Kamehameha Schools®

Testimony of Kāhealani Naeʻole-Wong
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at the University of Hawaii at Hilo

RE: U.S. Senate Committee on Indian Affairs – Hawaiʻi Field Oversight Hearing – "*Upholding the Federal Trust Responsibility: Funding & Program Access for Innovation in the Native Hawaiian Community*"

Mai ka puka ʻana a ka lā i Haʻehaʻe ma kēia mokupuni o Hawaiʻi nō a i ka welona a ka lā i Lehua, aloha nui kākou e ka Luna Hoʻomalu Schatz, ka Hope Luna Hoʻomalu Murkowski, a me nā lālā o kēia Kōmike o ka ʻAha Kenekoa. As is customary for us, we offer warm greetings to you all from the rising of the sun at the easternmost point of our archipelago at Haʻehaʻe on Hawaiʻi island to where the sun sets near the small island of Lehua, west of Kauaʻi and Niʻihau. Mahalo for visiting us in our home to hold this important informational hearing about Native Hawaiian education.

My name is Kāhealani Naeʻole-Wong. I am from Kaʻaʻawa on the island of Oʻahu and have lived on Hawaiʻi island for over three decades. I am a graduate of the University of Hawaiʻi at Hilo, the very campus in which this hearing is being held, and have had the privilege of serving as an educator in our community for 25 years – first in the Hawaiʻi public school system, then in Hawaiian immersion, and I now have the responsibility to lead Kamehameha Schools Hawaiʻi in raising the next generation of Hawaiian leaders for our community. I am very grateful to those who have worked tirelessly and sacrificed for the advancement of Native Hawaiian education.

I am honored to share current issues and prospects for Native Hawaiian students, and the ways in which Kamehameha Schools supports and advocates for educational excellence for all students in Hawaiʻi, especially for our Indigenous learners. I will also share some of Kamehameha Hawaiʻi's advancements with ʻŌiwi Edge, our pathway of Hawaiian Culture-Based Education (HCBE), including through Hawaiian language education. Finally, I'll cover Kamehameha's institutional priority to increase access to early childhood education for every three- and four-year-old child in Hawaiʻi.

Kamehameha Schools Background

Established in 1887, Kamehameha Schools is an educational charitable trust founded by Ke Aliʻi Bernice Pauahi Bishop. As the largest educational charitable trust and private landowner

in Hawai‘i, we remain steadfast in our mission to fulfill Ke Ali‘i Pauahi’s desire to create educational opportunities in perpetuity to improve the capability and well-being of her lāhui, the Native Hawaiian people.

Kamehameha Schools consists of three, K-12 campuses serving thousands of Native Hawaiian students on O‘ahu, Hawai‘i and Maui, and 30 preschool sites across the state. We steward 364,000 acres of land and extend our reach through numerous partnerships. Our educational mission has been realized across our islands by generations of successful students, community leaders, and robust community programs. We are guided by our Kūhanauna Strategic Map 2025 and the Kamehameha Schools Vision 2040, which states:

> Within a generation of 25 years, we see a thriving lāhui where our learners achieve postsecondary educational success, enabling good life and career choices. We also envision that our learners will be grounded in Christian and Hawaiian values and will be leaders who contribute to communities, both locally and globally.

In the late 1990s, a growing demand for the Kamehameha Schools standard of Hawaiian education led to the construction of two new campuses – one on Maui and one on Hawai‘i island – in addition to the original Kapālama campus. In 1999, Kamehameha Schools purchased 312 acres of land in Kea‘au to build our Hawai‘i island campus. Construction began in mid-2000 and, in 2001, we opened our doors to serve Hawai‘i island families. In 2006, we celebrated the graduation of our first cohort of high school students. Since that time, we have made strides in building our unique contribution to the larger Kamehameha Schools trust, the resurgence of Hawaiian cultural identity, and the well-being of the lāhui as a whole. We actualize this contribution through ‘Ōiwi Edge, our distinct campus identity and brand of HCBE.

History of Education in Hawai‘i

Formal Western education through the Hawaiian language began in 1822 with the printing of a Hawaiian spelling book (Hawaiian Imprint). By 1839, “literacy [in Hawai‘i] was ‘estimated as greater than in any other country in the world, except Scotland and New England’” (Sai). By 1841, Hawai‘i was the fifth nation in the world to provide compulsory education for its students, preceded only by four European countries—Prussia, Denmark, Greece, and Spain—with the United States eventually requiring compulsory education some 77 years later (Ibid.).

