

E Na‘auao Pū, E Noi‘i Pū, E Noelo Pū: Research Support for Hawaiian Studies

Kawena Komeiji

University of Hawai‘i - West O‘ahu, kawenask@hawaii.edu

Keahiahi Long

University of Hawai‘i at Mānoa, keahiahi@hawaii.edu

Shavonn Matsuda

University of Hawai‘i Maui College, shavonn@hawaii.edu

Annemarie Paikai

Leeward Community College, aapaikai@hawaii.edu

Kapena Shim

University of Hawai‘i at Mānoa, kapena@hawaii.edu

Keywords:

Hawaiian Studies, Indigenous Studies, Indigenous Research Methodologies, Indigenous Scholarship, Research Practices, Indigenous Librarianship

Recommended citation:

Komeiji, K., Long, K., Matsuda, S., Paikai, A., & Shim, K. (2019). *E Na‘auao Pū, E Noi‘i Pū, E Noelo Pū: Research Support for Hawaiian Studies*. Retrieved from <http://hdl.handle.net/10125/44906>

Executive Summary	2
1. Introduction	5
1.1 About the researchers	6
1.2 About the participants	6
1.3 Research methods	8
1.4 Research findings	9
2. Ua lehulehu a manomano ka ‘ikena a ka Hawai‘i	9
3. He mēheuheu mai nā kūpuna	11
3.1 ‘Ōlelo Hawai‘i	11
3.2 Mana	13
3.3 Pule	16
3.4 Kuleana	17
3.5 Kūlana	18
4. Pā i ke kumu	20
4.1 Geographical limitations	20
4.2 Expenses	21
4.3 Limited hours and closures	22
4.4 Past experiences	23
4.5 Policies	24
5. ‘Eli‘eli kūlana o ‘Āina‘ike	24
5.1 Digitization and digital access	25
5.2 Access points and information systems	27
6. ‘Ike aku, ‘ike mai, kōkua aku, kōkua mai; pēlā ihola ka nohona ‘ohana	29
6.1 Teaching Hawaiian Studies research	29
6.2 Role of librarians	32
7. Conclusion	33
8. Recommendations	35
References	40
Glossary	41
Appendices	43

Executive Summary

UA LEHULEHU A MANOMANO KA 'IKENA A KA HAWAI'I

In Fall 2017, the University of Hawai'i (UH) Libraries was invited to partner on an international qualitative study to examine the research needs of Indigenous Studies scholars. Initiated by Ithaka S+R (a not-for-profit research and consulting organization), the study included academic libraries from the United States, Canada, and Hawai'i. Seventeen faculty members from across the UH System were selected based upon their locus of tenure or affiliations with Hawaiian Studies and/or Hawaiian Language departments and interviewed about their research practices. This report presents the findings and recommendations from our study and highlights scholars' research experiences and practices, as well as the ways in which research methods are taught in the field of Hawaiian Studies.

HE MĒHEUHEU MAI NĀ KŪPUNA

Hawaiian customs and values are inherently built into all aspects of the research process, creating a process that is uniquely Hawaiian. Hawaiian knowledge, informed by how kānaka (Hawaiian people) understand 'āina (land, that which feeds), is both created and perpetuated using 'ōlelo Hawai'i (Hawaiian language), which binds practice to cultural identity. Pule (prayer), mana (authority), kuleana (responsibility), kūlana (rank, position), and 'ike (knowledge) are the pillars that support the research of Hawaiian Studies scholars. These elements interact with each other to create a process that distinguishes Hawaiian research practices from other forms of research.

PĀ I KE KUMU

Scholars cited several obstacles that prevent research including past experiences, policies, and procedures. Both positive and negative experiences play a factor determining how, where, or if research is conducted. The policies and procedures of libraries and archives also restrict access to information, though it was mostly understood that these practices protect collections, donors, and the repository itself. Being a pae 'āina (island chain) in the middle of Moananuiākea (the Pacific Ocean) has geographical limitations that make access to resources difficult, especially when items have not been repatriated. Even in Hawai'i, most repositories are located on O'ahu, making access difficult and costly for those who live on other islands (e.g. inter-island airfare, lodging, parking, and copies). Others stated that the operating hours of repositories are not conducive to their schedules as they are often juggling occupational, academic, and familial obligations.

‘ELI‘ELI KŪLANA O ‘ĀINA‘IKE

Researchers in Hawaiian Studies work in a complex information landscape, complicated more by the inaccurate or lack of representation and discoverability of Hawaiian information and materials in Western knowledge organization systems. In response, Hawaiian scholars have developed their own cultural approaches to organizing and describing their data and research. Many interviewees also recognized the value of increasing digital access to resources. However, some cautioned that making information too easily accessible creates vulnerabilities for such knowledge to be misinterpreted or misappropriated.

‘IKE AKU, ‘IKE MAI, KŌKUA AKU, KŌKUA MAI; PĒLĀ IHOLA KA NOHONA ‘OHANA

Hawaiian Studies faculty and librarians both take on the roles of teacher, mentor, and guide in an effort to help students build their research capacity. Faculty are establishing a strong research foundation for undergraduate students with assignments focused on connections to ‘āina, ‘ōlelo Hawai‘i, genealogy, and contemporary political issues. Often, this research is framed as self-discovery where students are taught to use research to develop understanding of who they are in relation to the broader lāhui (Hawaiian nation). Faculty rely on the expertise of librarians to support how they teach this research, as well as to provide solutions on improving the information landscape for Hawaiian research.

RECOMMENDATIONS AND CONCLUSION

Systemic change is required for meaningful improvements to library services to be realized. Recommendations 1-4 may be seen as being outside our work in libraries and archives; however these will provide the necessary understanding and foundation from which we base our work for recommendations 5-14.

Recommendations for UH leadership

Systemic change is required for meaningful improvements to library services to be realized. To this end, UH leadership should:

1. Acknowledge and support the sovereignty of Ke Aupuni Hawaii (Hawaiian Kingdom).
2. Acknowledge ongoing Hawaiian historical trauma caused by the United States, the State of Hawai‘i, and the University of Hawai‘i and the resulting impact this has on the University's and libraries' relationships with Hawaiian communities.
3. Acknowledge the historical role of libraries, archives, and museums as often being driven by Western colonialism and imperialism, both of which resulted in the genocide of Indigenous peoples.
4. Perpetuate and prioritize ‘ōlelo Hawai‘i across the UH System, including the UH System Libraries.

Recommendations for UH System Librarians and Libraries

To build the capacities of our institution and to better meet the needs of Hawaiian Studies scholars, UH Libraries should:

5. Recruit students of Hawaiian ancestry into the librarian profession and prepare them to assume librarian, archive, and leadership positions at UH.
6. Identify and utilize Hawaiian and other systems of information management that may be at odds with Western views of appropriate access, use, and dissemination (i.e. information as public and open access).
7. Be more transparent about the collections in your care.
8. Prioritize Hawaiian knowledge materials for digitization.
9. Improve Hawaiian language and cultural competencies of library personnel to better support Hawaiian knowledge research.
10. Improve cataloging and metadata to facilitate more precise searches and discovery of Hawaiian materials.
11. Develop collaborative workflows and more inclusive digitization processes.
12. Strengthen information literacy skills for Hawaiian Studies students.
13. Provide comprehensive research support services for faculty and campus community.
14. Recognize that Hawaiian scholarship encompasses multiple disciplines in a Western knowledge framework.

Through a deeper understanding of how Hawaiian Studies scholars conduct their research and teach research, we can advance Indigenous approaches to working with information and support the further development of library tools, policies, and services that are grounded in Indigenous perspectives to better serve the University and broader Hawai‘i communities. As UH Libraries work to address the above recommendations, input from Hawaiian Studies scholars and other stakeholders should remain central. Because the research needs of scholars will continue to evolve, ongoing conversations with scholars and further studies like this one will be necessary to ensuring library services and resources develop alongside scholars' needs.

1. Introduction

As the University of Hawai‘i System works toward becoming the "world's foremost indigenous serving university" (Office of the Vice President for Academic Planning and Policy 2015), it becomes imperative that we critically evaluate how resources and services can be meaningfully developed to support Indigenous scholars. Through a deeper understanding of how Hawaiian Studies scholars conduct their research and teach research, we can advance Indigenous approaches to working with information and support the further development of library tools, policies, and services that are grounded in Indigenous perspectives to better serve the University and broader Hawai‘i communities. In Fall 2017, the University of Hawai‘i Libraries were invited to partner on an international qualitative study to examine the research needs of Indigenous Studies scholars. Initiated by Ithaka S+R (a not-for-profit research and consulting organization), the study included academic libraries from across the United States, Canada, and Hawai‘i.¹

Libraries, archives, and museums have been historically aided and reinforced by colonialism and imperialism while Indigenous peoples remain absent from these institutions, relegated only as subject matter. It was, and sometimes still is, the case that Western interpretations of Indigenous cultures, languages, and peoples have been presented as entertainment or for further subjugation to justify white supremacy. Cultural heritage institutions as symbols of colonization is an issue that we cannot fully address in this report; however, this part of our history should be shared to provide a fundamental understanding in moving towards healing the relationship between such institutions and Hawaiian communities.

This report, *E Na ‘auao Pū, E Noi ‘i Pū, E Noelo Pū*²: *Research Support for Hawaiian Studies*, presents findings and recommendations from our local study conducted with Hawaiian Studies and Hawaiian Language faculty from multiple University of Hawai‘i (UH) campuses. The report highlights scholars' research experiences and practices, as well as the ways in which research methods are taught in the field of Hawaiian Studies.³ The report provides direction for libraries

¹ The citation to the published Ithaka S+R capstone report that summarizes the themes and recommendations from the reports of participating academic libraries is Cooper, Danielle, et al. "When Research is Relational: Supporting the Research Practices of Indigenous Studies Scholars." *Ithaka S+R. Ithaka S+R. 11 April 2019. Web. 22 May 2019.* <https://doi.org/10.18665/sr.311240>.

² The opening phrase of the title of this report (*E Na ‘auao Pū, E Noi ‘i Pū, E Noelo Pū*) comes from the entry in Andrews' Hawaiian Language dictionary (1922) for the word "noelo," which can be translated as both "to make inquiry, as in seeking information" and "to collect what is tangible." As this phrase suggests, we hope this report encourages information professionals and Hawaiian Studies researchers to learn together, to research together, and to seek knowledge together.

³ Due to the autonomy of each UH campus to determine Hawaiian Studies and Hawaiian Language program placement, we are choosing to use Hawaiian Studies to encompass scholarship in both language and studies programs.

on how we can better meet the needs of Hawaiian Studies scholars as the UH System reaffirms its commitment and responsibility to the Indigenous people, culture, and language of Hawai‘i.

There is a prevalent use of Hawaiian language throughout this report. It is important to note that ‘ōlelo Hawai‘i is represented without italics as it is not a foreign language, but an essential component of communicating the ideas being presented. Definitions are provided immediately following the word in either parentheses or brackets after the first use. An additional glossary of terms used can be found at the end of this report on Pages 41-42. The use of diacritical markers (‘okina and kahakō) are widely, though not universally, used in contemporary contexts of printed ‘ōlelo Hawai‘i. In this report, diacritical markers are included for all words except pronouns, (e.g. personal names, place names). This is to avoid imposing a potentially biased definition to these names and thereby omitting the nuance found therein. The two exceptions to this rule are as follows: (1) Commonly accepted spellings of well-known place names will include diacritical markers, (e.g. Hawai‘i, Mānoa) (2) Instances where interviewees indicated diacritics should be used for their personal names.

