



## Application Submittal Checklist

*The following items are required for submittal of the grant application. Please verify and check off that the items have been included in the application packet.*

- 1) Certificate of Good Standing (If the Applicant is an Organization)
- 2) Declaration Statement
- 3) Verify that grant shall be used for a public purpose
- 4) Background and Summary
- 5) Service Summary and Outcomes
- 6) Budget
  - a) Budget request by source of funds ([Link](#))
  - b) Personnel salaries and wages ([Link](#))
  - c) Equipment and motor vehicles ([Link](#))
  - d) Capital project details ([Link](#))
  - e) Government contracts, grants, and grants in aid ([Link](#))
- 7) Experience and Capability
- 8) Personnel: Project Organization and Staffing



BRYCE THAYER, PRESIDENT

1.17.2020

AUTHORIZED SIGNATURE

PRINT NAME AND TITLE

DATE



## Department of Commerce and Consumer Affairs

### CERTIFICATE OF GOOD STANDING

I, the undersigned Director of Commerce and Consumer Affairs of the State of Hawaii, do hereby certify that

KE KULA O PIILANI

was incorporated under the laws of Hawaii on 03/07/2016 ; that it is an existing nonprofit corporation; and that, as far as the records of this Department reveal, has complied with all of the provisions of the Hawaii Nonprofit Corporations Act, regulating domestic nonprofit corporations.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed the seal of the Department of Commerce and Consumer Affairs, at Honolulu, Hawaii.

Dated: January 16, 2020

Director of Commerce and Consumer Affairs



## Application for Grants

*If any item is not applicable to the request, the applicant should enter "not applicable".*

### **I. Certification – Please attach immediately after cover page**

#### **1. Certificate of Good Standing (If the Applicant is an Organization)**

If the applicant is an organization, the applicant shall submit one (1) copy of a certificate of good standing from the Director of Commerce and Consumer Affairs that is dated no earlier than December 1, 2019.

The Ke Kula 'o Pi'ilani Certificate of Good Standing is attached.

#### **2. Declaration Statement**

The applicant shall submit a declaration statement affirming its compliance with Section 42F-103, Hawaii Revised Statutes. ([Link](#))

The Ke Kula 'o Pi'ilani Declaration Statement affirming compliance with Section 42F-103HRS is attached.

#### **3. Public Purpose**

The applicant shall specify whether the grant will be used for a public purpose pursuant to Section 42F-102, Hawaii Revised Statutes. ([Link](#))

The grant will be used for the public purpose of preserving and perpetuating Hawaiian culture in children and families.

### **II. Background and Summary**

This section shall clearly and concisely summarize and highlight the contents of the request in such a way as to provide the State Legislature with a broad understanding of the request. Please include the following:

1. A brief description of the applicant's background;

Ke Kula 'O Pi'ilani is a private, independent Hawaiian cultural and language immersion school on Maui that has provided academic rigor in 'ōlelo Hawai'i from a Hawaiian perspective since 2016. Now in our fourth school year, we have grown from our original six haumāna (students) in papa mālaa'ō (Kindergarten) to papa 'ekahi (Grade 1) to the current 19 haumāna in papa mālaa'ō through papa 'ehā (Grade 4). Since inception, Ke Kula 'O Pi'ilani has provided primary

education to 24 keiki, 79% of whom are Native Hawaiian. Poised on the cusp of licensure and accreditation, we plan to double enrollment to 40 haumāna in papa mālaa'ō to papa 'elima (K-5) for school year 2020-2021.

Ke Kula 'o Pi'ilani is unique not only as an independent Hawaiian immersion school, but also in that the academic rigor of the school is matched with rigor in kuana'ike and ku'una 'ike (Hawaiian perspectives and traditional knowledge). All languages--'Ōlelo Hawai'i in particular—are perpetuated through cultural practices, for it is through these practices that the language truly comes alive. Indeed, one of the strengths of our school is the inclusion of practitioners who provide instruction in aloha 'āina/mahi'ai (land stewardship and farming), ulana (weaving), hula, papa pāheona (fine arts), mele, and hānai 'ai (food stewardship and preparation). The practitioners currently teaching include Lani Eckart-Dodd of Ola Mau Farms, Hawaiian Plant Specialist and Master Gardener Irene Newhouse, Master Weaver Pohaku Kaho'ohanohano, artists Duke and Racheal Au Hoon, musician Liz Morales, and certified substitute teacher and caterer Alena Ornellas. In addition, our new head kumu, Kehani Guerrero, is a trained Kumu Hula who teaches oli and hula to the haumāna. Altogether, these practitioner relationships strengthen our school and the education of our haumāna while also providing practitioners the space and opportunity to demonstrate and pass on their 'ike to the next generation.

Ke Kula 'O Pi'ilani was fortunate to add Kumu Kekai Robinson to its roster in 2018. With nearly 30 years of teaching 'Ōlelo Hawai'i, she was tasked with delivering an 'Ōlelo Hawai'i and Hawaiian culture class, later named Ka Piko Kaiao, to mākua parents and close 'ohana. This class was designed to educate parents and families in parallel with their keiki, to wrap the entire 'ohana into the practice of 'ōlelo Hawai'i and 'ike Hawai'i. Ka Piko Kaiao has grown and now includes extended family and close-knit community members. In this way, Ke Kula 'O Pi'ilani continues to extend its reach into the community while cultivating a circle of practitioners of Hawaiian language, culture, and tradition.

