Future Imaginary Dialogues: Lilikalā Kame’eleihiwa

info@obxlabs.net

Future Imaginary Dialogues: Lilikalā Kame'eleihiwa

Director, Kamakakūokalani Center for Hawaiian Studies
University of Hawai'i at Mānoa

28 July 2017
Kamakakūokalani Centre for Hawaiian Studies, UH Mānoa
Interviewed by Jason Edward Lewis

Created by the Aboriginal Territories in Cyberspace (AbTeC) research network as part for the Initiative for Indigenous Futures (IIF).

0:00:11 Jason Edward Lewis: Thank you very much Lilikalā for agreeing to sit down and talk to me about the future imaginary, and body of work, and so forth. And what I'd like is for you to start by introducing yourself, however, you wanna contextualize yourself.

0:00:24 Lilikalā Kame'eleihiwa: Okay. [0:00:25] ____. My name is Lilikalā Kame'eleihiwa. I have been a professor here at the Kamakakūokalani Center for Hawaiian Studies for the last 30 years. Before that, I was a visiting professor in the history department. So I've been around for a while. I am extremely privileged to teach here because I have fabulous students and my students in the last 20 years that we've had this building and even before that when we were in another place on campus, my students have become the leaders of our nation. They're in education, they have PhDs, they are teaching in Hawaiian studies, they're teaching indigenous politics, they're teaching in many different departments. They're also lawyers and doctors, and I see them as the hope of the Hawaiian nation, which is a fulfilment of what we wanted to do here at Kamakakūokalani Center for Hawaiian Studies. We wanted to create leaders for the nation and have them get a good grounding, and an empowerment of Hawaiian identity with us and now we have 75 courses that we teach in Hawaiian culture. And then have them go into different degrees at their MA and PhD level.

0:01:42 LK: So I feel like the ancestors have guided us down this path, that they told us what they wanted us to do. First of all was to find a place where we could have a building and fight for this building. And thanks to Auntie Gladys Brandt whose Hawaiian name is Kamakakuokalani, Gladys Kamakakuokalani ʻAinoa Brandt, we were able to secure this building. When she was a little girl, she went to the funeral of Queen Liliuokalani and chiefs stand beside the casket of [0:02:19] ____ Liliuokalani. She went with her father to stand and watch over the casket. So she was a link to the kingdom of Hawaii and to this new State of Hawaii. She was also very, very passionate about how education could uplift our people. So to be able to work here to do the work that she set out for us... When I was director, first director, back in, let's see, 1998, I guess, I was first director, yep. Every time I had a problem I used to call her, 'cause she was the Chair of the Board of Regents. And she made things happen for us, it was fabulous. When she passed away at the age of 94, I felt so bereft because who was I gonna call? And people said, "Now you don't have to pick up the phone, just ask her."

[chuckle]

0:03:14 LK: So I think her inspiration to us and that we should choose peaceful means to resolve our differences with the American government, that we should encourage our young people for higher education, because when you have a PhD, no one can say you're not qualified, to do something, right? Then to really look forward to taking our ancestral knowledge and bringing it to

the present and into the future, these were all goals of Gladys Brandt, Kamakakuokalani. Her name means either the upright eye of heaven, so here in our building we have a circle that represents that, that the architects put in. Dwight Kuanhikaua and Danny Chun were the architects for the building. Dwight was my high school classmate. She was our principal when we were in high school. I frequently got demerits and and I was sent to the principal's office and would cry copiously after she scolded me. [laughter] Sometimes I started crying before I even got into the office. I couldn't believe that we would have a relationship where she was... An adult relationship where I was asking her to do favours and she would do it.

0:04:21 LK: But Dwight really wanted to make this building a tribute to her because we all loved her no matter how many scoldings we got. And we were all very proud that she was one of the few Hawaiians at the time to be a principal of a school like Kamehameha. And she worked very hard to get Hawaiians into different positions where we could start to run our own country again. She was very astute at that. So I'm privileged to actually work here. Before I forget also, when we we're building this building, one of our students who's working in DLNR, Department of Land and Natural Resources. And he said, Kumu, there's all of these bones, all of these boxes of bones here on the shelf. And they were all dug up from around this area of Waʻahila, [0:05:13] ____ road going up towards St. Louis. There's a big water supply tank in the back here, all these bones were dug up, and they were in boxes, about 100 sets. And when Dwight Kuahikaua heard about that, they decided to build a crypt using their own money, not state money, here in the middle of the building. We designed it, so that would be there so that all of those Kupuna could be re-entered here. So this place really is a place where we respect Kupuna, where we strive to honor ancestral knowledge. Hawaiian ancestral knowledge is so amazing, and we're still learning all about it, like the fish ponds, and that kind of thing.

0:05:56 LK: So as for me, I would... See, I did... I graduated from Kamehameha when the dinosaurs roamed the earth in 1970. I came to university against the wishes of my mother who wanted me to be a hairdresser, but I'm not very good at that. I really wanted to go to college, so I came to university, declared myself independent. Got loans, got a job. And in my third semester, I realized that I didn't wanna be here because there was only white people here. I think there were three Hawaiians on campus. So I quit in the middle of the semester, got all Fs, and said "I'm not gonna do this anymore. I can't handle this, too many white people, I'm out of here." Went to work, went to live in the country, and then after I had my son, thought, "Oh, I have to have a job." So I came back to university and I finished my BA in 1980 in Hawaiian language and Hawaiian studies. I did my masters in Pacific Island Studies in 1982. By that time, I had gotten a grant from East-West Center, so they were paying for me to go to school. And then I got my PhD in Hawaiian and Pacific History in 1986. All three degrees, here at University of Hawaii. So I'm a product of the University of Hawaii. Very proud. And then a job opened up in Hawaiian Studies, and I had been teaching in the history department because the Hawaiian history professor was on sabbatical. So I was teaching there, and so I had some teaching experience. And I got the job.

0:07:19 JEL: The one Hawaiian history professor?

0:07:20 LK: Yup, right, right. [chuckle] She wasn't there the first time I came. She was after. Her grandfather... She was inter-married into a missionary family, her grandfather helped overthrow the queen. So she really didn't like my political points of view. Now when I first came to university, I read the queen's own story, and I can remember how we had never learned about the overthrow. We didn't know anything about it. When I came to college and I read this book, I was so shocked that

American missionaries had so lied to the queen and overthrew the queen. And overthrew her kingdom. That I was quite angry and got very political after that. Being in school didn't stop me from doing politics. And being out of school didn't stop me from doing politics. But after I had my son I decided I'd better get degrees and get a way to make money so I could raise my son and take care of my children, by that time I also had a daughter. That was my career, and then I got into Hawaiian Studies. One of my jobs was to write new courses. And I've written 23 new courses for the Center of Hawaiian Studies. I love writing curriculum, it makes me very happy. I love piloting new courses. I've had thousands of students come through. Today, not only do we have 75 courses in Hawaiian studies, we have another 50 courses in Hawaiian language.

0:08:49 LK: We run 2700 students a year through this program in Hawaiian studies. Hawaiian language does 2000 students a year. So 4700 students at Hawai'inuiākea, school of Hawaiian knowledge, which we helped make about 10 years ago. It's actually larger than all of UH Hilo. They have 3900 students. So we're advocating for Hawaiians, we want to make sure Hawaiians get a good education, we wanna make sure that they have a great grounding in their own ancestral knowledge, because that doesn't happen in public schools. And we want them to go out and lead the world. That's kind of my work. I'm very proud that... If you look at the last page of our calendar, we have a list of people who are running Hawaiian language television, who are working at Kamehameha to do good for our people, at the office of Hawaiian Affairs, at the Hawaiian homes, in schools all across Hawaii, and in different parts of the nation. So I'm happy with the fruit of our labours.