1.1 ABOUT THE RESEARCHERS

The research team consisted of five librarians from four campuses within the UH System:

Kawena Komeiji (University of Hawai‘i - West O‘ahu)
Keahiahi Long (University of Hawai‘i at Mānoa)
Shavonn Matsuda (University of Hawai‘i Maui College)
Annemarie Paikai (Leeward Community College)
Kapena Shim (University of Hawai‘i at Mānoa)

All five librarians are of Hawaiian ancestry. Each of us holds a bachelor's degree in either Hawaiian Studies or Hawaiian language (or both), and a master's degree in Library and Information Science. Within our professional roles, we are responsible for the Hawaiian and Pacific collections at our respective campus libraries. We each also serve as the liaison to Hawaiian Studies programs on our campuses and support Hawaiian Studies research and teaching through collection development, reference, instruction, and outreach/programming.

1.2 ABOUT THE PARTICIPANTS

Participants were selected based on their locus of tenure, or affiliations, with Hawaiian Studies and/or Hawaiian Language departments. We acknowledge that Indigenous Studies scholars are not only found within Indigenous Studies departments, however after much discussion, our research team decided to limit the scope of this initial study to Hawaiian Studies and Hawaiian Language departments. We were also intentional in selecting scholars of Hawaiian ancestry in recognition of the historical and ongoing underrepresentation of Hawaiians and Hawaiian voices in the University of Hawai‘i and academia.

Due to time, budget, and geographic limitations, we were unable to interview all Hawaiian Studies and Hawaiian language faculty within the UH System. Still, it is significant to note here that of all the academic libraries participating in the larger Ithaka S+R study, we interviewed the largest number of participants as part of our study here at UH. Most of the other local studies included seven or fewer participants.

We selected faculty from four-year institutions and community colleges who are at different stages in their academic careers to ensure a broad representation. As a result, twenty-six faculty members were invited to take part in this study and, ultimately, seventeen participated. Time constraints on the part of faculty and of the librarian research team were the primary reason those additional nine faculty did not participate. Of the seventeen participants, eight were from the University of Hawai‘i at Mānoa (UH Mānoa), three from the University of Hawai‘i Maui College (UH Maui College), two from Leeward Community College (Leeward CC), and one each from Honolulu Community College (Honolulu CC), Kapi‘olani Community College (Kapi‘olani CC), University of Hawai‘i - West O‘ahu (UH West O‘ahu), and Windward Community College (Windward CC). All participants are in permanent or tenure-eligible positions. At the time of this report, 13 are tenured and 4 are tenure-track. Participants included:

- Ivy Haliimaile Andrade, Professor, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Dr. Luukia Archer, Assistant Professor, Leeward Community College
- Dr. Kamanamaikalani Beamer, Associate Professor, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Dr. Emalani Case, Assistant Professor, UH West O‘ahu⁴
- Kahele Dukelow, Associate Professor, UH Maui College
- Dr. Antoinette "Konia" Freitas, Associate Specialist and Director, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Dr. Papaikanī‘au Kai‘anui, Instructor, UH Maui College
- Dr. Lilikalā Kame‘eleihiwa, Professor, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Kimo Keaulana, Assistant Professor, Honolulu Community College
- Dr. Kekuewa Kikilo, Assistant Professor, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Kuuipo Losch, Associate Professor, Leeward Community College
- Dr. Kalawaia Moore, Associate Professor, Windward Community College
- Dr. Katrina-Ann R. Kapā‘anaokalāokeola Nākoa Oliveira, Professor, Kawaihuelani Center for Hawaiian Language, UH Mānoa

⁴ Since being interviewed, Dr. Case has left her position at UH West O‘ahu.

- Donovan Preza, Instructor, Hawaiian Studies, Kapi‘olani Community College
- Dr. Noelani Puniwai, Assistant Professor, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa
- Kī‘ope Raymond, Professor, UH Maui College
- Dr. Noenoe K. Silva, Professor, UH Mānoa

Our research team would like to mahalo each of these participants for sharing their time and stories with us and allowing us, in turn, to include their thoughts and experiences in the sections that follow. Mahalo piha iā ‘oukou pākahi a pau!

1.3 RESEARCH METHODS

In preparation for this project, our research team attended a two day research methods training session hosted by Ithaka S+R. During this training, we reviewed grounded theory methodology (Strauss & Corbin 2014) and Indigenous research methodologies (Smith 1999; Kovach 2009). We were highly encouraged to select Indigenous methodologies as appropriate for use in our respective studies. All participating research teams were provided an interview guide and example consent form, compiled by Ithaka S+R Senior Researcher, Danielle Cooper, in consultation with Deborah Lee (an Indigenous librarian at the University of Saskatchewan). Our team selected interview questions from those provided and created our own consent form. A semi-structured interview format was selected to allow for flexibility in the conversations with participants.

One-on-one interviews were scheduled via email and conducted in-person by all five members of our research team. In most cases the interviewer had an established relationship with the participant, either in a professional capacity or as a former student. The interview guide and consent form were sent to participants beforehand for their review (both are included in Appendix A). Interviews ranged in duration from 38 to 128 minutes. With the consent of participants, all interviews were audio recorded. The audio files were transcribed by an external vendor and transcripts were subsequently reviewed and corrected by our research team and by participants.

All members of the research team manually coded two of the seventeen transcripts, individually producing a widely varied list of codes. Through lengthy discussion, we collectively agreed on a set of thirty-two codes representing eight major themes. We then proceeded to manually apply these in the coding analysis of all transcripts (see Appendix B for list of codes and themes). Only one member of our research team had previous experience coding transcripts.

One of the tenets of our research methodology was to be accountable and reciprocal to the participants and the information they shared with us. Participation in the study was voluntary and they could withdraw at any time. We had mechanisms in place that allowed for participants to

review, edit, and provide feedback on how their words were being recorded and represented throughout the research process—on the interview questions, in interview transcripts, and in the draft and final reports. To provide the opportunity for more agency and accountability over their words, participants were given the option to waive confidentiality and anonymity. All participants opted to waive confidentiality. As such, participants will be cited hereinafter by last name (and their campus affiliation) wherever direct quotes or examples are included. In effect, this allows for greater authority in the ways their words are represented and received by readers.

1.4 RESEARCH FINDINGS

Four major themes became apparent when we looked at the findings of our research and our analysis that follows is grouped around those themes. The first theme, "He mēheuheu mai nā kūpuna," discusses the Hawaiian customs and values embedded into the research process. The second theme, "Pā i ke kumu," discusses the physical and intellectual barriers Hawaiian Studies researchers encounter. The third theme, "'Eli'eli kūlana o 'Āina'ike," discusses the information landscape where research takes place for Hawaiian Studies scholars. Lastly, the fourth theme, "'Ike aku, 'ike mai, kōkua aku, kōkua mai; pēlā iholā ka nohona 'ohana" discusses how both Hawaiian Studies scholars and librarians are teaching students about the research process. These four themes of findings are preceded by a brief discussion about the field of Hawaiian Studies in the following section, "Ua lehulehu a manomano ka 'ikena a ka Hawai'i."

The 'ōlelo no'eau (wise sayings) that theme and introduce each group of findings serve to situate this report in Hawaiian worldviews. Much like how wise sayings reveal deeper meanings as readers revisit them over time, the 'ōlelo no'eau encourage readers to reflect on the multitude of meanings and applications referenced in each finding.

Where appropriate, included in the discussions of the findings below are direct quotations from the participants' interviews. This choice was made, first, in an effort to recognize the participants and their knowledge. Second, the inclusion of quotations creates a space for participants to be in conversation with one another, as the participants often spoke of similar topics. In consultation with participants, we have edited the quotations for clarity and ease of readability.

2. Ua lehulehu a manomano ka 'ikena a ka Hawai'i

Ua lehulehu a manomano ka 'ikena a ka Hawai'i ('ŌN #2814) translates to "great and numerous is the knowledge of the Hawaiians" (Pukui 1983). The field of Hawaiian Studies aims to put Hawaiian knowledge at the center for inquiry and scholarship. It is a young interdisciplinary field with roots in history and political science that has expanded to include several other disciplines, such as art, law, linguistics, geography, urban and regional planning, natural resource management, and archaeology.

Hawaiian Studies looks to strengthen the identity of students, and to prepare them to be future leaders. Kame‘eleihiwa, a founding faculty member of the Hawaiian Studies program at UHM, said, "I think what the most important thing we do in Hawaiian Studies is to strengthen Hawaiian identity that has been so demeaned and demoralized and oppressed by Western colonialism, by the whole American takeover, and the American education system..." She continued her thoughts by saying, "And whatever path they choose to take, whether it's political leadership, or teaching, or working in a lo‘i [irrigated terrace used to grow taro], they know who they are." The discipline, as Beamer (UH Mānoa) says, "is going to put people into positions to lead again, to govern." Using Hawaiian ‘ike (knowledge) and values, the field looks to inspire future leaders.

Research in Hawaiian Studies has made groundbreaking strides in shifting the historical, political, and cultural narratives about Hawai‘i; however, many resources—especially those in ‘ōlelo Hawai‘i (Hawaiian language)—remain virtually untapped. Several of those interviewed felt that, in terms of research, the Hawaiian Studies field is still in its beginning stages. Kame‘eleihiwa (UH Mānoa) noted, "We're still in kindergarten and we have all these years to get through to college." Hawaiian Studies scholars are in a unique position to continue rewriting the past narrative of history and culture using Hawaiian resources and ways of knowing. Referring to the Hawaiian language newspapers, Silva (UH Mānoa) said,

[W]e're still in just a really incipient period of how we can view ourselves in our history and in our recent ancestors through what they've written. We're just at the beginning and every topic can be rewritten and every epic in our history can be rewritten, based on these newspapers. So, we're just getting started.

As the field has diversified with scholars incorporating knowledge from their areas of expertise, this gradual shift has raised questions on the current state of Hawaiian Studies. Freitas (UH Mānoa) said in her interview, "I think the other challenge is that because we are a studies, we have the confluence of many disciplines, so what is our cannon?" Reflecting upon the current state of Hawaiian Studies, Andrade (UH Mānoa) echoed similar thoughts by saying, "There's some shifting going on, there's some strategies, and to make it a little more broader and diverse. But we are built by historians and political people, so that's our foundation."

As a field, Hawaiian Studies is expanding into other disciplines and into repositories of information to generate new knowledge that is centered on Hawaiian perspectives. The research and teaching research practices of scholars within the field reflect an unyielding commitment to our lāhui (Hawaiian nation) and to empowering the next generation of researchers.

3. He mēheuheu mai nā kūpuna

He mēheuheu mai nā kūpuna (‘ŌN #817) translates to "a beaten path from the ancestors. " Figuratively, this ‘ōlelo no‘eau refers to traditional customs. Hawaiian customs and values are inherently built into all aspects of the research process, interacting with each other to create a process that is uniquely Hawaiian. Researching can be compared to building a hale (house, building) in that multiple elements interact and support each other to keep the hale upright.

One of the most important steps of building a hale is laying the kahua (foundation). Raymond (UH Maui College) explained, "Ma luna o kēia kahua, e kūkulu ‘ia ai kou hale ‘ike." Without a strong kahua, the hale is susceptible to collapse. Raymond reiterates this point by saying, "Whether the house of ‘ike you build on that foundation is solid or not is because of the foundation that's laid." When thinking of a research hale, the kahua is ‘āina (land; that which feeds). Rooted in the land, Hawaiian knowledge is informed by how kānaka (Hawaiian people) understand ‘āina. Additionally, ‘āina as the kahua is what sustains a uniquely Hawaiian worldview throughout the research process.