All in all, our keiki and their 'ohana are being taught by treasured experts, our kumu are enriched alongside our keiki, and we provide practitioners an opportunity to share and impart their 'ike, while growing and cultivating a collective of people who 'ōlelo Hawai'i, practice Hawaiian values, and live Hawaiian culture.

## 2. The goals and objectives related to the request;

The goal of this grant is to preserve Hawaiian culture and to grow leaders for Hawaii and the world.

Preserving Hawaiian culture: From an economic point of view, tourism is one of our most valued exports to the world, and one of the main aspects of our tourism--the reason we can call ourselves unique in the world--is our Hawaiian culture. Therefore, it is paramount that we preserve and perpetuate it.

Gainful employment of our Hawaiian practitioners, beyond tourism though, is the best way to ensure the sustainability of Hawaiian culture. Tourism and its interest in culture will ebb and flow, but if we as a society can maintain culture through other means, then culture will endure economic cycles and changing human interests. This grant is designed to economically sustain the practitioners who carry this knowledge so that they may pass the knowledge on to the next generation at an age where it becomes a way of being for our keiki instead of just a novelty.

Growing leaders for Hawaii and the world: We do not have to look far to find example of the world losing its way. Whether it be in politics, economics or humanity, it isn't hard to point to current events that suggest that the world may be losing its way forward. A Hawaiian proverb: **Ka wā ma mua, ka wā ma hope** - using the past to inform the future. The Hawaiian belief is that one could step into the future by looking into the past. We believe that the path forward is to grow keiki here in Hawaii that have a firm connection to their culture so that they may become united, confident and globally competitive.

**UNITED: Pupukahi i holomua** - unite to move forward. By identifying with our culture we will encourage our keiki to take ownership of our collective future here in Hawaii.

**CONFIDENT: O ka makapo wale no ka mea hapapa i ka pouli** - only the blind gropes in the darkness. By instilling a firm connection to their culture we will empower our keiki to trust their steps as they move forward into the future.

**GLOBALLY COMPETITIVE: Onipa'a** - be steadfast. By living their culture our keiki can compete in this world while maintaining their identity as the world becomes smaller and peoples and cultures become homogeneous.

3. The public purpose and need to be served;

When Hawaiian practitioners thrive, all of Hawaii thrives.

There is a need for venue for Hawaiian practitioners to showcase their knowledge and pass it on to those who can perpetuate it beyond their existence. By providing space and time for practitioners to be with keiki in their early development, we aim to fulfill this need.

The public purpose of this grant is to maintain our host culture which we rely on for our identity as a state and as a people. We as a state depend on this identity to attract tourists to our islands, which are not unique because of our beaches or our waterfalls but rather because we have a cultural identity that is unique and has intrinsic value on its own.

4. Describe the target population to be served; and

The target population is Hawaiian practitioners as well as elementary school students and their parents/'ohana, all on Maui.

5. Describe the geographic coverage.

We serve the island of Maui. Our campus is located in 'Iao Valley, and we have plots in farms in 'Iao and Waiehu.

Our practitioners are from across Maui Island. We have had guest practitioners come in from Oahu and Hawaii Island, and we are open to hosting guest practitioners from across the state.

Our current student body includes ohana from Iao, Kahakuloa, Paukukalo, Wailuku, Waikapu, Kihei, Makawao, Kula, and Haiku.

### **III. Service Summary and Outcomes**

The Service Summary shall include a detailed discussion of the applicant's approach to the request. The applicant shall clearly and concisely specify the results, outcomes, and measures of effectiveness from this request. The applicant shall:

1. Describe the scope of work, tasks and responsibilities;

This project will help preserve Hawaiian culture and grow future leaders for Hawaii and the world by engaging Hawaiian practitioners in teaching, connecting them with students, and providing a means for their knowledge, skills, and practices to be perpetuated in the next generation. Specific objectives, tasks, and responsibilities are:

**1. Engage practitioners**

The Po'o Kula Kekai Robinson will recruit and contract bilingual (English and 'Olelo Hawai'i) Hawaiian practitioners to teach keiki haumāna of Ke Kula 'o Pi'ilani and adult haumāna in Ke Kula 'o Pi'ilani's Ka Piko Kaiāo program about Hawaiian cultural practices in the areas listed below, with the exception of hula and oli, which will be taught by Kumu Kula Kehani Guerrero.

- pāheona (fine arts)
- mahi'ai (farm, garden, kalo)
- mauliola, lomi and lā'au lapa'au (Hawaiian health and medicine)
- 'ulana (fiber weaving)
- papa hānai 'ai (food and home economics)
- kālai pōhaku/lā'au (stone and woodworking)
- 'ai mālama (lunar cycles and observations)
- papa lawai'a (fishing)
- papa mele (music and ukulele)

**2. Connect practitioners with students**

Practitioner lessons will be incorporated into the school schedule, organized by the Po’o Kula. Each practitioner will teach on a weekly to bimonthly basis, reaching students in all grade levels (papa mālaa’o through papa ‘elima; K through 5). Select practitioners will also deliver lessons to adult students of Ka Piko Kaiao and to ‘ohana during quarterly Wā Pi’ilani gatherings. In this way, both the mākua and keiki of our school ‘ohana will share a learning experience, and practitioners will be able to touch multiple generations.