0:10:00 JEL: That's great. And thinking about that 30-year history you were talking about, what do you imagine or what are you hoping for the next 30 years?

0:10:12 LK: Well I'd like us to run our own educational system. Right now in the public school system, K-12, about 40% of all students are Hawaiian. We're rising. We're about 25% of the local population, 48% of us have had to move away, if the 48% moved home, we'd be closer to 50% of the local population. But with 40% of the school children being Hawaiian, I'd like to see, within the next 10 years, that we have enough people trained to be administrators that we could run our own school system. And we'd like to have the campuses where most native children are in the Hawaiian home study areas, certainly, but across all the islands, would be run by us, our Hawaiian people.

0:11:02 LK: Now, a year ago in February, we sat down to write a constitution, which is highly contested. Those who want independence tomorrow said it was bad to write a constitution using the money from the Office of Hawaiian Affairs. We sat for a month, we wrote a constitution, I'd like to see that constitution ratified and young people elected to run our government within the next year. And then I'd like to see them help us gain control over our schools. Because once we gain control of our schools, and we're teaching our children who they are, that will be very, very powerful. We have the highest drop out rate of any ethnic group in Hawaii. And that is because Hawaiians are tired of the racism they meet in the public school system, where teachers can't pronounce their names, and start to call them English names. Even if they don't have one, they'll just give them a nickname, an English name, because that's easier. Where they denigrate our culture and our beliefs. Where...

0:11:57 LK: Like on the issue of Mauna Kea. If a student comes to a DOE classroom and says that they support Mauna Kea and they're against the telescope, which will be 19 floors high, will dig up 9 acres of land out of the side of the mountain, and that's supposed to be Malama, Aina Malama Honua taking care of the land. Then they will face repercussions from the teachers. Because the

teachers are generally not Hawaiian and are generally very anti-Hawaiian. We couldn't do worse running our own school system, and I think showing what we've done in Kamakakuokalani shows we can actually do better. And look at Kama now, we can do better. So I would like to see that happen in the next 10 years for sure. We need to see the government. We need to run our own educational system. We need the American military to leave. Now that Korea has capabilities of sending a ballistic missile to Hawaii, we are a first strike target because we have so much military here. They would be smart if they would withdraw all of their troops, go to California, or better yet, Nevada. They really oughta go inland if they wanna escape the North Koreans. The North Koreans are crazy as far as I can tell. They really wanna start a war, they think they're gonna win it and one nuclear bomb on Oahu would really destroy the island. I think everybody would rather die in the first hit than survive it.

0:13:26 LK: Tomorrow will be a nice time for the military to leave. I bless them. Think they do some good work in the world, and we should be our own country again. There are 500,000 Hawaiians in the world, 48% have had to move away, but I would venture to say at least 50% of us still want the country back. Whether we're here at home or far away. And I think the ones who are far away are desperate to move home. I have a plan. Within the next three years I would like to see the State of Hawaii agree that Hawaiian should have a homeland that is not being some blood quantum, but is based of ancestry. So right now the American law is you have to prove that you're 50% Hawaiian blood in order to get a homestead. And they only set aside 200,000 acres, out of 4.2 million acres in Hawaii. There is 200,000 acres for the Hawaiians, and there's 500,000 Hawaiians. So obviously we need more land. Now, in the old days we divided the land by ahupua. It was, kind of, mountain to sea, width, shape, mostly followed the valley's designations. There are 1,600 of them in the Archipelago. I would like land in each of the 1,600 set aside for native Hawaiians who live there. We like land from the mountain, down to where private ownership begins, I would say if you're lucky enough to own land in Hawaii, that's not the land we want, right? We want to gain control over state-controlled lands. Which is about 1.8 million acres, which is a nice start, for homelands for Hawaiians.

0:15:07 LK: I want us to grow our own food, and I want us to build our own houses. I think we ought to be planting bamboo. There's now a kind of bamboo that grows in Indonesia, very quick growing, termite resistant, that we can use as building materials. So that we're no longer spending thousands and thousands of dollars to bring in wood from America to build our houses so the termites eat them up. It doesn't make sense. Termites are also foreign, but we have to live with them now that they're here. How do we build our own houses? Well, we have architects, we have people who understand everything about the construction industry. Most Hawaiians are in construction anyway. I'd like us to plant food, I'd like us to build houses, I want us to run our own schools, and I don't wanna wait for the next generation. 'Cause already my oldest grandson who is 16 is talking about going away to school. Likely he'll marry away, likely he'll stay away. I want for my grandchildren opportunities now. Two of my grandchildren are half Cherokee. The nine-year-old, who just turned 10, a 10-year-old now, she told me a couple of years ago: "You know tutu if we move to Oklahoma as Cherokee we can get free education and housing". And I was like, "Oh no, I can't have my grandchildren moving away." That's what I want. No one should pay more than 500 a month for housing. And we deserve land to live upon. It's all a simple plan.

0:16:34 JEL: Very simple plan.

0:16:36 LK: Government, education, housing, land.

0:16:41 JEL: Do you have thoughts of extending that timeline out even further? Kind of there is your grandchildren and then, sort of, grandchildren of your grandchildren? Do you have ideas about what Hawaii would be like or what you would want...

0:16:53 LK: You had said, seven generations out, right? Which is a Native-American metaphor. I'd like to a go 100 generations out, but I'll start with seven. Yes. In seven generations, I would like to see Hawaii be an independent nation again, run by Hawaiians. It was interesting that there's some Hawaiians who believe that all the non-Hawaiians who live here should have equal rights and Hawaiians have no equal rights or any rights at all. I'm not used to that. I want Hawaiians running our government, I want Hawaiians running our land base, I want us to always have a homeland where we can be and be in control of. The way to do that is to empower identity, so generation after generation after generation needs to know who were the ancestors. In Kamakakuokalani, for the last 30 years, I've been teaching a course on Hawaiian genealogy. We cover the 100 generations of chiefs on five major islands. And people can know what are good chiefs and what are bad chiefs, what's a good political leader, bad political leader, but they know who they are then. They know what island they came from.

0:17:55 LK: I just met a student this week who said to me, she came from a family reunion, and part of my family's intermarried into her family, and she was so happy that one of the lost brothers who was raised in Colorado was reunited with the family, and we actually had a fun reunion in Vegas 'cause there's so many Hawaiians living there and so many of our family living there. Everybody was so delighted that that long-lost brother had been reunited with them, and it was because of the genealogy class. When I read her paper I said "Oh, this name that you have in your ancestry, your cousins, this is so-and-so and so-and-so related to us." So they reconnected. But also one-third of the homeless are Hawaiians, and we're generally living in very poor poverty-stricken areas even if we're not homeless. I grew up in a series of shacks myself. One of the places we lived the longest had no inside toilet, we had outhouse. We had no hot water, we had cold water. Lucky we had cold water. We didn't have to bring in the water so it wasn't too bad.