Next, pou kihi (corner posts) are placed in the kahua as support beams, providing the structure’s frame. In the research hale, these pou kihi are mana (authority), kuleana (responsibility), kūlana (rank, position), and ‘ike. All four pou kihi stand alone, yet work together to keep the hale standing upright and the kaupaku (roof) in place. The dissemination process acts as the kaupaku, protecting what’s inside the hale from external forces and allowing Hawaiian Studies scholars to present information in a way that is appropriate for their communities.

You would not just enter someone’s house without following a protocol, like knocking or ringing a doorbell. In this same way, there are protocols to follow in order to access this hale. Pule (prayer) grants you entrance into the hale, activating a mindset that is ready to receive and share knowledge. Once inside, the language spoken is ‘ōlelo Hawai‘i. ‘Ōlelo Hawai‘i is the medium in which Hawaiian knowledge is both created and perpetuated. Using it within the hale binds Hawaiian practice to cultural identity.

Just like a physical house or structure, the research process is continually evaluated to ensure that everything is functioning properly. Sometimes it is necessary for homeowners, or researchers, to fix or adjust certain parts of the hale to make certain that everything is working for the occupants. The principles of the research hale inform and guide the research of Hawaiian Studies scholars; and is what distinguishes their processes from people in other fields or disciplines.

3.1 ‘ŌLELO HAWAI‘I

Finding: Proficiency in ‘ōlelo Hawai‘i is fundamental to Hawaiian Studies research.

To date, much of the scholarship concerning Hawai‘i has been based on English language sources; an overwhelming majority of the corpora of Hawaiian language materials remains unseen in research and scholarship. Puniwai (UH Mānoa) shared how the historical lack of scholarship based on, and inclusive of, Hawaiian language materials in her field is creating new opportunities for her research: "And I think that's why I'm -- right now, even though my background is more ecology work -- I'm really more interested in going into the research in the ‘ōlelo just because so little has been done in it, in the ecology realm, that I feel like there's a lot that we can learn from it."

While English translations of Hawaiian resources can be helpful, they can also be problematic, as racial and political biases are commonplace among them. In response to this, Hawaiian Studies scholars are actively trying to assert the authority of ‘ōlelo Hawai‘i, as described by Beamer (UH Mānoa): "In order to tell stories that are rooted in truth, I think there will come a time when you're not going to be able to write stuff without accessing Hawaiian language sources and materials that have to do with Hawai‘i."

To this point, Hawaiian Studies faculty attribute proficiency in reading, writing, speaking, and translating ‘ōlelo Hawai‘i as foundational to the work of a Hawaiian Studies researcher. When asked about future challenges for Hawaiian Studies, Moore (Windward CC) said, "Well, the present-day one, I think, is you've got to lift your ‘ōlelo Hawai‘i skills. If you want it really -- down the road you better have those Hawaiian language skills down." He continued, "How can you not -- especially if you're coming out of Hawaiian Studies and you're Hawaiian -- how could you not be looking for the Hawaiian language resource material as part of the basics of what you do researching any topic."

Preza (Kapi‘olani CC) offered another perspective on Hawaiian language skills, commenting that Hawaiian language fluency may not always be the preeminent component of sound research. Specifically referring to land tenure research, he said,

I don't think someone who's trained in, with a bachelors or masters in ‘ōlelo Hawai‘i, necessarily, has a better foundation than someone who doesn't. I'll take the guy who's read all the [land] documents, rather than someone who hasn't read the documents but has been trained in [Hawaiian language] conversation.

Preza (Kapi‘olani CC) did acknowledge, though, that basic proficiency in ‘ōlelo Hawai‘i is necessary to his work:

But with that said, speaking ‘ōlelo Hawai‘i helps. If you don't have at least a 200-level -- can get by and know what a document says -- then you're going to be missing out, too. You're not going to have that full well-roundedness. But that's specific to land docs.

A Hawaiian Studies scholar may not need to have a degree in ‘ōlelo Hawai‘i, but it remains imperative that they have at least a basic understanding of Hawaiian language.

3.2 MANA

Finding: Protocols and practice determine how researchers engage with mana held in resources.

In the same way that mana is integral to Hawaiian life, mana is always present in the research process of Hawaiian Studies scholars. Mana can be thought of as authority, privilege, spiritual power. Mana can also be translated as "spirit; energy of character" (Andrews 1922). Mana is an essential part of Hawaiian understandings of identity and relationships. Take, for example, the identity of a wahi pana (important, special place). The designation of "wahi pana" carries certain connotations and characteristics as wahi pana hold mana that distinguish and separate them from other, common places. Oftentimes mana is built in a place where notable activities occur and where notable people are found. Dukelow (UH Maui College) shared a story about a wahi pana on Maui, the Iao stream and valley:

Did you know that so many important chiefs are buried in Iao for this reason. And in Malo⁵ it says that all of these chiefs, -- and they weren't even all from Maui, there were chiefs from Hawai‘i that came to Maui to be buried in -- and, just that, for me, that's like, trying to understand the sanctity of Iao through that, and the fact that nobody's ever found the cave.⁶ It's sort of like that mana is sort of still intact. So, when we talk about [Iao], we're not just talking about the river, I mean, which is a huge, important -- but we're talking about this whole place that, for Hawaiians, holds this esteem and this mana.

Wahi pana, such as Iao, are places to be respected and honored and, as such, there are certain protocols and practices that determine how we as kānaka engage with those places and the mana held and building therein. In reference to the above example of Iao, Dukelow said, "So, it's not just a place where we go party or swim." Several Hawaiian Studies scholars noted the importance of being at and reconnecting to wahi pana and ‘āina. Kikiloi (UH Mānoa), when

⁵ Refers to the manuscript *Moolelo Hawaii* written by Hawaiian historian Davida Malo in the mid-1800s that was translated and published in 1903 by Nathaniel Emerson.

⁶ Refers to the burial cave called Kapela that is located in Iao Valley.

speaking in the context of Hawaiian resource management, described some ways in which he engages with these places:

[W]e forget that being -- the process of rerooting to the land, lends to deeper perspective, because it's not just about documenting maybe the ahu [altar mound] or drawing a map, but it's about understanding the context of everything that's going on, from how the wind blows, to the natural processes, when does it rain during the day. All these things you start to learn about the environment. And then you realize that, "Oh, crap, I learned a lot from just being in that place, seeing how the environment acts every day." And then, being exposed to the actual direct -- the primary, primary sources, which is actually the physical material and data itself -- there's mana in that, as well.

Finding: Scholars build mana in the practice of research as they progress throughout their research journey.

Kikiloi's (UH Mānoa) comments above also reflect another idea held by Hawaiian Studies scholars: mana is built through practice. This idea is readily understood by Hawaiian communities, as there is a well-known 'ōlelo no'eau that states, "Ma ka hana ka 'ike" ('ŌN #2088) which translates to "In working one learns" (Pukui 1983). Dukelow (UH Maui College) reiterated this idea, as she noted that her expertise is informed by her practice of research: "Like it's not magic, I'm not, the gods did not come down to me and bestow -- I've worked, I read a lot, I worked a lot, I've talked to a lot of people, I've thought about a lot of things. And this is how -- this is what I'm presenting to you."

As scholars are recognized as experts of their practice in research and scholarship, so too are cultural practitioners recognized as experts of their practices, be it hula (dance), mele (song), ho'okele (navigation), etc. These cultural practitioners are respected as holders of exclusive knowledge that comes from their practice. As Keaulana (Honolulu CC) affirmed in his interview when the interviewer expressed a concern that processing mele in libraries is challenging because each mele comes with its own context and history, he said, "No, it's true because it's specialized knowledge."

Not only do Hawaiian Studies scholars recognize the expertise of practitioners, but the scholars are also purposeful about having their students engage with such authoritative resources. For example, Andrade (UH Mānoa), in her advanced fiber arts class, expects her students to research independently about what they're doing in class. One resource she particularly encourages students to seek out is their families:

"First, before I tell you, your job this week is to find out who in your family makes nets, because you're going to do your family's style, not my style. Because I can do my

genealogy of how I learned, but it's more important to carry on your family style." And they come back and they get blown away, "You know, my tūtū man [grandfather] made - - I never knew he made nets." I go, "Oh, if the project is about -- if the class is -- the whole semester is only to connect you to your kūpuna who's alive, then it was worth it."

Like several other Hawaiian Studies scholars, Andrade (a fiber arts practitioner) and Keaulana (a mele and hula practitioner) are both practitioners and scholars. Andrade finds that the two perspectives inform and benefit each other, as she's able to put theory into practice, and vice versa:

There's a lot of people just practice and a lot of people just research. So, we're bridging. And I question researchers with PhDs. ... Because if you don't use the material, you don't understand its characteristics and what it can do ... The strength is you understand the material. So we do have, and I have to mahalo the people who observed and wrote, because we wouldn't have those writings to reference. But then, what's the next step? It's to write, and do, and write. Continue. And bring it to a different level. And be the resource. Have the practitioners be the resource.

For some Hawaiian Studies scholars, recognizing authority may also mean including the work of non-Hawaiians into their research and teaching. Given the history of Hawai'i, this topic can be difficult to discuss in some contexts. But, for some, the inclusion of non-Hawaiians into Hawaiian spaces is natural, as described by Kikilo'i (UH Mānoa):

There's a balance. It's hard for us to have an all-Hawaiian rule because all of our families are intermixed. My mom is not Hawaiian, so what am I gonna do, leave her out of the ceremony? ... And so, we need to be open and to think about how we bring people into the culture. ... So, I think that they should always be involved, that's like a no-brainer.

The acceptance of the expertise of non-Hawaiians in Hawaiian spaces is still being negotiated at the academy. When Keaulana (Honolulu CC) tried to articulate his Hawaiian Studies class to another campus, the articulation application was initially denied because one of the resource materials for his course was written by a non-Hawaiian:

They said, "We would rather you use Isabella Abbott⁷." I said, "Why?" I said, "She's a limu [seaweed] lady, Beatrice Krauss⁸ is everything." "Oh because Beatrice Krauss was haole [foreign]." I said, "Let me tell you about this haole." Because Beatrice Krauss, I knew her personally. ... And the thing is Beatrice Krauss was raised amongst Hawaiians.

⁷ Ethnobotanist, Isabella Abbott, known for her scholarship on limu (seaweed).

⁸ Ethnobotanist, Beatrice Krauss, known for her scholarship on cultural uses of Hawaiian plants.

What she's writing in her book is firsthand information. I said, "Culture is learned, you're not born with it. That lady is more Hawaiian than you would think." And I said, "I was there when Auntie Iolani Luahine⁹ erected her kuahu [altar] in Kaneohe. You know who collected the plants for Iolani Luahine? Was Beatrice Krauss." I said, "If Beatrice Krauss is good enough for Iolani Luahine, she's good enough for all of us. So, I beg to differ." And they had to change their minds about it.

Hawaiian Studies scholars recognize mana in its many manifestations found in ‘āina, hana (work, activity), and ‘ike. As mana dictates the identity, authority, and subsequent relationships of all things, Hawaiian Studies scholars are attuned to its effects in the research process, often extending their work and search for information beyond the parameters – physical or intellectual – established by the academy.

3.3 PULE

Finding: Pule prepares the energies and mindsets of researchers to give and receive knowledge.

Hawaiian Studies faculty stressed the importance of pule, or prayer, while conducting research. For kānaka, pule is a state of being, as described by Andrade (UH Mānoa):

I think Hawaiians have lots of faith, that's why they pule all the time, they're in the pule state. Because faith is not denominational. It's a being, it's the way of being, you're outside of yourself. I think Western thinking is always self, self, self. And faith kicks you out, right into the environment. You have to have gratitude and you have to have faith that things are taken care of.

