

Kanu o ka ‘Āina NCPCS

SY 2017-2018

‘Ohana Handbook

KANU O KA ‘ĀINA



KŪLIA I KA NU‘U

REVISED July 2017

GENERAL INFORMATION

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OUR NAME

Kanu o ka 'Āina is a short form of the proverb “kalo kanu o ka 'āina,” which literally translates to “taro planted on the land” and figuratively refers to “natives of the land from generations back.” The name identifies us as “plants of the land” because as native Hawaiians, we are an intricate part of our environment. Our cosmogonic genealogies directly link us to the land. We come from the land; it is part of our 'ohana. Like Hawai'i's natural environment, our Hawaiian learning 'ohana is made up of like-minded individuals yet diverse, with a wide range of skills and strengths. Together we have agreed to pool these strengths to aloha, nurture and care for all members of our extended 'ohana, as we advance Hawaiian culture, language and traditions into the future.

HO'OULU NA'AUAO

OUR PURPOSE

To provide students of Hawaiian ancestry and all who honor the ways of our Hawaiian kupuna residing in North Hawai'i area of Hawai'i Island, with an equal opportunity to quality education that addresses their distinctive learning style.

OUR VISION

As a community-based learning 'ohana, KANU is steadfast in cultivating compassionate, empowered, highly competent learners of all ages, grounded in Native Hawaiian culture and language.

OUR MISSION

KANU's mission is to kūlia i ka nu'u, or strive for the highest. A philosophy of excellence guides KANU as we collectively design, implement and continuously evaluate a quality, culturally-driven, intergenerational Hawaiian model of education with Aloha.

E 'AUAMO KĀKOU i ke KULEANA

ALOHA *kekahi i kekahi.* Love one another.
MĀLAMA *i kou kuleana.* Take care of your responsibilities.
KŌKUA *aku kōkua mai.* Give help, receive help.
MAHALO *i ka mea loa 'a.* Be thankful for what we have.

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WELCOME AND ALOHA

Aloha mai and welcome to Kanu o ka ‘Āina (KANU) New Century Public Charter School (NCPCS)!

We welcome you to our Kauhale ‘Ōiwi o Pu‘ukapu campus in the heart of Kūhiō Village on Department of Hawaiian Home Lands in Waimea. Your choice to join our Learning ‘Ohana is a commitment to the vision, mission and core values that are the foundation of our school. Together, we will chart a course for your child’s future grounded in Native Hawaiian cultural values, rich traditions and extraordinary academic pursuits. We look forward to working closely with you to ensure that your child benefits from our collective efforts.

The 2017-2018 academic year marks the opening of a renewed and redesigned high school academy that is focused on strengthening well-being of its students, families, community and ‘aina through active learning that will prepare students to be college, career, community, and culturally ready. These changes ensure the continuance of Native Hawaiian-focused curriculum while delivering high quality education in new and diverse ways. Faculty and staff members remain committed to providing a caring and nurturing learning environment that challenges and enables the haumāna to thrive academically, behaviorally, culturally and socially.

As makua you have tremendous influence upon the educational success of your keiki. Your consistent encouragement and positive belief in his/her ability to learn are key factors in ensuring that your keiki will grow emotionally and socially and put forth his/her best effort in academic and cultural endeavors. We ask for your support and urge you to take an active role in the education of your keiki.

OUR FOUNDATION

Education with Aloha

Kanu o ka ‘Āina New Century Public Charter School is based on pedagogy of Aloha, which was developed by our school’s founder, Dr. Ku Kahakalau. It is expected that those who are associated with the school actively practice Aloha in their interactions with others. We believe that all members of the KANU Learning ‘Ohana will think, speak and act kindly toward one another and be willing to resolve conflicts amicably, expeditiously and free of ill will, as practiced in Native Hawaiian culture. It is an absolute requirement that all members of the KANU Learning ‘Ohana continuously encourage and model the value of Aloha, which we believe will always yield positive results.

KANU Beliefs

As a Native Hawaiian-focused school, Kanu o ka ‘Āina is grounded in culture-based education (CBE) practices. We seek to work together to strengthen the Maui Hawai‘i and create honua kīpuka within the different places of our lives. Haumāna, kumu, hulu kupuna and ‘ohana member participation is essential to fostering comprehensive academic success.

Maui Hawai‘i

Maui Hawai‘i is the unique life-force which is cultivated by, emanates from, and distinguishes a person who self-identifies as a Hawaiian. The four major elements of an individual’s life – giving maui are identified as:

- Ka ‘Ao‘ao Pili ‘Uhane – the spiritual element
- Ka ‘Ao‘ao ‘Ōlelo – the language element
- Ka ‘Ao‘ao Lawena – the physical behavior element
- Ka ‘Ao‘ao ‘Ike Ku‘una – the traditional knowledge element

When these elements are in place, nurtured and actively practiced, KANU’s entire Learning ‘Ohana becomes a culturally healthy community, serving and leading its members toward success.

Nā Piko

In addition to the four elements of maui, there exist the three elements of piko. Piko ‘Ī, Piko ‘Ō and Piko Ā, connect native people spiritually and intuitively to preceding generations and generations to come. Through these centers and building upon this foundation, Hawaiians are better equipped to carry on their legacy with a strong sense of place and personal identity.

Nā Ala ‘Ike

Nine cultural pathways or Nā Ala ‘Ike serve as an educational framework that fosters culturally healthy and responsive places of learning and living. Haumāna are able to better reach their full potential with a strong cultural identity and sense of place. Cultural pathways support state mandates that recognize Hawaiian as an official language of public education and foster efforts that revitalize the Hawaiian language and culture. Nā Ala ‘Ike, cultural pathways are as follows:

- ‘Ike Pilina – Relationship Pathway
Nurturing respectful and responsible relationships that connect us to akua, ‘āina and each other through the sharing of history, genealogy, language and culture.
- ‘Ike ‘Ōlelo – Language Pathway
Using Hawaiian language to ground personal connections to Hawaiian culture, history, values and spirituality and to perpetuate indigenous ways of knowing and sharing.
- ‘Ike Maui Lāhui – Cultural Identity Pathway

Perpetuating Native Hawaiian cultural identity through practices that strengthen knowledge of language, culture and genealogical connections to akua, ‘āina and kanaka

- ‘Ike Ola Kino – Wellness Pathway
Caring for the well-being of the spirit, na‘au and body through culturally respectful ways that strengthen one’s maui and build responsibility for healthy lifestyles.
- ‘Ike Piko‘u – Personal Connection Pathway
Promoting personal growth, development and self-worth to support a greater sense of belonging, compassion and service toward one’s self, family and community.
- ‘Ike Na‘auao – Intellectual Pathway
Fostering lifelong learning, curiosity and inquiry to nurture the innate desire to share knowledge and wisdom with others.
- ‘Ike Ho‘okō – Applied Achievement Pathway
Helping generations attain academic, social and cultural excellence through a supportive environment of high expectations.
- ‘Ike Honua – Sense of Place Pathway
Demonstrating a strong sense of place, including a commitment to preserve the delicate balance of life and protect it for generations to come.
- ‘Ike Kuana‘ike – Worldview Pathway
Providing a solid grounding in a Hawaiian worldview that promotes contributions to local and global communities.

These cultural pathways, beliefs, along with ‘ōlelo and cultural benchmarks provide the cultural foundation for living and learning here at Kanu o ka ‘Āina.