[pause]

0:19:07 LK: And my mother always used to say to us we needed to behave in a certain manner especially when we're in public because we came from chiefly ancestors. And I used to say, "Mom, if we got chiefly ancestors where's our chiefly land? Where's our chiefly money? We have no money. What are we talking about here?" And after I started to study genealogy and my grandmother for whom I'm named was a genealogist, and she's guided me in my whole time, I realized I couldn't find a common Hawaiian that I looked around and all these people are related to these great chiefs. Of course you got 100 generations of chiefs, it's easy to be related to them. There's a lot of them. [chuckle] And when I find out family names, then I know what island they come from. When they know that their family names come from the certain islands, they're empowered then to walk towards leadership. So when they come to genealogy class, which is required for all Hawaiian Studies majors, I say to them, "Welcome. You used to be maka'āinana or commoners. Now you're a kaukauali'I, you're lesser chiefs. It's up to you to choose whether you're gonna become Ali'I nui or not. Because all of you have that kuleana in your lineage. You have that responsibility in your lineage for leadership." And then I ask them, "So how will you serve the nation?"

0:20:17 LK: Because if you're here, you're privileged to gain a university education, you need to serve the nation with your education. And I'm so proud of what they've done. We now have 40 young Hawaiian lawyers, all under the age of 40. How brilliant. They are the ones that are gonna run the nation. So looking seven generations out, yes I would like to see Hawaii be totally self-sufficient in food since we're importing 90% of our food right now. I'd like it to be a totally green infrastructure so that we're using solar and wind and water resources to make energy that we find a way to lessen how many cars we have on all of our islands, that we provide excellent brilliant education. I think Finland is now number one in education in the world. One day in seven generations that will be Hawaii and Finland can be behind us. Thank you. [chuckle] I wanna see a place where our children are joyful every day, and where the adults are joyful too. That we feed ourselves, and we share our food and we care for one another as one family and for those people who come who are non-Hawaiians to live with us, we intermarry with them etcetera, maybe they come as visitors then we can treat them with true Aloha because we are in control of the land. And it's not a culture that is interested in money so much as it's interested in self-sufficiency and caring for the land.

0:21:50 LK: Now the idea of taking care of the land of the skies or the oceans, that Malama Honua idea, our canoe, Hokulea went around the world taking that message that the whole world needs to think about this. And everywhere they went, indigenous peoples were embracing that idea and in fact not only just people were embracing the idea, it's an ancestral idea that you live in harmony with your earth because it's your grandmother. So in seven generations, I'd like to see not only everyone in Hawaii supporting that idea, but everyone in the world. If we're lucky enough to live seven generations, because we have to turn around global warming right now. We really need to think about that. But I'm the kind of person especially now that my great age being kupuna, a grandparent, I always say "Broken eggs, let's make an omelet." I mean there are things we can't quite accomplish. We can't get rid of the American military next year, or maybe they withdraw most of their forces and leave a little bit behind. I don't know what's gonna happen there.

0:22:56 LK: I think they'd be more prudent to withdraw though simply to protect themselves from North Korea, it's only a matter of time. But how do we live in harmony with those that are non-Hawaiian? Even who are Hawaiian, how do we live in harmony? So this is a really big question that not only one person can resolve, it has to be done by all of us and that's something that we can see happening over time. I was very inspired by Solomon Enos's talk and his idea of Aloha and of compassion and how we find a way to work with the people we disagree with in order to make a better place for all. So in the seven generations that's what I like to see happening for Hawaii where native people can be native or we can speak our language, where everyone else will be speaking Hawaiian as well in Hawaii.

0:23:55 LK: Where our ancestral practices can be once again used upon the land, making lo'I kalo, making our dry land sweet potato gardens, making our fish ponds, feeding our people and rejoicing that we live in such a beautiful earth, such a beautiful place on earth, right? Rejoicing. Singing our songs, practicing our hula, and all the other things that are celebrated about Hawaii.

0:24:31 JEL: So you spend a fair amount of time thinking about, maybe in some sense even living within that 100 generation time frame speaks. And so I'm wondering if... So there's the seven generation, but as you said then there's the 100 generations, and I'm wondering what you think about when you think about that 100 generations going forward also in relationship to the 100 generations going back and what the relationship between those two are.

0:25:00 LK: In Hawaiian culture, we believe that the spirits never die. That the energy that comes with new life exists forever. I think physicists in the West agree with that; you can't destroy energy. So the body falls away and is gone, but the spirit itself continues to live on. So everywhere you look in Hawaii, likely, there are ancestral spirits there. Now what's important about the genealogy class is for young people to know the names of their ancestors and to give those names to the children. So that the ancestors live on through us and live on through the future. So Lilikalā, my name comes from Haleakala, my grandmother's name. We are La people, we are the sun people, we are Pele people. When I was younger, my mother used to fight with my stepfather, and she would always say, "Don't forget I'm Pele." That was like her trump card. [chuckle] She was 5 foot 3, he was 6 foot 2, she would always win, okay.

[chuckle]

0:26:01 LK: So I grew up with that idea, "Oh we're Pele, that's who we are." And I'd like to see that ancestral understanding, that empowerment of our identity, continue for the next 100 generations. You know when we give the name of an ancestor to a child, that ancestor comes to live with the child and guide the child. Which is why it's so important for people to know their ancestral names. You call on that ancestor and they help you. They guide you, they teach you. I wanna make sure that Hawaiian culture never dies. There are many places in the world where indigenous languages have disappeared. I used to take my students to the UN all the time for about 10 or 12 years, and meeting indigenous people at the UN, who are all over the world, and hearing their stories; I realized that Hawaii, we are really quite lucky. We have about 1,000,000 pages of Hawaiian language newspaper to look back on. I mean, that's just fabulous. We have the beauty of the land itself to inspire us. We have our place names and now we have many more courses uncovering all those kinds of great ideas.

0:27:18 LK: And, we had some pretty hot ancestors. So as we look and teach each generation to take those stories down to the next 100 generations, I believe that we have something to offer the entire world in that we truly love this land and all the young people who are willing to be arrested in order that Mauna Kea not be destroyed are a testament really, to how strongly we feel about those kinds of issues. And just to say about the news about the judge okaying Mauna Kea getting a permit from DLNR just came out yesterday. See some guns wearing his Mauna Kea shirt. To have a chance to build that telescope anywhere else in the world.

0:28:14 LK: In Japan, they got plenty telescopes on Mount Fuji. They could put it up there. They could go to the Canary Islands, they could go to America; actually, in Nevada the sky is pretty clear if you just get outside of Vegas. They could go to the Andes in South America. They choose to put it here because they're white people and the natives should obey. And the racism, that foolish racism; that's what I'd like to see happen. I'd like to see the racism just disappear. So in the seven generations, we must not have racism anymore on the earth; and certainly not in Hawaii. I used to get really, really angry, which is bad for my health. [chuckle] I used to get really angry when I've had to face racism. Now, I'm like, this is very foolish. How do we convince people that this is a foolish idea? And I think one of the things is just to point out this is racist. Other places want to have the telescope; we do not. Take it away, right? We're not against building telescopes.

0:29:17 LK: Although, I gotta say, what did we learn from looking at the stars? All the money that's spent at NASA. What are people gaining from it? Do they build another house for a poor person to

live in? Is there more clean water on the earth? Is there more food for people? I don't think so. I think it's a really waste of money. If I were in charge of the budget, I wouldn't put any money into outer space or telescopes or anything. Because frankly, you can use your eyes. Governor Abercrombie, he was governor two terms ago, once caught me at, we were at a party together, and he said "I cannot believe that you as a Hawaiian are against the telescope of Mauna Kea. The Hawaiians are the greatest astronomers in the world, how can you do this?"