Pule can also serve as a way to connect with kūpuna (elders, ancestors), ‘aumākua (deified ancestors), and akua (god, gods) for guidance and clarity. In her interview, Kame‘eleihiwa (UH Mānoa) recalled an experience involving pule and her trying to locate a resource in an archive:

I had -- before I walked in, I did my little prayer, because that's what she [my teacher Ruby Johnson¹⁰] said to do. And I thought, well, it couldn't hurt. And I saw that [resource I was looking for]. I was like, "Oh, this is why you pray!" So, it was like an instantaneous teaching from the ancestors or probably my grandmother going, "Pay attention. Pay attention!" And, so, I've always done that. I always pray. And I always tell students to pray, pray, pray.

⁹ Renowned hula dancer Iolani Luahine, known for preserving and perpetuating the sacredness of hula.

¹⁰ Rubellite “Ruby” Kawena Johnson, University of Hawai‘i at Mānoa Hawaiian language professor.

Hawaiian Studies scholars also include pule as part of their research protocols because it is customary to do so in other areas of life. Andrade (UH Mānoa) shared an example comparing the role of pule when gathering forest materials to the role of pule when conducting research: "Maybe you have to pule to get access. It's like standing in the forest asking permission to gather. And that's a cultural practice, but that's a very -- it could be a very contemporary one as well."

For scholars, pule helps to prepare their energies and states of being. Pule helps to direct and focus their work and pule makes it possible for them to connect with their ancestors and the ancestral knowledge they hold.

3.4 KULEANA

Finding: Kuleana can guide or call people to research and/or a life purpose.

Kuleana (responsibility) can guide, or even call people to research and a life purpose. Sometimes, kuleana is revealed early in a scholar's journey and grows as the scholar progresses through their profession. Beamer (UH Mānoa) said, "I found great mentors here at UH Mānoa, and I found my kuleana and my passion really bridging 'āina, resource management, governance, justice. And, really, all of that is really aloha 'āina [love for the land; patriotism]. But I probably wouldn't have called it aloha 'āina when I was 19." With the help of his mentors, Beamer found the place and space he felt most connected to. Beamer continues his work today as an Associate Professor at the Kamakakūokalani Center for Hawaiian Studies in the Hui 'Āina Momona Program, with a joint appointment in the William S. Richardson School of Law and the Hawai'i inuiākea School of Hawaiian Knowledge.

Places and communities, too, can lay the foundation for kuleana, especially when mo'okū'auhau (genealogy) or 'ohana (family) are involved. Oliveira (UH Manoa) talked about feeling a sense of kuleana to Kahakuloa, Maui, the place where her 'ohana is from: "My thesis was about Kahakuloa, because it's where my family comes from. I have a deep connection with Kahakuloa. It was a topic that I wanted to research anyway. Earning an M.A. for it was bonus." Oliveira (UH Manoa) continues to uphold her kuleana to Kahakuloa and Maui today, working in partnership with the University of Hawai'i Maui College to develop place-based curricula for use by the Maui community, particularly the 'ōlelo Hawai'i speaking community (Hawai'i inuiākea School of Hawaiian Knowledge 2019).

Hawaiian Studies scholars also spoke of caring for kuleana that's created when working with others, as Hawaiian Studies scholars often do. Case (UH West O'ahu) shared how mindful she is of her kuleana to the resources she engages with in her work:

If I'm talking to and I'm interviewing you and, then, I'm going to take your words later and use it for something, I have to be aware of the fact that this is creating a relationship

and, then, I'm also creating a relationship with your words. And then, there's a kuleana or responsibility when I then take that and use that for my own purposes or for my own work or whatever. So there's relationship. And I think sometimes we can tend to forget that, especially when dealing with older texts, we forget about the person who wrote it.

When telling someone else's story, scholars form a relationship with that story, whether the story was told directly to the scholar or the scholar read the story in a document. Kuleana, then, necessitates that scholars properly and appropriately (re)present those stories and maintain respectful relationships with their sources, as asserted by Case (UH West O'ahu):

In terms of protocols or the way that we treat our sources, I think there's a lot that we have to be aware of in the process of doing the research and, then, so much more after that. Because if we just take it and, then, get your degree and they do nothing for that community or for that group, then we've not really stuck to our values of maintaining that pilina [relationship] or valuing that pilina.

Hawaiian Studies scholars also expressed a strong sense of responsibility to share their work with the broader Hawaiian community. Kame'elehiwa (UH Mānoa) said, "I believe that we are privileged as university people, these professors and students and staff, and we have a kuleana to our lāhui to share our research with the lāhui." Kai'anui (UH Maui College) agreed, saying:

Not everything always has to happen on the community. But having us kind of disseminate or organize it and go out into the community. And, then, the community sees us as a part of it, not just us and you guys kind of thing. So, I think that builds that openness -- a huge deal to that relationship, a huge deal.

There are a multitude of ways through which Hawaiian Studies scholars share their work outside of the academy. When recalling a project about surfers' perspectives on climate change, Puniwai (UH Mānoa) described how she felt a sense of responsibility to not only attend to the needs of the surfers she was working with, but to also share information with them, which she was able to do by setting up educational tents at surfing competitions. The dissemination of research and knowledge looks different for every community and every situation. It is the researcher's kuleana to determine what avenue is most appropriate.

3.5 KŪLANA

Finding: Kūlana determines access to information and how/if information is shared.

For Hawaiian Studies scholars, kūlana is contextual, changing with time and place. For example, in her professional life, Losch (Leeward CC) is a tenured professor. In the context of her hālau

hula (formal hula learning center), though, she is a haumāna (student). Sometimes for Losch these two roles come into conflict. She discussed how she addresses that tension:

I dance hula and some of the things I learn in hula I won't talk about to my students, even when they ask me, because it's not my information to tell. ... It's proprietary knowledge, so to speak. It has a copyright. It belongs to somebody else, it doesn't belong to me. ... There is a weird kind of -- as a teacher, as a researcher, I want to give them all this information, but I have to hold something back to maintain integrity of the culture. I can't betray somebody's trust in me, that they taught me this and I'm not just going to share it with the world.

Sometimes balancing different kūlana can affect how scholars search for and use information. Raymond (UH Maui College) retold an experience involving a set of audio recordings of interviews with mānaleo (native language speakers). The interviewees on those tapes had not granted permission for the tapes to be used publicly. For this reason, Raymond's kumu (teacher) asked Raymond not to use the tapes in his classes. Out of respect to his kumu, Raymond did not access the tapes, even though he later learned that other scholars had been openly using them.

Similarly to how scholars' extracurricular activities can influence their professional work, the reverse is also true, with their academic roles affecting their personal relationships. When discussing a particular research project involving canoe makers on Hawai'i Island, Case (UH West O'ahu) recalled feeling like an "outsider." Even though she is Hawaiian and had an established personal relationship with the canoe makers, her position as an academic changed the way the canoe makers interacted with her:

[B]ecause you kind of go into this community and you think, "Well, I'm Hawaiian, they are Hawaiian, and I know them, I know most of them." So, you kind of go in assuming you're this sort of insider. . . . But it really -- the experience made me really kind of be more aware of my position, and the fact that, as academics, we can front certain identities if we want. If you walked in -- if I walked in and said, "I'm here doing this Ph.D. research" automatically, they kind of -- you might know them, but they're going, "Oh, this is for academia." Research is already something they don't fully -- they don't even like the word. So, it made me aware that you can be an insider and an outsider at the same time depending on the identities you front.

Case's age and gender also contributed to her "outsider" status: "I was interviewing men of an older generation. So not only was I an outsider generationally, I was an outsider, also, because I was interviewing men and I'm a woman. And, then, I was interviewing them about canoe building, which is a man's work anyway."

Hawaiian Studies scholars negotiate and navigate, frequently, the numerous and varied kūlana they embody. The scholars understand that each kūlana affects the others: the academic roles and community roles aren't siloed. As evidenced by the stories above, though, Hawaiian Studies scholars will oftentimes prioritize their community roles—and the protocols and customs embedded therein—over their academic roles when there is conflict between the two.

4. Pā i ke kumu

Pā i ke kumu (‘ŌN #2576) is translated to striking the base or foundation. Pukui (1983) explains, "A kumu is a large stone set in a way to stop the rolling of a maika stone," while saying that the figurative meaning is, "There is something that prevents progress." Several obstacles, both physical and intellectual, prevented Hawaiian Studies scholars from accessing resources in libraries and archives. Although some of these challenges are outside of the purview of librarians and archivists, they are systematic deterrents that prevent research for Hawaiian Studies faculty.

4.1 GEOGRAPHICAL LIMITATIONS

Finding: Physical geography limits access to repositories.

Being a pae ‘āina (island chain) in the middle of Moananuiākea (the Pacific Ocean) can make access to resources difficult, especially when items are located abroad and have not been repatriated. As world travelers, Hawaiians historically gifted or exchanged material culture and texts that scholars of today are highly interested in. Unfortunately, traveling to and from the United States and beyond can be taxing for scholars in terms of time and money. In reference to the materials of a highly respected Hawaiian language author, Moore (Windward CC) said, "There's [Mary Kawena] Pukui material¹¹ that's in the National Archives in D.C., and I'm sure there's material all over the place. It'd be great to try to find or get copies of that material and get that back over here."

Even in Hawai‘i, most repositories are located on O‘ahu, making access difficult for those who live on other islands. Dukelow (UH Maui College), who is based on Maui, said, "[O]n O‘ahu you have access to the Bishop Museum, you have access to archives, you have access to the Bureau of Conveyances, you just have access to all this stuff." With a roundtrip plane ticket costing upwards of \$200 and lodging averaging above \$120 per night, many scholars must factor in these costs when trying to plan a research trip to O‘ahu.

¹¹ Refers to the "Mary Kawena Pukui ca. 1830s-1930s (original materials)" collection held in the National Anthropological Archives.

4.2 EXPENSES

Finding: Scholars often experience financial burdens when conducting research.

Researchers on O‘ahu are not exempt from geographical limitations and many lamented about having to drive far distances, only to find and pay for parking in some of Honolulu's most populated and expensive districts. The Hawai‘i State Archives, located in urban Honolulu, shares limited metered parking with Iolani Palace, Hawai‘i State Public Library, and downtown. Parking can cost about 75 cents to a dollar per hour, or more, even, if one is forced to park in a private parking lot. Hamilton Library’s Hawaiian Collection, the leading research collection about Hawai‘i, is located at UH Mānoa, where parking costs \$2.00 for 30 minutes in visitor parking lots or a \$5 flat rate in the main parking structure. These costs factor into scholars' decisions about which repositories to visit and include in their research. Oliveira (UH Manoa) cited parking, amongst other reasons, as a factor in choosing Bishop Museum Library and Archives over other repositories in Hawaii: "...[B]ack then, I didn't have to pay for parking, I didn't have to worry about moving my car and paying the meter every two hours."

The high cost of making copies at local repositories can become another financial burden when a single page costs anywhere from 25 cents to a dollar to copy. In response, one scholar, Preza (Kapi‘olani CC), purchased his own copies of a particular set of archival documents from an external vendor, rather than pay for copies of those materials at a local repository:

And that's, again, for me, where I call B.S. on the archives. If I can do that for 14 cents a page, you cannot tell me there's a logical reason why I'm paying 50 cents a page at your institution -- that is public access, that is community access, when you're charging me four times the going market value.

