Kūkuluhou Mentoring Program
Castle High School | Farrington High School | Interns
October 2014 to May 2015
Oli Komo o Kapalai

Ua kāhea mai ka ‘uhane o ke Akua
E kū a‘e mai a e ‘imi i ‘āina
The spirit of the Lord called out
Rise up and find new land

Ho‘okele loa, hoe hoe mākou
I maliu mai a e lohe pono
The voyage has been long, we have paddled and worked hard
To heed the call and obey

Ma ka Malanai hō‘ea mākou
I kēia ‘āina moe, i‘ini e ola
On the breeze of the Malanai we arrived
This land asleep, dormant, yet desiring life

Ho‘oulu, ke ulu nei
I ka hana o kō kākou kūpuna
Now things are taking root, things are growing, an abundance is being created
As we do the work of our ancestors

Eia no mākou, nā kua‘āina e
‘Oli ‘oli nō ho‘i mai Kawa‘a e
We stand here before you, simple people, kua‘āina
Rejoicing indeed from the wisdom and guidance of The Canoe

E konomai, komo mai i loko
I ka nohona ho‘āno ‘o ke Akua e
Come, we welcome you and invite you
Into this sacred dwelling place of ke Akua

‘O Kapunawaiolaokapalai ka inoa ‘o kēia wahi
The name of this place is The Living Spring of Kapalai
Kukuluhou ("rebuild") comes from the motto of Ho`okua`aina: “Rebuilding lives from the ground up.” Ho`okua`aina serves as the non-profit arm of Kapalai Farms—a veritable cultural oasis—in the ahupua’a of Kailua at Kapalai in Maunawili on the Windward side of O`ahu. It is a manifestation of the vision created decades ago by Dean and Michele Wilhelm to create a gathering place for people in the community to connect with and care for the ‘aina, perpetuate the Hawaiian culture through the cultivation and preparation of traditional foods, and be a place that would ultimately bring healing to people, especially at-risk youth. For the last 8 years, Kapalai Farms has done just that. Since 2007, the Wilhelms and their hui of community collaborators have demonstrated the cultural, educational, and agricultural skills, abilities, knowledge and capacity essential to delivering activities that incorporate effective cultural values, practices and traditions to individuals, families, under-resourced youth, and community groups throughout O`ahu.

The overall goal of Kukuluhou is to promote the personal growth and development of youth on O`ahu by strengthening their cultural identity, pono decision-making, and the ability to contribute to one’s self, one’s family, and one’s community.

To accomplish this, the program offers the following goals to the participants:

1) Improve their relationships with peers and other adults.
2) Increase their understanding of and appreciation for Hawaiian culture and values.
3) Strengthen their self-esteem.
4) Deepen their connection to the ‘aina and to the community.

Program activities are centered on the traditional Hawaiian practice of cultivating kalo, including (but not limited to): cleaning of lo’i (removing overgrowth and building new patches), preparing lo’i for planting (mounding and fertilizing), planting, maintenance (weeding and caring for planted kalo), harvesting (lukui ‘ai/pulling kalo), and cooking and preparing kalo. In addition, program activities incorporate personal reflection time, one-on-one mentoring and interaction with kupuna, trained staff, non-at-risk peers and core “healthy” families from the community.

Each participant experiences all these activities over the course of their commitment on a weekly basis. While the production of kalo is integral to how Kukuluhou lessons are implemented, it is secondary to the goal of the program, which is to enhance the ‘life effectiveness’ skills of participants. Program activities are implemented in phases within which cultural values and skills, vocational competencies, and essential life skills are embedded. This portfolio demonstrates and identifies each individual’s personal growth in five different areas: social competency, self-esteem, self-worth, cultural understanding, identity and belonging.
WEEKLY HAWAIIAN PROVERBS AND VALUES WERE USED AS LESSONS FOR PARTICIPANTS. HERE IS AN EXAMPLE OF FIVE CORE LESSONS THAT WERE GIVEN THROUGHOUT THE YEAR.

Nani ke Kalo
Beautiful the Taro

1. Your life is no accident.
   a. Your life has meaning and purpose.
   b. Your life is destined for greatness.
   c. Has anyone ever expressed this to you? If so, who? What do you think about above statements?

2. Relationships (focus of our learning)
   a. Lokahi Triangle: Akua, Kanaka, Aina/Kai
   Harmony, Unity, Balance

   a. Etiquette: the rules of conduct and behavior.