**3. Perpetuate practitioner knowledge and practices**

To reinforce the knowledge and lessons imparted by the practitioners, Kumu Kehani will prepare young haumāna ahead of practitioner lessons and also develop lesson plans that complement, contextualize, and reinforce the teachings provided by practitioners. Meanwhile, Po’o Kula Kekai Robinson is also the Kumu of Ka Piko Kaiao. In this capacity, she will likewise prepare adult haumāna for practitioner lessons and develop lesson plans that complement, contextualize, and reinforce the teachings provided by practitioners. Po’o Kula Kekai and Kumu Kehani will collaborate with the practitioners to develop metrics for measuring and assessing student acquisition of skills and knowledge from the practitioners.

**2. Provide a projected annual timeline for accomplishing the results or outcomes of the service;**

July	Contract negotiations initiated
August	Contracts signed, schedules established School year starts Wā Pi’ilani
September	Practitioners begin teaching weekly or bi-monthly classes
October – December	Practitioner classes continue Parent-teacher conferences, Q1 report cards (October) Wā Pi’ilani
January	Mid-year interviews with practitioners Mid-year assessment of student accomplishments Q2 report cards
February – April	Practitioner classes continue Parent-teacher conferences, Q3 report cards (March)



## Wā Pi'ilani

May	End of year Hō'ike to showcase student work and accomplishments Wā Pi'ilani Classes conclude Q4 report cards
June	End-of-year interviews with practitioners Final report

3. Describe its quality assurance and evaluation plans for the request. Specify how the applicant plans to monitor, evaluate, and improve their results; and

Our experience has taught us that the best way to assure quality in education is through parental involvement. The further that parents are removed from their child's education the further the child is from success. This is why we require parents to participate in Ka Piko Kaiao where they learn Hawaiian language and culture through a weekly class that mirrors their child's curriculum. The effect on the family is that children bring their learning into the home where it is received in complete and accurate context by the entire family, thus bringing lessons out of the classroom and into real life for our keiki and for entire 'ohana.

We also conduct quarterly school outings under our Wā Pi'ilani program where the entire 'ohana, often including extended family members, participate in cultural and personal bonding activities to create more of the same pilina (closeness). In this way, cultural practices can be perpetuated across family units—spreading the circle of influence outwards, and enabling more people to share their lessons learned.

We will monitor the level of participation in Ka Piko Kaiao and Wā Pi'ilani to track participation and provide a basis for requesting corrective action. We will also monitor the level of practitioner involvement by both the number of practitioners employed and the hours spent with keiki and mākua.

We will evaluate the practitioners via mid-year and end of year reviews. Similarly, we will evaluate the keiki by developing a grading system in conjunction with the practitioners that will be included in keiki report cards and discussed in biannual parent-teacher conferences.

Improvement of the program will be discussed at the Hui Mākua and school board levels. Through these two forums both the mākua and school leadership will be able to share their perspectives and offer suggestions for improvement.

4. List the measure(s) of effectiveness that will be reported to the State agency through which grant funds are appropriated (the expending agency). The measure(s) will provide a standard and objective way for the State to assess the program's achievement or accomplishment. Please note that if the level of appropriation differs from the amount included in this application that the measure(s) of effectiveness will need to be updated and transmitted to the expending agency.

Goal	Indicator
Engage practitioners	Number and description of practitioners on contract
Connect practitioners with students	Frequency and total number of classes
Perpetuate practitioner knowledge and practices	Students demonstrate acquisition of skills and practices

#### **IV. Financial**

##### **Budget**

1. The applicant shall submit a budget utilizing the enclosed budget forms as applicable, to detail the cost of the request.
  - a. Budget request by source of funds ([Link](#))
  - b. Personnel salaries and wages ([Link](#))
  - c. Equipment and motor vehicles ([Link](#))
  - d. Capital project details ([Link](#))
  - e. Government contracts, grants, and grants in aid ([Link](#))
2. The applicant shall provide its anticipated quarterly funding requests for the fiscal year 2021.

Quarter 1	Quarter 2	Quarter 3	Quarter 4	Total Grant
\$21,400	\$9,400	\$21,400	\$16,400	\$ 68,600

3. The applicant shall provide a listing of all other sources of funding that they are seeking for fiscal year 2021.

Atherton Family Foundation  
 First Nations Development Institute  
 Fred Baldwin Foundation  
 Kamehameha Schools  
 Kimokeo Foundation  
 OHA Kūlia Grant

4. The applicant shall provide a listing of all state and federal tax credits it has been granted within the prior three years. Additionally, the applicant shall provide a listing of all state and federal tax credits they have applied for or anticipate applying for pertaining to any capital project, if applicable.

Not applicable.

5. The applicant shall provide a listing of all federal, state, and county government contracts, grants, and grants in aid it has been granted within the prior three years and will be receiving for fiscal year 2021 for program funding.

None.

6. The applicant shall provide the balance of its unrestricted current assets as of December 31, 2019.

As of December 31, 2019, our unrestricted current assets are worth approximately \$32,786.99

## **V. Experience and Capability**

### **1. Necessary Skills and Experience**

The applicant shall demonstrate that it has the necessary skills, abilities, knowledge of, and experience relating to the request. State your experience and appropriateness for providing the service proposed in this application. The applicant shall also provide a listing of verifiable experience of related projects or contracts for the most recent three years that are pertinent to the request.