Hawaiian Studies scholars having to pay for copies of their ‘ike kūpuna (ancestral knowledge) reflects the current-day reinforcement of colonization in libraries and archives. Case (UH West O‘ahu) said, "Personally, I don't mind paying, but paying -- should we have to pay ridiculous amounts or I think sometimes it gets complicated there when you think, 'No, but I should have the right to view this. It's part of my history.'"

These conversations ignite feelings of gatekeeping and practices meant to disengage Hawaiians from their own history. Researchers understand why they are being charged for copies (i.e. to cover the cost of paper or for maintenance of a copy machine); however, most felt the charge should be a fair price and not a way for the institution to make money off of Hawaiian ‘ike.

4.3 LIMITED HOURS AND CLOSURES

Finding: The operating hours of libraries and archives are not conducive for most scholars.

Hawaiian Studies faculty also cited the limited operating hours of repositories as a hurdle for conducting research. Kame‘eleihiwa (UH Mānoa) talked about the challenges of limited hours and their effects on researchers' needs:

It's really too bad that school isn't free and that we don't have scholarships, or that we don't have free dorms for them [students], and that we don't have a way to support this scholarship because they're very interested, they work really hard, they want to know more, they want to spend more time in the archives, et cetera. Of course, the other problem is the archives has limited hours, so that's the challenge.

Other scholars echoed the same thought about the limited service hours at local repositories. Silva (UH Mānoa) said, "The archives that I go to most often is, are probably the Hawaiian Historical Society and Bishop Museum. And so, there -- I just -- I wish that their hours were better." The operating hours of many libraries and archives are often not conducive to scholars who have to juggle family lives, academic responsibilities, and careers.

Some of the participants mentioned the 2012 closure of the Bishop Museum Library and Archives as an obstacle to their research. Archer (Leeward CC) said:

The number one challenge was when Bishop Museum wouldn't allow people to come in for months and months and months and months, or you had to make an appointment months in advance, that was a serious challenge. ... At that point, I was already pretty far along -- I had a lot already. So, I didn't necessarily need to go, but I wanted to go and I wasn't able to go. And so, that was a big deterrent.

Budget cuts and lack of staffing most likely contributed to the temporary closure of the Bishop Museum Library and Archives, which has since reopened with limited public hours. However, this closure prompted some in the Hawaiian Studies field to question what would happen if repositories were to permanently close. Moore (Windward CC) said, "I'd rather not see things in private collections and even the Bishop Museum, Jesus, weren't we worried about that a few years ago? I was. Are we going to sell off land to try to stay afloat, what's up?" The danger of these repositories closing and cutting off access to information is very real as it has already been experienced in the recent past.

4.4 PAST EXPERIENCES

Finding: Past experiences affect attitudes towards libraries and archives.

Hawaiian Studies scholars spoke of both positive and negative past experiences when working in or with information and cultural heritage centers. These past experiences were factors in how, where, or if scholars conducted research.

Some participants spoke of positive experiences with, and attitudes towards, the information professionals at local repositories. Speaking about the Hawaiian Historical Society and Bishop Museum Library and Archives, Silva (UH Mānoa) said, "The archivists themselves at those places are fantastic." Moore (Windward CC) also described a positive relationship with a librarian, recalling how he partnered with the instructional librarian at the Windward CC Library to create an assignment for his students. In addition to his students learning how to find books, this partnership helped to form a relationship between the Hawaiian Studies department and the library. Said Moore, "That was a great collaboration between her [the librarian] and I ... And it just also created a relationship between all of the students and the librarians."

Losch (Leeward CC) spoke of productive engagements with her campus library and of learning something new every time the Hawai'i-Pacific Librarian provides instruction to her students. Losch advocated for more Hawai'i-Pacific Librarians on every campus: "I recommend they have one on all campuses, a special Hawaiian Pacific department with experts in it." Positive interactions with librarians or archivists contribute to researchers' decisions to visit a collection.

In contrast, others described "intimidating" experiences when visiting a library or archive. Dukelow (UH Maui College) recalled that years ago the archives were not a welcoming place for Hawaiians: "[S]ometimes when you went into the archives, and nobody even make eye contact with you. Because, at that point, it was like this quiet, and they're like, 'Oh, what these Hawaiians doing here?'" Beamer (UH Mānoa) had similar feelings early on in his research journey:

It was hard as an undergrad. There weren't a lot of young Hawaiians in the archives and it was kind of an intimidating place. ... Over time, people started to help me. So, they [archives] can be kind of weird, intimidating places. But I think that has changed a lot.

Other scholars noted being witness to uncomfortable interactions between library and archives staff and their patrons. Oliveira (UH Mānoa) explained: "It upsets me when I go to the State Archives and kūpuna are being yelled at because they do not know how to use the collections."

When Oliveira (UH Mānoa) was asked why she chose to research primarily at Bishop Museum Library and Archives instead of at other repositories in Hawai'i, she acknowledged the scope of

the collection was more relevant to her research, while also acknowledging, "They were much nicer. Over time, I established a really close relationship with the archivists, but even from the beginning, they were just nicer."

The interactions between staff and patrons play a role in whether or not a researcher will utilize that repository. As Dukelow (UH Maui College) stated, "Put it this way, it matters. It absolutely matters, full on, totally, and that person matters who it is, that -- you become the gatekeeper to that knowledge, even if you're just the bitchy secretary in front." In spite of having negative feelings or interactions, most of the participants acknowledged that the general climate and working environments of repositories have improved and are more welcoming to Hawaiian Studies researchers.

4.5 POLICIES

Finding: Policies and processes can hinder research.

Though policies are put in place to protect collections, donors, and the repository itself, they also restrict access to information. Case (UH West O'ahu) commented that even having a familial tie to the creator did not allow access to certain materials:

Or even if you can trace genealogical connection to the person who wrote this thing or whatever, having sort of a gatekeeper, saying, "No, you can't," is hard. I don't know how to change that. I see the value of those policies and keeping things safe and -- but it does get hard when you're like, "I just want to access my records and I just want to access these mo'olelo [stories, histories]," and I can't.

Many libraries and archives have "closed stacks" policies, in which access is almost entirely dependent on staff since patrons have to request items in order to look at them. These closed stacks make the research process more difficult, as expressed by Losch (Leeward CC), "I actually would like more access to some of the information. Both the [Hawai'i State] Archives and Hamilton Library are closed stacks, so they are hard to access. It takes longer." Continuing this thought, she said, "It's not an efficient way to access, but I understand why, why that is." Patrons seemingly understand the reasoning behind closed stacks and restrictions but these policies continue to present a hurdle that prevent people from accessing resources.

5. 'Eli'eli kūlana o 'Āina'ike

'Eli'eli kūlana o 'Āina'ike ('ŌN #339) can be interpreted to mean "profound is the knowledge of 'Āina'ike." In a play on words, it may seem to be a specific reference to a place on Kaua'i, but metaphorically this wise saying was applied to anyone who was respected for having a great

depth of ‘ike. More broadly, ‘Āina‘ike can also be seen as the complex information landscape in which Hawaiian Studies scholars are working in.

5.1 DIGITIZATION AND DIGITAL ACCESS

Finding: Scholars recognize the value of digitization for their research and teaching, but face difficulties keeping up with the amount of information available online.

Increased online access to materials is recognized by Hawaiian Studies scholars as both valuable and problematic to their research and teaching practices. Several scholars advocated for more materials to be made accessible online. This conversation was balanced, though, by qualifying discussions related to authority, cultural misappropriation, and access protocols.

Many Hawaiian Studies scholars had positive takeaways from digitization projects and the present-day availability of resources online. Moore (Windward CC), for example, expressed how the plethora of materials available online has provided better, oftentimes free teaching resources for him to use with his students. Additionally, Kame‘eleihiwa (UH Mānoa) wants more primary source materials to be digitized, so that the next generation of researchers can create new scholarship:

The next thing is to make sure our students can get access, because we're training that next generation of brilliant researchers and we're going to have an information explosion. We need to have all of it online, so people, great minds can be thinking about it, and writing about it, and publishing it, and taking it out to the world.

Moreover, participants spoke about how digital access—and the way in which it facilitates easier, practically instantaneous access to materials—is beneficial to their teaching activities. Kikiloi (UH Mānoa) noted that online access is "essential" to his teaching: "[G]enerally, in class settings, you don't have enough time during the semester to really get them [students] out to these repositories. So, using online databases is essential, really, because that's the fastest way you can get it done."

Along the same vein, scholars commented on how digital access expedites the searching of and looking through materials, resulting in more time for analysis. Because of this, Beamer noted that researchers are able glean more in-depth, fuller understandings of our kūpuna and their ‘ike. He tells his students:

"Okay, if you can word search palena [boundary], and find articles on palena across, 50 different Hawaiian language newspapers in less than a second search, you better have some mean analysis, because you would be able to bring all those materials together so quickly." And we're seeing it, we're seeing them [students] giving us fuller

understandings of our kūpuna, accounts of their -- whatever the mo‘olelo is, or relationship to place. ... So, we should have that much more depth and understanding I think, and it's all focused around, the revitalization and literacy of our people in our language. So, I think that's really important and powerful.

With so much information now available online, Hawaiian Studies scholars also expressed feeling overwhelmed when trying to keep up with what's available. When commenting on the digitization work of the Hawaiian Historical Society and the Mission Houses, Silva (UH Mānoa) stated, "It's just amazing and terrific to have all of that, and I can't quite keep up with it, but I'm really happy about it." Moore (Windward CC) shared similar feelings, stating, "there's so much material out there that we got to still pull together."

Hawaiian Studies scholars recognize the value that increased access to resources has on their research and teaching practices. Online access and the efficiency to find information quickly gives scholars more time to spend on analyzing documents and finding more resources located in libraries and archives. For scholars though, this online environment is challenging to keep up with and they would appreciate more promotion of resources.

Finding: Open access to digital resources could potentially lead to misunderstanding and cultural misappropriation.

Some scholars shared concerns that digital access alone does not simplify, but rather complicates, access to information. Many expressed that specific training and skills are needed in order to better understand and interpret the information available. Kikiloi (UH Mānoa) emphasized this point, saying that Hawaiian language skills are critical to accessing information, as language facilitates learning about culture and worldviews beyond any literal understandings.

While discussing the need to create better access to information, the question of whether information should be noa (open) or kapu (restricted) came up in many interviews. Scholars acknowledged that an increase in the amount of information available online could potentially lead to an increase in the number of occurrences of cultural misappropriation. When asked if she worries about knowledge being misappropriated, Oliveira (UH Manoa) said, "I worry about it all the time. I've seen it happen in ways that I never could have imagined. But I can't worry about everything that can possibly happen, because, if it does, then what?"

Archer (Leeward CC) agreed that there isn't an easy solution to this problem, drawing upon her personal experiences:

I don't necessarily have an answer, or a clear answer to that. I think that it makes sense for sure to have levels of what you can access. And I definitely think that, that was very

lacking in my own education. And, so, being able to teach our students the proper ways of doing things is important.

In relation to this idea of teaching students best practices when dealing with information available online, Kikiloi (UH Mānoa) stressed taking a critical approach:

I think we need to be careful about how we make things public and that we should always bring them back towards a teaching process. So, it's not just information equals expertise, but it's actually a methodology and process that creates expertise with the information. And so I've been kind of critical of that. Social media does that. It's just like regurgitation of stuff and people are saying all kinds of things now, with no real vetting of information.

In an environment where information is so widely available online, Hawaiian Studies scholars are concerned that users need training and skills to be able to better understand and interpret the information found online. Scholars are also concerned about what sort of information should be available online and how online information can be misinterpreted and misappropriated.