0:30:00 LK: And I said, "Yeah, this is true. We are some of the greatest astronomers in the world, we don't need a telescope, we can use our eye and look at the sky the naked eye. We can do it from flat ground. Yeah, from the earth surface. We can see everything that is going on in the sky, we don't need a telescope." So his wife dragged him away before we got [chuckle] into a huge shouting match, but that's the kind of foolishness we face. Some people will call it racism that we face with the powers that be, that they don't wanna necessarily hire Hawaiians at the University of Hawaii because, even though we have PhD's from many great prestigious places, wrong color. That's still going on, wrong color, and in seven generations that will be gone. Yeah, despite most recent disappointments in America.

0:30:58 JEL: So now you have seen multiple generations of students come through, you've taught them and...

0:31:03 LK: Some of them are grandchildren of my classmates. [chuckle]

0:31:07 JEL: You're too awesome.

0:31:07 LK: I guess.

0:31:12 JEL: How would you describe the current generation?

0:31:14 LK: I think they are totally devoted to serving the nation. I don't see very many who are selfish. There's a couple, but by and large they want to work together to raise the nation, and we can see that with the team that was assembled for the video game, that they didn't want anyone, none of them, even though they had great ideas and great skills, none of them wanted to step on the toes of somebody else who might have a good idea. Let's find ways that we can work together and have the ideas come together. I think that's very powerful, it's a wonderful step forward, and so I was very happy to see that happen, I was also really glad that they weren't choosing violent video game patterns, that they were gonna choose Aloha, that they were gonna choose peace, and that might not be too exciting for the rest of the world, but it is exciting for us. [laughter] So they are choosing to be Hawaiians in this world that is American, and choosing to look at the Hawaiian ways of doing things and Hawaiian ways of resolving conflict in peaceful manner. I am very happy about that, yeah.

0:32:34 JEL: So to go back a little bit to kind of related to the navigation and thinking about that, one of the courses that you developed was with Nainoa Thompson, right?

0:32:44 LK: Mm-hmm, mm-hmm.

0:32:45 JEL: And I've read some about him and about the voyages and the [0:32:50] ____, and so I am very interested, what that was like working with him to develop those courses, and then how

were you received and taken up?

0:33:00 LK: Well, he came to me in '93 and he'd been looking for some professor on campus to write a course on the Hawaiian navigation. He talked to different people and then we sat down together and I said, "Look, I write courses, you just tell me what you want to teach and I'll put it together and we'll get it through, no worries". And I really do love writing new courses, it makes me very happy. So I can [0:33:23] ____ temples coming out. [chuckle] But Nainoa is brilliant, he really is. His mother told me the story that when he was in high school at Punahou, where President Barack Obama went to school, one of the top schools in Hawaii, founded by missionaries for missionary children so they wouldn't have to go to school with Hawaiians. [laughter] And now Hawaiians go there and black people too. [laughter] He just had no interest in school, and they were worried about him so they took him to a psychiatrist to have him tested, and his IQ was off the charts. He was so brilliant that there was not too much they could offer him in Punahou. I think he did graduate, but his whole life was looking at different things, he lives outside the box and thinks outside the box.

0:34:16 LK: He always wanted to sail a canoe and to see what's happening with the stars and the ocean and earth, but more than that, he wanted to promote Malama Aina, Malama honua, caring for the earth, caring for island earth, and it wasn't just limited to Hawaii and Hawaiians, he wanted to see the whole world, and when he first talked about going around the world on the canoe, I'm on the board of the Polynesian Voyaging Society, we all looked at him and like, "Oh dear." [laughter] "That's gonna be a big undertaking." But I wanna say he would dream his dreams, so when I sat down with him to write the course and he told me all this stuff about star lines and about winds and currents, and weather and how to understand weather, etcetera, where I wrote the course, it was one semester, and we ran it as an experimental course in '94, 'cause it usually takes a year to get through the process.

0:35:18 LK: So he didn't wanna teach it 'cause he didn't like doing the same thing everyday, but he had others come in and teach and he would teach some of it. I sat through the whole course just to make sure it was going okay. And then that was in the fall of '94, and then the spring of '95 he said, "Oh, we're going to sail down to Tahiti and if you wanna get on board interisland come on down." Just so happened that it was my first sabbatical. Okay, great, 1995 spring.

0:35:40 LK: So I flew down to Tahiti, I happened to be on the plane with Nainoa. And I got into canoe [0:35:45] interisland because such close quarters we could only take a small cooler and everything had to be in there. I wasn't so sure I wanted use the bathroom off the back of the canoe and bathe with everybody around, I wasn't so sure I was gonna like it. And I don't know if I wanted to sail with I didn't agree with politically. But once I got on canoe, I was totally enchanted. I never wanted to get off. It was so fabulous.

0:36:13 LK: For one thing, the boat rocking in the water feels like you're back in the womb. It is fabulous to be one with the ocean and the sky. And then sailing at night when all the stars are out, wow, that's just great, and the wind is blowing. It was fabulous, and I was hooked. And so '95 I became a member of the board, the Polynesian Voyages Society Board, and also that summer I got to be the protocol officer on our second canoe, Hawai'iloa, in Alaska. The Alaska natives gave us sitka spruce logs to make another canoe, because Hokule'a is made out of fiberglass and we couldn't find any old koa trees in Hawaii anymore; There were no trees big enough to make a canoe. They gave us this wood and once the canoe was built, we got it up there, we actually shipped it on a

Matson container up to Vancouver and then we started to sail through the inside passage and I got to be onboard for a whole month, it was great.

0:37:18 JEL: Wow.

0:37:19 LK: I forgot I had children, it was fabulous.

0:37:24 JEL: That must have been amazing.

0:37:25 LK: Yeah and so Nainoa and I got to really know each other at that time, but actually what also happened before that, back up a little bit, in Tahiti when we were sailing from Raiatea to Tahiti, which is about a days sail, right outside of Tahiti, we hooked up to the tow, you need to be towed into the harbours, and we're between the rest of the big ships and stuff. And it was clear blue sky and all of the sudden out of nowhere a huge storm came up. We had to take down the mast, and we were overloaded. Usually you only have about 15 people on canoe, we had 30, 'cause it was a pleasure day cruise sail, "Oh, let's go from Raiatea to Papeete, let's do that. When the storm hit, we took down the mast, we put a big canvas over it, the few women who were on board, myself and two others, we had the hot pot going in the middle of the deck, making tea and coffee and saimin, 'cause we got really cold with the storm, huge waves, big rain, our job was not to fall overboard. And Mau Piailug, our teacher was onboard. Now Mau's way of teaching was to sit in the hull and not interfere, he's already told his students what they're supposed to do. Nainoa [0:38:39] ____, they knew what they were supposed to do.

0:38:42 LK: When he came out of the hull, nobody asked him, "Why didn't you come out of the hull, but he could feel from the vibrations in the hull a storm was coming." He told me the next day, we were having a beer together, that he felt really bad for us, but the way of teaching was not for him to tell, it was for Nainoa and others to ask him, "What's wrong? Why are you out of the hull? Should we be looking at something?" And then he could say. We went through a six hour storm, it was pretty amazing, it was dark before we got into port, and anyway he was telling me this stuff the next day and I thought, we need to know weather, we weren't covering weather very much in our class. Now, his son was also there, Cesario, and I said to Cesario, when you first learned from your father, navigation, how did you learn? He said, first we learn the stars and the weather, then we learn the canoe.