E ‘Auamo Kākou i ke Kuleana – Core Values

Our collective commitment to keep Hawai‘i’s native language and culture alive includes perpetuating the values of our hulu kūpuna codified in countless ‘Ōlelo No‘eau or Wise Proverbs. Four of these ‘Ōlelo No‘eau make up Kanu o ka ‘Āina’s core values or school-wide behavioral expectations. These proverbs were chosen to provide a safe, loving, positive and orderly environment conducive to the academic, social and character development of haumāna, kumu and our extended learning ‘ohana. To accomplish this, all members of the KANU Learning ‘Ohana are expected to:

ALOHA kekahi i kekahi.
MĀLAMA i kou kuleana.
KŌKUA aku, kōkua mai.
MAHALO i ka mea loa‘a.

Love one another.
Take care of your responsibilities.
Give help, receive help.
Be thankful for what we have.

GOVERNANCE AND LEADERSHIP

Governing Board

As a community-based public charter school, Kanu o ka ‘Āina is governed by an independent Governing Board that has the independent authority to determine the organization and management of the school, its curriculum and virtual education as well as ensure compliance with applicable state and federal laws. Moreover, the Governing Board is responsible for the financial and academic viability of the school. The Governing Board negotiates and implements the bi-lateral contract with the Charter School Commission, sets broad institutional policy, and determines priorities that further the mission of Kanu o ka ‘Āina. The Board meets on the second Tuesday of every month and the meetings are open to the public.

Executive Team

Kanu o ka ‘Āina’s leadership is comprised of a highly qualified Executive Team that implements the school vision, provides direction and guidance, assures the proper implementation of all rules and policies, and spearheads ongoing growth academically, culturally, and organizationally. The Executive Team consists of school administrators (Po‘o Kula) at both the elementary and secondary levels, and a Business Manager. A Daily Operations Manager provides support for the Executive Team. School administrators, selected by the Governing Board, are responsible for day-to-day operations and supervision of all Kanu o ka ‘Āina personnel as delegated by the Governing Board. Mākua are encouraged to contact an administrator for assistance if they have any questions and/or concerns.

‘OHANA SUPPORT

Makua Role/Responsibility

As members of the Kanu o ka ‘Āina Learning ‘Ohana, mākua are key partners in ensuring that their children enjoy successful school experiences. We look to each ‘ohana to support the education of their keiki by adhering to the following expectations:

- Ensure your keiki attends school regularly and arrives each day on time.
- Set your child up for success by making sure he/she comes to school prepared to learn
- Provide encouragement and support for the academic performance and progress of your keiki
- Monitor and keep abreast of the academic progress of your keiki
- Support teacher and classroom expectations
- Support school regulations and policies by reviewing this handbook with your keiki
- Attend ‘ohana gatherings and school functions
- Keep informed about school events, activities and announcements by reading the *Hunehune Kalo* newsletter and other school-originated communications

- Communicate regularly with the kumu and advisor of your keiki
- Contact the appropriate kumu, kākā‘ōlelo or po‘o kumu right away if a problem arises
- Model *KŪLIA i ka nu‘u* and *PONO* behavior by speaking and acting appropriately
- Embrace Hawai‘i’s native culture and language and practice Native Hawaiian values
- Satisfy all financial obligations prior to the start of the school year including huaka’i, lunch and student fees.

Pū‘ulu Aukahi Mākua

Mākua, guardians and extended ‘ohana members are encouraged to become contributing members of Kanu o ka ‘Āina’s makua support organization, Pū‘ulu Aukahi Mākua. The association meets on an “as needed” basis and relies on makua representatives from each hui to facilitate communication and information between the kumu and mākua as well as with Pū‘ulu Aukahi Mākua. The association plans and supports a variety of activities that benefit the school. Mākua are encouraged to join with association leaders in planning and executing fundraising activities and special occasion celebrations. These include helping with gatherings and other events, chaperoning research trips, assisting with fundraising, or volunteering in the classroom.

Volunteers

Anyone interested in volunteering at Kanu o ka ‘Āina may pick up an application at the school office. Applications are valid for a three-year period. For the safety of our children, all volunteers are required to undergo a criminal background check. In addition, all volunteers participate in a training program conducted by a makua coordinator.

‘Ohana Gatherings

‘Ohana Gatherings begin with informational orientation meetings at the start of the school year and during each academic quarter. The purpose of these gatherings is to share information with our extended learning ‘ohana and to showcase the talents and progress of our haumāna. These quarterly gatherings often feature interesting guest speakers, and may include huaka‘i or weekend workshops open to all. Mākua, haumāna and interested extended ‘ohana members are expected to participate in these quarterly evening gatherings as part of their commitment to the educational success of their keiki.

Hunehune Kalo

Kanu o ka ‘Āina disseminates school news and latest developments through the publication, *Hunehune Kalo*. The *Hunehune Kalo* shares “bits of news” with haumāna, mākua, kumu and extended ‘ohana members, including a schedule of upcoming events, activities or meetings and an ‘ōlelo no‘eau. Haumāna and mākua are encouraged to read the weekly newsletter to stay informed of updated school information and to learn the featured ‘ōlelo no‘eau.

The Hunehune Kalo is emailed to the address indicated on your Hunehune delivery preference form, unless a hard copy was requested. The *Hunehune Kalo* may also be viewed on our website at <http://kanu.kalo.org>.

Conflict Resolution

Strong relationships grounded in the highest levels of respect, honor and responsibility is a basic tenet that shapes our cultural identity at KANU and dictates how we interact with one another. Respecting individuals and maintaining positive relationships with ‘ohana and the larger community is an expectation. We do this by treating one another with Aloha. As ‘ohana members we are responsible for our own actions and for the actions of family members. Open and frequent communication is an important part of any strong relationship. In an effort to keep lines of communication open, haumāna, mākua, advisors and staff are strongly encouraged to communicate with one another in positive, respectful ways.

Whenever there is any kind of conflict, misunderstanding, disagreement, difference of opinion, dispute, tension or controversy, the first step should always be seeking out the individual(s) in question and trying to resolve the issue in a positive manner.

If the issue(s) cannot be resolved through a friendly one-on-one discussion with the person(s) involved, administration or counseling support staff should be contacted to set up a joint meeting with the parties involved in an effort to resolve the issue(s). This may include convening a *kūkākūkā* with a third party mediator present if the situation merits. If the issue remains unresolved, the support team convene a meeting with the Administrative Team for intervention and resolution.

If all parties work together communicating effectively with aloha, we are ensured a highly productive and rewarding school year.

STUDENT PROCESSING

Admissions Policy

KANU is open to all students who choose to apply. Guided by our vision and mission, KANU is steadfast in cultivating compassionate, empowered, highly competent learners of all ages. KANU seeks enthusiastic, motivated haumāna without regard to race, color, ethnicity, national origin, religion, sex, disability or other criteria protected by law, who wish to join its intergenerational Hawaiian model of education with Aloha.

Student admissions are open to all students in grades kindergarten through grade 9 during our open enrollment period from January 1st to March 1st. Students interested in other grade levels are considered on a space available basis. Kindergarteners must turn 5 by July 31st of the application school year. Keiki attending our Mālamapōki‘i Early Childhood Education Program must submit a new application for KANU kindergarten.

Admissions are determined on space available for any given grade. If interest exceeds space availability, a lottery will be held for that grade. Applications received after the admissions deadlines are considered on a space available basis after the lottery process is completed and keiki/haumāna not selected in the lottery process have been placed.