5.2 ACCESS POINTS AND INFORMATION SYSTEMS

Finding: Data management and knowledge organization systems used in the information science field are not in alignment with Hawaiian worldviews.

Inaccurate, or lack of, representation and discoverability of Hawaiian information and materials in Western knowledge organization systems results in several challenges that scholars must overcome if they wish to be successful in their research. Beamer (UH Mānoa) commented on the need for repositories to be more transparent about what is in their collections, while Oliveira (UH Mānoa) called for more indices, especially for Hawaiian language newspapers. Silva (UH Mānoa) also commented on needing better finding aids in the archives, but acknowledged that funding and understaffing are issues:

Researchers always wish the finding aids were better. But we also understand, I understand, that nobody has time to create way better finding aids, busy doing other things. And places and archives like the Hawaiian Historical Society and Bishop Museum are so underfunded, that it's really difficult.

Many of the participants commented on needing to know library and archive "language" in order to find what they need, and being dependent on librarians and archivists to help locate the right information. Beamer (UH Mānoa) spoke about this dependency:

[B]ut the thing about doing archival research is -- and it depends on the institution. but a lot of times, you're almost entirely reliant and dependent on the archivist. You could be

the greatest critical thinker, writer in the world, but if you're not able to get the sets of documents that help you to analyze and answer your questions, it's for nothing.

Preza (Kapi'olani CC) even attended library school so he could become a better researcher: "... [I]t was to learn the methods of library science, so it would -- not because I wanted to become a librarian, because I wanted to become a better researcher. ... Also, politically, to learn their language." Though this experience may not be a common one, it is indicative of the lengths Hawaiian Studies researchers go to in order to successfully navigate information and cultural heritage centers.

Related to this topic of "library language," Preza (Kapi'olani CC) discussed the importance of accurate controlled vocabulary sets and their impact on precision searching. Using a fishing metaphor, he stated, "I want to hunt a certain kind of fish. I don't want to throw a net and catch whatever I catch. I want that island district, ahupua'a [land division that typically runs from mountain to sea], boom, boom, here's 10 hits out of 10,000, not 1,000 out of 10,000." Having precision in searches can be challenging, though, because many Hawaiian resources are not cataloged properly. Resources are given very broad subject headings or are not even indexed. Finding precise information in this environment requires scholars to cast wide searches and dig through the numerous results to find relevant items.

Another major challenge in locating information is that most knowledge organization systems are not congruent with Hawaiian worldviews. Information is almost always organized and described according to Western knowledge systems and standards. In response to this, Hawaiian Studies scholars have developed culturally-grounded approaches to organizing and describing information. Puniwai (UH Mānoa) described the ways in which she and her students are actualizing Hawaiian worldviews in their data management practices:

So, I have a student working with hydrology data at a loko i'a [fishpond] -- and normally you do it in these real binary ways and by data codes. But we try to change that and try to look at it in anahulus [ten day period] and, then, mahina [moon] cycles, and try to switch the way that we've analyzed data. So, I don't know if it's really influenced a lot of how we store the data. But it's trying to influence how we look at it, and how do we switch our mentality of actually trying to store that data in our minds.

Central to Puniwai's (UH Mānoa) methodology is training herself and her students to think critically about topics so as to better understand the connections and relationships that surround those topics. To do this, she uses the Papakū Makawalu methodology, which helps her organize knowledge in ways that reflect how our kūpuna understood things:

So, I think it [Papakū Makawalu] helps us get closer to ways that they [our kūpuna] would have seen things and classified things. It really helps you focus on the vocabulary that they use, and I think vocabulary in Hawaiian research is really important. And it's not just those ecology concepts, but how they described it in the past, and knowing how they described it in the past, or recognizing how they described it in the past is a whole lot of knowledge trapped in there that we -- because we have a different language we're not even recognizing the depth of their knowledge within it. So, I think that methodology itself is just making you go really deep within the Hawaiian vocab and in the 'āina and the way you kind of see and connect things.

Puniwai's (UH Mānoa) commitment to ground her work in Hawaiian worldviews parallels what other Hawaiian Studies scholars are doing as they mitigate the inefficiencies of present-day dominant information structures. Libraries and archives often perpetuate and reinforce these structures in how they describe and organize materials. Hawaiian Studies scholars need improved information systems that can enhance the discoverability of resources in more culturally grounded ways.

6. 'Ike aku, 'ike mai, kōkua aku, kōkua mai; pēlā ihola ka nohona 'ohana

"'Ike aku, 'ike mai, kōkua aku, kōkua mai; pēlā ihola ka nohona 'ohana"¹² means to "recognize others, be recognized, help others, be helped, such is a family relationship" ('ŌN #1200). Figuratively, this 'ōlelo no'eau refers to the importance of working together and supporting one another, much like how a family does. In the Hawaiian Studies research family, Hawaiian Studies scholars and librarians, alike, take on the roles of teacher, mentor, and guide in an effort to help students build their research capacity. As such, this section will discuss how scholars teach research understandings and the role of librarians in facilitating the research process.

6.1 TEACHING HAWAIIAN STUDIES RESEARCH

Finding: Hawaiian Studies faculty understand the importance of establishing a strong foundation in research to prepare undergraduate students for more in-depth research.

In Hawaiian Studies courses, many research assignments are focused on connections to 'āina, as well as on Hawaiian language, akua, genealogy, and contemporary political issues. For example, Kikilo'i (UH Mānoa) has students survey mo'olelo and historical documents, as well as form intimate, physical relationships with 'āina. Kame'eiehiwa and Beamer (UH Mānoa) both have

¹² We have regularized the spelling and diacritical marks of this 'ōlelo no'eau due to the misspelling in the original.

their students research the history and impacts of land tenure succession. Kai'anui (UH Maui College) has students undertake a map project where they have to choose a topic, such as battles that happened on Maui, and plot it out on a physical or digital map.

Often, this research is framed as self-discovery where students are taught to use research to develop understandings of who they are in relation to the broader lāhui. Kame'eleihiwa (UH Mānoa) shared that Hawaiian Studies aims to inspire in students a strong Hawaiian identity amidst a colonized and occupied history. Additionally, Kikilo'i (UH Mānoa) discussed how he impresses upon students that coming to college isn't just about obtaining a degree, it can also be an opportunity to find one's life path. Furthermore, Puniwai (UH Mānoa) explained that she teaches her students to look at how their research topics relate to them and their kūpuna. Understanding who you are is a central tenet and outcome of what Hawaiian Studies scholars teach their students.

Teaching students how to research has its challenges. For example, Kai'anui (UH Maui College) puzzled over how to encourage students to like research in the first place:

How do I convey my passion to this particular piece of information to the students and get them excited about, have them -- keep their interest. And, Hawaiian Studies as a whole? How do I get students to get interested in Hawaiian Studies and want to continue in research and continue in taking classes and pursuing different focuses in Hawaiian Studies?

In addition, Puniwai (UH Mānoa) shared that she struggles with getting students to search deeply for information. She stated, "Everyone thinks it's so cool and there's so much out there, but students still aren't digging into it. They still don't know how to pass that threshold." She expounded upon this idea:

So, it is a little -- I think a little egg hunt -- if I try to have a student do it, they don't really come up with a lot. And, then, you kind of have to hold their hand and say, "No, you have to search a little deeper, you have to, there are all these different databases out there that you're not going to find just on a Google search, or not going to find just on the UH Mānoa Library search."

Similar to Puniwai's (UH Mānoa) comments, Dukelow (UH Maui College) described her approach to helping students think more deeply and more critically about what they know. Dukelow (UH Maui College) will often challenge students' preconceived notions, asking them to question where their ideas come from before guiding them to specific resources:

"Okay, what are you talking about? A heiau [place of worship]? Okay. Well, what about a heiau, what is it? 'Oh, you know, I heard that --' Okay, that's lovely that you heard all these stories, and that's one kind of 'ike, but in this class, we're going to focus on a different kind of 'ike. So, right now, go look up heiau in the dictionary. What does it say? Okay, now, go read about, go read some -- okay, let's write down some ideas. Okay, now, what do we think about heiau? How does that deepen your knowledge?" So that kind of, just trying to get people, I mean get the students, to begin to think about knowledge in a different way, and how they process that.

In addition to teaching students how to critically evaluate their own thinking, Hawaiian Studies scholars also teach students how to critically evaluate the resources they come across when researching. Keaulana (Honolulu CC), who often sees students using books that are "rehashed versions of somebody else's work," instructs his students to discern the credibility of sources by reading the front and back matter and by checking if any Hawaiian language sources are cited.

Related, Keaulana (Honolulu CC) reminds students that sometimes information from historical sources, such as Hawaiian language newspapers, is not always accurate. When students use the argument "Oh, but it came from the Hawaiian language newspaper" as a measure of accuracy, Keaulana (Honolulu CC) responds, "Well, it could be wrong in the 19th century too."

Several scholars noted, though, that Hawaiian language materials, such as 19th century newspapers, make up a large portion of the primary source materials related to Hawai'i. Hawaiian Studies scholars at the community college level make it a point, therefore, to explain to students that the English-language sources they read in their 200-level courses just "scratch the surface" when it comes to the amount of information available. Conversations in the classroom around Hawaiian language resources being primary sources—within the context of an information environment heavily inundated with English-language translations and secondary sources—lead many scholars to teach their students that 'ōlelo Hawai'i comprehension is a necessary skill to have in one's research foundation.

Equally important to the discussion about critically evaluating primary and secondary sources is the discussion concerning how those sources relate to Hawaiian worldviews. Kikiloi (UH Mānoa), for example, shared how he teaches his students to "...expand what we consider valid information," emphasizing that "...Indigenous knowledge isn't necessarily kept up in an ivory white castle." He continued, "We've seen knowledge in the community, we've seen knowledge in the land itself, and it can also be gained through experiential sort of experiences, and sort of through spiritual processes. And those are not things that you can really codify sometimes." Beamer (UH Mānoa) shared similar sentiments, discussing how engaging with traditional forms of Hawaiian intelligence and creative expression, like oli (chant) and mo'okū'auhau, help situate students' thinking, allowing them to "put on these 'ōiwi [native] optics and understand how our

kūpuna saw and related to resources in place."

In the context of the preceding discussions around challenges and unique approaches to teaching research in Hawaiian Studies, Freitas (UH Mānoa) wrote, and has now taught over multiple semesters, an undergraduate research course for her Hawaiian Studies department. Said Freitas (UH Mānoa) of her intentions for the course:

...[A]nd I realized when I was getting into the PhD, how woefully inadequate I have been trained to understand methodology. ... And I looked at Hawaiian Studies and I thought we cannot -- students cannot begin their study of methodology at the MA, they need exposure at the BA. And that's why I wrote the class. I'm very clear to say, "This is a survey course... This is how Indigenous scholars critique dominant methodology. You should be conversant in certain terms. You should know the difference between method and methodology." And just tell them, tell the kids, so that they can control it and they can be innovative, and they -- you don't have to have that ashamed, glazed-over look like, "I don't know what that meant, I don't know what phenomenology is." I -- we don't have to do that anymore, just tell them.

Many scholars also recognize the value of students learning how to do library and archival research. Beamer (UH Mānoa) noted that the skills students gain researching in one archive are transferable and will help students when they work in other libraries here in Hawai'i and abroad. Kame'elehiwa (UH Mānoa) sees the value of archival research and specifically created a graduate-level archival research class to help students learn the skills of archival research.

