

Culture-Based Education Working Group

‘A‘ohe pau ka ‘ike i ka hālau ho‘okahi

In Hawaiian culture, the practice of *tēnā* has been the cornerstone in perpetuating the accrued wisdom and practices of the indigenous Hawaiian people.

Tēnā is a practice in which specific knowledge is passed from one generation to another based on careful and reciprocal observation between teacher and student, the student’s innate ability, family genealogy, proper mentoring, and spiritual guidance. It is a process in which a student’s performance of tasks and knowledge of content is assessed across time and in multiple ways. In the days of old, this practice was crucial to the survival of the Hawaiian people. It recognized the ability of each individual to take on kuleana, or responsibility, that contributed to the advancement and perpetuation of the culture.

Like the practice of *tēnā*, the focus of the Nā Lau Lama Culture-Based Education (CBE) Working Group begins with the needs of the haumāna, or student. Research and experience teach us that each haumāna learns at different times, in different ways, and at different rates, and culture-based education utilizes an assortment of tools and educational strategies focused on developing each student’s own innate gifts and abilities. Haumāna are the foundation and the first component of the culture-based education triangle, which we illustrate and explain below and which we have developed as a model to explain the fundamental components of Hawaiian culture-based education and the relationships of each component to all the others.

Members of the CBE Working Group voluntarily participated in the group by indicating their interest at the first Nā Lau Lama conference in January 2006. Subsequently, the group assembled at the Native Hawaiian Education Association Conference in March 2006 and selected our po‘o, chairperson, for the committee. Our group’s members have a deep passion and appreciation for education that is relevant to the host Hawaiian culture, especially in communities that have high concentrations of Hawaiian and part-Hawaiian children.

Many of our members had firsthand experiences in teaching, developing curricula, and integrating different teaching strategies that emphasize Hawaiian values and ways of knowing. Hawaiian cultural educators, like many of those who volunteered to work on this part of the Nā Lau Lama project, transmit priorities and values to students that are uniquely Hawaiian. For example, a culturally responsive classroom is set up to reflect cultural ways of doing things. The environment of the classroom, whether indoor or outdoor, sets a cultural as well as an educational tone.

In the experience of members of our group who have worked with Department of Education (DOE) teachers, many of those teachers initially are confused by the term *culture-based education*. However, educators committed to fully providing their haumāna with the most effective educational strategies are encouraged to consider culture-based education as more than simply a supplemental strategy or a variety of “curricular approaches.” To understand how to best advise the DOE about the benefits of Hawaiian culture-based education, our group members asked: What are the unifying factors that apply to all Hawaiian children? What factors are specific to each community and each child? Our work focused on identifying content, methods, and educational models rooted in Hawaiian culture that can be implemented throughout our state’s public education system.

Our work as educators of Hawaiian keiki leads us to believe that culture-based education needs to be fully integrated in the mainstream educational realm for all children, faculty, staff, and administration of the DOE. Culture-based curriculum connects Hawaiian kids—and all kids—to Hawaiian ways of learning and doing. Hawaiian culture is already in them and everywhere around them. Hawaiians have traditional understandings, our epistemology or worldview, that we believe everyone, and especially Hawaiian students, can and should connect with. We have a proud history, a rich language, and many successful educational templates and models.



Haumāna are better engaged through activities that emphasize experiential learning in a culturally relevant context, such as this group of students studying water quality at He'eia fishpond, Kāne'ohe, O'ahu.

Our working group and others in the Nā Lau Lama initiative have taken on the kuleana to help others connect our host Hawaiian culture to mainstream academics. Once we are able to make this connection, culturally based academic content and methods will become meaningful and relevant to all teachers and students. This will ultimately raise the aspirations and achievements of Native Hawaiian students in particular, and the overall student population in general. We believe it is possible to teach science, math, reading, social studies, and language arts in the context of and through Hawaiian culture, by using the resources of the communities and places in which our haumāna live and our teachers teach, including using traditional Hawaiian learning sites like lo'i kalo (taro patches), loko i'a (fishpond), wa'a (canoe) voyaging, and way-finding sites, and many other places in each community in our state.

