



Commission on Native Children

- Systems Innovations and Best Practices in Native Hawaiian Communities

15 February 2023

Mana

"Mana and Hawaiian spirituality are fundamental to Hawaiian life and ways of being. To truly understand one's mana and connection to a higher power, such as through Hawaiian spirituality, one must first recognize that mana is the life force energy that moves within all things in this universe and spirituality is the process in which we connect to that life force we call, mana. Hawaiian spirituality can be viewed as the relationship to our environment, and our ancestors. ...Mana and Hawaiian spirituality are so much a part of the Hawaiian purview in that they shape the way we think, believe, live, and show up in the world."

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"Mana is similar to Hawaiian spirituality in that it is omnipresent. It is the energy that flows through all things, it is the inherent life force energy that exists throughout the universe. The data points to two types of mana, inherent mana and acquired mana.

Inherent mana directly ties to mo'okū'auhau, family genealogy, and it holds the DNA memory that establishes the connection to immediate and extended 'ohana as well as ties us back to the antiquity of time ... to pō. Inherent mana can also come from one's hānai or adoptive 'ohana.

Acquired mana relates to things that we *do* to increase our mana. When we look up the word "do" in the Hawaiian dictionary, we will see the word "hana" meaning "to do". However, the deeper meaning is, "that which creates through the action and exchange of hā, the divine breath of life". To take this a little deeper, the dictionary definition of 'oihana means occupation; and it means, "to create through the action and exchange of hā to its highest perfection". These examples shed light on the kaona, or deeper meaning, of Hawaiian words and how our language expresses the essence of our thoughts." (Source: *Ho'āmana Report: To Awaken, To Activate, To Know, Mana*; Lili' uokalani Trust)

Liliuokalani

Master teacher, innovator, and exemplar of mana

Lydia Lili'u Loloku Walania Wewehi Kamaka'eha

LILI'UOKALANI TRUST



Birth parents:
Caesar Kapa'akea & Anale'a Keohokālole

Hānai parents:
Abner Paki & Laura Konia

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Birth parents: Kapaakea & Keohokalole
Birth siblings: James Kaliokalani, David Kalakaua, Anna Kaiulani,
Kaiminaauao, Miriam Likelike, William Pitt Leleiohoku II (+3 more)

Hānai parents: Paki & Konia
Hānai sibling: Bernice Pauahi

Genealogies: found in HSBHQ, Appendix F, pgs. 445 & 447.

HSBHQ = "Hawai'i's Story by Hawai'i's Queen" – written by Queen Lili'uokalani

Hānai defined (wehewehe.org) – to raise, rear, feed, nourish, sustain; to adopt, foster. There is no negative stigma with hānai. Actually, it is the opposite – when someone is so loved that they are adored and raised by others.

Hānai also "cemented the ties of friendship between chiefs.... [fostering] a community of interest and harmony." (HSBHQ, pg. 10)

E 'Onipa'a i Ka Imi Na'auao

She entered boarding school at 4 years old

It's at school she learned English

*"I was a studious girl; and the acquisition of knowledge has been a passion with me during my whole life, one which has not lost its charm to the present day."
~Lili'uokalani*

Her motto: Be steadfast in the seeking of knowledge



"Studious" – HSBHQ, pg. 17.

E 'Onipa'a ... i ka Imi Na'auao – Be steadfast in the seeking of knowledge (Queen's motto)



Liliuokalani

"From this moment dates my official title of Liliuokalani, that being the name under which I was formally proclaimed princess and heir apparent to the throne of my ancestors."

"Now that this important matter had been decided by those whom the constitution invests with that prerogative, it became proper and necessary for me to make a tour of the islands to meet the people, that all classes, rich and poor, planter or fisherman, might have an opportunity to become somewhat acquainted with the one who some day should be called to hold the highest executive office."

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September 16, 1862, she marries John Owen Dominis.
 April 12, 1877, she is named heir apparent to the Hawaiian throne.

Quotation from pg. 71, Liliuokalani, "Hawaii's Story by Hawaii's Queen" King Kalakaua and his wife, Queen Kapiolani, did not have children and thus an heir needed to be named. Princess Pauahi had previously declined the heirship when asked by King Kamehameha V.

*"We, Kalakaua, by the Grace of God,
 King of the Hawaiian Islands, agreeably to Article
 Twenty-Second of the Constitution of Our Kingdom,
 do hereby appoint, failing an heir of Our Body,
 Our beloved subject and Sister, Her Royal Highness
 Lydia Kamakaeha Liliuokalani to be Our successor
 on the throne as Queen, after it shall have
 pleased God to call Us hence."*

- Iolani Palace, April 12, 1877, signed by members of the House of Nobles

"From this moment..." –HSBHQ, pg. 72 [story of how her brother, King Kalakaua felt

“Lili‘u” was not majestic enough, so he added “-okalani” to give her name depth.]
“Now that this important...” HSBHQ, pg. 72

The Throne

LILIUOKALANI TRUST



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She is named heir apparent, with the title Princess Liliuokalani in 1877. ...14 years later...