The Hawaiian Kingdom structure of education was as follows:

> The Privy Council in 1840 established a system of universal education under the leadership of what came to be known as the Minister of Public Instruction. A Board of Education later replaced the office of the Minister in 1855 and named the department the Department of Public Instruction. This department was under

> the supervision of the Minister of the Interior... And in 1865 the office of the Inspector General of schools was formed in order to improve the quality of the education being taught (Ibid.; Kuykendall 352).

In 1893, the Hawaiian Kingdom was illegally overthrown. Three years later, the Republic of Hawaii made English the primary language of instruction in all public schools, further contributing to the decline in education through the Hawaiian language. In 1900, Congress passed the Hawaiian Organic Act creating the Territory of Hawai‘i. In 1907, the Territory’s Department of Public Instruction began instituting an Americanization program called “Programme for Patriotic Exercises in the Public Schools” (Sai). Indigenous students were assimilated in part through the erasure of history. In the process, Native Hawaiians faced the loss of land, language, and culture. As a result of being materially and culturally disconnected, “Hawai‘i’s Indigenous people came to struggle disproportionately with poverty, illness, homelessness, and poor educational outcomes in their homeland” (Kana‘iaupuni et. al. 312).

Our Lāhui Hawai‘i Today

Today, Native Hawaiians continue to suffer disproportionately to all other ethnicities in Hawai‘i. The publication, *Ka Huaka‘i: Native Hawaiian Educational Assessment 2021*, consists of over 600 pages of compiled data and summary analysis. It is produced by the Kamehameha Schools with authors Kana‘iaupuni, Kekahio, Duarte, and Ledward. This enormously comprehensive study is an all-inclusive analysis of not only Native Hawaiian students and communities, but of all races in Hawai‘i and across all island districts. Most conclusive is the data that explains the dire rates of poverty, illness, unemployment, and negative socio-political and -economic well-being suffered by Native Hawaiians as compared to all other races.

Specifically, in regard to the education of Native Hawaiian students, some of the statistics are as follows:

- Across Hawai‘i, nearly one in ten Native Hawaiian high school students (8 percent) report being hungry because of lack of food at home (393);
- In 2013 and 2017, Native Hawaiian high school students also had higher rates of obesity (at or above the 95th percentile for BMI), compared with other major ethnicities statewide (402);
- Among all Native Hawaiian students in public schools, 62 percent are economically disadvantaged, with East Hawai‘i (74 percent) and West Hawai‘i (72 percent) having notably higher percentages. This is consistent with findings showing that East Hawai‘i has the largest percentage of Native Hawaiians living in poverty (433);
- By 2017, Native Hawaiian students (15 percent) were more than twice as likely as their Chinese (6 percent), Filipino (7 percent), and Japanese (7 percent) peers to be enrolled in special education programs (435);

- Despite the fact that Native Hawaiians make up almost one-fourth of the student population in the Hawai‘i Department of Education (DOE) system, only 10 percent of Hawai‘i DOE teachers are Native Hawaiian—less than the percentage of teachers who identify as Caucasian (25 percent), Japanese (23 percent), and Other (25 percent) (Hawai‘i Department of Education 2020b) (438);
- Schools with high concentrations of Native Hawaiians saw the greatest fluctuation in principal turnover (439);
- The consequences of standardized tests for minority students are paramount, as the rigidity and inherent biases of the tests may inhibit opportunities to demonstrate learning that is grounded in cultural ways of knowing and being (449);
- Among Hawai‘i’s major ethnic groups, Native Hawaiians have the lowest proficiency rates in language arts. In 2015, for example, 34 percent of Native Hawaiian students in public schools achieved language arts proficiency—14 percentage points lower than the Hawai‘i total of all public school students in the same year. By 2017, the gap in language arts proficiency between Native Hawaiians and the Hawai‘i total widened to 16 percentage points. When comparing across subject matter, overall proficiency rates in language arts are higher than they are in mathematics (453);
- Between 2015 and 2017, Native Hawaiians persistently exhibited the lowest mathematics proficiency rates of all major ethnicities in Hawai‘i. In 2017, just 27 percent of Native Hawaiian test takers achieved math proficiency—18 percentage points below the rate of Filipino students, who had the second-lowest scores (458);
- Over the three school years examined, mathematics proficiency rates were highest among schools with low concentrations of Native Hawaiians. The math statistics are also consistent with science standards and measurements (461);
- Our findings reveal that Native Hawaiian students exhibit the highest chronic absenteeism rates in Hawai‘i, relative to other ethnicities. Recent research suggests that asthma is a primary contributor to absenteeism among Hawai‘i students, especially for Native Hawaiians, with Leeward, East and West Hawaii leading the pack (469);
- In comparing ethnicities, Native Hawaiian students across cohorts exhibit relatively high dropout rates, second only to Whites. Military status and mobility may partially explain the high percentage of White dropouts (477);
- Trend data show that AP enrollment rates for Native Hawaiians increased gradually with each successive cohort. Still, AP enrollment rates among Native Hawaiian high schoolers were the lowest of the five major ethnic groups in Hawai‘i. For example, in the 2017 cohort, there was a 14 percentage point difference between Native Hawaiian students (17 percent) and the Hawai‘i total (31 percent). Chinese and Japanese students, relative to their peers, generally had higher rates of AP enrollment across all cohorts (484);
- For two-year colleges, among all Hawai‘i DOE students in the classes of 2011 to 2014 who enrolled in UH community colleges in the first fall after finishing high school, the three-year graduation rate was approximately 20 percent. College completion rates of