WHAT IS CULTURE?

Simply stated, culture is extant (acquired) knowledge that reflects the unique and accumulated experiences of a people, in our case the Hawaiian people, that enables them to survive and flourish. Our Hawaiian kūpuna developed a culture that was practical, innovative, and deeply spiritual, and in which each cultural element was necessary. As all cultures do, over time our Hawaiian culture evolved, and it continues to evolve today as we and our keiki advance into the 21st century.

However, many Western cultural and educational practices that were brought to Hawai'i beginning in the early 1800s have had the effect of suppressing our cultural knowledge both in content and context, which has alienated generations of Hawaiians and made many of us strangers in our own land. This approach has created a growing disconnect between learning and the relevant application of knowledge in contemporary times. This is not to say that all Western educational models are irrelevant. Nevertheless, it is important to point out that, especially as it applies to Hawaiian children, the state's current education system has failed to successfully establish a practical, innovative, spiritual, and necessary connection to Hawaiian students' unique and vibrant culture.

Below, we present the four fundamental components of the Hawaiian culture-based education triangle.

FOCUS ON THE HAUMĀNA

Haumāna

Ma ka hana ka 'ike

"The knowledge is in the doing"

Haumāna, the students, are the first component of the culture-based education triangle. Practical experience demonstrates that students learn best by doing. When involved in learning something of interest, students come to understand concepts more fully, remember them longer after the experience, and develop confidence in their ability to find things out and to understand the subject matter. As we begin to understand the needs of our haumāna in the 21st century, we can begin to fashion the tools and the experiences necessary for a quality student-driven learning process in culturally appropriate learning environments.

The following significant findings from culture-based education research describe the preferred environment and a framework for success for all haumāna:

- Students learn best when they are motivated to learn.
- Motivation to learn is directly proportional to one's sense of relevance and ownership of the subject matter.
- Motivated students will retain more information based on their ability to apply the knowledge learned to life.
- The true benchmark for success is the ability of students to integrate the knowledge and experience in their own lives and, in essence, become the teacher.
- Learning is a lifelong process. As one matures and grows, one's learning, living, and ability to share one's knowledge gets more creative, innovative, and dynamic.

As educators, we all share a simple common strategy for student success:

1. **Learn:** Provide students with a learning environment that motivates them.
2. **Live:** Allow students to incorporate that knowledge in meaningful ways.
3. **Teach:** Support students to transform that knowledge and experience and become their own teachers.

WHAT IS CONTEXT?

Context is the second critical component in culture-based education. This is the factor that makes learning useful, applicable, and relevant. Context is defined as family, school, community, ahupua'a, island, and special culturally significant places, such as wahi pana (celebrated places) and pu'uhonua (places of refuge). In Hawaiian, we call this context of learning the honua. Context is also about the internal and external components that contribute to learning, which includes the inter- and intragenerational relationships that are key in defining our place in our culture and who we are as a people. We also need to recognize that the context of teaching is constantly evolving and that dynamic changes are in constant motion. In Hawai'i, just as each island rose from the ocean at a different time, each island's unique local culture and socioeconomic dynamic has evolved at different rates and each has its own unique multicultural mix. In terms of cross-cultural mixing, Hawai'i's unique local culture is second to none in the world.

If we can agree that Hawai'i is a remarkable place with its own distinctive host culture, resources, and rich cross-cultural mix of people, then why are we, as a state and as educators in the public schooling of our keiki, not taking full advantage of the learning opportunities available in each of our communities and on each of our islands to educate and empower our children to be the best-educated students in the world? Just as each student learner is different, so too are their islands, their communities, and the families that live in them. Even when the Hawaiian people lived only within their own culture, we had many wonderful differences to learn, share, and explore with each other. In modern Hawai'i, the Hawaiian culture and our honua, our everyday learning and multicultural living island environments, help us connect to people, places, and ideas. These connections are the foundation upon which the contemporary Hawaiian culture is nurtured and sustained.

WHAT IS CONTENT?