In January 1891 her brother, King David Kalakaua dies while in San Francisco; she becomes Queen. (January 1891- January 1893)

Her husband dies soon after, August 27, 1891, 8 months after her accession to the throne.

Stolen Nation

"Why had they landed when everything was at peace? I was told it was for the safety of American citizens and the protection of their interests. Then, why had they not gone to the residences, instead of drawing in line in front of the palace gates, with guns pointed at us, and when I was living with my people in the palace?"

"I yield to the superior force of the United States of America - until such time as the government of the United States shall, upon facts being presented to it, undo the action of its representatives, and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiian Islands."



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Monday, January 16, 1893 - In quick response to the Queen's desire to promulgate a new constitution at the request of her people, those who held secret combinations (Provisional Government), joined in a coup with the United States. The Queen was ready to sign the Constitution and was waiting for her Ministers before entering the Throne Room to do so. When they heard what she was to do, they pleaded with her to wait two weeks to go over the document more thoroughly. Wanting everything to be thorough before being presented to the Kingdom, she hesitated with her signature. (Peace: HSBHQ, pg. 421)

Tuesday, January 17, 1893, about 6:00pm; Date of the so-called "Revolution" (by the Provisional Government). (See HSBHQ, Appendix C, pg. 429)

Traitors: L.A. Thurston, Henry Waterhouse, W.R. Castle, W.O. Smith, A.F. Judd, P.C. Jones, W.C. Wilder, S.B. Dole, Cecil Brown, S.M. Damon, C. Bolte, John Emmeluth, J.H. Soper, C.L. Carter, (& American Minister, J.L. Stevens). – These were men known to the Queen, people she trusted and looked to for advice. (HSBHQ, pg. 421)

The overthrow of the Hawaiian Monarchy was a plan 12 years in the making; it was the desire of the parents of the businessmen that their children may one day rule the

islands. (HSBHQ, pg. 426)



Imprisoned

Imprisoned in 'Iolani Palace, the Queen writes about the visit by Mr. Paul Neumann by saying,

"[He] asked me if, in the event that it should be decided that all the principal parties to the revolt must pay for it with their lives, I was prepared to die? I replied to this in the affirmative, telling him I had no anxiety for myself, and felt no dread of death. He then told me that six others besides myself had been selected to be shot for treason, but that he would call again, and let me know further about our fate."

Beloved by her people; her people were beloved by her.

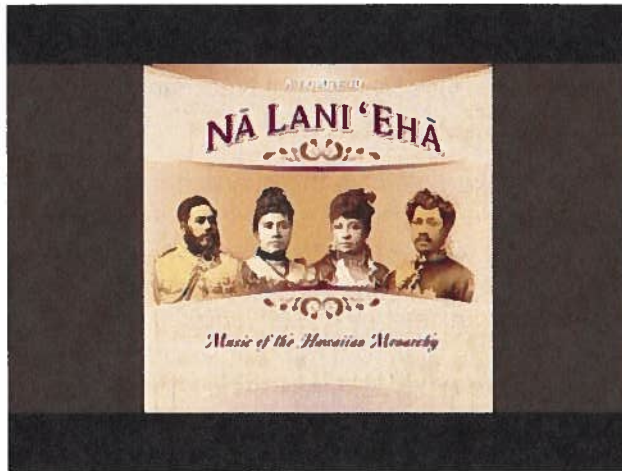
Those still loyal to her and the Kingdom continued to look for ways to restore the monarchy. Mai Poina – signatures of Hawaiians across the islands who still supported the Hawaiian Monarchy after the Provisional Government hostile take-over. Uprisings were abound and the Provisional Government decided the Queen was part of the movement.

January, 1895 she is falsely imprisoned for treason in her own palace for 8 months.

In January 1895, the Queen was visited by Mr. Paul Neumann while imprisoned at the palace. They forced her to chose between death for the six men or sign an abdication letter. (HSBHQ, pg. 315)

Queen's Prayer

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Your loving mercy
Is as high as Heaven
And your truth
So perfect
I live in sorrow
Imprisoned
You are my light
Your glory, my support
Behold not with malevolence
The sins of man
But forgive
And cleanse
And so, o Lord
Protect us beneath your wings
And let peace be our portion
Now and forever more
Amen

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Her relationship to music, "To compose was as natural to me as to breathe; and this gift of nature, never having been suffered to fall into disuse, remains a source of the greatest consolation to this day." (HSBHQ, pg. 45)

Composed the Hawaiian National Anthem, *He Mele Lahui Hawaii* (HSBHQ, pg. 45)

She was the composer of "Aloha 'Oe" and over 150 other songs. (onipaa.org)
Published is a song book of many of her compositions entitled, "Queen's Songbook"