SY 2016-2017: school founded with six haumāna in papa mālaa'ō and papa 'ekahi

- Located in the rummage sale tent of Po'okela Church
- Began relationship with farming/kalo practitioner Lanī Eckart-Dodd of Ola Mau Farms who hosted huaka'i and initiated papa mahi'ai and teachings on kalo
- Conducted winter solstice protocol atop Haleakalā

SY 2017- 2018: 12 haumāna, papa mālaa'ō through papa 'elua

- Moved to the Hawaii Nature Center campus in 'Īao Valley (where we currently remain)
- Continued and formalized teaching relationship with Kumu Lanī and Ola Mau Farms who also began to incorporate poi pounding
- Initiated relationship with botanist and certified Master Gardener Irene Newhouse of Hawaii Nature Center who began to volunteer her time teaching
- Initiated relationship with Kumu Hula Lee James Ha'ō who began a papa hula on a volunteer basis

- Established the Hui Mākua 'o Pi'ilani, the parent organization of the school, which in turn established Wā Pi'ilani. Sponsored by the Hui Mākua, and in the spirit of peace and unification exemplified by Pi'ilani, 16th-century ali'i of Maui, this parent-driven initiative serves to strengthen the bond between the families of Ke Kula 'O Pi'ilani through Hawaiian cultural educational projects and school-sanctioned, off-site events and activities. This year, Wā Pi'ilani centered on opening lo'i at Kumuwiliwili Farms in 'Iao Valley, planting kalo, and carving a papa ku'i 'ai (poi board) for the school.

**SY 2018-2019: 18 haumāna, papa mālaa'ō through papa 'ekolu**

- Continued teaching relationship with Kumu Lani and Ola Mau Farms with a fully fleshed-out program on the genealogy, cultivation, and preparation of kalo and poi. Through Kumu Lani's connections we were invited to participate in the opening ceremony of the East Maui Kalo Festival; keiki entered their kalo into the kalo contest and won 2<sup>nd</sup> and 3<sup>rd</sup> place prizes. Hale Hō'ike'ike at the Bailey House in Wailuku invited our haumāna to perform the oli kalo as part of the opening of their May Day event.
- Formalized contracts with Irene Newhouse and Kumu Hula Lee James Ha'ō for programs on botany/mālama 'āina and hula, respectively.
- Forged a relationship and formalized a teaching contract with master weaver Pōhaku Kaho'ohanohano to teach traditional fiber arts.
- Established Ka Piko Kaiao program for teaching Hawaiian language, culture, and history to mākua and close 'ohana; enrolled 37 adult haumāna in weekly evening classes. Under the teaching of Kumu Kekai Robinson, and in collaboration with Kumu Kaponu'ai Molitau of Hālau Nā Hanona Kūlike o Pi'ilani, the haumāna collectively crafted two traditional Hawaiian pahu (drums) completely from scratch, entirely by hand.
- Wā Pi'ilani continued under the leadership of the Hui Mākua. Outings involved a camp trip at Haleakalā ahead of the winter solstice protocol; camping at Kapoho, Waihe'e (Hawaiian Islands Land Trust) for continued work on the pahu; and a weekend in Hāna for participation in the East Maui Kalo Festival.

**SY 2019- 2020: 19 haumāna, papa mālaa'ō through papa 'ehā**

- Continued contract with Kumu Lani and Ola Mau Farms. Secured Native Youth and Children grant from First Nations Development Institute to have every school 'ohana craft their own papa and pōhaku ku'i 'ai (poi board and stone) and have their keiki, with their knowledge gained thus far, lead their 'ohana in the planting of kalo and pounding poi in the household.
- Continued contract with Irene Newhouse for teachings on botany and mālama 'āina.
- Continued teaching contract with master weaver Pōhaku Kaho'ohanohano.
- Initiated teaching contract with midwife, lomi and lā'au lapa'au practitioner Kī'i Kaho'ohanohano for papa mauiola.
- Kumu Hula Lee James returned to O'ahu; however, our new Kumu Kehani Guerrero, a hula sibling of Kumu Lee James, resumed our papa hula.

- Continued Ka Piko Kaiao program, now with 40 adult haumāna enrolled in weekly evening classes. Added a concurrent program, Papa Ho'ona'auao 'Ōpio under Kumu Limahana Alena Ornellas. Papa Ho'ona'auao 'Ōpio
- Wā Pi'ilani continued under the leadership of the Hui Mākua. Outings camping at Kumuwiliwili, 'Īao as an orientation for new 'ohana and initiation of work on the papa and pōhaku ku'i 'ai; camping at Kapoho, Waihe'e (Hawaiian Islands Land Trust) for continued work on the papa and pōhaku ku'i 'ai; and a planned return to Hāna for the East Maui Kalo Festival.

## 2. Facilities

The applicant shall provide a description of its facilities and demonstrate its adequacy in relation to the request. If facilities are not presently available, describe plans to secure facilities.

Since 2017 we have been leasing space in the Hawaii Nature Center campus in the heart of 'Īao Valley. Our lease from HNC entitles us to both indoor and outdoor learning spaces. We occupy two indoor classrooms that adequately house our current enrollment of 19 elementary school students. Our evening Ka Piko Kaiao classes for mākuā and close community members utilize the larger classroom space; thus, our adults learn in the same space their keiki do. As we aim to double our enrollment to 40 students for the 2020-2021 school year, we are currently negotiating for one additional room to be able to dedicate classrooms to Papa Mālaa'ō (Kindergarten), lower elementary, and upper elementary.