Content is the third major component of the culture-based education model. Content is knowledge, both cultural and academic, as well as the language and values of the culture as they are reflected in day-to-day living. In Hawaiian, this is called a‘o, knowledge. Cultural content includes the protocols and practices that are necessary to understand how each haumāna relates to their honua (family, community, world), the context of their learning.

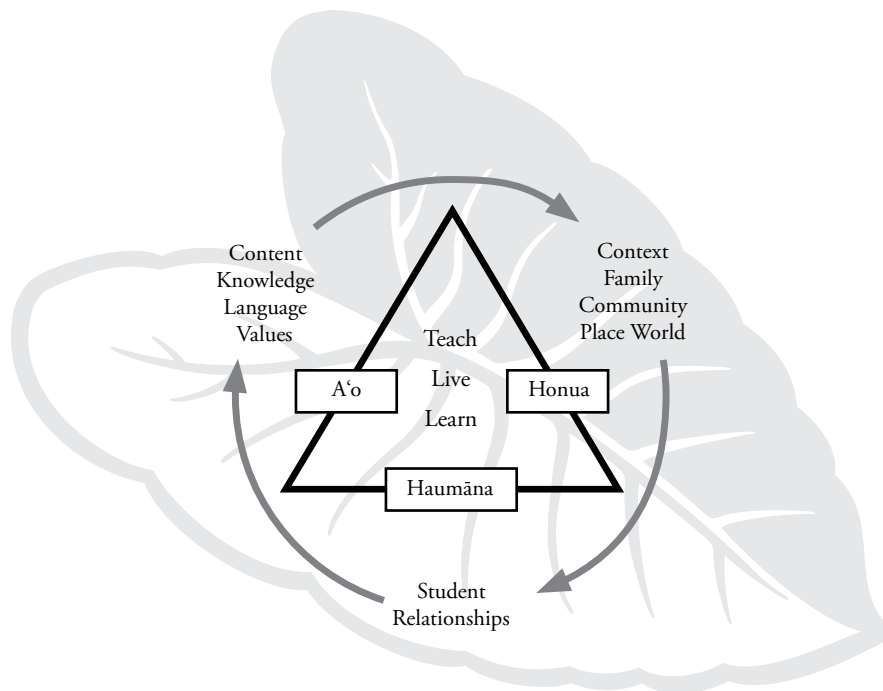


Children find outlets to express themselves through cultural practices like creating a kīhei (kapa garment) using the ‘ohe kāpala, a traditional bamboo stamp.

A MODEL OF HAWAIIAN CULTURE-BASED EDUCATION

Our working group asked: What role can culture-based education play in motivating our haumāna to explore fully their potential as learners? All three of these components, haumāna, honua, and a'ō—the student, the context of their learning, and the content of their education—are dynamically interrelated, and each is critical to developing and implementing successful culture-based learning experiences. Figure 1 illustrates the dynamic interconnection of these three components of the Hawaiian culture-based education model.

FIGURE 1 The Hawaiian culture-based education model.



In addition, culture-based education requires the full integration of a critical fourth factor, spirituality. Spirituality continues to be a source of empowerment that transcends the three essential ingredients of the triangle discussed above. The “Nā Lau” or kalo leaf that encompasses the circle in the figure is symbolic of the importance of spirituality in Hawaiian culture and to the Hawaiian people. The ways in which haumāna, along with a‘o/content and honua/context, are embraced by the spiritual also are common elements that are reflected in all indigenous knowledge. Each indigenous culture contributes its own unique “lau” based on the common life experiences of its own people.

The depiction of the haumāna at the base of the triangle in the figure is also symbolic of the foundation for all our educational endeavors. However, each individual student must always strive for the highest, “Kūlia I Ka Nu‘u,” so that learning and living the knowledge will ultimately lead to the students becoming their own and others’ teacher, as they add new knowledge to the world. The arrow pointing upward from the haumāna to the ki‘eki‘e or peak of the triangle represents their striving for their own highest achievement in all their endeavors. As students mature and grow, they are encouraged to follow these Hawaiian-culture based guidelines for learning:

Nānā ka maka	See with your eyes
Ho‘olohe ka pepeiao	Listen with your ears
Pa‘a ka waha	Don’t speak too quickly
Hana ka lima	Work with your hands

The dynamic of the kalo leaf/triangle graphic also recognizes that “‘a‘ohe pau ka ‘ike i ka hālau ho‘okahi,” or “all knowledge is not learned in one school.” Just as each student is a unique learner, so too are our communities, our families, and each one of those who teach our keiki. We recognize and respect the differences of experiences, backgrounds, and abilities of each of us and celebrate our successes, achievements, and ability to innovate.