Ke Aloha o ka Haku, written March 23, 1895, while the Queen is imprisoned. The song asks the Lord's forgiveness of those who have wronged her. She dedicated the song to her niece, Heir Apparent, Victoria Kaiulani. (<https://youtu.be/43Iny0g84i8>)

Ke Aloha O Ka Haku (Queen's Prayer)

`O kou aloha nô
Aia i ka lani
A `o Kou `oia `i`o
He hemolelo ho`i

Ko`u noho mihi `ana
A pa`ahao `ia
‘O `oe ku`u lama
Kou nani ko`u ko`o

Mai nânâ `ino`ino
Nâ hewa o kânaka
Akä e huikala
A ma`ema`e nô

No laila e ka Haku
Ma lalo o kou `êheu
Kô mâkou maluhia
A mau loa aku nô

`Âmene

Right the Wrong

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In her protest letter to President Harrison, she explained why she allowed the Provisional Government to take over temporarily, *"This action on my part was prompted by three reasons: The futility of a conflict with the United States; the desire to avoid violence, bloodshed, and the destruction of life and property; and the certainty which I feel that you and your government will right whatever wrongs may have been inflicted on us in these premises."*

The Queen traveled herself, and sent representatives, to Washington D.C. multiple times to protest the overthrow and supposed annexation to the United States

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Her protest to the United States government, in her protest she writes to President Harrison, dated January 19, 1893.

Quote written to President Harrison: HSBHQ, Appendix C, pg. 430.

President Harrison paid no real attention to the Queen's protest.

However, he soon left office and President Grover Cleveland won the election. Upon receiving a letter from the Queen, he straightway made two decisions: 1) to withdraw the annexation treaty by the Provisional Government, and 2) to send a man by the name of James H. Blount to Hawaii to investigate the situation. (HSBHQ, pg. 425) [Blount travelled to Hawai'i to investigate the matter, and then reported to President Cleveland that he opposed the annexation, and so did the Natives of Hawai'i, and the the stories told by the Provisional Government were untrue.] Nothing right comes of this report and recommendation.

1897, President McKinley is in office and he greets her face-to-face and receives her documents. This was her final trip to Washington D.C.

August 12, 1898, Hawaii was "annexed" to the United States by President McKinley.

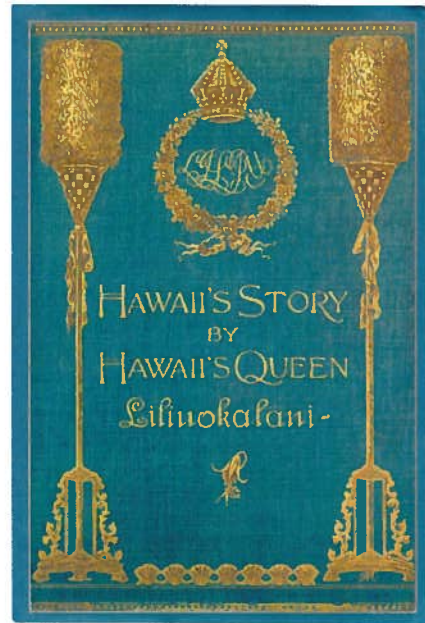
[However, according to international law this was unlawful and, thus, legally did not officially happen.]

She worked for 10 tiresome years to have the wrong, made right. However, she was not successful.

Queen Lili'uokalani died at Washington Place on November 11, 1917, at the age of 79. After a state funeral, her remains were placed in the Royal Mausoleum.
(onipaa.org)

Cherished Hope

"Hawaii's Story by Hawai'i's Queen" ... a means to retain the independence of Hawai'i as a separate country.



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Hawaii's Story: written by Liliuokalani, was originally published in 1898 by Lee and Shepard Publishers, Boston.

Written to tell the facts of the historical accounts leading up to the overthrow, and to use as a basis to have the monarchy restored.

Her book was less than 1 year old when the US "annexed" Hawaii.

Charitable Trust

LILIUOKALANI TRUST

"It is for them that I would give the last drop of my blood; it is for them that I would spend, nay, am spending, everything belonging to me. Will it be in vain?"



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The Queen wrote to the American reader and said, "It is for them that I would give the last drop of my blood; it is for them that I would spend, nay, am spending, everything belonging to me. Will it be in vain?" (HSBHQ, pg. 407)

Liliuokalani Trust first organized, 1909, service to orphans.

Amended, 1911, Destitute was added.

Trust serves children of full or part aboriginal blood (Native Hawaiian)


Innovative Services, Programs, and Practices

All LT programs and services are free.

For Native Hawaiians, offering culturally responsive and trauma-informed ways of implementing programs are key to prevent harm and resist re-traumatization. Trauma-informed interventions with Native Hawaiians prioritize and integrate cultural values (e.g., self-empowerment, interdependence, storytelling, spirituality) in a psychologically safe environment.