Our lease also includes a solarium which is surrounded by the stunning landscape of 'Īao Valley. This inspiring space is utilized for our practitioner-led programs such as hula, ulana, pāheona, hānai 'ai, and ku'i kalo. A spacious great room is utilized for larger gatherings such as Hui Mākua (parent group) meetings and for Papa Ho'ona'auao 'Ōpio, an extracurricular class for keiki that runs concurrently with Ka Piko Kaiao. This room is equipped with a large wall-mounted monitor ideal for teaching large groups or delivering presentations. Our possession of these spaces has enabled us to connect with and serve the surrounding community. In this school year we have opened these spaces for outside community groups to hold their own meetings, and we have hosted workshops and volunteer days with groups from the community. In addition to these learning spaces, we have a private office for the Po'ō Kula and secure storage space for housing classroom and school supplies, practitioner tools and implements, and extra tables and chairs.

Being in the wahi pana of 'Īao is ideal for us, as our curriculum is born from the spaces we inhabit, and our practitioners draw inspiration from these legendary surroundings. Outside, we are blessed with a myriad of outdoor learning spaces. We are fortunate to have direct access to Wailuku River, the surrounding forest, and the HNC campus landscape that is filled with an array of native plants. With Wailuku River flowing a short walk away from campus, the keiki become ma'a to the kahawai, its sounds, its feels, its moods. They learn protocol and then learn to kilo, to deeply observe and learn their surroundings. Back on campus, HNC landscaper

Irene Newhouse is a botanist and certified Master Gardener who is extremely well versed in Hawaii's native flora and fauna. She began to volunteer her time with us in our first year on the HNC campus in SY2017-2018, getting the keiki acquainted with all the mea kanu around them. To our good fortune, she is now on board as one of our practitioners, teaching our keiki about everything from soil microbes to invasive species to cultivating 'ahu'awa.

Out in the community, we have established several outdoor learning environments. Ola Mau Farms in Waiehu has dedicated a 1-acre māla to our school. Since our first year in operation, mahi'ai Lani Eckart-Dodd has been educating our students about kalo and Hāloa, from genealogy to cultivation to poi, using her farm as an outdoor classroom. In May 2019, OHA trustees and staff visited this māla and worked alongside our keiki to kanu the next crop of kalo. Closer to home, down the street from our HNC campus in 'Īao Valley is Kumuwiliwili, the family land of one of our school 'ohana that includes ancient lo'i kalo. To create strong bonds between our school 'ohana, we hold quarterly Wā Pi'ilani, which involve single day or weekend-long gatherings for our 'ohana to collectively practice Hawaiian traditional practices. On one such Wā Pi'ilani, our 'ohana worked together to reestablish one of the lo'i. This lo'i was planted, and our students make regular huaka'i here to continue to tend crops of kalo. For other Wā Pi'ilani gatherings we often hold class in Kapoho, Waihe'e through a relationship forged with the Hawaiian Island Land Trust. As it is the site of an ancient Hawaiian village, we have found this to be an excellent environment for learning oli, mele, and Hawaiian arts.

## **VI. Personnel: Project Organization and Staffing**

### **1. Proposed Staffing, Staff Qualifications, Supervision and Training**

The applicant shall describe the proposed staffing pattern and proposed service capacity appropriate for the viability of the request. The applicant shall provide the qualifications and experience of personnel for the request and shall describe its ability to supervise, train and provide administrative direction relative to the request.

Our practitioner programs run under the direction of our Po'o Kula Kekai Robinson. She joined Ke Kula 'o Pi'ilani in July 2018 as the head of our Ka Piko Kaiao program and was installed as Po'o Kula in July 2019. Kahu Kekai is responsible for recruitment, contracting, orientations, quality control and evaluations of all practitioners. Her credentials are provided further below.

Po'o Kumu (Head Teacher) Kehani Guerrero is responsible for preparing our young haumāna for practitioner lessons and developing lesson plans that complement, contextualize, and reinforce the teachings provided by practitioners. Kumu Kehani will also teach the papa hula and papa oli. Her credentials are provided further below.

We currently have six bilingual practitioners (English and 'Ōlelo Hawai'i) who teach papa pāheona (fine arts); papa mahi'ai (farm, garden, kalo); papa mauiola, lomi and lā'au lapa'au (Hawaiian health and medicine); papa 'ulana (fiber weaving); and papa hānai 'ai (food and

home economics). Their credentials are provided further below. For the coming school year, as we plan on doubling our enrollment, we plan on adding papa kālai pōhaku/lā'au (stone and woodworking), papa 'ai mālama (lunar cycles and observations), papa lawai'a (fishing), and papa mele (music and ukulele).

**KEKAI REBECCA ROBINSON**

**PO'OKULA KŪIKAWĀ, PROVISIONAL HEAD OF SCHOOL**

High School Diploma, Kamehameha Secondary Schools Kapālama. A.A. Liberal Studies, University of Hawai'i, Maui. B.A. Interdisciplinary Studies, Human Relations, University of Hawai'i, Mānoa. Community Hawaiian Language Instructor since 1992 for various community organizations, including Maui Community School for Adults, First Assembly of God, Maui Royal Order Societies, Maui Historical Society, Keiki O Ka 'Āina and Queen Lili'uokalani Trust. Hawaiian Cultural Advisor for Resilient Hawaiian Communities Initiative, Maka'ala Project Waiehu. Member of Hui Wanana, a Hawaiian cultural revitalization project. Kahuna Pule/Kahu Oli and Hana No'eau practitioner with Hālau Nā Hanona Kūlike 'o Pi'ilani. Singer/Songwriter and Hawaiian music recording artist with Ahumanu and Keali'i Reichel. Small business owner, Hō'ala Transcription Services, since 2002. Bilingual in English and 'Ōlelo Hawai'i. CPR, Basic Lifesaving and AED certification achieved August 2019.