WHAT IS CULTURE-BASED EDUCATION IN THE 21ST CENTURY?

In developing our understanding of the interrelationships of the culture-based education model, our year of discussions as volunteers of the Nā Lau Lama CBE working group and focused meetings with our statewide collaborators throughout the education community led our working group to explore what an assets-based model of education looks like. We examined models of educational success both inside and outside of the traditional four-walled classroom. The shared successes and stories we collected in this work led to the development of the culture-based education model we present in this chapter.

As a result of the process of collecting stories of shared success, we conclude that culture-based education is likely to be successful when it does the following:

- Builds long-term relationships between students, teachers, and community resources.
- Is relevant for haumāna and makes meaningful connections between them and their learning experiences.
- Motivates students to learn and achieve with a sense of ownership of their education.

Relationship building is central and integral to the long-term development of each haumāna. The phrase “Education With Aloha” was coined by Dr. Kū Kahakalau and the faculty and staff of Kanu o Ka ‘Āina Public Charter School on Hawai‘i Island and has been enthusiastically adopted by many in the Hawaiian educational community as a way to emphasize the need for teachers, students, and their ‘ohana to nurture mutually beneficial relationships throughout the educational process.

In Hawaiian culture-based education, appropriate relationships are built upon the following Hawaiian core values:

- Aloha:** To love unconditionally without any expectation of return
- Kuleana:** To understand one's responsibility as a learner and as a teacher
- Mālama:** To nurture and care for people, places, and things
- Ho'ihi:** To demonstrate respect for oneself, others, and the honua
- Ha'aha'a:** To exhibit humility as a sign of respect and knowing one's place
- Pa'ahana:** To be diligent and hardworking in everything that you do
- Lōkahi:** To appreciate a sense of unity of thought, mind, and deed
- Ahonui:** To persevere and have fortitude and patience at appropriate times
- Pono:** To always strive to do what is righteous in the interest of all

While these core values may be distinct in a cultural application, they also reflect a common approach to human behavior that is important for successful learning to take place in all learning environments.



Relationship building, as illustrated here by kumu and haumāna pounding kalo together, is a key to Hawaiian culture-based education.

For learning to thrive, students need to be motivated to learn. Teachers need to mālama children from kindergarten and on so that students know that their teacher cares about them and will be an advocate in their learning. Creating an environment based on trust and respect for one another is one of the first steps. In addition, the learning setting should embrace the broader community as a dynamic classroom that integrates the heart, hands, and minds of each haumāna.

In the 21st century, the integration of Hawaiian cultural content and culture-based education context into current Hawai'i Content and Performance Standards (HCPS) has been aptly demonstrated. Future Nā Lau Lama updates will feature examples of such curriculum.

The understanding that relationships, relevance, and rigor are interconnected as common elements of successful learning is one shared by educators, families, and communities across our state. We encourage all educators to support and reinforce the execution and application of culture-based methodology and teaching strategies to these commonly accepted elements, so that more students can benefit from the successes that have occurred and that continue to occur in our Hawaiian culture-based learning communities.

In addition to exploring culture-based models of educational success, we also asked how we can reach more students and how can our state's education system be realigned to fully implement culture-based education. Below, we present our recommendations for overall, short-term, and long-term implementation of culture-based education in public education.