Students offered spaces will be notified in writing. ‘Ohana who do not reply by the stated due date in their letter will forfeit his or her space and the next person on the waitlist will be offered the space.

We welcome and encourage all interested persons to complete and submit an Admissions application by the imposed deadline. Admissions applications are available on the school website or at the school office.

Upon acceptance into the educational program, keiki, haumāna and their ‘ohana become active members of our unique KANU Learning ‘Ohana.

Prior to the end of each school year, mākuā complete a survey informing KANU of the extent to which KANU has met their expectations and are invited to share their mana‘o about ways KANU can improve.

Exit/Transfer

Haumāna invited to attend KANU are expected to remain at KANU for a full academic year. If unforeseen circumstances require a child to leave Kanu o ka ‘Āina before the end of the school year, haumāna and their mākuā should inform the administrative office of their intent and complete the proper documents to release the student to another educational institution. Mākuā also participate in an exit survey when signing for the release of their haumāna.

Survey information is vitally important to the KANU Learning ‘Ohana in helping to continually evaluate the quality of the program we provide as well as make any changes as necessary.

THE ACADEMIC PROGRAM

Hawaiian language and cultural knowledge drives instruction at KANU. We are guided by cultural benchmarks and core values developed by kumu, and kūpuna together with nine Nā Ala ‘Ike cultural pathways that support culturally relevant approaches that embrace learning through Hawaiian language, culture, history and tradition. For KANU, this translates into teaching and learning that is relevant and connected to authentic haumāna interests, as well as school and community needs. KANU’s inclusive pedagogy blends cultural values and ideals, academic rigor, experiential, and place-based learning and innovative technology, generating a deep sense of connection, relevance and meaning for haumāna of all ethnic backgrounds.

As a public charter school, our instructional staff consists of core content teachers in addition to Hawaiian language and cultural resource specialists. Kindergarten through grade twelve classes are structured in multi-age groupings and/or combination classes called hui led by two kumu.

K-12 curriculum is designed to allow haumāna to explore, make discoveries, and see relationships and connections between ideas. Haumāna are taught to investigate, evaluate, and draw conclusions about nature in order to make sense of the physical world in which they live. Curriculum centers on specific themes and essential questions integrating academic subjects, instructional practice and strategies, as well as multiple forms of assessment, while aligning curriculum to common core and state standards, technology standards, and cultural benchmarks. Mathematics and language arts instruction in all grades address common core standards.

KANU haumāna are taught to *Mālama i ka 'Āina* or take care of the land which in turn allows them to make lasting connections to nature. Haumāna are guided to use critical thinking skills necessary for making responsible decisions about the environment, and are encouraged to transfer their knowledge into positive environmental action. Because these studies occur within their local community, it provides them with a sense of place as well as a better understanding of the interconnectedness between their own community and the world around them. This real world, problem-based approach addressing real issues makes learning come alive.

Environmental education is by design multi-disciplinary and cross-curricular, allowing haumāna of all ability levels, to participate at their specific capability. This demands the use of an interdisciplinary, integrated approach where haumāna explore themes and topics that combine multiple content areas in a more holistic fashion. As a performance-based model of education, Kanu brings together the best of 21st century education models and technology with the strength of native Hawaiian practices that equip haumāna to step confidently into the future.

At KANU, academics are taught *through* culture. The school day begins with *piko*, a gathering of all members of our learning 'ohana sharing oli, mele, and chants to center and focus haumāna so they are ready to learn. As a Hawaiian-focused school, haumāna are taught in both Hawaiian and English. Instruction is both place- and inquiry or project-based hands-on learning. Inquiry or project-based learning is the preferred instructional strategy because it provides an effective, authentic way for teachers to simultaneously address nature, place, curricular integration, relationships, relevance, rigor and habits of mind. Instruction is delivered integrating Hawaiian cultural benchmarks with common core and technology standards. Multi-age groupings align with traditional Hawaiian learning and teaching styles and allow older haumāna to be *alaka'i* or leaders and serve as peer teachers and role models.

KANU utilizes a strengths-based approach that embraces the whole child in which children learn in a nurturing environment that promotes positive relationships. As a community-based, family-oriented school, mākuā, extended family, kupuna, and community members are actively involved in the educational process. The community and surrounding environment become living learning laboratories where haumāna and community work together to create a future that is *pono*.

KANU expects its graduates to be culturally grounded, highly motivated learners who practice a lifestyle that engages, enlightens and empowers them to strive for a lifetime of excellence, righteousness and happiness. Thus, our vision for the ideal graduate is as follows:

The successful KANU graduate exemplifies KŪLIA i ka nu‘u; values learning through an applied growth mindset with the confidence and discipline to transform their world.

Haumāna are expected to learn first about their world, their reality, the values and traditions of Hawai‘i’s native culture, before they branch out to the rest of the world. KANU believes that given such a Hawaiian-focused foundation, haumāna can enter any world of their choice, secure in their identity, their abilities, and their responsibilities to thrive as modern Hawaiians. We also believe that such a cultural foundation sets haumāna up as life-long learners continuously seeking wisdom, continuously trying to reach their highest level.

Academic Progress

Haumāna who enter Kanu o ka ‘Āina bring a wide array of academic, cultural and social competencies, along with unique needs and learning styles. As part of their commitment to kūlia i ka nu‘u, all haumāna must try their hardest, departing from their current status, to show ongoing growth and progress and meet or exceed a variety of academic, cultural and personal standards.

Haumāna who have difficulty meeting the standards in mathematics and reading participate in support programs, including small group and individual tutorials during the school day or after school. Haumāna are expected to attend these classes as part of their kuleana to kūlia i ka nu‘u. Transportation to and from tutorials is the responsibility of the mākuā, as part of their effort to assist their child to kūlia i ka nu‘u. Mākuā are also welcome to procure private tutorials if they wish.

Learner Outcomes

Kanu o ka ‘Āina is designed for haumāna who prefer a hands-on, in-the-environment approach to learning. By participating in authentic projects and solving real problems in the community, Kanu o ka ‘Āina haumāna are expected to achieve a variety of outcomes that are essential for 21st century survival.

The Ability To Be Responsible for One's Own Learning – Kanu o ka ‘Āina haumāna set priorities, establish achievable goals and manage their time while working towards these goals. They also take responsibility for their own action(s) and inaction(s).

The Understanding That It Is Essential for Human Beings to Work Together - Kanu o ka ‘Āina haumāna manage their own behavior in a group setting, work toward group goals, communicate effectively in groups and demonstrate tolerance for individual and cultural differences. They recognize that each individual needs to make a contribution to the general welfare of the immediate community.

The Ability To Be Involved In Complex Thinking and Problem Solving - Kanu o ka ‘Āina haumāna manipulate a variety of structures of learning. They develop various ways of looking at the world in which they live in order to solve the myriad of problems faced in today's society.

The Ability To Recognize and Produce Quality Performance and Quality Work – Kanu o ka ‘Āina haumāna recognize when they are performing at a level that is equal to or above that of other individuals from around the world. They know when they perform well and when they produce quality work—and strive to do so.

The Ability To Be An Effective Communicator - Kanu o ka ‘Āina haumāna communicate effectively in English and Hawaiian in a variety of situations and for a variety of purposes. They know how to practice Hawaiian protocol and oration and feel comfortable expressing their opinions in a variety of settings.