**KEYRA KEHANI TEJADA GUERRERO**

**PO'OKUMU/KUMU KULA, TEACHING LEAD/TEACHER FOR GRADES 2, 3 AND 4**

High School Diploma, Ke Kula 'o Nāwahīokalani'ōpu'u. A.A. Hawaii Lifestyles Hula Focus and A.A. Liberal Studies, Hawai'i Community College. B.A. History, Hawai'i Focus, minor in Hawaiian Studies, University of Hawai'i, Hilo. M.A. History, Arizona State University (May 2020). Kumu Hula, Unuolehua 'Ūniki Class of Unukupukupu. Hawaiian cultural instructor locally and internationally since 2005. Began teaching in 2012 at Hawai'i Community College in the Office of Continuing Education and Training. Worked as administrative support at Ke Kula 'o Nāwahīokalani'ōpu'u, a Hawaiian language immersion charter school on Hawai'i Island. Bilingual in English and 'Ōlelo Hawai'i. CPR, Basic Lifesaving and AED certification achieved August 2019. With Ke Kula 'o Pi'ilani since June 2019 when she led the Kula Kauwela summer program; lead kumu beginning SY19-20.

**DUKE HAKUOLE AU HOON**

**KUMU LIMAHANA, PAPA PĀHEONA - FINE ARTS**

Small business owner of U'i Galleries. Bilingual in English and achieving fluency in 'Ōlelo Hawai'i. CPR, Basic Lifesaving and AED certification achieved August 2019. Began Papa Pāheona at Ke Kula 'o Pi'ilani in SY19-20.

**RACHAEL RAY AU HOON**

**KUMU LIMAHANA, PAPA PĀHEONA - FINE ARTS**

Artist and small business owner of U'i Galleries. Bilingual in English and 'Ōlelo Hawai'i. Began Papa Pāheona at Ke Kula 'o Pi'ilani in SY19-20.

**LANI ECKART-DODD**

**KUMU LIMAHANA, PAPA MAHI 'AI - FARM AND GARDEN**

High School Diploma, Kamehameha Secondary School Kapālama. B.A. Recreational Therapy, University of Hawai'i, Mānoa. Owner, Ola Mau Farms, LLC. in Waiehu, Maui. Treasurer of Hui O Nā Wai 'Eha advocates for mauka-to-makai streamflow and defending the public water trust in Central Maui. Past Program Manager for Hui Mālama O Ke Kai for Hawaiian culture based enrichment programs for youth and families in Waimanalo. VicePresident, Hawaiian Sailing Canoe Association 2008-2012. Marine Science Teacher with Nā Pua No'ēau, a science program for Native Hawaiian youth, 2007. U.S. Peace Corps Educational Specialist in rural northeast Thailand, 2000-2003. Past Recreational Therapist, Maui Memorial Medical Center. Bilingual in English and 'Ōlelo Hawai'i. CPR, Basic Lifesaving and AED certification achieved August 2019. With Ke Kula 'o Pi'ilani since SY16-17.

**CHRISTY KI'I KAHO'OHANO****KUMU LIMAHANA, PAPA MAULIOLA - HEALTH, WELLNESS, LOMI, LĀ'AU LAPA'AU**

Midwife, Doula and Monitrice, she is a Hawaiian practitioner of lā'au lapa'au and lomilomi,. She is a leader in the Homebirth Task Force and an appointed member of the Maui County Council's Committee on the Status of Women. Owner of Hale Ho'olana Island Inspired Therapies and a prenatal and childbirth preparation specialist and childbirth educator. Began Papa Mauiola at Ke Kula 'o Pi'ilani in SY19-20.

**REAGAN PŌHAKU KAHO'OHANO****KUMU LIMAHANA, PAPA 'ULANA LAUHALA- NATIVE FIBER WEAVING**

Pōhaku Kaho`ohanohano is a practitioner and preservationist of traditional Native Hawaiian weaving from Kahakuloa, Maui. His interest in weaving was first kindled by discovery of his family's weaving lineage. Last practiced by his great-grandmothers, he believes he was indeed fortunate to have been taught by seven master teachers. In addition to his passion for weaving, he feels a very strong kuleana (responsibility) to teach and perpetuate the cultural practice in its authentic form. Through a combination of weaving styles and perfected techniques that include introducing critical elements like the use of Native materials, knowledge of their names, embodiment of the Hawaiian language within the weaves, and the importance of land conservation, his ultimate goal is for his students to experience a communion with their ancestral past. He is recognized as a master of traditional Hawaiian weaving. His work can be found in museum collections throughout Hawaii and in many private collections, including that of His Holiness the Dalai Lama. Began Papa 'Ulana at Ke Kula 'o Pi'ilani in SY18-19.

**ALENA ORNELLAS****KUMU LIMAHANA, PAPA HĀNAI 'AI - FOOD AND HOME ECONOMICS**

High School Diploma, Baldwin High School, Maui. Certificate of Professional Development Greenhouse Technician and Food Innovation, University of Hawaii, Maui. Certificate of Achievement ServSafe Food Handler, University of Hawaii, Maui. Substitute Teacher Certificate, Hawaii Department of Education, McKinley Community School Maui Campus, expiration date October 18, 2023. Teaching since 2018 with Kumuwiliwili Farms for cultural school tours and with Ke Kula 'o Pi'ilani substitute teacher. Food manager/ supervisor for Hui No Ke Ola Pono



Simply Health Cafe. Bilingual in English and 'Ōlelo Hawai'i. Began Papa Hānai 'Ai at Ke Kula 'o Pi'ilani in SY19-20.