LILI'UOKALANI TRUST

Nā Kipuka



PU'U LEI 'O LILI'U

Pu'u Lei 'O Lili'u Program

Kamali'i will have the opportunity to learn about the Queen's culture and legacy, create mo'olelo, explore pathways for the future, and receive peer support.

[LEARN MORE](#)



Ulupono (Hawai'i Island)



'oHANa Life Gathering

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<https://onipaa.org/programs-and-services>

Social Services. Focused on strengthening relationships and connections between kamali'i and their family, culture, and community resources

Pua Lili'u Casework, Counseling with child(ren) and/or family Programs (Family Strengthening/Social Emotional):

- Ho'opono, Family Strengthening, teaching families a practice to solve everyday problems
- H.O.P.E., Helping Our People Emerge from grief and loss.
- Ulupono, Social Emotional Regulation for ages 6 – 9.
- Mindful Forgiveness with Aloha, Practice of mindfulness, Process of forgiveness and finding peace within oneself
- Kamalama: Parenting program using Hawaiian values

Growing Initiatives:

- Lydia House: Opportunity Youth ages 16 - 26
- LT Ranch: Engaging with youth through 'Āina (land, environment), Art and Animals.
- Early Childhood: Ages 0 – 5

Youth Development. 5–18 years old

- Instill youth passion, agency and voice
- Exploratory to specialized learning (Pilimai, Ōlino)
- Education and career resources (Mōhala, Alternative Learning)

Ho'opono



A family strengthening program for kamali'i (children) and their family. Ho'opono is a modern-day adaptation of the Hawaiian traditional practice of Ho'oponopono (setting to right).

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In promoting wellbeing, Lili'uokalani Trust offers cultural programs for Native Hawaiians that prioritize and integrate cultural values and practices (e.g., self-empowerment, interdependence, storytelling, spirituality) in a psychologically safe environment.

The Ho'opono Program is a family strengthening program for kamali'i (children) and their family.

Ho'o is to make, to cause or to bring about

Pono means correct, right and in order

Ho'opono means to make things right, to restore balance and harmony in the hale (immediate family).

Ho'opono is a practice based on traditional knowledge. It is a modern-day adaptation of the Hawaiian traditional practice of Ho'oponopono (setting to right). Learning a new way of being will take dedication, being vulnerable, and trying it out.

The purpose of Ho'opono is to teach families a process to resolve small every day pilikia (issues) with aloha (love, compassion, empathy) and restore lōkahi (balance,

connectedness) within the hale (immediate family).

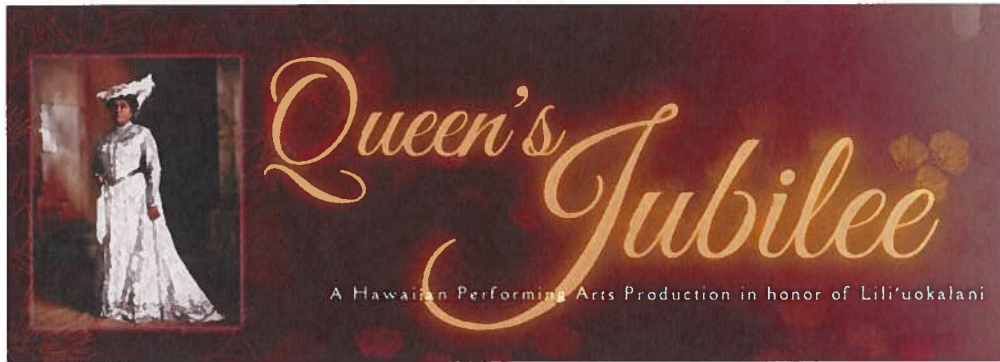
As a cultural practice, Ho'opono is spiritually based, and the process is done under the guidance of a higher power. It is with this guidance that the Po'o is able to guide a family through the Ho'opono process to find their own solution.

Queen's Jubilee

A Hawaiian Performing Arts Production in honor of Lili'uokalani

Open to kamali'i grades 6 - 12

Instruments/devices/supplies included



<https://onipaa.org/programs-and-services>

Mom Power

LILI'UOKALANI TRUST



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<https://onipaa.org/programs-and-services>

Early Childhood: 0-5 years old

- Quality childcare programs
- Strong parent-child interaction
- Family economic stability
- Safe and stable housing

LT Ranch

Located in a lush, rural community on Hawaii Island, LT Ranch will offer both day programs and in-residence camps for youth (13-18) who find themselves in challenging circumstances whether at school, work, or in their personal lives. This nature-based program offers activities that promote meaningful connections and healing through 'āina, animals, and art all within an intimate and experiential ranch setting. Youth will benefit from extra support, growing their inherent potential, and identifying next steps for their self-defined success.



<https://onipaa.org/programs-and-services>

Lydia House

Lydia House serves Opportunity Youth ages 16-26 as they transition from adolescence into young adulthood. Programs are offered throughout the pae 'āina, with a special emphasis at Lydia House in downtown Honolulu. This healing space will offer 'ōpio opportunities for hope, growth, and steady transition into the next chapters of their lives.