The Ability To Be An Ethical User Of Technology - Kanu o ka ‘Āina haumāna utilize the latest in education technology to become not only consumers but also creators of information. They can discern ethical versus unethical use of technology and choose to use technology for its intended purpose.

KANU is similarly mindful of learner outcomes from a Hawaiian perspective and commonly incorporate these ‘ōlelo no‘eau in daily learning opportunities.

Kuleana Ihola

Nānā ka maka, hana ka lima
The eyes watch and the hands perform

Mālama Kaiāulu

Kōkua aku, kōkua mai
Care is given and care is received

Ho‘okuano‘o

Mai pono hana, hana pono

Don't be busy with frivolous work; do what you need to do

Hana No'eau

Mai maka'u i ka hana, maka'u i ka moloā
Don't fear work, fear laziness

Kākā'ōlelo

I ka 'ōlelo nō ke ola, I ka 'ō
In the word is life, in the word is death.

Kūpono Hana'ike

Hele nō ka 'alā, hele nō ka lima
Where the adz goes, the hand goes

Middle School Promotion Policy

Middle School haumāna are expected to successfully complete all core content areas (language arts, mathematics, science, social studies and Hawaiian language) each school year with a passing grade (a minimal of 60%) in order to be promoted to the next level. Anyone not meeting this expectation will meet with administration to determine an appropriate course of action/intervention to assist them in meeting these requirements or to possibly be retained.

The middle school program includes quarterly exploratory course options during project learning time that provide enrichment opportunities to expand haumāna learning. Additionally, each 8th grade student must successfully complete the 8th grade defense as a school requirement for promotion into the 9th grade, whether at KANU or at a new school.

6th grade	7th grade	8th grade
Language Arts Mathematics Social Studies Science Hawaiian Language PE/Health Fine Arts	Language Arts Mathematics Social Studies Science Hawaiian Language PE/Health Fine Arts	Language Arts Mathematics Social Studies Science Hawaiian Language PE/Health Fine Arts

Graduation Requirements

See the KANU Academy Handbook.

Personal Transition Plan (PTP)

See the KANU Academy Handbook.

Senior Project, Lei Hulu and Kīhei

See the KANU Academy Handbook.

Makua/Kumu Conferences and Haumāna-Led Conferences

All haumāna in K-12 are required to lead mandatory conferences attended by their mākua/guardians and their advisor. The first quarter conference in October is a mākua/kumu conference to apprise mākua of the progress haumāna are making to date and to create both long and short-term educational plans. In addition, haumāna that wish to share their portfolios at this conference may do so. Third quarter conferences are haumāna-led conferences in which haumāna share progress portfolios to update mākua of the academic, cultural and social progress that their children have made.

Mākua/Guardians are expected to participate in both conferences as part of their kuleana to be involved in and to show support for their child's education. Mākua may also request a conference with their child's kumu to discuss their child's academic progress at any time throughout the school year.

Progress Reports and Report Cards

Haumāna in grades 5-12 will receive letter grades (A-F) for all quarters and semesters to describe the haumāna's progress in meeting standards in various subject areas, including electives for secondary students. All other elementary haumāna (K-4) receive quarterly progress reports and are graded on progress made toward common core, state standards, and cultural benchmarks. High school students and families, please refer to the KANU Academy handbook for further detail.

Deficiency Notices

With new access to PowerSchool, all students (grades 5-12) and parents/guardians have 24/7 access to their child's grade book. Standard deficiency notices will no longer be produced and will be replaced with a printed hard copy of the student's power school grade book. These notices will be sent out no later than during the fifth week of the second and/or fourth quarter if a haumāna is at risk of receiving a D and/or F for the first/second semester. If a makua receives such a notice, he/she is responsible to schedule a conference with his/her child's personal advisor and kumu team members to discuss strategies for assisting the haumāna in meeting course expectations.

Additionally, students that are receiving a D and/or F will be assigned to afterschool study hall and tutoring for supplementary support.

Detention Notices

6th-12th grade students may be assigned to an hour detention for class B, C, or D offenses. All detention will be served on Friday's from 12:00-3:00pm under the supervision of a Kanu staff member. If students are to serve detention on a given Friday, parents will be notified no later than 4:00pm, Friday for the following Friday.

9th -12th Recovery Courses

All 9th – 12th grade students that receive an F as a semester grade will be required to take a recovery class to recoup the credit. Kanu offers an on-line credit recovery program for a fee. Parents/guardians are responsible for scheduling credit recovery classes for their child and are also responsible for any class fees and associated fees. Families may contact office staff as listed on page two of this handbook, if financial assistance is needed. See additional information in the KANU Academy Handbook.

Early College Program and College Credit Policy

See the KANU Academy Handbook.

Post-Secondary Counseling

See the KANU Academy handbook.

Gifted and Talented Haumāna Development

Kanu o ka 'Āina believes that all children are gifted and should be given the opportunity, beginning with kindergarten, to find out what their individual gifts and talents are. Once the haumāna are aware of their gifts, they are encouraged to develop these talents to their highest level. In order to allow haumāna to explore and develop their unique gifts and interests, as well as attain essential career and life skills, KANU provides enrichment classes and electives during regular project time and/or Friday Aholoa or after school taught by kumu, community practitioners and artisans. In addition, students that demonstrate the desire and need for increased academic challenge may be selected to participate in Honor's and Advanced Placement (AP) classes. Additional information regarding AP and Honor's classes may be found in the Academy handbook.

Special Education Services

KANU complies with all state and federal special education requirements and works to accomplish this in a manner that respects the integrity of our curriculum and individual student needs. The school makes accommodations for learning differences or special needs depending on their type and severity in accordance with haumāna individualized learning plans (IEP). It is important to note that KANU is a full-inclusion school thus all IDEA/504 haumāna are mainstreamed into regular education classes.

Comprehensive Student Support Services (CSSS)

Haumāna who experience continued academic and behavioral issues, despite extra support and interventions initiated by their personal advisor and kumu, are referred to the Student Support Team for additional support. The School-Based Behavioral Health specialist, along with other support staff, work with the child and his/her family and, if warranted, initiate a referral for comprehensive haumāna support services (CSSS), which may include assessing the child for specific learning or behavioral disabilities and/or any other special needs with the support and assistance of DOE special services personnel. If assessment results indicate, the haumāna may be eligible to receive IDEA or 504 services. Throughout the school year, kākā'ōlelo tracks each referral to ensure that appropriate services are provided in a timely manner and that haumāna's needs are met. The Support Team maintains contact with mākuā to keep them informed about progress and/or concerns that may arise and take prompt action to address issues.

Individual Education Plan (IEP)

All identified IDEA and 504 haumāna are provided with an individually designed educational program developed in collaboration with mākuā and delivered in a full inclusion setting. The IEP is based on the haumāna's evaluation by his/her IEP team and supported by related and supplementary services, as appropriate. All special needs haumāna are fully mainstreamed at KANU and attend classes with regular education haumāna. Like all other Kanu o ka 'Āina haumāna, IDEA and 504 haumāna are held to the same expectation to demonstrate ongoing improvement and visible efforts to kūlia i ka nu'u.

Attendance Policies

Attendance is a vital factor for success at Kanu o ka 'Āina. Coming to school and participating in Kanu o ka 'Āina's project-based learning activities are a critical part of our haumāna's education. Research confirms that haumāna who come to school every day learn more, earn better grades and achieve greater success.