Native Hawaiian students were consistently the lowest among each graduating class (491); and

- Like the two-year college completion data, Native Hawaiian public high school graduates attending four-year institutions had the lowest six-year completion rates for the classes of 2011 and 2012 (494).

This educational and social well-being data analysis for Native Hawaiian students is dire. According to these same authors, however, Indigenous education re-examines the paradigms and structures of a one-size-fit-all educational system by cultivating culturally vibrant and affirming learning environments ("Mohala i ka Wai"). They believe that culture-based education has a moral obligation to avoid historic erasure and to encourage cultural and linguistic diversity in order to cancel systemic inequalities that are faced by Indigenous students.

ʻŌiwi Edge - Our Kamehameha Schools Hawaiʻi Pathway to HCBE

Each of our Kamehameha campuses are unique and, as such, pursue Hawaiian culture-based education through their own pathways. At Kamehameha Schools Hawaiʻi, ʻŌiwi Edge is our campus pathway to HCBE. ʻŌiwi Edge was adopted by Kamehameha Schools Hawaiʻi in 2017 to facilitate learning and teaching through a Hawaiian cultural lens, grounded in excellence and ʻike, or knowledge, from our rich history and genealogy as Hawaiians. ʻŌiwi Edge learning mirrors the ingenuity and forward thinking of our ancestors. ʻŌiwi Edge serves to:

> Reclaim and collectively advance a narrative of Native Hawaiians thriving, whereby Kamehameha Hawaiʻi haumāna, or students, will have a strong ancestral foundation that shapes their agency, adaptability, and well-being, giving them a competitive advantage to fulfill their unique purpose and kuleana, or responsibility (ʻŌiwi Edge: Our Path To E Ola!").

At Kamehameha Schools Hawaiʻi, this reclamation, history and genealogy is brought to life in classrooms by educators deeply involved in research grounded in Hawaiian and global scholarship and future-focused, student-centered practice. Through our campus research and innovation system, new educator proficiencies are developed bringing ʻŌiwi Edge learning and teaching to every child in the classroom. Students are deepening their perspectives and knowledge to strengthen their academic achievements. As our world continues to evolve and shift, we are committed to delivering an education rooted in sound practice with the promise of innovation, "Meeting students where they are–literally where they are–the places that ground them and the layers and culture that surround them is important" (DeRego 58).

‘Ōiwi Edge Learning & Teaching - HCBE as a Means of Reclaiming Excellence

We believe that Kamehameha Schools Hawai‘i serves as a powerful socializing agent to reinforce our unique and specific approach that will shape community expectations as well as student, educator, and parent norms. Furthermore, ‘Ōiwi Edge builds on the seminal work of past and current Hawaiian scholars, researchers, historians, practitioners, educators, and cultural elders whose efforts reflect a conscious and purposeful shift in delivering education. Recognition and dependence on the foundations of existing Hawaiian scholarship and contribution made by previous generations is a critical component to the ‘Ōiwi Edge vision, for ‘Ōiwi Edge represents a relevant and meaningful mindset for our students to gain knowledge and skills in resisting toxic narratives by shaping a Hawaiian identity of leadership and restoration.