## **2. Organization Chart**

The applicant shall illustrate the position of each staff and line of responsibility/supervision. If the request is part of a large, multi-purpose organization, include an organization chart that illustrates the placement of this request.

See attached.

## **3. Compensation**

The applicant shall provide an annual salary range paid by the applicant to the three highest paid officers, directors, or employees of the organization by position title, not employee name.

Po'o Kula - \$70,000

Kumu 1 (Po'o) - \$48,000

Kumu 2 - \$40,000

## **VII. Other**

### **1. Litigation**

The applicant shall disclose any pending litigation to which they are a party, including the disclosure of any outstanding judgement. If applicable, please explain.

Not applicable.

### **2. Licensure or Accreditation**

The applicant shall specify any special qualifications, including but not limited to licensure or accreditation that the applicant possesses relevant to this request.

At this time, licensure and accreditation are not required to operate a private school in Hawai'i; however, pursuant to the recent passage of Act 227, as of July 1, 2020, private schools in Hawai'i will be required to have licensing and accreditation in order to operate. In preparation for that deadline, we have initiated the licensing and accreditation process with the Hawaii Association of Independent Schools and the Hawaii Council of Private Schools. Based on our current trajectory, we are on pace to achieve licensure by early Spring 2020 and will begin the initial stages of accreditation immediately thereafter.

### 3. Private Educational Institutions

The applicant shall specify whether the grant will be used to support or benefit a sectarian or non-sectarian private educational institution. Please see Article X, Section 1, of the State Constitution for the relevance of this question.

Ke Kula 'O Pi'ilani is a non-sectarian private educational institution.

### 4. Future Sustainability Plan

The applicant shall provide a plan for sustaining after fiscal year 2020-21 the activity funded by the grant if the grant of this application is:

- (a) Received by the applicant for fiscal year 2020-21, but
- (b) Not received by the applicant thereafter.

If the grant is receive for year 20/21 then Ke Kula 'O Pi'ilani will take a giant leap towards achieving its goals of preserving the Hawaiian culture and growing future leaders for Hawaii and the world.

We have been able to test our theories over the last four years by humbly employing Hawaiian practitioners to enhance the education of our keiki, but this grant will give scale to the effort that is needed to attain sustainability. This idea and concept is not readily accepted by most because it is so new and progressive, but our results and successes give us reassurance that we are on the right path.

In our third year of operation we embarked upon a journey to construct two pahu drums as a school, both keiki and mākua, from scratch, using no modern power tools, and under the guidance of pahu practitioners. The exercise of coming together as a group and creating a physical product of cultural value using methods passed on through our kupuna had a gelling effect that created a sense of community that our school had not yet been able to achieve.

Towards the end of that school year, not a few weeks after completion of the pahu did we experience horrific events that precipitated the loss of virtually all of our kumu and administration. Fortunately, our Hui Mākua and Board of Directors remained steadfast in our mission and vision. Had it not been for the shared experience among the keiki and mākua of making those pahu, we would not have been able to pull together as a school community to overcome the obstacle that was presented. Furthermore, through the collaboration with the pahu practitioners and their entire hālau, we were able to leverage these new relationships and cohort that gave our school additional strength and resources to pull through and come out even stronger in our fourth year of operation. The pahu we created served as a symbol of our shared values and inspired new leaders to emerge.

If the grant is not received beyond year 20/21, then we will continue on as we have, slow and steady. The path has been set and is clear for those who are already on it to proceed, but an opportunity will be lost to bring it out of 'Īao Valley on the island of Maui and spread across the entire State of Hawaii. More of the same will likely ensue, and a chance to preserve our unique island existence for locals and tourist may slowly erode. The tourist who come will likely be here simply to enjoy our beaches and tropical forests, but alternatives for their travel will emerge, repeat tourism may diminish, and they will have little sense of anything unique or of real value to help preserve. Our locals will eventually experience the same plight, and we will become a place with little direction or shared values to sustain our island communities.

**DECLARATION STATEMENT OF  
APPLICANTS FOR GRANTS PURSUANT TO  
CHAPTER 42F, HAWAI'I REVISED STATUTES**

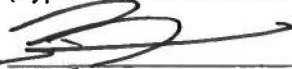
The undersigned authorized representative of the applicant certifies the following:

- 1) The applicant meets and will comply with all of the following standards for the award of grants pursuant to Section 42F-103, Hawai'i Revised Statutes:
  - a) Is licensed or accredited, in accordance with federal, state, or county statutes, rules, or ordinances, to conduct the activities or provide the services for which a grant is awarded;
  - b) Complies with all applicable federal and state laws prohibiting discrimination against any person on the basis of race, color, national origin, religion, creed, sex, age, sexual orientation, or disability;
  - c) Agrees not to use state funds for entertainment or lobbying activities; and
  - d) Allows the state agency to which funds for the grant were appropriated for expenditure, legislative committees and their staff, and the auditor full access to their records, reports, files, and other related documents and information for purposes of monitoring, measuring the effectiveness, and ensuring the proper expenditure of the grant.
  
- 2) If the applicant is an organization, the applicant meets the following requirements pursuant to Section 42F-103, Hawai'i Revised Statutes:
  - a) Is incorporated under the laws of the State; and
  - b) Has bylaws or policies that describe the manner in which the activities or services for which a grant is awarded shall be conducted or provided.
  