While makeup work may be done on occasion, it does not equal participating in classroom and outdoor activities. When haumāna graduate from Kanu o ka 'Āina, we want to know they have received the best education possible. That can only happen when haumāna attend school regularly.

Charter schools are held to Hawai'i's new school accountability and improvement system called Strive HI. Schools are ranked by indicators on an Academic Performance Index (API) that incorporates Achievement, Growth, and Readiness. Chronic absenteeism is the readiness indicator for elementary schools. As a K-12 school, KANU is held accountable for high school performance/readiness indicators. It is important for 'ohana to be aware of the significance placed on chronic absenteeism in the new State of Hawai'i measures for academic success. Chronic absenteeism for this purpose is defined as the

percentage of haumāna that are absent for 15 or more school days during the school year, excluding those absences attributed to a medical emergency.

It is the kuleana of both haumāna and mākua to ensure that haumāna come to school every day and on time. This applies to all grades beginning PK-12. If a child is unable to attend school the makua/guardian must report absences by calling the attendance hotline at **890-8144** for **PK-12** haumāna **before 9 a.m.** for each day of the child's absence to report the absence.

Returning to school

On return, your child shall deliver to the school office a signed note from a parent or legal guardian stating the reason for the absence. **After an absence of three (3) or more days due to illness**, your child must be readmitted to school through the office with a **written statement from his/her doctor** which notes:

Nature of the illness & dates excused from school

Treatment

Directions for follow-up

Special directions for activities if applicable (i.e. physical education participation)

NOTE: 18 year old haumāna may clear their own absences by one of the methods above. The school, however, reserves the right to verify the legitimacy of such absences if it appears that appropriate responsibility is not being maintained.

PRESENT: The following are the circumstances and designations for which a haumāna will be marked present:

1. Haumāna is present in class.
2. Haumāna is on school property with authorization from teacher or administration.
3. Haumāna is on a school-authorized research trip, participating in a school team activity, or another school sponsored activity.
4. Haumāna participates in an approved internship/mentorship on or off campus.
5. Haumāna participates in an educational opportunity or special activity as deemed appropriate by school administration (e.g., participation in a recognized local, national or international competition). This designation always requires administrative approval prior to the event.
6. Haumāna has successfully completed an approved Individual Learning Plan (ILP).

Legitimate reasons for absence include:

- Haumāna has a documented acute or chronic medical condition requiring a doctor's care or other specialist appointments.
- Haumāna is absent due to a verifiable religious observance.
- Haumāna is absent due to a death in the immediate family (3 days maximum).

- Haumāna is absent as a direct result of legal obligations, supported by court subpoenas or appropriate documentation.

ABSENT: A haumāna is considered absent when he/she is not physically present in school or in class unless participating in an off-campus huaka‘i or on an Individualized Learning Plan (ILP).

Extended Absence Procedures (ILP)

KANU is aware that there may be circumstances that require extended absences of four or more days. To ensure that haumāna are not penalized academically, mākuā may request that an Individual Learning Plan (ILP) be provided for their child to complete during the absence. These requests must be received no less than two weeks prior to the anticipated absence. Family emergencies will be handled on a case by case basis. The Individual Learning Plan (ILP) process is for haumāna who are planning to attend an essential extended ‘ohana or educational event not affiliated with Kanu o ka ‘Aina without being marked as absent*. All ILP’s must be approved prior to the absence and all required work must be completed satisfactorily in order for the haumāna to be considered “present” and their work counted as part of their grade/credit. Please note that the haumāna’s kumu team and/or school administrators reserves the right to deny any ILP request due to academic or behavioral issues or because the time required to initiate the ILP is too short. Final approval rests with school administrators.

In general, haumāna who anticipate being away from school for four or more days should apply for an ILP using the following process:

Step 1: Haumāna/makua picks up the ILP Request Form from the office, completes the request for the ILP and gives the ILP request form to the haumāna’s advisor at least two weeks prior to absence (ILP requests made less than two weeks prior to absence may not be honored).

Step 2: The advisor is responsible to work with all of the haumāna’s kumu and mākuā to draft an ILP, which must be signed by the haumāna, mākuā, advisor, and an Administrative Team member at least one week prior to absence.

Step 3: Upon returning to school, the personal advisor verifies the completed work and fills out the ILP completion form. Submittal of work completed is due within one week of the haumāna’s return to school.

*If the ILP is marked “Complete” the haumāna’s attendance is recorded as “present” during the days of the absence. If the ILP is marked as “Incomplete” due to the failure of the haumāna to turn in required work on time, the absence will be considered an “unexcused absence.”

Excessive Absences

Excessive absenteeism will result in a family court referral for neglect. KANU recognizes any student with 15 or more days as being Chronically Absent. Students in this situation may have a Family Court Non-Attendance petition filed. This would require going before the family court judge.

- Step 1: 5 Day Letter sent by the office
- Step 2: 10 Day Letter sent by the office & Contact by Administration
- Step 3: 15 Day Letter from Administration and Required Meeting/Conference with Administration - Possible Family Court Non-Attendance Filing

Note: Depending on when absences occur, step 1 and 2 may be skipped. Special circumstances like family trips will be dealt with on a case by case basis.

A pattern of **absences, tardies and/or early releases** will generate a meeting between haumāna, mākua, personal advisor and administrator to revisit the haumāna's/mākua's choice of education at KANU. Family court petitions for educational neglect or non-attendance may be filed against mākua.

Tardies

The pū for piko is sounded at 7:55 a.m. School begins promptly at 8:00 am. Arrival after 8:00 am is considered tardy. Haumāna who enter the campus after piko request permission to enter *accompanied by their mākua /guardian*. Haumāna with excessive tardiness is referred to the administration for action.

Students that arrive after the completion of piko must check in with the main office to receive a pass before attending class.

Release Policy

Haumāna will **only** be released to their mākua, guardians or persons listed on the haumāna's Emergency Card. Please notify the school office immediately if personal circumstances make it necessary to correct/update the emergency card information. Updating the information is the responsibility of the mākua to ensure that the family can be reached in the event of an emergency.

Early Release Policy

A child may be excused from school for a portion of the day if a written request is provided to the office before school begins. Makua may also phone the office if he/she will be picking up a child for an appointment. The child must be signed-out on the Early Release form in the school office by a mākua, guardian or person designated on the Emergency Card. Office staff will gather the haumāna from the classroom to await pick

up/release to mākuā /guardian at the school office. **No haumāna may leave campus under any circumstances without checking out at the office, or with their teachers, when haumāna are not at an official campus site.** Leaving campus without consent counts as “truant” and will result in the school immediately notifying the police.

Plagiarism and Cheating Policy

Plagiarism is cheating and is not permitted. A student that engages in plagiarism and cheating will be assigned class C consequences. Examples of Plagiarism and Cheating include:

- Passing off someone else’s work as your own.
- Taking credit for something that is not your work
- Not citing sources when using direct language from someone else’s work—including website information.
- Paraphrasing (not quoting) information without citing a source.
- Exchanging class information with other students, such as copying tests or homework.
- Putting your name on group work that you did not participate in.
- Cutting and pasting (example---MyAccess)
- Writing class/course content on hands, clothing, etc. and utilizing it during exams, etc.
- Any use of cheat sheets, notes or study guides during exams, etc, without kumu permission

HAUMĀNA ACTIVITIES

‘Aha Haumāna/Haumāna Government

Haumāna in grades 5-12 are eligible to represent their hui or project in Kanu o ka ‘Āina’s ‘Aha Haumāna, or haumāna council. The ‘Aha Haumāna is designed to foster haumāna involvement in the growth of Kanu o ka ‘Āina, advance leadership skills of our haumāna, and to increase school spirit. Kanu o ka ‘Āina believes that haumāna input can improve and strengthen our school in ways that adults could not do alone by bringing new energy and ideas. Kanu o ka ‘Āina’s ‘Aha Haumāna involves haumāna in meaningful ways by providing opportunities for haumāna to demonstrate their talents, skills, and interests while continuing to develop new skills that can be transferable to the workplace or community. To be eligible to participate, monthly grade checks must show that haumāna are maintaining a 2.0 GPA, are currently passing all classes with a C or better and are on track to graduate.