0:39:39 LK: So we made a two semester course, right? Stars and weather first semester, canoe dynamics second semester, it's the way you load the canoe: How much weight is at the tail end? How you don't wanna put it at the front end; How you trim the sails; What the velocity of the wind? Where are you headed? All those things that you learn from steering to, trimming the sails, to knowing what stars you're following, all of that you have to do on canoe. And then I realized when we were sailing in Alaska that there were so many more things that we could be teaching about, anyway, we made the first two semester course on traditional navigation. I sent the course out to all islands who had canoes who were interested in teaching it. We never hide information here, we share it, so if I write a course, I give it away, and our 100 level course, 107, Hawaii Center of the Pacific, is now taught to about 900 students a semester here at Mānoa by us. We have 11 faculty teaching 2,700 students a year.

0:40:49 JEL: 11 faculty?

0:40:50 LK: Yeah, 11 permanent faculty. We're hoping to... We've got four new positions we're hoping to hire into, we'll see. But now it's on seven of the 10 campuses, about 6,000 students a year go through the 107 class, it's our decolonization class. We teach about Hawaiian origins and migrations, about native language, about native religion, about environment and how we love it, about how art is a reflection of environment, what's the colonial history that's happened across the Pacific, what are the modern issues for Hawaii, Polynesia, Melanesia, Micronesia, in 15 weeks. People love the class. And even if they disagree and don't want Hawaiians to be independent, they understand now why Hawaiians want to be independent. They understand why in Tahiti, they're going through the UN process to become independent, right? French Polynesia, France has to agree, why do France agree? They want New Catalonia because it's got nickel, they don't care about Tahiti, it's really a waste of money for them. Well, it might be somewhere in... Hawaii might become too expensive for America.

0:41:56 JEL: Right.

0:41:56 LK: It could be the same thing. Okay. So how do we... But Independence, political independence, all of the politic stuff is one thing. How do we make sure we feed our people? In Tahiti... You can say what you like about the French, but in Tahiti, the Tahitians still own the land from mountain to sea. They're still eating from the land. When my daughter was in high school, she was going out with this Tahitian boy. I said, "Baby, if he asks you to marry him, do it now. [laughter] Say yes. They got land. They have all this land, look at the land they have. They have land, we have no land." Lucky if 1% of Hawaiians own beachfront today. But here the Tahitians are eating from the land, owning their own land. There's not that many of them, I think there's something like 400,000 of all French Polynesia. But they're still land based, whereas we're kind of really urbanized. So we can learn from them. We can see what they do. And they really do plant a lot of food. We could do that. We have sunshine, we have rain, and we have great soil. What we don't have is the time to plant because we're so busy trying to pay rent.

0:43:01 JEL: Pay rent, yeah.

0:43:02 LK: Yeah. Houses are now going for about a million dollars here on Oahu?

0:43:06 JEL: Yeah, that's crazy.

0:43:07 LK: Shacks.

0:43:08 JEL: Crazy, yeah. I can imagine. Jump a little bit. Can you tell us about the artwork behind you?

0:43:16 LK: Sure. So the green sharks behind me... These are sharks. The green shark is a depiction of Ka'ahupahau, the queen of the sharks. She used to live at Pearl Harbour until the military blew up her cave, putting in a big wharf in Weslock. Her law was that no shark on Oahu should attack a human. So that was kind of nice, all kind of stories about that. And the shark that we see on the other side, the red shark, this is Kuhaimoana, the king of the sharks. And he lived at Kaʻula, which is an island just south of Niihau, where the military does bombing today. They do live firebombing practice on Kaʻula. So he has a huge cave there that he lives in. He was said to be a very, very large shark, some say 30 or 40 feet long, so old and so large that coral grew on his back. And when his descendants were in distress, they would call out to Kuhaimoana. There's

actually a story about this, about a woman who was pregnant, and she was out on the reef and the tide rose and she couldn't swim back to shore. She called to him and the reef rose up beneath her because that was him and he carried her to shore. Yeah.

0:44:33 LK: So sharks are our ancestors. Sharks are creatures we adore. There are good sharks, and there are bad sharks and some will attack humans. We like the ones who protect us, of course, who are family members. They're also symbols of political power. So this room is where we make a lot of political decisions, we have a lot of political meetings, and they are there to inspire us. Every part of the building is named for some Hawaiian akua. When we go to the auditorium, halau o Haumea is name for the female, Earth Mother. And all the female akua are there. The garden is always male. Earth is female, but the food that grows in the garden is male. So that's a male section for Kane. Our library is named for Lono and Laka, who are male and female akua of learning.

0:45:27 LK: The classroom, that is just [0:45:30] ____, is named for all of the akua of the ocean, and the other one is for all the akua of the land. The little room that we saw coming in when we first walked in the doorway, is for Ku and Hina, who are akua of deep sea fishing and intra [?] fishing, and of medicine. So when you go to the mountain to pick Hawaiian plants for medicine, you pray to Ku and you pick with the right hand, you pray to Hina and you pick with the left hand, because male and female elements need to come together for healing. Yeah.

0:46:04 JEL: Okay.

0:46:04 LK: Yeah? So those are the aspects that we live with here in our building. The student services wing is named for Kanaloa, god of ocean, because our students will be going on a voyage through life. Yeah. Yeah.

0:46:20 JEL: It makes me think... This is maybe a question you get asked again when Prem interviews you about the workshop, but I think it's... I'd like to know now which is, it's been fabulous, in the course of the workshop, watching as you have been supporting the students by reaching into your archive and thinking of different deities, and characters, and stories, and story lines, and long-term archs, and stuff like that, that sort of resonate or speak to or counterpoint what they're talking about. And I wonder if this isn't just a really just simple stupid question, but I wonder if you wanna talk a little bit about why these stories are important?

0:47:08 LK: Well, they're stories of our ancestors. In the West, people think mythology is really about some foolish, perhaps superstition, that it doesn't have anything to do with history. But in Hawaii and in Polynesia these... We descend from the Sun, we come from the Earth, we come from the ocean, we come from the stars. Those are our ancestors and our identity is shaped by those ancestors. So for instance, my grandson is named Lamaku [0:47:37] ____, the lighted torch of the Sun god. And when his mother says to him, "Baby, before you go to the pool," and he's only six years old, but she says, "Before you go to the pool, put on sunscreen." He said, "Mommy, I don't need sunscreen, I am the Sun." [laughter] He is the element of the Sun, he knows that. That's who he is. And in winter solstice, I took him to the north shore to see the power of the ocean, to see Kanaloa and I was teaching about Kanaloa, see this is what Kanaloa can do, this is why winter solstice is what we do these prayers for Kanaloa etcetera. They knew all the prayers. So he came home and he was being very thoughtful, he was a really, a really bright kid. And he said "Tutu, Kanaloa is very powerful." I said "Yes. Kanaloa is very powerful." He said "But the sun is more powerful than the ocean." [laughter] "I am more powerful than Kanaloa," he told me. I said

"Probably right!"