"Working HARD, contributing to a common goal, reconnecting with the land and their culture are all major gains for these boys who are used to cutting class, sitting at a desk playing video games, getting into mischief and sleeping in" - Castle Teachers

From a Hawaiian cultural perspective, only by having a sound relationship with God, our fellow man and the land and sea can one attain a sense of unity, harmony and balance in life.

Nani ke kalo (beautiful the taro) sets the tone for everything that takes place at Kapalai. As the main staple of the Hawaiian people, kalo was considered sacred. Hence, when working with or preparing kalo to be eaten, great respect must be given and demonstrated. Because everyone’s life has purpose and meaning, loving, caring for and respecting oneself is essential to being able to respect anything else. Students are challenged to contemplate their own thoughts about themselves and shift their perspective, if needed, to consider the great value of their life. All participants are to use the expression “nani ke kalo” as a reminder that they are sacred and must carry themselves accordingly. In addition, this expression is to be used to encourage others who may not be thinking, speaking or acting in such a way.
Kalo
ka·lo | ˈkā(ˌ)lō
Taro, Colocasia Esculenta

noun: a large-leaved tropical Asian plant (Colocasia Esculenta) of the arum family grown throughout the tropics for its edible starchy corms and cornels and in temperate regions for ornament; also: its corms and cornels typically cooked as a vegetable or ground into flour

Kalo has always been a most important food crop for the Hawaiian people and has a special place within the culture of Hawai‘i. Most Hawaiian grown taro is allocated to four major uses: Poi, table taro, taro chips, and luau leaf. Taro for poi is cultivated by both the dryland and wetland methods. Varieties commonly used are the Lehua Maoli, ‘Maui’ Lehua, and Moi which holds true at Kapalai but over two dozen different varieties of Hawaiian kalo can be found growing at Kapalai as well.
Kalo or taro is an ancient plant that has been cultivated by many different people groups all around the world for thousands of years. Arguably, Hawaiians took the cultivation of kalo to the highest level where it became their main staple. Through the Hawaiian creation story of Haloa, who is the first kalo plant and older sibling to the first man, kalo is elevated to a place of sacredness having the respect and esteem of Hawaiians far beyond that of any other plant. One could say kalo is one of the primary foundations of Hawaiian culture.

Kalo is being farmed because it has a history of cultivation here at Kapalai and because the microclimate of this specific place allows for it. Ho’okua’a‘ina is fortunate to have been given stewardship of this land, and uses the growing of kalo as a means to growing young people. An earlier participant in one of Ho’okua’a‘ina’s programs once commented, “You think we are growing the kalo, but it is really the kalo growing us.” Indeed numerous life lessons rich in values covering a variety of subject areas are learned here, all through the cultivation of an extraordinary plant called, kalo.
Aloha Kekahi I Kekahi

Love one to another - you'll be respected only when you first give respect

1. Haloa
   a. A Hawaiian story of creation
   b. Hawaiians descendents of Haloa
   c. Respect for oldest siblings
   d. Story demonstrates the spiritual connections and important of kalo

2. Photo of kalo and parts
   a. Learning the Hawaiian names for parts of the kalo plant is fundamental to what we do.

3. Ohana (family) the many oha
   a. oha + na (plural for the)

"We need to get out of the four walls we call school and allow learning to happen where all the senses are tapped and mind, heart and soul are part of the learning experience. This happens at Kapalai Farms under Dean's nurturing guidance."

- Castle Touehora

Aloha kekahi i kekahi (love and respect one to another) is the standard and expectation set at Kapalai of how all are to treat one another. This expectation operates by not demanding love and respect from others, but rather by first giving it to others being confident that it will be returned.

The emphasis is to not first demand respect, but rather to give it.

Because unfortunately so many people in the world have been under loved and disrespected, being purposeful in exercising the value of aloha kekahi i kekahi while at Kapalai is at the forefront of what is practiced. The peaceful and serene environment of Kapalai enables students to feel safe where they need not posture and be afraid to aloha kekahi i kekahi.
Ma ka Hana ka ‘Ike

Through doing and working one learns

1. Learning and service vs. recreation (play)
   a. We are here for a purpose

2. Build your resume today
   a. You are doing it now
   b. Word of mouth recommendations
   c. Who knows you and what do they know

3. Self-assessment
   a. Taking a look at yourself
   b. Being honest about your strengths and weaknesses
   c. The key to improving and getting better

Every day you either get better or you get worse.
You never stay the same.