OVERALL RECOMMENDATIONS

1. Start at the youngest ages, as early as pre-K and kindergarten, to develop an attitude of aloha in each classroom.
2. Nurture and sustain teachers across all grade levels to utilize culture-based curricula that have relevance to students and to their communities.
3. Identify resources in each individual community that can enhance curricula in all academic areas, both core and non-core.
4. Collaborate with local Hawaiian communities and organizations to provide professional development opportunities for teachers to help them make meaningful connections to Hawaiian culture for themselves and for their students.
5. Develop proactive community and parent-involvement programs that allow parents to participate in and be advocates for their children's education in ways that are positive and meaningful to parents, children, and teachers.

6. Celebrate student success to the highest degree possible; focus on students' success rather than students' "deficits."
7. Link culture-based academic education to career development and vocational opportunities from the elementary school level on through high school.
8. Actively support the use of the community as a classroom by encouraging placed-based learning, reflection, and assessment.
9. Incorporate meaningful community service that empowers children to make a difference in their community's life.
10. Implement mentorship programs at all grade levels and for all learners, including mentoring for teachers as learners both by their peers and by their students, student-to-student peer mentoring, and kūpuna mentoring for teachers and students.

We also encourage all DOE teachers and administrators to learn about and apply successful and promising practices from the following sources:

1. Nā Honua Maui Ola: Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments

This publication, produced in 2002 by the Native Hawaiian Education Council in partnership with the Ka Haka 'Ula O Ke'elikōlani, College of Hawaiian Language, is one of the best examples of a succinct and collaborative work of Hawaiian learning pedagogy in modern times. "Purposeful, meaningful, engaging, and culturally effective methodologies develop responsive educators, curricula, schools, and other places of learning."

2. Nā Lei Na'auao: Hawaiian Charter School Alliance

This is an association of Hawaiian-focused public charter schools that integrate culture-based learning and use all aspects of the honua model in their curriculum and teaching methodologies.

3. Keiki O Ka 'Āina Family Learning Centers

This organization develops and implements Hawaiian culture in its community site-based programs and specialized services for parents and preschool children ages 0–5.

4. Pihana Nā Mamo: The Native Hawaiian Special Education Project

This group creates partnerships between school, family, and community to deliver their culture-based educational services to Native Hawaiian children with special needs.

Short-Term Recommendations

1. Continue the development of “supplemental” culture-based curricula that are available at all grade levels in all core areas.
2. Continue culture-related professional development opportunities for new, existing, and substitute teachers, including kūpuna.
3. Allow opportunities for intergenerational cultural support at all grade levels.
4. Develop pilots and then magnet schools on each island that utilize cultural-based methodologies for K–12.
5. Develop both short- and long-term assessment and evaluative methodologies to track student progress and achievement over single school years as well as over the students’ whole 13-year public school experience.
6. Develop culture-based parent involvement opportunities to support the learning environment in school, in the community, and at home.
7. Develop community-wide mechanisms to celebrate successes in student, family, school, and community achievement.

8. Use supplemental culture-based curricula aligned to standards-based requirements in both English and Hawaiian.
9. Encourage the use of Hawaiian language, words, and values in everyday teaching.
10. Involve the community to become a part of the education system.

Note: “Supplemental” refers to curricula and educational programs developed to enhance and provide a culture-based choice in teaching a core subject area such as science, social studies, mathematics, and language arts within mainstream, Western-style educational settings. Supplemental curricula and lesson plans are typically developed to provide alternatives that range from just a couple of class periods to a quarter or semester of class/field work.



Each year more and more Hawaiian-focused teaching and learning materials are being produced, both in English and Hawaiian.

Long-Term Recommendations

1. Identify schools and complexes on each island that can fully integrate culture-based curricula and methodologies with a student-centered focus for a 13-year (K–12) period.
2. Over time, expand successful culture-based education practices to all schools in the state and provide full funding and support for culture-based education in all public schools and communities.
3. Learn from experience and adjust, modify, and evolve curricula to meet the needs of each student, as well as each school, teacher cohort, and community.
4. Develop an appropriate holistic evaluative methodology that includes all stakeholders as partners in the assessment process; track students' progress and achievement over the entire 13-year term of their participation in the public school system.
5. Continue to celebrate student success and achievement with family and community success.