‘Ōiwi Edge is Kamehameha Hawai‘i’s embodiment of the KS mission, and offers a specific approach to campus-wide plans and priorities that describe our brand of education and value proposition. ‘Ōiwi Edge provides all learners, educators and students alike, personal, cultural, academic, and social tools required to thrive and contribute to the lāhui. Through strategic programming, curricula, experiences, and instruction, ‘Ōiwi Edge ensures relevance and rigor to grow next generation kupuna (elders) and leaders who will shape their individual futures as they take their place on the global stage. “Our goal is then to give students an opportunity to engage their cultural identities through exploration of their convictions of social justice” (Cabatu and Kanno 175).

‘Ōiwi Edge will continue to advance a narrative of Native Hawaiians thriving. We are committed to empowering our youth and community to ensure paths of postsecondary success. Our greatest commitment is that our learners find their unique purpose and passion to meet the bold vision of becoming leaders who play significant roles in creating strong families and communities throughout Hawai‘i and beyond and to influence and shape their world.

Living HCBE Through ‘Ōiwi Edge - Examples from Our Campus

He ali‘i ka ‘āina, he kauā ke kanaka; *Land is the chief, man is its servant*.
A 5th Grade Model of ‘Ōiwi Edge

Service to ancestral lands is a core tenet of Hawaiian culture. As an example, our grade 5 learners employed a social lens in a year-long inquiry of sustainability. Students asked, “Who are we as Native Hawaiians, and what is our responsibility to our land, ourselves, our families, and our communities as descendants of strong ‘Ōiwi (Indigenous) leaders?” Students kept journals of their projects which captured their personalized journey over the course of the school year. Student learnings ranged from deep self-reflections affirming their identity as Native Hawaiians to gaining understanding of relationships and how these relationships can be used as ‘Ōiwi leadership to sustain community. Students then researched the many contributions of Queen Lili‘uokalani, dove into the historical accounts of her life, and reflected on her compelling

musical compositions and prose which she authored during her lifetime. Her mele or musical compositions convey kaona or hidden meanings, which proved thought provoking for our students. They gained invaluable insight into the Queen's thoughts, opinions, and world-view — as a reflective guidepost to lean upon now and always.

Huli ka lima i lalo. *Turn the hands to work.*
A Model of ʻŌiwi Edge Advocacy in Middle School

From introspection to advocation, students on our campus enact their ʻŌiwi Edge in response to real issues affecting our community. Starting at our shores, our 6th graders were inspired by their participation in a cleanup project at Kamilo, a beach located at the Southernmost tip of our island chain that has been dubbed "Plastic Beach," because of the unique ocean currents that deposit waste on our shores from as far away as Japan and Russia. Students took steps to deepen and integrate these experiences into their 7th grade Innovative Technology course, applying their skills in photography and graphic design to create recyclable materials in their continued fight against single use plastics. Then, as 8th graders, students digitally designed personal original artwork that depicted native Hawaiian plants and other imagery, superimposed them on beeswax wraps, a sustainable, eco-friendly alternative to single use plastics, and produced them for sale in communities near and far. They honed their marketing skills and learned how to "side-hustle" ethically and effectively in order to raise funds for their airfare and earn the opportunity to present their work at the International Society for Technology in Education Conference to be held in New Orleans this summer. Their advocacy and entrepreneurship continue on through a student organized company called "Hoʻonele Ea."

He ola na ka ʻŌiwi. *Earn one's own livelihood.*
Harnessing the Power of ʻŌiwi as an Edge to Sustain Our Community
A High School Model of Empowered HCBE

Perhaps our most groundbreaking work to date is a joint effort involving our high school AP Biology students, our campus' Kumuola Marine Science Education Center, the University of Hawaiʻi at Hilo, and Hawaiʻi Pacific University. The collaboration focused on investigating the pattern of visually indistinguishable native and invasive mullet recruitment into a network of three fishponds in East Hawaiʻi to inform mitigation and eradication strategies of invasive species. The result of this partnership was the development of a new genetic barcoding technique for early identification of young mullet entering the ponds along with graphs of their seasonal migration. This early identification of fish species was presented at the World Aquaculture Society's Conference, Aquaculture America 2020, as part of a special session related to Native Hawaiian aquaculture.