[laughter]

0:48:32 LK: Those stories teach us about who we are, teaches the ways we behave, tells us what is good and bad, in conjunction with Earth, how we behave towards one another. And when I was growing up, besides my mother talking about Pele, we never heard any of those things. Now we're having generations of students coming through and the reason I wanted to get involved with the video game project is because I know video games are very popular even though I don't play them myself [chuckle] and I thought it'd be a good way to increase knowledge about Hawaiian culture. We're not doing enough at the university to make what we teach in our courses widely known. It's really too small, 2,700 a year, there's 500,000 Hawaiians. Out of the 2,700, maybe 25% are Hawaiian. Mostly non-natives are taking our classes because they're here at the university. We're only 15% of the students, we're only 3% of the faculty. So how do we find a bigger avenue to get our ideas, and our words out there, and our ancestor stories out there? That's kind of what I am interested in and for the next 20 years of my career, that's what I wanna do. I just wanna do ancestral stuff. I've given away budget, I've given away politics, I am not really doing those things anymore. I just wanna do that, focus on that. And I've a lot of work to do. [chuckle]

0:50:10 JEL: Speaking of which, what is the big project you're doing for this sabbatical?

0:50:13 LK: I'm writing a book on Hawaiian mythology, a new book. The last one was written by a white woman in 1940, before the Hawaiian language newspapers were available to such an extent. She actually was very good at her footnotes and she had a good translator, but she didn't understand all of those stories from our point of view and so it's time for a new book. Also, in my own research and my own travels to different parts of Polynesia, I have discovered that really our religion and the akua and the divine elements that we worship, come out of Raiatea, close to Tahiti, the main temple there, Taputapuatea, The land is called Te Po, the night. The only place in Polynesia called Te po. In Hawaii we say about ancestral knowledge, "Mai te po, mai," From the night. From the beginning of the world, Te Po, but actually it's from there, Te po. Right there, it's from... "Mai te po, mai," it comes from that land. [chuckle] And the main temple there, that is the source of our religion an island of Raiatea which is we call Hawaii. Is a temple that has one wall zero degrees north and it's used to track the sun from equinox to solstices and back.

0:51:45 LK: We in Hawaii, we're kinda like, there's an Indonesian saying about the frog underneath the coconut shell. They think the coconut shell's the whole world. In Hawaii we're very much like that.

[laughter]

0:51:56 LK: We think only Hawaiians, only Hawaiians, we're the center of the universe right but the akua, especially the male akua, come from Raiatea. And it's Haumea, earth mother, that is here in Hawaii. Once I figured that out I started teaching that and then more research realizing how strong the female akua here and then travelling more, New Zealand, French Polynesia, in my case it's Tahiti, Raiatea, Maupiti etcetera, La Panui, there are no female temples anywhere except in Hawaii. The first female temple was built here on this island on Oahu, up on the cliffs of Oenu. And it became very important we'll a male temple and a female temple right next to it throughout Hawaii, nowhere else. So that's when I began to realize that the development of the female akua,

and the worship of Earth Mother, really was led here in Hawaii. This is what we established. When we look at what is Hawaiian mythology, and interaction with Tahitian mythology, or Raiatea mythology, what's our part? And our part is the female. So I'm brokering a deal with Oxford. We'll see. I'd actually make money if I do an iBook through Amazon.

[laughter]

0:53:12 LK: And since I am a senior professor, I don't really need press like Oxford. But on the other hand, Oxford has good distribution. So...

0:53:20 JEL: Yeah, it's gonna get to places that wouldn't otherwise. Yeah.

0:53:22 LK: Right. Right, right, right. So we'll see.

0:53:26 JEL: Yeah. I mean whether it's part of the equation you wanna add in at this point, but it's also true that because it's Oxford Press, there will be places that will take it that may not take it otherwise.

0:53:35 LK: Right. Well...

0:53:35 JEL: [0:53:36] ____ Hill, but...

0:53:37 LK: There are 500,000 Hawaiians. This is 500,000 books sold.

[laughter]

0:53:42 LK: And then Polynesians, I think, will pick it up too if it's on Amazon. I like doing an iBook, because you can put in chanting, and you can put in hula, you can...

0:53:50 JEL: Yeah. No, I think just listening to you over the last couple of weeks and the way you think about these things, it seems an iBook is really...

0:53:56 LK: Yeah.

0:53:56 JEL: Because it's all of those things together.

0:54:00 LK: Then I retain the copyright.

0:54:01 JEL: Yeah, and then there's that.

0:54:01 LK: Yeah, that's a big thing, because my other books, Bishop Museum had them, and they're not reprinting because the press went broke. So they only have my books available on iBook now, they don't have... Or eBook.

0:54:14 JEL: Can't print the print?

0:54:15 LK: Yeah, it's out of print. Kamapua'a's out of print. So if you got a copy of Kamapua'a, better hold on to it because...

[laughter]

0:54:23 LK: Yeah, how do you get the word out? How do you get those things out? So anyway, I'm doing a book on Hawaiian mythology, and I'm still debating the title of it. But I think I'm gonna call it Hawaiian Gods and Tahitian Ancestors. Except Pua Kanahele says not to use the word "God" so I'm gonna call it Hawaiian Akua and Tahitian Aumakua, we'll see. And then I have a manuscript on Hawaiian sexuality that I would like to finish and get out. That's definitely gonna be an iBook so that we can put chanting and hula into it. And I really need to get a book on Hawaiian genealogies out. So I figure as soon as we're through with our workshop, I'm gonna spend the next eight weeks knocking out the book on mythology. If I do five hours a day. Yeah, just do it. I mean, I've been teaching it for how long, so it's not that hard. And then maybe we take another month to finish up the sexuality book, which is called Hawaiian Sexuality: A Celebration of Life or Decolonizing Our Most Private Parts.

[laughter]

0:55:25 LK: I haven't got a title for the genealogy book yet. But in between there, somewhere, I also need to clean up all of my PowerPoint presentations, get sources for all of them, because... Turn them into videos, and start...

0:55:44 JEL: Get them...

0:55:45 LK: Ready for the online classes.

0:55:46 JEL: Great, good.

0:55:47 LK: Yeah.

0:55:49 JEL: Question. So second to last question. And it's a new question, so I'm trying to figure out how to formulate it. And you can choose your timeframe, so you can choose the timeframe we've been talking about, which is sort of seventh generation. Or you can choose the timeframe you're talking about, which is 100 generations. What do you think the story is gonna be that they tell about now?

0:56:15 LK: Huh, interesting question. Well, I think we have a lot more video going on now, so we'll be telling our own stories through Maka 'Olelo Hawaii. 'Oiwi TV is now covering all major issues of Hawaiians, interviewing a lot of people, making sure that music and art is being portrayed on television, and online everywhere throughout the world. So in seven generations, they'll look back and they'll say, "Oh, that was an interesting medium that they were using to record with." They'll probably have something much better, and they'll have all those stories recorded. I actually live about 300 years ago, it's my world, my timeframe. This is the way I handle white racism in America, is I just don't live in the American world. I live in the Hawaiian world. [chuckle] I'm lucky I made this little Hawaiian world around me, we built this building, we have that $7 million to build a building, and we've hired all these fabulous people, and we get great students. And so now I live in a little Hawaiian bubble that really is informed by what happened before Captain Cook came, right?