-Bo Schembechler

Ma ka hana ka ‘ike (through doing one learns) is the Hawaiian proverb for the current day educational term “experiential learning”. This mode of teaching is emphasized at Kapalai. In order for students to begin to see the Hawaiian cultural significance of kalo and gain an understanding of what it takes to cultivate it, they must get into the lo‘i (kalo patch) and work. While books can be read about kalo and video documentaries can be viewed, there really is no substitute for learning than the growing and cultivation of kalo first hand by students. Through the participation of students in this work, innumerable lessons are taught and learned.
Laulima (many hands working together can accomplish much) is a concept that is core to the Hawaiian psyche and way of doing life. Laulima reflects the communal nature and value mindset of Hawaiians. By taking part in tasks that would overwhelm one person such as clearing and opening up a new kalo patch, students experience and take pride in results that can only be accomplished collectively as a group. They are able to make the connection with how their individual efforts combined together with that of others can lead to a community accomplishment where all gain a sense of ownership and responsibility. Through the exercise of laulima students grow in understanding the importance of being a community minded individual.

In old Hawaii, the art of hukilau (literally meaning “to pull rope or leaves”) was commonplace. People would take a long cord or rope and tie ti leaves to it. Then the entire group would hold it and form a line in the ocean, holding this rope with the leaves in the water would “herd” the fish towards the shore. The group would slowly form a circle, to trap the fish. If one person was out of sync, the fish could escape through that gap in the line. Success or failure cause by one person would mean success or failure for the entire group. It was important for people to help each other be successful.
He Wa’a He Moku, He Moku He Wa’a

The canoe is an island, the island is a canoe

1. How is a canoe like an island and how is an island like a canoe?
2. What does your canoe look like?
   Who is the captain?
   Do you like where you’re going?
3. How could you sail your canoe in a better direction?
   What is your role?

Enter to learn, Go forth to serve.

— Farrington School Motto

He wa’a he moku, he moku he wa’a (the canoe is an island, the island is a canoe) is a Hawaiian proverb that highlights the finite resources found on a voyaging canoe as well as on an island. Having students imagine sailing thousands of miles with limited drinking water and essential supplies helps facilitate student contemplation of our island resources and the necessity of being good environmental stewards. Likewise they are prompted to think of ways we need to work together as a community to best steer our canoe in a pono or right direction. They then are challenged to envision their role in their everyday canoes, most specifically their families, and how they are helping to ensure that their voyage together goes well and is successful.
When you are on a canoe it’s just like being on an island. When you are on a canoe in the middle of the ocean, it’s just like an island and you need to treat the island with respect.

The lo‘i is fun. The lo‘i feels like my papa’s.

Working together helps get things done faster and I get to hang out with my friends.

“I\’m going to school to learn about the ocean. I would like to help the community.”

I feel going to school to learn about the ocean would be an excellent way to help the community. I have applied to the Hawai‘i Institute of Marine Biology Education Program.

“I want to go to HCC and do boat restoration.”

Learning all of these things has made me appreciate life, family, and friends. I have also shared my lessons from the lo‘i which I will be able to use in my life.

“He aʻi kaʻaina he kaua ke kanaka”

Land is a chief, man is it’s servant.

The land is the chief which means the land is our leader and we must serve it and take care of it. It will then take care of us.
We have had fun helping Uncle Dean Wilhelm, and the best part about it is that we get to eat what we grow.

If you have a big job to do it’s not going to be hard if you ask for help and work together as a team to get it done.

E ho`i ka no`a mai ho`o par a aku i ka iho.

Make the canoe go back, and to not insist on heading into a storm.

If you’re with a group of people that wants to do something that’s bad, or something you shouldn’t be doing, you can just say “NO!” and get out of the storm that we’re heading into.

If you take care and practice aloha, it will take care and show it’s aloha to you by giving back.

What does it feel like to be a part of this program?
Free, no pressure, I can breath, not afraid of making mistakes.

I am learning to be a role model for kids and my brothers and sisters.

“Kyleana”
Get my social s. card so I can get my state ID.
To graduate with straight A’s.

I understand the importance of how I act and speak with others.

You give what you get. If you do something you should always put your full intentions, effort in.

When I am out of school, I will be able to accomplish big tasks by working together as a strong and productive team member.

ZEKE | CASTLE HIGH SCHOOL

AMANDA | FARRINGTON HIGH SCHOOL
I like to learn about kalo and how it used to be. It makes me think about how the Hawaiian used to do this.