Athletics

KANU haumāna in grades 9-12 may compete in Big Island Interscholastic Federation (BIIF) sports as a member of the high school team in the district in which they live. Mākuā are responsible for transportation for practices and to all formal events and competitions. Information on how to join a school team can be obtained from Uncle No‘eau Lindsey, KANU’s athletic coordinator.

To be eligible to participate, weekly grade checks must show that haumāna are maintaining a 2.0 GPA, are currently passing all classes with a C or better and are on track to graduate. Haumāna must also adhere to all behavioral expectations. Haumāna referred for violations of school rules which result in suspension, including in-school suspension and/or community service, will not be allowed to participate in any team practices or games for 10 school days beginning the date of the infraction. Additional information is available in the KANU Academy Handbook.

School-wide Cultural Events

KANU haumāna participate in a variety of cultural activities across all grade levels. Major activities are highlighted below:

Huaka‘i: As a project- and place-based school, the environment serves as outdoor laboratories to enable haumāna to extend their experiences beyond the classroom walls thus expanding their knowledge and comprehension. Huaka‘i are learning experiences that all hui, elementary and secondary, are encouraged to plan and implement. At the early levels, mākuā are a critical partner with the kumu in sharing these experiences with their children.

Pu‘ukoholā Cultural Festival: Every August, a contingent of KANU haumāna, ‘ohana and staff participate in the Pu‘ukoholā Cultural Festival in Kawaihae. These experiences include service learning projects such as assisting with preparing the park for the festival, providing ho‘okupu (offerings) and food for participants, helping to carve pahu drums for the ceremony and participating in hana no‘eau workshops at Pelekane Bay.

Kā Waimea Makahiki: In honor of the makahiki season in November, traditionally a time of peace, thanksgiving and rejuvenation of human and natural resources in Hawaiian culture, in 2006, KANU initiated a community celebration of fun filled activities that allow community members of all ages to engage in traditional Hawaiian games of skill and strength, hana no‘eau or arts and crafts, and feasting on foods of the lands.

Kani Ke ‘Ō: This event brings the entire school together in raising their voices and music together to celebrate the end of the first semester. Each grade level selects songs of their choice to share with the learning ‘ohana and larger community.

Hula Drama: This is the culminating activity for the school year in which all hui participate in sharing what they have learned throughout the year through oli, mele, chant and dance with the entire community. These authentic cultural performances blend cultural and academic learning and validate achievement in true cultural representation.

Research Trips, Huaka‘i & Special School Events

Haumāna may participate in overnight, inter-island, out of state trips and in special school events (on and off-campus) provided they fulfill the following eligibility criteria:

Grade Point Average: Within 1-2 weeks (kumu discretion) of the event, haumāna must maintain a 2.0 GPA confirmed by a grade check, are currently passing all classes with a C- or higher, and are on track to graduate.

Behavior: Will have no behavioral referrals for violations of KANU rules that would result in suspension, in-school suspension and/or community service. Haumāna referred for violations of KANU rules that result in suspension, including in-school suspension and/or community service will not be to participate in any aforementioned event(s) for 10 school days beginning the date of the infraction.

Attendance: Must attend school regularly with no excessive absences reported

Kumu Clearance: Must be cleared for participation by all kumu responsible for his/her instructional program. Kumu have the discretion to determine if a haumāna will be allowed to participate in an educational field experience. If a haumāna is denied the privilege to participate, the kumu will meet with the haumāna and mākuā to explain their decision. When it is an activity the entire hui is participating in, non-participation may affect the haumāna's grades. Administrators have final discretion for approvals.

It is important to note that **Moloka'i Makahiki** participation adheres to separate and more rigorous standards that involve participation in cultural ceremony and higher academic performance measures.

HAUMĀNA HEALTH

Pupil Health Record

Hawai'i State Law requires that all haumāna meet certain health requirements, including appropriate immunizations, before they may enter any school in the state. The only allowed exceptions are for medical or religious reasons, if the proper forms are completed and returned to the school. Proof of the following is required by law for haumāna entering a Hawai'i school for the first time:

- tuberculosis clearance
- physical examination
- complete series of required immunizations.

Proof of fulfillment of these criteria is recorded on the "DOE Haumāna Health Record" card, which may be obtained from the Kanu o ka 'Āina office. The card must be received by Kanu o ka 'Āina prior to the start of the school year. Haumāna will not be allowed to attend Kanu o ka 'Āina without TB clearance. Haumāna entering KANU for the first time must also provide a certificate of birth or other legal verification of their chronological age.

Emergencies

During rare occasions it may be necessary to close school due to unforeseen emergencies such as inclement weather, an earthquake or loss of basic services like water. In these instances, a mass parent telephone alert will be activated informing parents of the emergency and include instructions for student pick-up. Haumāna in grades 6 or higher, who live in close proximity to the school, will be allowed to leave campus on their own if

permission is provided on the haumāna's emergency card. All haumāna in grades 5 or below must be picked up from school or a designated emergency shelter. Children will **only** be released to adults listed on their Emergency Card. Mākua are responsible to list reliable and available adults on your child's Emergency Card and notify the office of changes in address, work or emergency telephone numbers throughout the school year. Haumāna will not be released to anyone under the age of 18 even if their name appears on the Emergency Card. Photo ID will be requested on anyone listed that is not known to our office staff.

Health Insurance

Due to the outdoor nature of our curriculum and frequent research trips into the environment, all children attending Kanu o ka 'Āina must have health insurance.

Haumāna Medication(s)

The only person authorized to administer medication to haumāna is the Public Health Nurse upon completion of form PHN/SHS36. KANU is not serviced by a DOE public health nurse and therefore, no medications will be administered by school staff. If a haumāna needs medication during the day, KANU can store the medication in the office until the haumāna calls for it to self-medicate provided the mākua has completed Form PHN/SHS36. Mākua also have the option to come to school to administer the medication at the appropriate time during the school day.

All prescription and over-the-counter medication brought to school must be turned in to the school office for safe keeping during school hours. Haumāna are NOT allowed to share prescription and/or over-the-counter medication with any other haumāna. For questions or concerns haumāna and mākua are asked to contact their child's advisor or office staff. Haumāna with life-threatening allergic reactions have emergency action plans and procedures on file with the school office.

Chronic Health Conditions

All haumāna with special health needs, such as asthma, allergies, and other chronic health conditions must complete the information on the back of the Haumāna Emergency Card. Based on the information provided, an Emergency Action plan will be developed by Kanu o ka 'Āina in collaboration with the family and the DOE public health nurse (PHN).

