

# KANAEOKANA PALAPALA ‘ŌNAEHANA HO‘ONA‘AUAO HAWAI‘I

*Hawaiian Education System Declaration*

*Adopted as a living document on 4.30.21*

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*The ea of ‘Ōiwi Hawai‘i is indeed the governance (of Hawai‘i)*

# ‘Ōlelo Mua

## Preamble

[Kanaeokana](#) is a network of over 160 schools and organizations whose vision is a strengthened lāhui that grows and sustains future generations of aloha ‘āina leaders. Kanaeokana’s mission is to collaboratively develop and strengthen a Native Hawaiian education system built on a strong ‘ōlelo Hawai‘i and ‘ike Hawai‘i foundation. Therefore, Kanaeokana in unified agreement to strengthen our lāhui, believes that we must establish and nurture a Native Hawaiian education system that grows and sustains aloha ‘āina leaders.

Kanaeokana understands aloha ‘āina to involve a deeply held connection and commitment to the physical and spiritual health of our lands, seas, and skies; an unwavering dedication to our lāhui and the communities they comprise; a devotion to protect and support our cultural practices that take place within the embrace of our ‘āina; and a drive to re-establish a sovereign body with innovations from the present that best serve these goals. The term “aloha ‘āina” can refer to such concepts along with the people who embody those concepts.

This living document\* affirms the educational beliefs of Kanaeokana.

\*We intend for this to be a living document that can be readily revised as Kanaeokana evolves over time.

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## Section 1.0: ‘Āina

I Hawai‘i nō nā Hawai‘i i ka ‘āina.

*Hawai‘i, its lands and resources make us Hawaiian.*

**We believe that ‘āina is foundational for a Hawaiian Education System and affirm that:**

- 1.1 Aloha ‘āina is fundamental to the Hawaiian Education System (HES).
  - 1.2 The HES will require a land base as a means to enable ‘āina-focused education, connecting people to land and land to people.
  - 1.3 We have a right to access our ancestral lands and natural resources for cultural uses and to protect and restore the resilience of these for current and future generations.
  - 1.4 We must advocate for the return of Hawaiian Kingdom resources and government and crown lands that were seized through the illegal occupation of Hawai‘i and oppose measures that would relinquish our rights to these.
  - 1.5 We must support economic development guided by aloha ‘āina.
  - 1.6 We must seek the achievement of economic independence for and by our lāhui so that communities can sustain themselves.
  - 1.7 Our goal is to nurture youth who will embrace the kuleana to care for our honua and who will be provided learning opportunities to acquire the knowledge, skills, and experiences to do so.
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## Section 2.0: ‘Ōlelo Hawai‘i

I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make

*In the language is life. In the language is death.*

**We believe that ‘ōlelo Hawai‘i is foundational in a Hawaiian Education System and affirm that:**

- 2.1 ‘Ōlelo Hawai‘i in all forms is a valued, appropriate, and empowering means of communication throughout the Hawaiian Education System (HES).
  - 2.2 ‘Ōlelo Hawai‘i embodies essential Hawaiian knowledge and values and is the best way through which to learn Hawaiian knowledge and values.
  - 2.3 ‘Ōlelo Hawai‘i is a critical liberating force that provides a common belief system to foster social, political, and economic change and development.
  - 2.4 The survival and proliferation of ‘ōlelo Hawai‘i is imperative for the protection, transmission, maintenance, and natural growth of Hawaiian knowledge, cultural values, and wisdom.
  - 2.5 As kānaka, we have a right to establish and manage our own spaces, schools and education system in ‘ōlelo Hawai‘i.
  - 2.6 Language plays a vital role in perpetuating culture and therefore should be richly integrated into everyday living.
  - 2.7 We envision generations of literate and eloquent Hawaiian language speakers.
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## Section 3.0: ‘Ike Hawai‘i

Ua lehulehu a manomano ka ‘ikena a ka Hawai‘i

*Great and numerous is the knowledge of the Hawaiians*

**We believe that ‘ike Hawai‘i is foundational in a Hawaiian Education System and affirm that:**

- 3.1 ‘Ike Hawai‘i is foundational to academic rigor in HES curricula.
  - 3.2 A pedagogy of aloha is essential for the success of our haumāna.
  - 3.3 Hawaiian culture and language need to be the foundation of our system.
  - 3.4 Our identity as kānaka is founded upon the characteristics of our culture, spiritual practices and language.
  - 3.5 Kānaka have the right to teach and learn our mo‘omeheu on our own cultural terms as a crucial part of our cultural legacy.
  - 3.6 Intergenerational learning from kūpuna to keiki is essential in a Hawaiian education system.
  - 3.7 Ho‘oikaika pilina, building and strengthening relationships, of individuals with one another and of groups with one another, empowers ‘ohana and kaiāulu.
  - 3.8 ‘Ike Hawai‘i is limitless in its capacity to support a mindset for success.
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## Section 4.0: Ea Hawai‘i