These uniquely engineered Native Hawaiian aquaculture systems once provided a reserve of valued resources for a healthy Lāhui and today are models of integrated resource management

that support community resilience. Student-led research provides new opportunities in our classrooms and in our communities to collectively brainstorm and build solutions to contemporary issues. Students have been involved in all facets of this research, from reclaiming of physical space and building fishpond walls, to the collection and processing of samples, to experimental design and data analysis, as well as, innovation and advocacy. Students positioned to responsibly steward our land by building and accessing multiple knowledge sets through research and agency will ensure our fishponds are never without fish.

An ʻŌiwi Edge Commitment to a Thriving and Living Language

ʻO ka ʻōlelo ke kaʻā o ka mauli.[1] *Language is the fiber that binds us to our cultural identity.*
The 1970s & 1980s Resurgence of Hawaiian Language and Culture

ʻŌlelo Hawaiʻi is the language of our homeland and is currently used and celebrated by thousands across Hawaiʻi in government, education and commerce alike. Following the illegal overthrow of Hawaiʻi and the subsequent enactment of culturally detrimental policies by the subsequent governments, ʻōlelo Hawaiʻi was on the brink of extinction by the 1970s and its survival was looking very bleak. Outside of the vibrant Niʻihau island community with multi-generational speakers, the number of speakers in the children, youths, and young adults across the other islands were very sparse.

A resurgence of Native Hawaiian cultural identity in the public schools system began when, as a result of the 1978 Hawaiʻi Constitutional Convention, the State was required to "promote the study of Hawaiian culture, history, and language." In addition, Hawaiian language was formally recognized through the Constitutional Convention as an official State language, along with English. In 1980, HCBE entered Hawaiʻi's public schools in the form of two components, (1) the Kupuna Component, a K-6 program that brought practitioners from the community into the classroom; and (2) focused Social Studies courses such as Hawaiian Monarchy (7th grade), and Modern Hawaiian History (grades 9 or 11) (Johnson et. al.).

E Ola ka ʻŌlelo Hawaiʻi. *The Hawaiian Language Shall Live*
Hawaiian Medium Education Schools

In 1983, ʻAha Pūnana Leo, a grassroots organization dedicated to reviving ʻŌlelo Hawaiʻi (the Hawaiian language) was established by a group of Hawaiian language educators from across the state. Pūnana Leo O Kauaʻi, the first Hawaiian immersion preschool, opened in 1984, and grew to include Pūnana Leo O Hilo and Pūnana Leo O Honolulu the following year. In 1986, the Hawaiʻi State Legislature passed a bill repealing the 1896 law making English the primary language of instruction in public schools. In 1987, the Hawaiʻi Board of Education approved the Hawaiian Language Immersion program with the first elementary Indigenous language immersion classes in the United States officially beginning at Keaukaha Elementary in

Hilo and Waiau Elementary at Pearl City. The opening of Hawai‘i’s first charter schools followed in 1995. Today, there are 38 charter schools across the islands, of which, “more than half have a Hawaiian cultural focus and 5 are immersion schools” (Bender). Fifteen of these 38 charter schools are in our own communities on Hawai‘i island (“Charter Schools”).

While Kamehameha Schools is an English medium school, our students must have foundational knowledge in Hawaiian language to reclaim the language of our ancestors and to develop a strong Hawaiian identity and worldview. In recent years, Kamehameha Schools Hawai‘i has implemented an oral-proficiency model in our language program to ensure students have greater access to higher levels of Hawaiian language at younger ages and greater access to courses which teach content through Hawaiian language. As our program matures, our renewed focus has not only resulted in students demonstrating higher language proficiency skills but also having greater confidence in speaking Hawaiian in everyday situations, the latter being a great testament to our hope for reclamation.

It is through the foresight and fortitude of a small group of people, our Native Hawaiian educators, who actively fight every day to reclaim our history, culture and language, that Hawaiians and all people today know more about our past and are able to help our lāhui move towards our future. Despite their efforts, “in our contemporary educational system, ‘ike kupuna Hawai‘i[2] has been characterized as inferior and irrelevant to other types of knowing, doing, and living, resulting in a toxic narrative that oppresses our ‘Ōiwi learners” (Norman 123). We recognize that this experience is shared across native communities and **encourage this committee to continue uplifting Indigenous languages and cultures for the benefits they provide for all our people, including by supporting such legislation as the Native American Language Resource Center Act.**