Lili'uokalani Center



LILI'UOKALANI TRUST

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Youth development center located in Honolulu, Hawai'i to serve youth primarily in the age range of 10-18 years old, with some programming for opportunity age youth.

Wellbeing Data on Native Hawaiians

"AT THE CORE OF MANY STORIES IS A TALE ABOUT AN ABUNDANT AND THRIVING HAWAIIAN PEOPLE, A PEOPLE WITH A COMPLEX SOCIAL STRUCTURE AND DEEP CONNECTION TO THE WORLD AROUND THEM. THE CORE STORY HOLDS TENSION BETWEEN AN ABUNDANT PAST AND A MODERN PEOPLE, STILL TRYING TO FIND THEIR WAY."

- LILI'UOKALANI TRUST SYSTEMS MAP VIDEO

Early Childhood Indicators

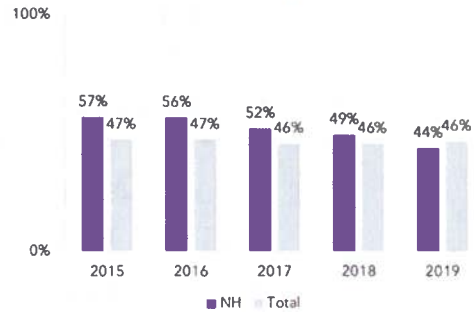
Ready for Kindergarten

Readiness for kindergarten includes cognitive, social-emotional, and physical development. However, these data are not collected at the population level. What we can access is data on participation in preschool.

Preschool provides our youngest kamali'i with experience with classroom environments and expectations and may provide opportunities for cognitive and social development not available in their homes or in 'ohana-based care.

Historically, Native Hawaiian children have participated in preschool programs at a higher rate than the statewide population. The data portrayed here suggest a multi-year decline in preschool participation among Native Hawaiian children, which raises concerns about their readiness to transition to formal schooling.

Percent of 3-4 Year-Olds Enrolled in Preschool, Native Hawaiian and Total

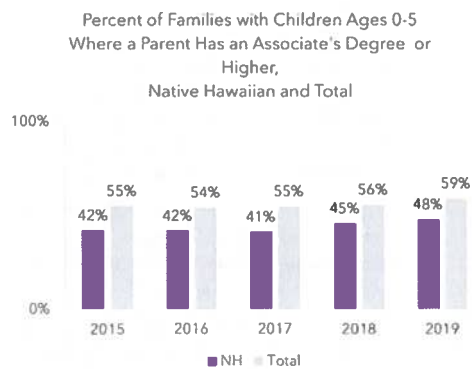


Early Childhood Indicators

Parental Education

Higher levels of parental education are correlated with better health outcomes and increased school and economic success for their children. Further, research has shown that increasing parent education while children are young has a greater impact on child outcomes than the same increases in parent education when the children are older.

Native Hawaiian children between the ages of 0-5 are less likely to live in families where an adult has an Associate's degree or higher. However, the proportion of young Hawaiian children who do live in such families trended upward between 2015 and 2019.



Early Childhood Indicators

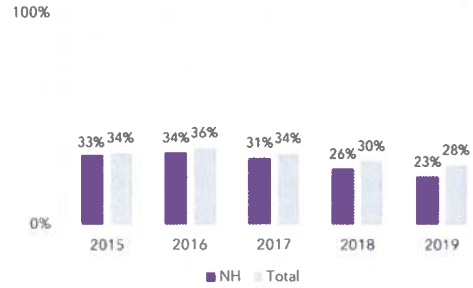
Livable Income

Financial stressors often lead to a lack of resources to support child development and may lead to stress in relationships between parents or caregivers and their children. A livable income provides for basic necessities plus a small amount for "wants" (e.g., an occasional meal or enrichment activity outside the home).

In 2015 about 1-in-3 Native Hawaiian children between the ages of 0-5 years lived in a family that had a livable income. In 2019, that number had declined to fewer than 1-in-4.

Further, what was a 1 percentage-point gap between Native Hawaiian and all young children in 2015 increased to a 5-point gap in 2019.

