform for their parents at our annual Christmas party. In closing my letter I would like to remind you of all the enriching and gradifing fulfillment these 2 special programs have given to my self, my children and my 'ohana as a whole. Mahalo nui loa for your time and consideration.

Me Ke Aloha Pumehana,
Makua o Mahealani, Keanu
me Ka'ohu
Kumu o Nā Keiki o Pākōlea
Pikake Summers
Pikake Summers

NATIVE HAWAIIAN EDUCATION ACT

The United States government denied Queen Lili'uokalani's request for the return of her kingdom decades ago. The United States government denied the petition with 30,000 Hawaiian signatures protesting annexation decades ago. The United States government finally apologized in 1993. However, the statistics continue to show the Hawaiian population negatively impacted in areas of health, education, economics and crime. Therefore, programs specific to Hawaiians are essential to continue to support the Hawaiians in their efforts to make gains equal to all other ethnicities/races.

The funds provided by Congress to provide educational assistance to Hawaiians has helped many capitalize on the opportunity to pursue higher education. Education provides the opportunity to improve health, economic and social status.

Finally, to rectify the wrongs of the United States, and to make the apology meaningful, we believe that the people and government of the United States have an obligation to support programs specific to the Hawaiian people. Therefore, we the undersigned, urge Congress to continue to support programs for the Hawaiian people with funds.

SIGNATURE	PLEASE PRINT YOUR NAME
Judy U. Nakagawa	Judy Uilani Nakagawa
Radine N. Fabro	Radine N. Fabro
[illegible]	[illegible]
Brian Rapozo	Brian Rapozo
Shirlynn Harthcock	Shirlynn Harthcock
Bernadine Wilson	Bernadine Wilson
Linda Kaauwaana	Linda Kaauwaana
[illegible]	BERNADINE K.Y.L. ENRIQUE
Lehua Kaauwai	Lehua Ka'auwai
Hanakaulani Montgomery	Hanakaulani Montgomery

NATIVE HAWAIIAN EDUCATION ACT

The United States government denied Queen Lili`uokalani's request for the return of her kingdom decades ago. The United States government denied the petition with 30,000 Hawaiian signatures protesting annexation decades ago. The United States government finally apologized in 1993. However, the statistics continue to show the Hawaiian population negatively impacted in areas of health, education, economics and crime. Therefore, programs specific to Hawaiians are essential to continue to support the Hawaiians in their efforts to make gains equal to all other ethnicities/races.

The funds provided by Congress to provide educational assistance to Hawaiians has helped many capitalize on the opportunity to pursue higher education. Education provides the opportunity to improve health, economic and social status.

Finally, to rectify the wrongs of the United States, and to make the apology meaningful, we believe that the people and government of the United States have an obligation to support programs specific to the Hawaiian people. Therefore, we the undersigned, urge Congress to continue to support programs for the Hawaiian people with funds.

SIGNATURE	PLEASE PRINT YOUR NAME
Catherine R Carvalho	Catherine L. Carvalho
Kanani Alapa-Tate	Kanani Alapa Tate
Jon Ventura	Jon P. Ventura
Heath Akau	Heath Akau
Michael K Aukane	
[illegible]	YORIKO HONGO "CINDY"
Ben Fernandes	Ben B. Fernandes
[illegible]	
Cody Leroy Bartlett	CODY LEROY BARTLETT
[illegible]	Nelson C. Andres
Terrence Manuel	Terrence Manuel
Wayne A.K. Vidinha Jr.	Wayne Vidinha Jr.
Haliaka Kaluahine-Juarez	Haliaka Kaluahine Juarez
Vincent Hogan	VINCENT HOGAN
Athena R Sweet	Athena R. Sweet
Krishen Matsuyama	Krishen Matsuyama
Patrick M Watase	PATRICK M. WATASE
Clarice Kali	Clarice Kali
[illegible]	Pam D. Arago
Sherry A.K.K. Cacal	Sherry AKK Cacal
Destiny M. Juarez	Destiny M. Juarez
John Thomas	John Thomas
Ilima L.J. Santos	Ilima L. J. Santos

O