“Ke ea o ko Hawai‘i Pae ‘Āina, ‘o ia nō ka noho aupuni ‘ana”

([na Davida K. Kahalemaile](#), July 31, 1871)

*The ea of ‘Ōiwi Hawai‘i is indeed the governance (of the Hawaiian Kingdom)*

### Section 4.0: Ea Hawai‘i

We believe that ea—our life breath, agency, self-determination, and right to govern—is foundational to a Hawaiian education system and central to its purpose. We affirm that:

- 4.1. Ea is rooted in who we are: ‘Ōiwi Hawai‘i (the aboriginal people of Ka Pae ‘Āina ‘o Hawai‘i), and ko Hawai‘i aloha ‘āina (those of Hawai‘i), all of whom are committed to the thriving of our ‘āina, our lāhui, and the vibrancy of our ‘ōlelo, mo‘omeheu, and ‘ike kupuna.
- 4.2. Ea emerges from our na‘au and flows through our wailua, manifesting in the actions, choices, kuana‘ike, and pilina we cultivate. It lives in our daily practice and in our collective movement toward liberation, empowerment, and pono.
- 4.3. Ea is the agency to determine our own “why,” “what,” “how,” “when,” “where,” and “who” in all aspects of education, leadership, and life. It is both a practice and a condition of self-governance.
- 4.4. The Hawaiian education system we are building will nurture generations of aloha ‘āina leaders—those who carry the kuleana to protect and uplift ‘āina and lāhui—and advance regenerative, ancestral systems infused with contemporary innovation flowing from the welo of our kūpuna.
- 4.5. The ability to sustain and empower aloha ‘āina, both people and practice, is foundational to reestablishing ka noho aupuni Hawai‘i ‘ana, a Hawaiian system of governance grounded in the kuana‘ike, rights, and continuity of the Hawaiian Kingdom.
- 4.6. We are committed to stridently addressing the historical injustices and illegalities perpetrated against ‘Ōiwi Hawai‘i (the aboriginal people for whom traditional land rights were reserved), and ko Hawai‘i aloha ‘āina (Hawaiian Kingdom citizens, their descendants).
- 4.7. Ea, our ability to live and thrive on our own terms, requires ka noho aupuni Hawai‘i ‘ana to protect our pae ‘āina from ongoing harms and to breathe life into a future where our brilliance, strength, and aloha ‘āina lead the way toward just and thriving communities.

- 4.8 Many of the greatest harms to our ‘āina and lāhui arise from colonial systems of education, governance, and economy disconnected from pono and aloha ‘āina. To heal and thrive, we must restore and grow equitable, regenerative, culture and ‘āina-based systems that cultivate waiwai for our communities and advance our collective ea.
- 4.9 We recognize that ‘Ōiwi Hawai‘i who reside outside of Hawai‘i remain integral to our lāhui and maintain deep pilina with our shared kulāiwi and cultural identity. We see online education and advocacy efforts as purposeful ways to foster their connection to our movement for ea.
- 4.10 Achieving ea will require growing our circle of commitment beyond ‘Ōiwi Hawai‘i and ko Hawai‘i aloha ‘āina. We must welcome and cultivate among all Hawai‘i residents a deeper sense of kuleana to this pae ‘āina and a shared allegiance to aloha ‘āina and ka noho aupuni Hawai‘i ‘ana.
- 4.11 We stand in solidarity with other lāhui ‘ōiwi around the world who are advancing their own forms of ea and aloha ‘āina for the well-being of their ‘āina, people, and generations to come.

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This Kanaeokana declaration is nested within the context of larger worldwide indigenous education and self-determination movements in which Kanaeokana members are also involved. In turn, this movement has shaped the landscape that has enabled Kanaeokana to take form. Foundational documents of this indigenous education movement include:

**The Kari-Oca Declaration** entitled "Indigenous Peoples' Earth Charter" (formulated in Brazil in May 1993), which includes the following statements on indigenous education:

Indigenous peoples must have the necessary resources and control over their own education systems. Elders must be recognized and respected as teachers of the young people. Indigenous wisdom must be recognized and encouraged.

**Coolangatta Statement (1999) Section II:**

2.2.4 Self-determination in indigenous education embodies the right of Indigenous people:

- To control/govern indigenous education systems;
- To establish schools and other learning facilities that recognize, respect and promote indigenous values, philosophies and ideologies;
- To develop and implement culturally inclusive curricula;

**United Nations Declaration on the Rights of Indigenous Peoples (2007)  
Article 14:**

Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.