We believe that the integration of culture-based education, including the concepts and practices outlined in *Nā Honua Mauli Ola*, is critical to the success of our public education system, both in the short and long term. The Nā Lau Lama initiative is all about helping Hawaiian students in the DOE now, in those schools and communities within the DOE system that are ready to change their “ways of teaching, learning, and doing” by incorporating culture-based education. Nā Lau Lama, the DOE, and all our dedicated community partners and stakeholders should focus on supporting and establishing new bridges within all education institutions that will lead toward deliberate and managed system change within the DOE. We need to provide a range of choices for charter, immersion, and mainstream public schools, as well as for private schools and home-schooled students, that fully incorporate culture-based education practices and strategies. We recommend that Nā Lau Lama volunteers and community partners also embark on a public education campaign that celebrates and communicates real success stories to inspire, encourage, and provide examples for others to emulate.

CONCLUSION

Through this Nā Lau Lama process, we are all working toward system change in Hawai‘i’s public education, and we all need to be part of the solution to the problems facing our teachers, administrators, and students. To do that, people throughout the system need to be energized. Systematic change will occur one step and one success at a time. Our emphasis should always focus on assets-based models, being appreciative, looking at things from a variety of perspectives, educating holistically, starting from a place of energy, strength, and power. This way, together, we will reinvent our education system to truly meet the needs of our haumāna.



Hawaiian keiki, like all children, are born with a love for learning and Nā Lau Lama identifies successful pathways for ensuring continued educational success.

In every school, in every learning community, we can and will find stories of success, if we look for them. We must focus on accomplishment and achievement, we must be tolerant of each other’s differences, and we must learn to share our stories from all of our different perspectives. When we do, we will discover that we all have inside of us the mana—the spiritual power, the wisdom of our ancestors—that can guide us to help ignite our students’ and our own passion for learning, living, and teaching. This can be hard work. There are no shortcuts. But, by doing this, we will enhance our students’ connections to themselves, their families, their communities, and their world. We must learn to talk-story with each other in ways that tap into that part of us, that energy and excitement that looks for the best in us and each other, and then build our educational strategies from that wisdom.

CULTURE-BASED EDUCATION, SUCCESSFUL PRACTICES #3

Create opportunities for haumāna to learn by doing.

Lāpule Shultz is a math teacher at Ke Kula Kaiapuni ‘o Ānuenuenu in Pālolo Valley, (O‘ahu). He feels strongly that “ma ka hana ka ‘ike,” or learning by doing, works best with his students. Although, at first it might appear difficult to incorporate culture-based educational strategies in a subject like mathematics, Lāpule is able to do so through uniquely developed activities.

In his classes, Lāpule utilizes a hands-on approach to learning new math concepts. One of the successful assignments he designed requires students to reconstruct a scaled-down replica of Pu‘ukoholā heiau (spiritual site) on Hawai‘i Island. The project requires students to study photographs, convert measurements, and craft corresponding features out of assorted materials. As he explains, “Students really get into it because they can relate to what a heiau is. It’s something meaningful from their culture.” What makes the project even stronger is the way abstract mathematical principles are put to use by students in order to build a tangible model.

By providing spaces for hands-on and project-based learning in his classes, Lāpule has reaped the benefits. He has observed positive trends in his students’ behavior where they express themselves to a greater degree, interact better with others, try new things, and generally enjoy their time in school more.

CULTURE BASED EDUCATION

Integrate Hawai'i Content & Performance Standards and Nā Honua Maui Ola Guidelines into your culture-based curriculum.

Ensure rigor in culture-based learning experiences by communicating clear learning objectives and setting high expectations.

At Kamehameha Schools-Kea'au, teacher P. Keala Lee Loy asks the essential question to her ninth grade Hawaiian culture students: *"How do events of the past create a 'sense of place' in a particular area and how do we honor this in modern society?"* To respond to this question, students are tasked with completing a two-week project where they work collaboratively to create a virtual tour of Hawai'i Island using traditional (maps) and modern (Internet resources) technologies.