Percent of 0-5 Year-Olds Who Reside in Single-Parent Households that Have a Livable Income Native Hawaiian and Total

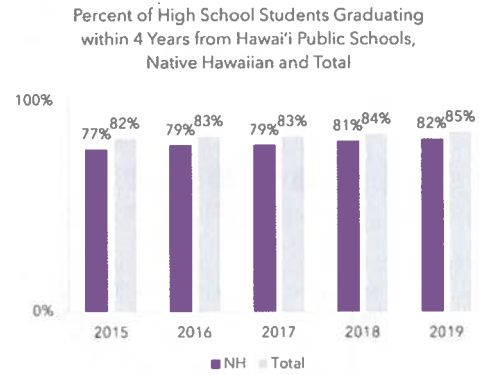


Youth Development Indicators

Timely High School Graduation

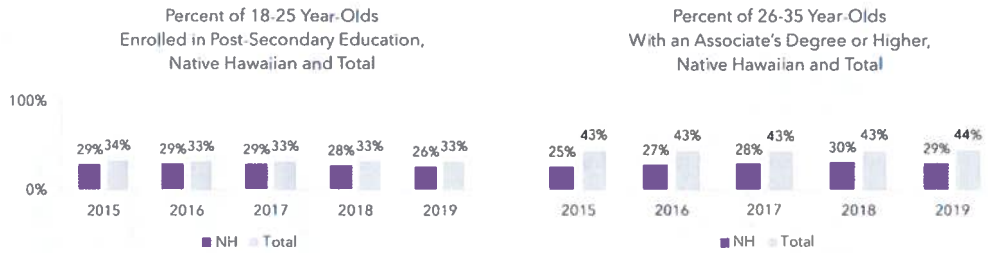
Timely high school graduation (within 4 years of first entering Grade 9) is associated with social, emotional educational, economic, and health benefits to individuals, their families, and their communities.

On-time high school graduation rates for Native Hawaiians increased by five percentage points between 2015 and 2019 and are tracking closer to statewide total graduation rates.



Youth Development Indicators

Post-Secondary Education Enrollment & Attainment



Among the benefits of timely high school graduation is an increased likelihood of post-secondary enrollment and degree completion, which are associated with better social, economic, and health outcomes. The data show that post-secondary enrollment among young Native Hawaiians declined slightly in 2019. However, the change is within the margin of error for the estimates for prior years. More data are needed to determine whether this is a trend or an anomaly in the data. Post-secondary degree completion data suggest that more Native Hawaiian adults are successfully completing their degree programs, although a substantial gap still exists compared to adults statewide.

Youth Development Indicators

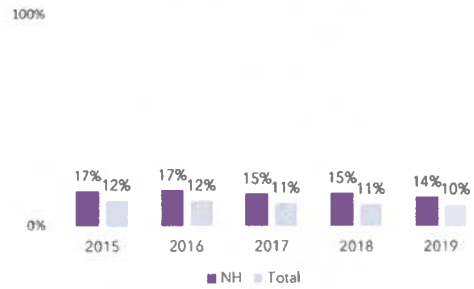
Opportunity Youth

At the other end of the spectrum from those who complete high school within 4 years and those go on to successfully complete post-secondary education or training are Opportunity Youth.

Opportunity Youth are between the ages of 16 and 24 and are neither in school nor employed. A seminal study estimated the lifetime cost of a typical Opportunity Youth to themselves, their families, and society to be in excess of \$750,000.

The percentage of young Native Hawaiians who are neither in school nor employed has declined over the most recent 5 years of data and the gap in the rates between Native Hawaiians and all youth statewide may be narrowing.

Percent of 16-24 Year-Olds Who Are Neither in School nor Employed Native Hawaiian and Total



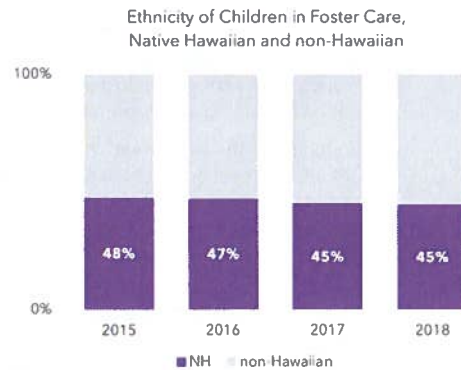
Long Term Systems Indicators

Foster Care

It is sometimes necessary to remove kamali'i from their birth families to ensure their safety. However, foster care itself is often yet another adverse experience. Children who spend time in foster care are much less likely than their peers to thrive as adults.

Native Hawaiian children are disproportionately represented in foster care, making up nearly half of all children in the system.

There was a gradual but steady decline in the percentage of children in foster care who are Native Hawaiian from 48% in 2015 to 45% in 2018. We will continue to monitor this trend as we implement collaborative programs focused on returning kamali'i to their 'ohana or other permanent placements as quickly as is safe.



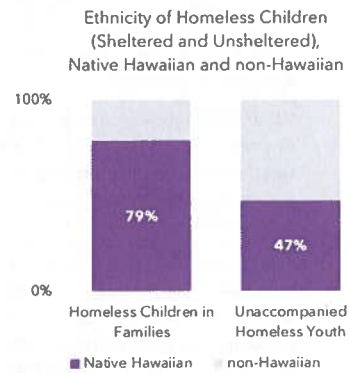
Long Term Systems Indicators

Youth Homelessness

Periods of homelessness or housing insecurity are other adverse experiences many kamali'i encounter. The Point in Time count is an annual street and shelter count observed on a single night in January. The data shown here were collected on O'ahu in January 2020.