Head Lice (Uku)

Outbreaks of lice happen. The school follows the suggested preventative procedures outlined by the Department of Health. These routines include periodic head checks. If a haumāna has eggs and/or lice in his/her hair, the haumāna will be sent home. Mākua will be immediately notified and are responsible to pick up the haumāna. Haumāna may only return to school when they have been effectively treated, no eggs (nits) and no lice. When returning to school, mākua need to accompany their child to the office for a

thorough examination, at which time the office will complete a clearance form allowing the haumāna to return to school. All haumāna attending a research trip will be checked and only allowed to attend if they are uku free. If evidence of uku is found in a specific hui, notices will be sent home to mākua of the specific hui to alert them to monitor their child. If the outbreak extends to more than one hui, an alert will be sent to all of our ‘ohana.

‘Ai Pono

For children to reach their highest level academically, it is imperative that they eat three well-balanced meals per day. Haumāna should have a nutritious breakfast before coming to school, or eat breakfast at school. In addition, haumāna should bring home lunch or eat lunch at school. This is especially important this school year, as ‘Ai pono is the school wide theme.

Haumāna are provided time for short breaks during the day and are encouraged to bring healthy snacks to consume during those times. Healthy snacks to bring to school include: fruits, vegetables, kalo, ‘uala, ‘ulu, bagels, sandwiches, crackers, pretzels, boiled soy beans, boiled peanuts, roasted soy beans, nuts, cheese, yogurt, dry fish, smoke meat, 100% fruit juice, milk, and water.

The following are not acceptable snacks: Soda, sugar drinks, candy, chips, donuts, cookies, gum, etc.

Microwave and Refrigerator Use

While KANU tries its best to accommodate student lunch needs, microwave and refrigerator can not be guaranteed for student use for lunches and all meals that are consumed on campus.

Staying Hydrated

Being well hydrated is absolutely essential for academic progress. **All haumāna must come to school daily with a clean full water bottle.** A lot of instructional time is spent outdoors and haumāna are physically active in our learning settings. Haumāna should drink water regularly to prevent thirst and dehydration. Research has shown that dehydration causes higher salt levels in the blood that in turn raises blood pressure and stress. Dehydration takes a toll quickly, causing a loss of attentiveness, and lethargy.

HAUMĀNA POLICIES AND PROCEDURES

School Hours & Piko

KANU’S school day begins 8:00 am and ends at 3:00 pm Monday through Thursday, and on Friday from 8:00 am until 12 noon for Kindergarten through 5th grade students. The pū is sounded at 7:55 a.m. to gather kumu and haumāna to piko ceremony. Piko begins

promptly at 8:00 a.m. Middle and high school will end their program at 3:05pm from Monday-Thursday.

Cell Phone Calls

Cell phone calls and text messaging during instructional time is prohibited. We ask that mākuā call the school offices if you need to speak with any of the kumu or need to leave a message for your children. Office staff will be happy to deliver your message to the appropriate party. Upon entry onto campus, cell phones should be turned off completely and kept in the student's personal bag. Cell phones may not be accessed at any time during school hours unless special prior approved arrangements are made with kumu and the Po'o Kula. Cell phones may be turned on after closing assembly or after study hall/tutoring for those that are on mandatory study hall/tutoring.

Kumu have graciously provided mākuā/guardians with their home and cell phone numbers for you to contact them during after school or evening hours, **not** during school time. Please help us preserve instructional time by following through with this request.

Uniforms and Dress Code

All haumāna are required to wear Kanu o ka 'Āina shirts daily. KANU uniforms consist of **solid color** polo shirts (collared) emblazoned with the official KANU logo. At least one of the shirts must be red with gold logo (official shirt for special occasions). Polo shirts may be purchased from any source and must be devoid of any messages or logos. Shirts should be dropped off at the school office for printing the official logo at a cost of \$2.00/shirt. Collared polo shirts must be worn daily to all classes except when engaged in manual work in projects.

During project hana when haumāna are working in the environment, KANU t-shirts may be worn. Project kumu will let haumāna know in advance so they come to school prepared. Altered shirts are not allowed under any circumstance.

Pants, shorts, skorts and skirts worn to school must adhere to the dress code guidelines listed below. Haumāna not appropriately dressed will be cited for dress code violation and will not participate in school until he/she is dressed appropriately.

Mākuā will be called and asked to bring a KANU shirt or other appropriate articles of clothing for their child. If a mākuā cannot be reached, the haumāna will be loaned a shirt (if available) until appropriate clothing is brought in by the mākuā. The haumāna will be responsible for laundering the loaned shirt and for returning it the next day if the shirt is not returned the mākuā/guardians will be charged for the replacement cost of the shirt. Middle and high school haumāna are placed on detention if they arrive on campus out of uniform.

Exceptions to the dress code can occur on a haumāna's birthday, special holidays such as St. Patrick's Day, Valentine's Day and Halloween or special fun days approved by the Administrative Team.

Haumāna are encouraged to wear clothing that is appropriate to their learning site and will not interfere with learning. Clothing that is too loose or too tight, provocative and/or revealing and/or promotes drugs, alcohol, nudity and/or profanity through language or images/obscene gestures is considered inappropriate attire.

Aloha Fridays

Students may wear aloha attire that meets dress code regulation on Fridays instead of KANU polo and dress code bottoms.

Underwear including bra and straps should be concealed at all times. Also midriffs, piko, and 'ōpū must be covered at all times and no bare backs. Exceptions are made for water activities requiring bathing suits or swimming trunks. However, cover-ups must be worn whenever haumāna are not in the kai. This includes traveling to and from school and when doing hana at a work site.

Below the waist:

- Pants: Must fit the waist and should not be sagging. Buttocks must be covered at all times.
- Shorts/skort/skirts: Must fit the waist, not be form fitting or sagging, and be a reasonable length that allows the wearer to sit or bend without revealing undergarments
- Overalls: Must be worn with appropriate shirt and all straps must be worn up

Above the Waist:

- Tank Tops: Must have 1" straps or wider, no spaghetti straps, halter, strapless or backless and no tube tops
- Blouses: No revealing or see-through shirts. Blouses should be modest, without cleavage visible.

Hats, Hoodies and Dark Glasses

Hats, hoodies and dark glasses must be removed prior to entering the school building and/or classroom as well as during piko. Violations to this policy will result in these items being confiscated by school staff and may or may not be returned at the end of the school day.

Personal Electronic Media Devices

iPods, MP3 players, portable bluetooth speakers or similar electronic devices are disruptive to the educational process and are not allowed once on campus unless at the discretion of kumu. While KANU understands that families use cell phones for safety and security reasons, cell phones and bluetooth speakers may not be turned on during the

school day and must be securely stored or risk confiscation by kumu and staff if used during school hours and in the building after school hours. This includes lunch, recess, restrooms, lanai or any other area deemed inappropriate. Phones should be stored in backpacks or school bags and not be visible (even in jeans or shorts pockets). *Ear buds are prohibited from use on school premises and at all school events. Only headphones that cover the entire ear may be used on school premises and during all school events.*

Consequences:

- **First offense:** Taken away and picked up after school from office/administration
- **Second offense:** Taken away, parent notified, parent pick up from office. Makua meeting to review ‘ohana hand book, kuleana and commitment to KANU. Seek mākuā mana‘ō to resolve the problem. Detention assigned.
- **Third offense:** Taken away, parent notified, phone turned in daily to the office for remainder of the year. Detention assigned.