- 3) If the applicant is a non-profit organization, it meets the following requirements pursuant to Section 42F-103, Hawai'i Revised Statutes:
  - a) Is determined and designated to be a non-profit organization by the Internal Revenue Service; and
  - b) Has a governing board whose members have no material conflict of interest and serve without compensation.

Pursuant to Section 42F-103, Hawai'i Revised Statutes, for grants used for the acquisition of land, when the organization discontinues the activities or services on the land acquired for which the grant was awarded and disposes of the land in fee simple or by lease, the organization shall negotiate with the expending agency for a lump sum or installment repayment to the State of the amount of the grant used for the acquisition of the land.

Further, the undersigned authorized representative certifies that this statement is true and correct to the best of the applicant's knowledge.

Ke Kula 'o Pi'ilani  
(Typed Name of Individual or Organization)

  
(Signature)

JAN 17 2020

(Date)


Bryce Thayer  
(Typed Name)

President  
(Title)

## BUDGET REQUEST BY SOURCE OF FUNDS

Period: July 1, 2020 to June 30, 2021

Applicant: Ke Kula 'o Pi'ilani

BUDGET CATEGORIES	Total State Funds Requested (a)	Total Federal Funds Requested (b)	Total County Funds Requested (c)	Total Private/Other Funds Requested (d)
<b>A. PERSONNEL COST</b>				
1. Salaries	23,600			
2. Payroll Taxes & Assessments				
3. Fringe Benefits	2,000			
<b>TOTAL PERSONNEL COST</b>	<b>25,600</b>			
<b>B. OTHER CURRENT EXPENSES</b>				
1. Airfare, Inter-Island				
2. Insurance				
3. Lease/Rental of Equipment				
4. Lease/Rental of Space				
5. Staff Training				
6. Supplies				
7. Telecommunication				
8. Utilities				
9. Practitioner Contracts	43,000			
10				
11				
12				
13				
14				
15				
16				
17				
18				
19				
20				
<b>TOTAL OTHER CURRENT EXPENSES</b>	<b>43,000</b>			
<b>C. EQUIPMENT PURCHASES</b>				
<b>D. MOTOR VEHICLE PURCHASES</b>				
<b>E. CAPITAL</b>				
<b>TOTAL (A+B+C+D+E)</b>	<b>68,600</b>			
<b>SOURCES OF FUNDING</b>		Budget Prepared By:		
(a) Total State Funds Requested	68,600	Bryce Thayer	808-214-5006	
(b) Total Federal Funds Requested		Name (Please type or print) Phone		
(c) Total County Funds Requested			1.17.20	
(d) Total Private/Other Funds Requested		Signature of Authorized Official Date		
<b>TOTAL BUDGET</b>	<b>68,600</b>	Bryce Thayer, President Name and Title (Please type or print)		

## BUDGET JUSTIFICATION - PERSONNEL SALARIES AND WAGES

Period: July 1, 2020 to June 30, 2021

Applicant: Ke Kula 'o Pi'ilani

POSITION TITLE	FULL TIME EQUIVALENT	ANNUAL SALARY A	% OF TIME ALLOCATED TO GRANT REQUEST B	TOTAL STATE FUNDS REQUESTED (A x B)
Po'o Kula	1	\$70,000.00	20.00%	\$ 14,000.00
Kumu	1	\$48,000.00	20.00%	\$ 9,600.00
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
				\$ -
<b>TOTAL:</b>				<b>23,600.00</b>
<b>JUSTIFICATION/COMMENTS:</b>				

## BUDGET JUSTIFICATION - EQUIPMENT AND MOTOR VEHICLES

Period: July 1, 2020 to June 30, 2021

Applicant: Ke Kula 'o Pi'ilani

DESCRIPTION EQUIPMENT	NO. OF ITEMS	COST PER ITEM	TOTAL COST	TOTAL BUDGETED
Not applicable.			\$ -	
			\$ -	
			\$ -	
			\$ -	
			\$ -	
<b>TOTAL:</b>				
<b>JUSTIFICATION/COMMENTS:</b>				

DESCRIPTION OF MOTOR VEHICLE	NO. OF VEHICLES	COST PER VEHICLE	TOTAL COST	TOTAL BUDGETED
Not applicable			\$ -	
			\$ -	
			\$ -	
			\$ -	
			\$ -	
<b>TOTAL:</b>				
<b>JUSTIFICATION/COMMENTS:</b>				

## BUDGET JUSTIFICATION - CAPITAL PROJECT DETAILS

Period: July 1, 2020 to June 30, 2021

Applicant: Ke Kula 'o Pi'ilani

FUNDING AMOUNT REQUESTED						
TOTAL PROJECT COST	ALL SOURCES OF FUNDS RECEIVED IN PRIOR YEARS		STATE FUNDS REQUESTED	OF FUNDS REQUESTED	FUNDING REQUIRED IN SUCCEEDING YEARS	
	FY: 2018-2019	FY: 2019-2020	FY:2020-2021	FY:2020-2021	FY:2021-2022	FY:2022-2023
PLANS						
LAND ACQUISITION						
DESIGN						
CONSTRUCTION						
EQUIPMENT						
<b>TOTAL:</b>						
JUSTIFICATION/COMMENTS: Not applicable						







# KE KULA 'O PI'ILANI

## ORGANIZATIONAL CHART