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As is evident in these impactful HCBE models and programs of ‘Ōiwi Edge learning & teaching, reclamation and advancement of a narrative of Native Hawaiians thriving is alive at Kamehameha Schools Hawai‘i. ‘Ōiwi Edge is rooted in the belief that Native Hawaiian identity is a source of internal strength, and inspiration, which serves as cultural armor for our learners. As our students venture into the global economy, they will find that the most valuable job skills are no longer technical in nature. Instead durable skills like empathy, adaptability, innovation, and critical reflection will prove crucial to their success. Our Native Hawaiian ancestors excelled in these same skills and attributes. ‘Ōiwi Edge ensures our learners tap into those ancestral strengths as a driver of success in the modern world, enabling them to uplift their families, their communities, their lāhui, and their world.

In our experience, despite the various challenges Native Hawaiian students face, HCBE, including Hawaiian language medium education, has proven to support their success in education and life. We believe that culturally relevant educational programming, developed and administered within the unique context of each Native community, will better support the educational and life outcomes of all Native students across the country. As such, **we urge the Committee to further support Native culture- and language-based educational models, and**

the organizations that administer them, in all the country's Native communities. For Native Hawaiians, this includes continued support for the Native Hawaiian Education Program, Alaska Native and Native Hawaiian Serving Institutions of higher education, Native American language immersion schools and programs, including the Esther Martinez program, and the Native Hawaiian Career and Technical Education Program.

Access to Early Learning

An institutional level, Kamehameha Schools highest priority in addressing the systemic needs of Native Hawaiian learners is ensuring every three- and four-year-old child in Hawai'i has access to early childhood education. Every year, we educate approximately 1,600 keiki (children) at our 30 preschool sites; provide scholarships to 1,500 keiki at our preschools and at other private preschools; and support many more keiki through partnerships with public and private preschools, family-child interaction learning centers and other early learning programs. In sum, every year, we spend approximately $50 million in our local communities to assist over 6,000 keiki begin their journey.

Despite our efforts, along with others in Hawai'i, there is still lots of ground to cover to ensure all our keiki have access to early learning. Prior to the pandemic, only one in four children in Hawai'i attended early learning programs. During the pandemic, the early learning capacity dropped significantly to seats being available for nearly one in five children. A 2020 report found that there were 25,247 seats in childcare facilities regulated by the Hawai'i Department of Human Services, serving 108,340 children ages five or younger (Hawai'i Early Childhood Comprehensive Needs Assessment). Therefore, even prior to the start of the COVID-19 pandemic, the regulated segment of the child care market in Hawai'i only had the capacity to serve less than a quarter (23.3%) of young children.

As a key component of delivering early learning access, we further believe Native Hawaiian families in Hawai'i must continue to have the option to choose Hawaiian medium education and Hawaiian-culture based education for the benefits previously discussed. Such education is currently predominantly provided for by private pre-K providers. We also know that not all families desire center-based care and continue to support the inclusion of a range of options that provide gains in learning and achievement through multi-generational, whole family, and whole child methods, especially through the Native Hawaiian culture and language.

We recognize that establishing universal access to preschool was a notable component of the Build Back Better legislative package. While the future of this legislation is uncertain, **we strongly encourage this committee to continue supporting expanding access to early learning for native children in whatever related legislation may continue to progress and to specifically advocate for the additional prioritization of Native American language nests in such legislation.** Federal support for the construction and renovation of early learning facilities and the training of preschool teachers, including Native language immersion teachers, would

greatly benefit our collective efforts to increase the number of available preschool seats for Native Hawaiian keiki.

Summary

Mahalo for this opportunity to provide testimony to the Senate Committee on Indian Affairs. We truly appreciate the committee taking time to visit our home to hear from us and our community. We hope that this testimony has been illuminating in sharing the history and status of Native Hawaiian education, the unique approach to Hawaiian culture-based education at Kamehameha Schools Hawai‘i, and our institutional priority for early learning access for all three- and four-year-olds. Please direct any follow-up to this testimony or on other matters to Kamehameha Schools' Manager of Community & Government Relations, ‘Olu Campbell, at bocampbe@ksbe.edu. We look forward to continuing our collaborative engagement with the committee in the future.

NOTES:

[1] This is the motto of Ka Haka ‘Ula O Ke‘elikōlani, College of Hawaiian Language at the University of Hawai‘i at Hilo.
[2] ‘Ike kupuna Hawai‘i can be translated as ancestral Hawaiian knowledge.

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