Hawaiian Studies scholars are teaching students how to research and are working with them to build a strong research foundation. They see various challenges students struggle with while researching and are teaching their students research skills to prepare them for future research.

6.2 ROLE OF LIBRARIANS

Finding: With an understanding of the research landscape, librarians help to facilitate the research process.

Scholars rely on the expertise of librarians to support how they teach research to students, as well as to provide solutions to improve the information landscape for Hawaiian research.

When Moore (Windward CC) partnered with a librarian to support his Hawaiian genealogies class, he saw the value of having a librarian he could work with that knew the genealogy research landscape: "It was great having a partner in the library who has been obviously been thinking about these things and researching them and pulling together some stuff and figuring

out how to put them in an organized way to be accessible to students or anybody else who hits that website¹³ really."

For Case (UH West O‘ahu), bringing students into the library and archive gives them a chance to learn the value of the materials from the librarian: "I took them, all my students, there [to the library] so she [the librarian] could orient them to the space. And, so, looking at these texts, and she brought things out, and she brought the gloves. And, for so many of my students that's such a foreign experience, they don't get that experience. So it was cool for them."

Related, whenever Freitas (UH Mānoa) brings her students to the library for a workshop by a librarian, she emphasizes to her students that librarians are there to help them. To this point, she shared in her interview with the librarian interviewing her: "Just knowing that they [students] can ask you for help is huge."

However, there is much work to do to improve library services, especially around having more Hawaiian language seen and spoken in libraries. During his interview, Raymond (UH Maui College) emphasized the importance of envisioning the future of ‘ōlelo Hawai‘i within libraries and beyond. He asks, "How are you going to prepare for one million people to speak Hawaiian?" With Hawaiian language speaking librarians and staff, reference services and information literacy instruction could be offered in ‘ōlelo Hawai‘i, subsequently allowing for better alignment of a library's public services with Hawaiian worldviews and greater impact in the ways research is taught and understood in libraries.

Additionally, collections that hold Hawaiian language materials would be made more accessible because the librarian or archivist would have a more well-informed understanding of those materials. There are endless possibilities for how librarians can better support Hawaiian Studies scholars in their teaching endeavors.

7. Conclusion

This report is not intended to be definitive; rather, it highlights the experiences of Hawaiian Studies scholars and the ways in which collections and services can be improved to support researchers of this generation and the generations to come. The findings, though based on the University of Hawai‘i System, inform the stewardship of Hawaiian knowledge and the information science practices in Hawai‘i and beyond. Below, we offer our recommendations, applicable at the University of Hawai‘i and other institutions that serve kānaka or hold ‘ike Hawai‘i, to address some of the barriers faced by Hawaiian Studies scholars. These

¹³ Refers to the library guide on Hawaiian genealogy research that the librarian created for his class.

recommendations are meant to provide a start in the larger conversations of decolonizing cultural heritage institutions and advancing towards truth and reconciliation in (and for) Hawai‘i. E ola mau ka lāhui Hawai‘i!

8. Recommendations

We present our primary recommendations below with examples of how these can be actualized. Our intent is to improve the overall climate of the UH System Libraries and respective archives to support the research practices of Hawaiian Studies scholars and to position the UH System Libraries as a leader in advancing the mission of UH to be an Indigenous-serving higher education institution. As the UH System Libraries work to address the following recommendations, input from Hawaiian Studies scholars and other stakeholders must remain central. Because the research needs of scholars will continue to evolve, ongoing conversations with scholars and further studies like this one will be necessary to ensuring library services and resources develop alongside scholars' needs.

RECOMMENDATIONS FOR UH LEADERSHIP

Systemic change is required for meaningful improvements to library services to be realized. Recommendations 1-4 may be seen as being outside our work in libraries and archives; however, these will provide the necessary foundation for recommendations 5-14.

- 1. Acknowledge and support the sovereignty of Ke Aupuni Hawaii (Hawaiian Kingdom).**
 - a. Acknowledge the illegal overthrow of Queen Liliuokalani in 1893 and the actions of the U.S. in this and other continued injustices towards Hawaiians through official channels (e.g. strategic plans, visions, missions).

- 2. Acknowledge ongoing Hawaiian historical trauma caused by the United States, the State of Hawai'i, and the University of Hawai'i and the resulting impact this has on the University's and its libraries' relationships with Hawaiian communities.**
 - a. Acknowledge that some of the UH campuses are either wholly or in part located on lands that were never ceded to the U.S. (as stated in Hawai'i Papa o Ke Ao, 2012) through official channels (e.g. strategic plans, visions, missions).

- 3. Acknowledge the historical role of libraries, archives, and museums as often being driven by Western colonialism and imperialism, both of which resulted in the genocide of Indigenous peoples.**
 - a. Position the UH System Libraries as a leader in advancing the mission of UH to be an Indigenous-serving higher education institution.
 - b. Add "undergraduate or graduate coursework in and/or knowledge of Hawaiian language, history, and/or culture" as a desirable qualification to all position descriptions.
 - c. Decolonize the UH System Libraries' online public access catalog and collections.
 - d. Provide a safe space for scholars to conduct protocols.

4. Perpetuate and prioritize ‘ōlelo Hawai‘i across the UH System, including the UH System Libraries.

- a. Encourage all University faculty and staff to learn ‘ōlelo Hawai‘i and to correctly pronounce words, places, and names.
- b. Provide the resources and support for University faculty and staff to continue building their ‘ōlelo Hawai‘i skills.
- c. Add ‘ōlelo Hawai‘i competency as a desirable qualification in all position descriptions.
- d. Utilize ‘ōlelo Hawai‘i in all University communications and signage as the dominant language.

RECOMMENDATIONS FOR UH SYSTEM LIBRARIANS AND LIBRARIES

To build the capacities of our institution and to better meet the needs of Hawaiian Studies scholars, UH System Libraries should:

5. Recruit students of Hawaiian ancestry into the information science profession and prepare them to assume librarian, archivist, and leadership positions at UH.

- a. Develop pathways and support systems for the recruitment and retention of students of Hawaiian ancestry into Library & Information Science programs.
- b. Increase the number of Hawaiians employed in UH library and archive positions.
- c. Develop, implement, and expand mentorship and leadership development programs that prepare and foster students, faculty, and staff of Hawaiian ancestry to assume leadership roles within UH System Libraries.

6. Identify and utilize Hawaiian and other systems of information management that may be at odds with Western views of appropriate access, use, and dissemination (i.e. information as public and open access).

- a. Develop policies and procedures for facilitating appropriate access based on ethical considerations and the preference of Hawaiian communities and other stakeholders that may be negatively affected.
- b. Annotate and/or limit access to materials that may be identified as having culturally or personally sensitive information.
- c. Create clear policies for reporting and removing culturally or personally sensitive information that should not have been made available online.

7. Be more transparent about the collections in your care.

- a. Create and update holdings for Hawaiian materials, including unprocessed collections, and make them available in print and online.
- b. Digitize existing finding aids, research guides, bibliographies, and indexes that collate materials relevant to Hawaiian Studies.

- c. Promote Hawaiian collections through a variety of ways, including exhibitions, workshops, public lectures, course assignments, and instruction sessions.

8. Prioritize Hawaiian knowledge materials for digitization.

- a. Create an inventory of Hawaiian knowledge materials in library and archival collections in Hawai‘i, and eventually on an international scale, to provide a better understanding of existing Hawaiian materials and subsequently inform digitization priorities.
- b. Seek out and apply for funding and resources for digitization.
- c. Partner with other libraries, repositories, and organizations to digitize collections of significance for Hawaiian Studies research.
- d. Invest the necessary time and resources into correcting the OCR (Optical Character Recognition) for Hawaiian language materials to improve full-text searches.

9. Improve Hawaiian language and cultural competencies of library personnel to better support Hawaiian knowledge research.

- a. Provide work time, space, funding and other resources for library personnel to participate in professional development opportunities related to Hawaiian knowledge, language, history, and perspectives.
- b. Establish necessary personnel training that strengthens the overall knowledge of Hawaiian collections and Hawai‘i-related resources. Consider making this training mandatory.

10. Improve cataloging and metadata to facilitate more precise searches and discovery of Hawaiian materials.

- a. Perform a critical analysis of current cataloging and metadata practices within UH for Hawaiian and Hawai‘i-related materials.
- b. Develop, implement, and manage controlled vocabularies and other descriptive and discovery tools that better represent Hawaiian worldviews and improve access for Hawaiian Studies scholars into the future.
- c. Correct and enhance descriptive metadata for materials (at collection and item-level), prioritizing ‘ōlelo Hawai‘i collections. Indicate when records are incomplete and take steps to gather the missing information (or attributions).
- d. Incorporate historical and cultural contexts in the metadata for digital collections to help patrons better understand and interpret the information.

11. Develop collaborative workflows and more inclusive digitization processes.

- a. Invite open discussion with appropriate stakeholders, including practitioners, experts, and community members, for digitization projects. These discussions should inform conditions of use for materials, level(s) of accessibility and restrictions (if

- appropriate), and methods for protecting and providing context for information that could potentially be misinterpreted or misappropriated.
- b. Create library, archival, and museum fellowships for cultural and language practitioners. These fellowships should provide for honorarium, travel, and other expenses for practitioners to spend time with cultural heritage collections and provide their expertise to assist librarians, archivists, and museum staff with enhancing metadata, developing appropriate protocols and collections care, and/or improving other areas of collection development and management.

12. Strengthen information literacy skills for Hawaiian Studies students.

- a. Partner with faculty to establish and assess information literacy learning outcomes for Hawaiian Studies students. Periodically revisit learning outcomes to ensure these remain consistent with any changes to the Hawaiian Studies curriculum.
- b. Increase awareness of and integration of primary sources in ‘ōlelo Hawai‘i in information literacy instruction programs.
- c. Establish a Hawaiian research and information literacy class that encompasses various aspects of a Hawaiian research process, including the principles discussed in this report: kūlana, mana, kuleana, and pule.

13. Provide comprehensive research support services for faculty and campus community.

- a. Provide instruction and workshops on data management practices and software, publishing and funding opportunities, and topical research (e.g. genealogy, ‘āina, mele, etc.).
- b. Provide appropriate venues for research and scholarship to be shared with the University and broader communities (e.g. publishing platforms and spaces for hosting community workshops, presentations, and discussions).

14. Recognize that Hawaiian scholarship encompasses multiple disciplines in a Western knowledge framework.

- a. Follow the research output of the Hawaiian Studies field and actively collect and promote contemporary Hawaiian scholarship and titles, with special attention to works in ‘ōlelo Hawai‘i.
- b. Expand library collection development policies to actively acquire grey literature and born-digital materials that may contain important content for researchers and local communities, including but not limited to: oral histories, audio and video recordings, social movements and social media content (e.g. social justice campaigns like #kukiaimauna and #wearemaunakea).
- c. Create pathways to help scholars keep current with new research, publications, and resources, including newly digitized materials, in a timely manner.

- d. Purchase multiple copies of Hawaiian titles to better account for high research demand and limited print runs.
- e. Work with publishers to provide print and digital access to out-of-print titles.
- f. Actively collect research in related fields, like Pacific Island Studies and Indigenous Studies, that may inform Hawaiian Studies research.