0:57:35 LK: This is where I live, and this is my area of comfort. So I always wish... And as we were talking about yesterday, I always wish that they were able to video all the things that happened 300 years ago. But now we can re-enact them. And now, we have young Hawaiians writing plays in Hawaiian about Pele and Hi'iaka. The Hi'iaka play is gonna come on in August, again. It was in March, now it's in August, different venues. My daughter is playing Hi'iaka. Her Hawaiian language is incredible. And they're using a large part of the script from that Hiiaka and Pele book that Solomon Enos helped with. The language there is so flowery, and so high, and so eloquent. We don't speak like that anymore. And so she's had to memorize 75 pages of script of this stuff, right? Isn't that amazing? So in seven generations, of course, people will be doing that all the time. They'll reprise all the old stories. And we already did a section of the Pele and Hi'iaka in one hour and a half? What can you do, one hour and a half, right? When it's a 120 chapters long. So there's gonna be so much more of that going on. And that's what kids will be doing, instead of talking about Spiderman or Superman or Power Rangers, or ninjas, or whatever.

0:59:01 LK: We'll have all of our... Oh, they'll be the Kamapua, they'll be the Pele, they'll be the Hi'iaka, they'll be the Hina, they'll be the Haumea. And those will be the stories that they'll be playing with, and learning from. Yeah. I want to see us really teach our children about the elements. So my grandchildren know the chants to call the sun. Don't like the rain? You're swimming in the pool, you want sun? You can chant for the sun, the sun comes. Oh, it's too hot. We're out playing soccer, it's too hot, you can call the cloud. Oh, we really need rain. We can call the rain. And that interaction with our universe and our environment is something that all of our children should know. So I'm confident that in seven generations, all of that will happen. If the earth survives, Hawaiian culture will survive. And maybe the earth will survive because of Hawaiian culture. I don't know.

1:00:00 JEL: So, last question. And that is the question about as somebody who speaks publicly a lot and gets interviewed and so forth, is there a question that you kind of often walk away from those interviews thinking, "They really should have asked that question."?

[laughter]

1:00:19 LK: Well, I usually just talk about what I like anyway. But, you ask really good questions. Thank you. And the question that no one ever asks, really, is about Haumea, about the earth mother. People kind of shy away from it. Part of it's my fault. When I wrote Native Land and Foreign Desires in '92, I did a whole chapter on Papa Wakea. And I talked about Wakea and Papa, the genealogy that comes from Hawaii Island where Wakea sleeps with her daughter Hoohokukalani, the child of Wakea and Papa. And he has a child that is stillborn, becomes a taro plant. So that become the most talked about genealogy. And that story hadn't been told maybe in a hundred years, because of Christianity, we weren't talking about those things. So when Native Land and Foreign Desires came out, everybody thought, "This is great." I thought it was great because it was like, we're related to the land because the land is our grandmother, we love the taro. All of those things we could use for empowering our political work, and taking care of the land and making taro, and feeding people. And what's so interesting, our students really wanted to work the land more than they wanted to do politics. So we have a whole section on sustainability in Hawaiian Studies that comes from student demand.

1:01:38 LK: Mm-hmm.

1:01:39 JEL: Laau lapaau, medicinal plants, one of the most popular classes in Hawaiian Studies, because people want to know how to heal themselves. So looking at that story that I put out there, it was really good for the time. So then I started really studying a lot more genealogies and realized, "Whoops, Haumea, she's fabulous." And a story from 1906 newspapers came out... Well, the Hawaiian text became available. And I read that and it was like, "Wow, here is an ancient story that wasn't published on the front page of the newspapers in the 1800s." I hadn't seen it before. It came out in 1906. It's not a new story, it's an old story, you can tell by the way it's written and the chants that are used. It's really in conjunction with Kumulipo. And no one asks about that, because we live in an American world that is so male-dominated that no one thinks of the powerful female. So, looking at Haumea as earth mother, how she is the mother of Pele the volcano goddess, the mother of Hina the moon, the mother all these fabulous female akua elements.

1:02:52 LK: And the first hale o papa, or female temple, is built for her. And in that temple is taught female knowledge. What is that? It's the knowledge of navigation, it's the knowledge of stars, it's the knowledge of water, it's the knowledge of management of water, of childbirth. And the idea that when every woman is born, she already has all the eggs that she will ever have in her life, inside of her. That's the haumea. That's the DNA knowledge from the ancestors. And that female knowledge that comes down through time, of course, is shared with men, and it's transmitted through women. And that's really the discussion that doesn't happen much. And I hope to really look at it in my new book. When I first proposed it, the guys from Oxford didn't like it, because they thought it was too individualistic. It wasn't like what everybody else says about the male akua. So I rewrote it and I talked about male akua, and how the eggs comes out of Raiatea, and how she sleeps with all of those male elements. She brings them together into one religion that is sympathetic and kind to one another, whereas down south there's still fighting between those elements. Up here we're united, because of her. Oh, they liked that one.

1:04:07 JEL: Mm-hmm. [chuckle]

1:04:09 LK: Yeah. And I'm just thinking, "Okay." [laughter] But we have some really brilliant female academics. Pualani Kanahele is brilliant. I think she's turning 80 this year. She's so smart. I always think she's the smartest person on the planet, frankly. She really is tremendous. She's the one who said, "Don't translate the word akua as God. Talk about an element." She got a think tank together. One of them was my student, Kalei Nuuhiwa, who's doing a PhD in Waiakato right now. Brilliant. Just off the chart brilliant. She's like Nainoa, she's just incredibly brilliant. And every day she posts on Facebook, and I learn something new from her every day. She knows all the clouds. She can tell you exactly what's gonna happen in the weather, by just looking at the clouds. She knows all the important stars that come out of the Kumulipo, and what months they came up in, and what they look like. So she knows the Hawaiian equivalent of the English things. She knows the haumea really well. And I think she just turned 50, so she's teaching a whole cadre of women, and that's gonna be teaching the next generation of women, etcetera. And so of course, when I was homeschooling my granddaughter, that's the first thing we did after Kumulipo was the haumea. So she knows who she is as haumea, and she will be a powerful woman forever. And she will teach all of the stuff that she learned from her grandmother, forever.

1:05:43 JEL: Mm-hmm.

1:05:44 LK: Yeah. So, fun. Isn't it fun?

1:05:46 JEL: Yeah, it's super fun.

1:05:47 LK: Yeah.

1:05:48 JEL: I'm gonna ask one more question, though.

1:05:49 LK: Okay.

1:05:49 JEL: My second to last question. And that is, so how do you... And it's partially this conversation and the conversations we've been having the last couple of weeks, but also the work shop too. How do you balance, or how do you encourage the young generation, the generation's really sort of learning, in the learning mode, to find a balance between the respects and knowledge of the traditional stories, the old stories, and providing space for them to tell their own stories that draw on that, and then will become part of the culture as well?

1:06:38 LK: Wow, that's a really good question. I think we have students who are already thinking about how they want to serve, and they've got great ideas. You know, you can't stop a great idea, nor should you, nor should you want to. So, I don't worry so much about giving them the space, because they're already stepping out and saying, "This is what I wanna do." However, I think following again with what Pua Kanahele is saying to us, is we have to replace ourselves. So I have to make sure I have somebody who's really good at doing budget, or who's really good at doing admin, or who's really good at writing new courses, or who's doing the land research that I've been doing for so long, or who's doing water research, or who's looking at how we organize the land for food. Things that I've been working on over time. And when it comes to mythology, I need to find people who are gonna replace me in that. Now, some already are far beyond me, like [1:07:45] ____, who was my graduate assistant many years ago. She was doing a degree in Hawaiian language when she worked for me. I learned more from her than she ever learned from me. She was born with a brilliance. Comes from a Kahuna family, a priestly family. So this is the work that she was called to do.

