Welcome to our Home page for KE KAULIKE—He Ha'awina Kīwila: Civics Hawaiian Style. We hope that you’ll enjoy your exploration of the curricular units and resources offered; and that both you and your students will emerge from your shared journey through the past, present and future lenses of how justice, equity, morality, ethics and civil rights fare in our beloved Hawai'i nei.

Firstly, experience the lines, colors, shapes, patterns and stylized objects presented herein. While aesthetically pleasing, every aspect of the design is executed as kaona, a deliberate metaphorical and inferred reference to or of specific native Hawaiian cultural traditions, values or practices.

• At the very top in each corner the concentric yellow, green and blue arches infer a portion of the lower sections of ke anuenue or rainbow that we generally do not see unless we are airborne. Rainbows are significant in Native Hawaiian culture as they represent pathways, bridges, travel and communication. Similarly, the colors can be interpreted as representations of land, plant growth, and fresh water – basic elements required for survival and sustainability.

• The stylized stars infer guideposts, universal navigational tools that ensure way finding. These corners herald the beginning of an important and purposeful voyage of further discovery of pono or something infused with truth, goodness and righteousness. They flank a set of words, an announcement of the ultimate destination of this journey.

Even within the design of the title, we are able to identify multiple interpretations: words in English and ‘Ōlelo Hawai‘i (Hawaiian) – representing our obligation of honoring the bilingual nature of our 50th State as provided in our Constitution by amendment in 1986. The rows of triangles and the solid brown line have dual implications.

• The triangle in native Hawaiian iconography can be read as land, ancient ancestors and forebearers, future progeny, heritage and ‘aumākua or protective family gods.

• The thick brown line infers a solid foundation or base, homeland or also, as in the case of our design, the handle of lei manō, a lethal weapon crafted of hardwood and sharks’ teeth. I ka wā kahiko or in the days of old, native Hawaiians meted our justice to ensure survivability through warfare – much like Darwin’s classic theory voicing “survival of the fittest.” The lei manō wielded skillfully and artfully by a warrior delivered the verdict ensuring such justice. In so doing, our ancestors were honored, our land base secured, and our future prospects ensured. Indeed, the intrinsic and inherent realm of human and civil rights are protected and upheld.
Next we view the stylized canoes with their crab-claw sails. These represent voyaging canoes, vehicles to allow movement from point A to point B, whether for short or long journeys. Notice the colors of our rainbow sections are repeated in each canoe – yellow, green, blue like the colors used in decorating kapa (highly prized and regarded native Hawaiian bark cloth of both sacred and profane utility); these are hues derived from nature – yellow from ‘ōlena, green from the ma‘o hao hele, and blue from ‘uki‘uki. The process to create these dyes is exciting, laborious, arduous, and yet extremely fulfilling.

Such might be the nature of studying and familiarizing oneself within the realm of Civics: This topic requires discipline and the desire to expand and grow knowledge bases. It is a multi- and interdisciplinary topic that leads to both personal and academic growth best described in ‘ōlelo Hawai‘i with the word, EA!

Separating the canoes from one another are stylized versions of māmalahoe or splintered paddles. These symbols are extremely relevant and significant to our journey into the vast ocean of Civics Hawaiian Style. It is derived from a well-known traditional mo‘olelo or story concerning King Kamehameha I in 1797, and how he learned a lesson in humility, justice, respect related to basic human rights. Below is a shortened version of the story.

Notice the watermark designs on the lower portion of the page. The flora depicted are native plants of Hawai‘i – nā lau ulu or breadfruit leaves, nā palai or ferns, and nā pua nani or beautiful flowers – lovely kaona for the people of Hawai‘i, their civil and human rights must be upheld and protected. Kamehameha decreed in the Kānāwai Māmalahoe, “Respect the rights of men great and humble.”

Such are the lessons of KE KAULIKE, Civics Hawaiian Style.
KE KĀNAWAI MĀMALAHOE
As retold by Lilette Liliakalā Subedi

Kamehameha was known as an excellent warrior, highly skilled and well respected. However, on one occasion in the Puna district near present day Hilo, he tried to defeat another ali‘i (ruler) but failed to do so. His pride and ego wounded, he gathered his soldiers and set out in his canoe for a small peaceful village on the Puna coast. Soon, he saw several fishermen and their families.

Ordering his men to remain in the canoe, he dove into the water and swam swiftly to shore. The frightened villagers began to flee, and just as Kamehameha was about to close in on two of the fishermen, he slipped and his foot was caught in a crack in the lava. He was now a prisoner, and a very angry one. The fishermen recognized their opportunity to protect themselves and their families. One of them picked up a heavy wooden canoe paddle and struck Kamehameha over the head just once. He hit the intruder so hard that the paddle splintered into many pieces while also sending the warrior into unconsciousness. Both of the fishermen fled their attacker not knowing that this warrior would one day be their king.

After a while, Kamehameha awoke. His men wanted to hunt down the perpetrators but the mighty warrior ordered them to stand down. He survived the ordeal and the humiliation, learning an important lesson meted our by two commoners. They hit him only once, sparing him. He would have easily taken their lives if not for his misstep. However, he recognized that he was wrong to misuse his power and might to wield authority by attacking innocent people. This revelation proved Kamehameha to be a wise man, one who truly learned from his experiences.

When Kamehameha was proclaimed Mō‘ī (King) of ka pae ʻāina o Hawai‘i (Hawaiian archipelago) he returned to Puna and sought out the two fishermen to apologize to them and provide an official pardon. His greatest gift to them was not their spared lives, but the admission of guilt by the great King who should have known better to target innocent people. He made the proclamation now famously regarded as the Law of the Splintered Paddle or Kānāwai Māmalahoe:

E nā kānaka, mālama ʻoukou i ke akua
A e mālama hoʻi i kānaka nui a me kānaka iki;
E hele ka ʻelemakule, ka luahine, a me ke kama
A moe i ke ala ʻaʻohe mea nāna e hoʻopilikia
Hewa nō, make.

O my people, honor thy gods
Respect alike the rights of men great and humble;
Let the old men, the old women and the children go
And sleep on the wayside and not be molested.
Disobey and die!