A total of 702 children who were under the age of 18 and accompanied by their families were counted that night. 552 (79%) of the children were Native Hawaiian. Unaccompanied youth are individuals 24 or younger who are not accompanied by a parent, guardian. 105 (47%) of the total 222 sheltered or unsheltered unaccompanied youth who were observed were Native Hawaiian.

These results are far in excess of the percentage of youth who are Native Hawaiian (about 30%) or of Native Hawaiian kamali'i who live in families with incomes that would qualify them for income subsidy benefits like TANF or SNAP (37%).



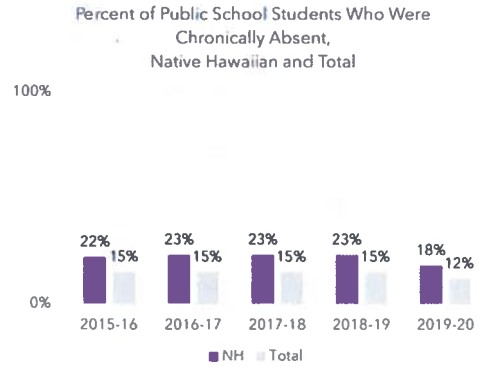
Long Term Systems Indicators

Chronic Absenteeism (Truancy)

Chronic absenteeism is defined by the Hawai'i Department of Education as missing school for 15 days or more in the school year. This includes any absence, excused or unexcused.

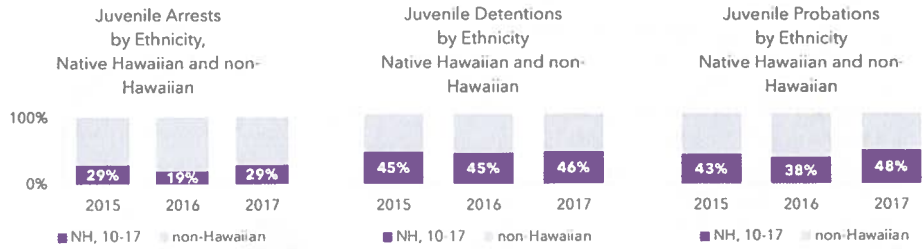
When students are chronically absent, they miss opportunities to learn and their attachment to school becomes weaker. As a group, students who are chronically absent have lower GPAs and are less likely to graduate high school in a timely manner.

Data from 2015-16 through 2019-20 show that Native Hawaiian students are more likely to be chronically absent than are all students statewide. Chronic absenteeism rates were very stable until the 2019-20 school year. Future data will help us understand if this recent reduction in chronic absenteeism is sustained and the extent to which Native Hawaiian students may be closing the gap with their peers.



Long Term Systems Indicators

Juvenile Justice: Arrests, Detentions, and Probations



From 2015 to 2017 juvenile arrests for Native Hawaiian kamali'i (10-17 years-old) were not disproportionate, as Native Hawaiians comprise about 30% of the youth population in Hawai'i and 29% of arrests.*

Disproportionality shows up in the results of the arrests. Native Hawaiian kamali'i are much more likely than their peers to experience detention or probation as a result of their arrests. Research has consistently shown that neither the severity of the offense nor criminal history fully account for the disparities in outcomes between ethnic groups.

*The 2016 arrests statistic is a marked deviation from prior and subsequent years and is also inconsistent with 2016 statistics on detentions and probations.

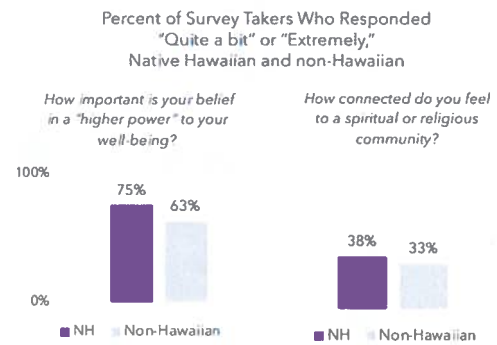
Wellbeing Indicators

Spiritual Connectedness

Spirituality has a prominent role in traditional Native Hawaiian cultural beliefs and practices. Many Hawaiians define spirituality as connection to the mana that is present in all things and find it a source of strength and resilience.

As shown in these figures, Native Hawaiians responding to the 2020-2021 'Imi Pono survey were more likely than non-Hawaiians to report that spirituality was "quite a bit" or "extremely" important to their wellbeing. They were also more likely to report that they feel strongly connected to a spiritual or religious community.

No comparable data are currently available for youth although Lili'uokalani Trust will be collecting similar data from kamali'i we serve.