1:08:06 LK: When I look at my students, they're not lesser than me. They are who they are. They are a culmination of all their ancestors. They're gonna be guided to do good things. So my job is to make sure that ancestral stories are out there forever, that there will be people teaching it. And I've trained about five to seven people doing amazing PhDs on how to teach the course. So if I drop dead tomorrow, someone else can do it. In fact, this semester somebody else is teaching because I'm on sabbatical. And once I get the book out, then that's gonna be a good template for people to use. But they are gonna use it in their own way. They do have their own ideas. They are making their own ceremonies. They are making their own chants. They are seeking knowledge that is going to be beyond what they learn from me. And what I'm very happy about is that my children, my son and my daughter are much smarter than I am. They're gonna take us on new paths that I've never even thought of. So I'm not even worried about that, because they're there. [chuckle] In fact, if I had more money I would have had 10, I should have had 10. [laughter] But two, I got two really great ones, so that's good.

1:09:23 LK: And my grandchildren are fascinating to me in the things that they wanna do. They know that we should serve the nation, and they're raised in that manner. My granddaughter, when she went to a public school, she went to kaiapuni Immersion School in kindergarten, she was five. There were 300 children in the school, almost 99% Hawaiian. She was the only child who would

not stand up and pledge allegiance to the American flag. And I couldn't understand what's wrong with all the other parents there. [laughter] So, I know we'll win and we'll get our country back, because I have grandchildren. I know that, okay. It's a matter of time. We like to do it peacefully, we don't wanna hurt anybody. We'd like to say, "Aloha." You know how much military is here in Hawaii? On this island of Oahu, 25% of the land base is taken up by the military. They won't disclose to us how many nuclear weapons are here, but we know that they're here. And nuclear submarines are all home-ported here. They could be home ported in San Diego, they're home-ported here.

1:10:24 LK: They used to flush, I mean they still do, all of the water around the nuclear reactor into Pearl Harbor. Yeah. So one of the greatest toxic waste sites in America is Pearl Harbor. And, that's not [1:10:38] ____. And we don't get exactly to control that, but we'd like to find a peaceful way to resolve that. And having our young people clear about their identity, they'll always know the old stories from now on. It's just like we'll always know about the overthrow from now on. In '93 when we ran the march, we thought 500 people would come up. In the march we had 18,000, marching into 'Iolani Palace. It was so powerful. I was a chanter, so it was awesome, great fun. [laughter] I gave a great speech about the American military, everybody cheered for me. I felt like I was a rock star. [laughter] I felt like Mick Jagger. It was fabulous. You know, 18,000 people cheering, "Send the military home." Now, it didn't change anything, so obviously that's not the exact path to take. But, we'll never forget it.

1:11:29 JEL: Well, I was gonna say, it may not have changed that thing, but now there's 18,000 people that probably remember that speech.

1:11:35 LK: Yep.

1:11:35 JEL: And remember that sentiment.

1:11:36 LK: Right.

1:11:37 JEL: And it wasn't there in their heads before.

1:11:39 LK: And we had video people making a movie out of it. So it's part of our film *Act of War*, right? So, okay. So, now with ancestral knowledge things, in fact we haven't uncovered everything. Out of the one million pages I've maybe read 300. There's so much more. So it's gonna get better. I foresee that methodology will turn into a two semester class, instead of only one. That we'll be going into really [1:12:07] ____, we're still teaching it in English and not in Hawaiian. So how do we move in to the next part? How do we really deconstruct the chants? If you look at that fat [1:12:17] ____ book, it's got 150 chants in there, I think. There's so many. Looking at those chants, forget the storyline, look at the chant, [1:12:27] ____ the chant, analyze the chant. Because you start to look at the count of each of those words, and see what the deeper meaning is, and you really understand what the ancestors thought about how the elements work together. That to me is like, wow, so much fun. So, many of my classmates from high school have died already, and I feel great, every day is a gift to me. I'm very, very, pleased to be here, considering the things that all of us have gone through. And I'm confident, whether I'm here or not, we as a nation will proceed. Yeah.

1:13:07 JEL: That is a fantastic place to end.

1:13:09 LK: Thank you.

1:13:09 JEL: Thank you so much for your time.

1:13:10 LK: Yeah. Thank you for asking good questions. [chuckle]

1:13:14 JEL: Prem, anything before we break?

1:13:17 Prem: I did have one question.

1:13:18 JEL: Okay.

1:13:19 PS: It's something actually Bryan brought up when we were talking about time. He brought up to bring up to you to talk about the different ways that Hawaiians, in the language itself, what do you think about the future and the past?

[chuckle]

1:13:33 LK: That's a native land. Yeah. So, there's a saying, [1:13:36] ____. Yeah. That's the saying. So, [1:13:42] ____ is the past, it's what's in front of you. So, here we are has Hawaiians, looking at the past, because that's what we know about. And [1:13:53] ____ is behind you, it's afterwards, because we can't really know what's gonna happen in the future, but we do know what's happened in the past, and we can learn from it. So, that idea of us... In America, everybody forgets the past, they just wanna know what's gonna happen in the future, and they predict what's happening in the future, all that. And we also had people who did predictions. But we are natural historians. My students love going to the archives, they wanna find out all the things. The stories about their families and who married who, "And could you find that document?" They love it. They thrive on it. And that's [1:14:29] ____, that's what's happened in the past, those are the stories that inspire us today. And generally, they're stories about peace.

1:14:40 LK: So some of the young ones who were in the video, [1:14:42] ____, who were talking about chiefs, killing all their chiefs, and the warfare. And I'm thinking, I wonder if that's inspired by video games, because actually, one, there wasn't that much warfare compared to the Civil War in America. And, two, not that many people died in hand to hand combat before there were western weapons. And three, once western weapons came in... Well, we basically stopped warfare. Our real problem was depopulation from foreign diseases. So in Cook's time, 1778, a million Hawaiians, 1893, only 40,000 Hawaiians. But we're back, we're 500,000 now. I mean, when I first started teaching, back in the 1980s, we were like 200,000 Hawaiians, now we're 500,000. They're predicting a million Hawaiians in 2030. So that's really cheerful.

[chuckle]

1:15:38 LK: I mean, so we learned those things from [1:15:39] ____, and then [1:15:40] ____ is happening afterwards. If we follow the [1:15:45] ____ pathways, we follow the correct ways of behaving, which is what Solomon was talking about with aloha. Then into the future, good things will happen. That's what the ancestors teach. If you do the right thing, good things will happen. So, where does colonialism fit into all of that? Is there something we should have learned before foreigners came to take over our country, before the depopulation? Perhaps there was a lesson that

we neglected, and we've suffered all this time. And people are really suffering. And children really go through terrible, terrible, situations, especially in school.

1:16:23 LK: I think the smartest ones are the kids who run away and go surfing every day, frankly, because they escape the racism. But I think we've turned a corner. And I think now we have more hope than we ever had before. We've still got some big problems. And we have people who wanna solve them, our people, who feel we can solve them. So, that empowerment and that hope that comes... I think, through higher education, really. Through Kamakakūokalani, it's not the only place it's happening, but we've been a leader in that for 30 years. And we've inspired a lot of young Hawaiians. Yeah. So it's kind of cool.
[pause]