Students are expected to demonstrate higher-order thinking skills by analyzing and describing the social, political, and economic impact of a specific time in history that may have affected particular geographic areas on the island of Hawai'i. To do this, students examine a map of Hawai'i island (circa 1758) that references Kamehameha's legacy on the island, compare this map to modern maps, and research and analyze the various factors that led to the changes between the two. Each paired group uses technology to design a virtual map with icons that represent the unique historical significance of selected places. To demonstrate their knowledge, the pairs present their findings via LCD projection and take their classmates on a virtual island tour of Hawai'i by clicking on their icons and sharing the significant events that led to changes in the maps.

Lee Loy has carefully integrated both Hawai'i Content and Performance Standards and Nā Honua Maui Ola Guidelines into this unit. Guided by the essential question along with driving questions that specifically challenge students to consider and understand their "sense of place," the learning objectives Lee Loy has established for students are clearly defined throughout the project. Additionally, as they complete their projects, students use an assessment rubric to target specific criteria—guiding the content and quality of their work.

Sense of Place Project
Rubric for assessment

	Exemplary	Meets	Needs Improvement
Discussion	There <i>is</i> personal interest and <i>lively</i> discussion with regard to the essential and driving questions.	There <i>is</i> some interest and <i>little</i> discussion with regard to the essential and driving questions.	There <i>is</i> no personal interest and <i>little</i> or no discussion with regard to the essential and driving questions.
Icons on Kamehameha map	<i>Careful</i> thought and effort has been taken to ensure an appropriate icon is represented.	Some thought and effort has been taken to ensure an appropriate icon is represented.	<i>Little</i> or no thought and effort has been taken to ensure an appropriate icon is represented.
Explore recommended sites	There is evidence of <i>all</i> recommended sites being visited.	There is evidence of <i>half</i> of the recommended sites being visited.	There is little or <i>no</i> evidence of use of recommended sites.
Design Hawai'i island electronic map	Completed product represents my <i>best work</i> . Map is neatly composed with <i>two or more</i> sites represented in each district.	Completed product represents <i>some effort</i> . Map is neatly composed with two sites represented in each district.	Completed product represents work that is <i>incomplete</i> or shows <i>little effort</i> . Map does <i>not</i> contain required components.
Pair Share/ Share with class Hō'ike	Completed product is skillfully and confidently shared with "pair share" partner and class.	Completed product is shared with "pair share" partner and class.	Completed product is not shared with "pair share" partner or class.

Hawai'i Content and Performance Standards: Benchmark SS.9MHH.1.1 Describe the multiple social, political, and economic causes and effects of change in modern Hawai'i.

Nā Honua Maui Ola Guidelines: 6.2 Learners are able to integrate traditional knowledge into modern situations & 14.7 Learners are able to be familiar with and respectful of places within their community.

CULTURE-BASED EDUCATION, SUCCESSFUL PRACTICE #1**Use the resources of the communities and places in which our haumāna live.**

Baba Yim works at Ke Kula Kaiapuni ‘o Ānuenuē in Pālolo Valley (O‘ahu) where he is responsible for overseeing the lo‘i kalo (irrigated taro patch). The idea for the lo‘i originated with a handful of kumu (teachers) like Baba who wanted to make use of the resources of Palolo in a way that affirmed the school’s ties to the community. The goal is to create meaningful educational experiences for students outside the traditional classroom through culturally relevant and purposeful activities.

The lo‘i provides opportunities for K–12 students to learn material and concepts from their classes in a hands-on, project-based manner. For example, when evaluating criteria for the proper height and placement of a retaining wall, students exercise critical thinking and problem solving skills while learning basic principles of physics. Likewise, topics such as water conservation are driven home when students witness firsthand the rise and fall of the stream’s water level throughout the year. In addition, they learn the value of cooperation, hard work, and sustainability by taking part in the maintenance and extension of the lo‘i.

By restoring a connection to the ‘āina (land) and promoting cultural values such as kuleana (responsibility) and mālama (preservation), Baba believes that student behavior can be positively affected. As a result of taking pride and stewardship over the lo‘i, students feel greater attachment towards their school and demonstrate higher levels of motivation in their learning. In turn, the neighborhood has rallied around Ānuenuē in their efforts to create community-based educational resources.