References

- Andrews, L. (1922). *A Dictionary of the Hawaiian language; Revised by Henry Parker*. Honolulu: Board of Commissioners of Public Archives.
- Hawai‘inuiākea School of Hawaiian Knowledge. (2019). Katrina-Ann Kapā Oliveira. Retrieved from <https://manoa.hawaii.edu/hshk/people/kawaihuelani/katrina-ann-kapa-oliveira/>
- Hawai‘i Papa O Ke Ao Task Force (2012). *Hawai‘i Papa o Ke Ao*. University of Hawai‘i System.
- Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations and Contexts*. Toronto: University of Toronto Press.
- Office of the Vice President for Academic Planning and Policy. (2015). University of Hawai‘i Strategic Directions, 2015–2021. University of Hawai‘i System.
- Pukui, M. K. (1983). *‘Ōlelo No‘eau: Hawaiian Proverbs & Poetical Sayings*. Honolulu: Bishop Museum Press.
- Pukui, M. K., & Elbert, S. H. (1986). *Hawaiian Dictionary: Hawaiian-English, English-Hawaiian* (Revised and enlarged). Honolulu: University of Hawai‘i Press.
- Smith, L. (1999). *Decolonizing Methodologies: Research and indigenous Peoples*. New York: St. Martin’s Press.
- Strauss, A., & Corbin, J. (2014). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Fourth). Los Angeles: SAGE Publications.

Glossary

Note: The definitions below are defined by the authors for the context of this paper. For formal definitions, please see Hawaiian Dictionary: Hawaiian-English, English-Hawaiian by Mary Kawena Pukui and Samuel H. Elbert or visit www.wehewehe.org.

A

‘Āina: land, earth
‘Aumākua: family or personal gods; deified ancestors
Ahu: altar mound
Ahupua‘a: land division that typically runs from mountain to sea
Akua: god or gods
Aloha ‘āina: love for the land; patriotism
Anahulu: Period of ten days

I

‘Ike: knowledge
‘Ike kūpuna: ancestral knowledge

O

‘Ōiwi: Native, Indigenous
‘Okina: glottal stop
‘Ohana: family
‘Ōlelo Hawai‘i: Hawaiian language
‘Ōlelo no‘eau: wise sayings
Oli: chant

Hē

Haumāna: student
Hālau hula: school of dance
Hale: house, structure, building
Hana: work, activity
Haole: foreign, foreigner
Heiau: place of worship
Ho‘okele: navigation; to navigate
Hula: Dance, unique to Hawai‘i

Kē

Kaupaku: roof
Kahakō: macron
Kahua: foundation, base
Kānaka: person, human; in the context of this paper, kānaka is used to refer to Native Hawaiian people
Kapu: prohibited, sacred
Kuahu: Altar
Kūlana: rank, title
Kuleana: responsibility, privilege
Kumu: teacher, mentor
Kūpuna: grandparent, ancestor

T

Tūtū: grandparent

Lā

Lāhui: nation
Limu: seaweed
Lo‘i: irrigated terrace for taro
Loko i‘a: fishpond

Mū

Mahalo: Thanks, gratitude
Mahina: Moon, month
Maika: stone used in a Hawaiian game, similar to bowling
Mana: Divine power, authority
Mānaleo: native language speakers
Mele: song
Mo‘okū‘auhau: genealogy
Mo‘olelo: story, history

Nū

Na‘auao: learned, knowledge, wisdom

Noa: Free of restriction

Noi‘i: To seek knowledge or information,
research

Noelo (also, nowelo): To delve, seek, as for
knowledge

Pī

Pae ‘āina: archipelago

Palena: boundary

Piko: center, naval

Pilina: relationship

Pou kihi: corner posts of a structure

Pū: Together, completely, also with

Pule: Prayer

Wē

Wahi pana: legendary place

Appendices

Appendix A: Informed Consent Form and Semi-Structured Interview Guide

Appendix B: List of codes and major code categories used in analysis of participants' interview transcripts

APPENDIX A

Informed Consent Form and Semi-Structured Interview Guide



University of Hawai'i Consent to Participate in a Research Project

Co-Investigators: Kawena Komeiji (UH West O'ahu), Keahiahi Long (UH Mānoa), Shavonn Matsuda (UH Maui College), Annemarie Paikai (Leeward CC), Kapena Shim (UH Mānoa)

Project title: Research Support Services for the Field of Hawaiian Studies

Aloha! My name is [co-investigator name] and you are invited to take part in a research study. I am a librarian at [co-investigator campus] and conducting this study with a team of co-investigator librarians within the UH System. I am asking you to participate in this study because you are a faculty member in the field of Hawaiian Studies and have perspectives on research and teaching research in the field.

What am I being asked to do?

If you participate in this project, I will meet with you for an interview at a location and time convenient for you.

Taking part in this study is your choice.

Your participation in this project is completely voluntary. You may stop participating at any time. If you stop being in the study, there will be no penalty or loss to you.

Why is this study being done?

The purpose of this study is to examine the research practices of academics in the field of Hawaiian Studies in order to understand the resources and services these faculty members need to be successful in their teaching and research. We hope the results from this study may help the librarians within the UH System align library services and resources to better support Hawaiian Studies.

What will happen if I decide to take part in this study?

Your participation in this study involves an approximately 60-90 minute audio-recorded interview about your research practices and support needs as a Hawaiian Studies scholar. The interview will be semi-structured and consist of open-ended questions. You will have the opportunity to review your interview transcript and edit/redact any parts you are uncomfortable with sharing or parts that you want to clarify. You will also have the opportunity to review and provide feedback on how your words are included in the published research findings. Reviewing your interview transcripts and the published research findings will take approximately 180 minutes of your time. The interview questions will include questions like, "Describe your current research focus and current research projects" "Can you share a success story about finding and working with a valuable primary source?" "What kinds of secondary information do you rely on to do your research?" "What research assignments do you have in your courses?" Only you and I will be present during the interview. With your permission, I will audio-record the interview so that I can later transcribe the interview and analyze the responses. You will be one of about 20 people the research team

interviews for this study.

What are the risks and benefits of taking part in this study?

We believe there is little risk to you for participating in this research project since you will have the opportunity to review and revise the information you share during the interview and review how your words are included in the published research findings. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview or you can withdraw from the project altogether. Benefits of participation include the opportunity to engage in a reflective assessment on your research process. An indirect benefit is the knowledge gained may inform improvement efforts and strategy development for library services that can help better meet the needs of Hawaiian Studies scholars.

Privacy and Confidentiality:

All study data will be secured in a non-networked folder on a password-protected computer. Only the co-investigator team will have access to the information. Other agencies that have legal permission have the right to review research records. The University of Hawai'i Human Studies Program has the right to review research records for this study.

One of the tenets of our research methodology is to be accountable and reciprocal to you and the information you share by having mechanisms in place that allow for your review and feedback on your interview transcripts and how your words are included in the published research findings. We also want to provide you with the opportunity to have more agency and accountability over the words you share by giving you the option to waive confidentiality. The option to waive confidentiality is completely optional. If you do decide to waive confidentiality, you will be publicly acknowledged as a participant and the interview responses you want associated with your identity will be linked to your name in the published research findings. The responses you do not want associated with your identity will remain confidential by using a pseudonym (fake name) and will not be linked to personal identifying information that could identify you to protect your privacy and confidentiality to the extent allowed by law.

If you choose not to waive confidentiality, your name will not be linked to your interview responses at any time. A pseudonym (fake name) will be immediately applied to your interview transcripts and audio recordings. The published research findings will invoke you by pseudonym and will not include personal identifying information that could identify you to protect your privacy and confidentiality to the extent allowed by law.

The study data including consent forms, audio recordings, interview transcriptions, coded interview transcriptions, and key to identifiers will be kept after the completion of the research project and stored as digital files in a non-networked folder on a password-protected computer by the co-investigators so the research team can continue to publish on the research findings. After the research team finishes publishing on the research findings from this study, we will erase or destroy all the study data mentioned above.

Questions:

If you have any questions about this study, please call or email me at [co-investigator business phone # & email address]. You may contact the UH Human Studies Program at 808.956.5007 or uhirb@hawaii.edu to discuss problems, concerns and questions; obtain information; or offer input with an informed individual who is unaffiliated with the specific research protocol. Please visit

<http://go.hawaii.edu/jRd> for more information on your rights as a research participant.

If you agree to participate in this project, please sign and date this signature page and return it to: [co-investigator mailing address]. Keep a copy of the informed consent for your records and reference.

Signature(s) for Consent:

I give permission to join the research project entitled, "*Research Support Services for the Field of Hawaiian Studies.*"

Please initial next to either "Yes" or "No" to the following:

Yes No I consent to being audio-recorded during the interview.

Yes No I consent to waive confidentiality and be publicly acknowledged as a participant and having a portion or all of my responses linked to my identity in the published research findings, as determined by me.

Name of Participant (Print): _____

Participant's Signature: _____

Signature of the Person Obtaining Consent: _____

Date: _____

Mahalo!

Research Support Services for the Field of Hawaiian Studies Interview Guide

PARTICIPANT BACKGROUND

1. How did you come to your work?
2. What research methods and/or theoretical approaches do you typically work with to conduct your research?
How did / do you develop your methodological approach?

WORKING WITH PRIMARY SOURCES

1. Do you rely on primary source information to do your research? If so, how do you locate this information?
 - a. Do you have conversations with Hawaiian community members around determining protocols for how this information is stored or shared?
 - b. Have you encountered any challenges in the process of locating or working with primary sources?
If so, describe.
2. Are there any resources, services or other supports that would help you more effectively locate or work with primary sources?

WORKING WITH SECONDARY SOURCES

1. What kinds of secondary information do you rely on to do your research? How do you locate this information?
2. Are there any resources, services or other supports that would help you more effectively locate or work with secondary sources?

WORKING WITH OTHERS

1. Do you conduct research with Hawaiian community members as part of your research process?
 - a. If so, how would you describe your approach to doing research with Hawaiian community members and what has informed that approach?
2. Have you encountered any challenges during the process of doing research with Hawaiian community members?

TEACHING STUDENTS HOW TO RESEARCH

1. What kinds of research do you have your students conduct in your HWST courses?
 - a. What research methods and/or theoretical approaches do you teach your students to conduct their research?
2. Are there any resources, services, or other supports that would help you more effectively teach research to your students?

PUBLISHING PRACTICES

1. Where do you typically share your research? What are the main considerations for where you decide to share your work more widely?

SCOPING THE FIELD AND WRAPPING UP

1. What future challenges and opportunities do you see for conducting research in Hawaiian Studies?

APPENDIX B

List of codes and major code categories used in analysis of participants' interview transcripts.

Hawaiian Perspectives

<ul style="list-style-type: none">● Hawaiian ways of knowing	<ul style="list-style-type: none">● Hawaiian thinking vs. academic thinking
--	---

Hawaiian Studies

<ul style="list-style-type: none">● History● Current state	<ul style="list-style-type: none">● Future
---	--

Research Methodologies

<ul style="list-style-type: none">● Interdisciplinary● Ancestral hō‘ailona● Research methodologies	<ul style="list-style-type: none">● Role and applications of research● Research dissemination● Understandings, motivations, and attitudes
--	---

Libraries and Archives

<ul style="list-style-type: none">● Experiences and attitudes● Challenges	<ul style="list-style-type: none">● Opportunities
--	---

Resources

<ul style="list-style-type: none">● Resources● Hawaiian language● Primary sources	<ul style="list-style-type: none">● Secondary sources● Using digital vs. analog
---	--

Teaching

<ul style="list-style-type: none">● Practices and pedagogy● Challenges	<ul style="list-style-type: none">● Opportunities
---	---

Access

<ul style="list-style-type: none">● Access● Lack of access	<ul style="list-style-type: none">● Protocols for access
---	--

Other

<ul style="list-style-type: none">● Authority● Grants● Mentorship	<ul style="list-style-type: none">● Non-Hawaiians● Relationship building● Working with communities
---	--