I want to help people struggling, be a mechanic or engineer.

What lessons stick with you the most that you use in everyday life and what does it mean to you?

To be humble, I pass on to my younger siblings. Teamwork. We work together to get the job done. Learning how to be in relationship with others.

It's better learning outdoors and working with the land.

I am proud of myself for helping out here.

"Nani Ke Kalo"
Beautiful the taro.

It helps me in bad situations. It reminds me that the kalo patch is somewhat sacred. I like the experience that we get to have here in the kalo patch.

I would come every single day if I had the chance.

Today we had to try and take out that tree in the patch in the back. I had to try and dig to the bottom of the tree and pull out the roots so that we could try and pull it out. The mission did not succeed. I'll be able to come out some time this week if we keep working on the roots.

Maintaining good health by getting enough sleep and eating nourishing food will help sustain my body for a longer future.

When I am out of school, I will be able to accomplish big tasks by working together as a strong and productive team member.

I like the wilderness, makes me calm and peaceful.

I like working hard, feeling the cool, fresh air, breezes. I like teamwork.

ANDREW | FARRINGTON HIGH SCHOOL

DANIEL | FARRINGTON HIGH SCHOOL
“Nani Ke Kalo”
Beautiful the kalo.
Respect where you stay.

Makes me feel good to see progress in the loi and know I was a part of that.

“Nani ke kalo”
Beautiful the taro.
Show respect for others and the people around you. Show aloha, kindness, be helpful.

New Year’s Resolutions
Do things different than last year
Make NEW goals
Graduate!!!
Good Job

I like learning about the culture

It’s fun.
I learn better hands on and outdoors.

When I am out of school,
I will be able to accomplish big tasks by working together as a strong and productive team member.

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ERIK | FARRINGTON HIGH SCHOOL

ISAAC | FARRINGTON HIGH SCHOOL
It's important to pound poi so we can learn how to work together as a group and help each other.

I can teach other generations how to prepare and clean the taro before pounding it.

We don’t judge anyone’s poi or how they are doing it. We are humble when we are doing these projects.
It's always a good day at the 'lo'i.

We gotta take out the things that interfere with our growth to reach out and be as great as we can possibly.

“Goals & Dreams”

To go to school and be ready to learn to pass senior year and graduate. Career.

“I will layout goals and accomplish them one set at a time.”

The work was hard but I stuck through and did what needed to be done.
It's fun. I like being outdoors instead of in the classroom.
More space. I like being a leader and getting things done.
I like teamwork.

When I am out of school, I will be able to accomplish big tasks by working together as a strong and productive team member.

"Finish strong"
What lesson sticks with you the most that you use in everyday life?

I want to go to college and get a college scholarship.

I like the scenery, everything about this place. It feels open.

ALOHA

Is a word that is used on a regular basis here in Hawaii, and is also shared throughout the United States and around the World. The typical meaning of ALOHA on the surface for most people is usually interpreted as a simple greeting of Hello, Goodbye, Welcome, or Love. The real meaning of ALOHA was a gift that was given to all of us by a very wise Hawaiian Lady by the name of Pilahi Paki. She took every letter in ALOHA, and gave it a unique Hawaiian word, followed by an English meaning to clarify our understanding.

A - Akahai: Kindness to be expressed with tenderness.
L - Lokahi: Unity to be expressed with harmony.
O – Olu’olu: Agreeable to be expressed with pleasantness.
H – Ha’aha’a: Humility to be expressed with modesty.
A – Ahonui: Patience to be expressed with perseverance.

This meaning of ALOHA is also acknowledged as a law in the Hawaii Revised Statue 5-7.5, and it can be embraced and practiced to enhance all areas of one’s life.

The choice is yours, you can use it, or lose it! When you share ALOHA, you share the “HA” - “THE BREATH OF LIFE”

ALOHA, LEARN IT, AND LIVE IT!

Enjoy your journey of sharing ALOHA, it will make a difference not only for you, but for everyone you choose to share it with.

Mahalo Nui Loa, Allan Silva, Coach
It was a pleasure working with and getting to know each and every participant this year in our Kukuluhou program. Using numerous Hawaiian proverbs and values as well as actively cultivating kalo as a means to learn and grow was a fruitful endeavor for all who gave their best. I was very blessed by the interactions I had and will cherish the relationships that were built. I wish all of you well and hope to see you sometime in the future to hear about your life’s journey.

Me ke aloha nui, Kumu Dean