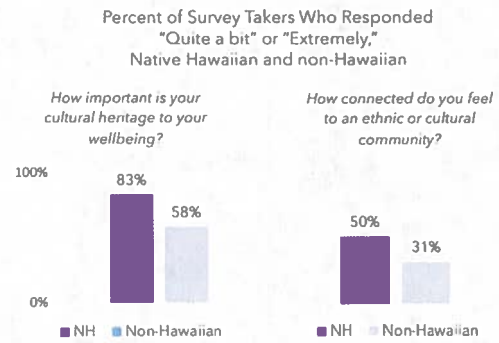
Wellbeing Indicators

Cultural Connectedness

Like spirituality, a positive connection to one's cultural heritage and a cultural community are often identified as sources of strength and resilience by Native Hawaiians.

Native Hawaiians were more likely than non-Hawaiians to report that their cultural heritage was "quite a bit" or "extremely" important to their wellbeing. They were also more likely to report a strong connection to an ethnic or cultural community.

No comparable data are currently available for youth. As with spiritual connectedness, Lili'uokalani Trust will be collecting data on cultural connectedness from kamali'i we serve.



Recommendations for Next Steps

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- A return to thriving and abundance for Native Hawaiians and Hawai'i must be grounded in traditional strengths manifested in our times.
- A fuller understanding of Native Hawaiian wellbeing than Western driven data can provide alone.
- Work collaboratively with partners from other Hawaiian-serving organizations to develop new and radical knowledge about our wellbeing.
- Create data collection tools and procedures within Lili'uokalani Trust to allow a fuller report on the accomplishments of our kamali'i.

To prioritize and integrate cultural values (e.g., self-empowerment, interdependence, storytelling, spirituality) in a psychologically safe environment.

To provide opportunities to strengthen spirituality and relationships including people and the environment.

To seek culture for solutions in modern times.

Resources

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- Lili'uokalani Trust
 - [Native Hawaiian Wellbeing Update](#) (March 2022)
 - [Changing the Story: Strategies for Guiding Native Hawaiian Youth to Success](#)
 - ['ōiwi: Practice](#)
 - [Waiwai: Data](#)
 - [Ea: Advocacy](#)
 - [Nānā I Ke Kumu](#)
 - [Native Hawaiian Data Portal](#)
- Native Hawaiian Education Act
 - [Native Hawaiian Education Council \(NHEC\)](#)
 - [Hipu'u](#)
- [Kamehameha Schools Research Collection](#)
- [Papa Ola Lokahi](#)
- [Office of Hawaiian Affairs Research](#)
- [UH at Mānoa Office of Public Health Studies](#)
- [Cultural Interventions for Native Hawaiian Youth](#)

Aloha 'Oe



LILI'UOKALANI TRUST

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Aloha 'Oe sung by Amy Hanaiali'i, written by Queen Lili'uokalani
(<https://www.youtube.com/watch?v=4wP-4ZV8sv0>)

Lyrics:

Ha'aheo ka ua i nā pali
Ke nihi a'ela i ka nahele
E hahai (uhai) ana paha i ka liko
Pua 'āhihi lehua o uka

Hui: (Chorus)

Aloha 'oe, aloha 'oe
E ke onaona noho i ka lipo
One fond embrace,
A ho'i a'e au
Until we meet again

'O ka hali'a aloha i hiki mai
Ke hone a'e nei i ku'u manawa
'O 'oe nō ka'u ipo aloha

A loko e hana nei

Maopopo ku'u 'ike i ka nani
Nā pua rose o Maunawili
I laila hia'ai nā manu
Miki'ala i ka nani o ka lipo

Proudly swept the rain by the cliffs
As it glided through the trees
Still following ever the bud
The 'ahihi lehua of the vale

Chorus:
Farewell to you, farewell to you
The charming one who dwells in the shaded bowers
One fond embrace,
'Ere I depart
Until we meet again

Sweet memories come back to me
Bringing fresh remembrances of the past
Dearest one, yes, you are mine own
From you, true love shall never depart

I have seen and watched your loveliness
The sweet rose of Maunawili
And 'tis there the birds of love dwell
And sip the honey from your lips

Source: https://www.huapala.org/Aloha/Aloha_Oe.html

References

- Liliuokalani (2013, 2nd edition), *Hawaii's Story by Hawaii's Queen*. Honolulu: HI, Hui Hānai. [Original: 1898 edition., Lee & Shepard.]
- Onipaa.org - Lili'uokalani Trust official website
- Ke Aloha o ka Haku, written March 23, 1895, while the Queen is imprisoned. The song asks the Lord's forgiveness of those who have wronged her, <https://youtu.be/43lny0g84i8>
- Wehewehe.org - Hawaiian dictionary

"I ka wā ma mua, ka wā hope. Already embedded in the Kānaka Maoli worldview is this belief that the future is unknown, and yet, the past is rich in glory and knowledge. By looking to the past, one can navigate today's world and address issues of the future."

Reference: https://qit-trust.cdn.prismic.io/qit-trust/2a5de811-b7c2-4b05-8b40-deb25724ceb7_LT+%26+MBTSSW+Collaborative+Report+Changing+the+Story.pdf