Frequent misuse will result in confiscated items being held until the end of the semester or year and haumāna placed on detention and/or loss of privilege to have a cell phone at school. Mākuā should call the school office in the event of a family emergency to contact their child.

Personal Learning Device (PLD)

iPads and other electronic devices may be used as a learning tool under kumu direction in the classroom. The PLD must be on the desk and visible at all times displaying only educational related materials that enhance instruction. It is the kumu kuleana to direct and actively monitor use of these devices in their classrooms. *Ear buds are prohibited from use on school premises and during all school events. Only headphones that cover the entire ear may be used on school premises and during all school events.*

Skateboards and Other Similar Moving Devices

Bicycles, skateboards, roller blades, scooters, skates, shoes with wheels or similar devices are not to be ridden on the Kanu o ka ‘Āina campus at any time. This includes after school hours. Haumāna riding bicycles to school should walk them up the driveway to the appropriate bike rack for storage. This is to ensure the safety of all haumāna and staff. Haumāna who bring these items to school must turn them into the office when entering campus and pick them up before leaving campus.

Library and Textbook Policy

Middle and high school haumāna are assigned textbooks and are also able to check out library books through the library located at Hālau Puke. Library books can be borrowed for a 21 day period and can be renewed if need. All books assigned or checked out are the responsibility of the haumāna who will be charged for any lost or defaced books assigned to him/her. Elementary keiki have access to library books through their hui classroom library where kumu will share their check out and return policy with you.

Financial Obligations

All financial obligations incurred by haumāna and/or 'ohana must be cleared as soon as possible before the end of each semester (December and May). See Aunty Hari or Margo at the school office. Uncleared debt will cause haumāna report cards to be withheld until full payment is received.

Public Display of Affection (PDA)

Public Display of Affection is defined as publicly exhibited intimate acts between people. Intimate kissing, sitting on laps, laying on another person, intimate hugging and/or intimate touching is not allowed at school, while on school grounds and/or during school functions. Public Display of Affection does not include holding hands, and or other displays of affection of non-sexual nature (including honi), as appropriate among 'ohana members.

Littering

Haumāna are expected to participate in maintaining a clean campus. Trash should be deposited in appropriate receptacles and all materials possible recycled. Haumāna observed throwing trash on the grounds or inside buildings will be asked to pick up their trash and deposit it in the receptacles provided. Ongoing offenses will result in after-school or Saturday work detention. Hālau Puke haumāna will also kōkua room cleaners by placing all chairs up on desks after school, clearing the classroom of all visible trash and emptying contents of classroom trash containers into outside receptacles.

Afterschool Tutorials and Study Hall

Kumu may provide after school tutoring for students on a case by case basis at their discretion. This does not preclude mākuā from seeking private tutorial services from external providers at their own cost if their haumāna are having difficulty meeting academic requirements.

Study hall is also offered for secondary level students from 3:10-4:00pm most Monday through Thursdays. For students that require additional academic assistance, written study hall notifications will be sent with quarterly progress reports and report cards.

Kapu Items (Contraband)

These are items pose a potential risk to ensuring KANU haumāna can learn in a safe, nurturing environment and have no place in school. Please leave these items at home.

- Laser lights or similar devices
- Flammable items such as lighters, matches, fireworks or aerosols
- All electronic entertainment devices
- Pets, toys, cards or items used for collecting, trading or playing
- Knives or firearms (this includes toys or real)
- Other objects that can be deemed dangerous or disruptive
- Ear buds

- Vapors
- Bluetooth portable speakers
- Alcohol in hydro-flasks

Computer and Network Privileges

Illegal use of computers and network includes using Kanu o ka ‘Āina computers for any activities that are prohibited by State and/or Federal laws. Further guidelines describing appropriate use are listed under “Computer & Network Privileges” below. Haumāna are expected to use computers and the Internet to communicate, acquire and process resources and pursue intellectual activities. The Internet may not be used for any illegal (as defined under State & Federal law) or unethical purposes, as well as purposes which conflict with the goals of the Internet policy of Kanu o ka ‘Āina.

Prior to accessing the Kanu o ka ‘Āina network, all haumāna are required to complete the Internet Access Makua/Guardian Permission Form.

Use of technology at Kanu o ka ‘Āina is a privilege. With this privilege comes responsibility.

The following are only a few examples of abusing technology privileges. You can get in trouble for other things as well. When you are not sure, ask!

- Haumāna may not use the computer (e-mail, web pages, Face book, etc.) to harass, intimidate, bully or otherwise annoy another person or group; this includes deleting, changing or accessing any file that is not yours.
- Haumāna may not illegally distribute or duplicate unauthorized copyrighted or licensed material (pictures, video, music, etc.).
- Haumāna may not post, send, and/or retrieve pornographic material, inappropriate text, graphic files, hate-violence and drug related materials or files that might affect the computer or the network.
- Haumāna may not use school computers to download music of any kind from the Internet unless specifically asked to do so by a kumu.
- Haumāna may not use the computers during school hours for personal purposes unless directly related to an assigned school-related task or as approved by a kumu.
- Haumāna must shut down computers after use and return for appropriate storage.

Middle and high school haumāna are assigned personal chromebooks for their use. A separate agreement is completed when chromebooks are assigned.

Kanu o ka ‘Āina’s Technology Team, as well as the Administrative Team, reserves the right to investigate and monitor any accounts, servers, or machines and deal with offenses as appropriate. Unauthorized use of the network, intentional deletion or damage to files, and/or data belonging to other people or copyright violations are against the law, and considered the same as theft, a class A offense. Such violations or even suspicion of illegal activity may result in notification of appropriate legal authorities. In addition, any

haumāna who violates computer/internet rules and/or whose actions constitute a potential security risk may be restricted to limited access with electronic monitoring and/or denied access to Kanu o ka ‘Āina's network. Permanent loss of network access and computer privileges may result in denial of re-admission, since use of computers is absolutely essential for long-term educational success at Kanu o ka ‘Āina.

Cyber bullying via cell phones, internet or any hand held electronic device will not be tolerated. Any haumāna guilty of this offense will be disciplined accordingly.

Haumāna Behavior Support

Haumāna Support Services

Kanu o ka ‘Āina is designed to support haumāna, staff and family members so that all can kūlia i ka nu‘u. This includes counseling haumāna and/or offering them other support as needed including one-on-one or peer group mentoring to develop skills and attitudes that lead toward self-management, constructive decision-making and a positive outlook on life. To meet this objective, Kanu o ka ‘Āina’s support team provides a vital link between school and home.

Positive Behavior, Academic, and Cultural Support

As a values-based school, Kanu o ka ‘Āina is committed to establishing, reinforcing, and maintaining an atmosphere of Aloha among all of its Learning ‘Ohana members. This is achieved by haumāna and adults demonstrating positive attitudes and genuine respect for one another.

Specifically, Kanu o ka ‘Āina’s school-wide approach to support positive haumāna behavior consists of three levels of support, which provide an effective model for fostering positive haumāna behavior and academic success. Each of these three levels of support is critical to achieving successful outcomes.

1. Haumāna, Families and Community
2. Kumu, faculty and support staff
3. Administration

Haumāna, Families and Community

‘Ohana involvement

KANU families are the strong foundation upon which all other aspects of the curriculum and haumāna development are based. It is the first level of support for haumāna.

Research confirms that haumāna are more committed to meeting behavioral expectations if their families are actively involved in their school lives. Kanu o ka ‘Āina staff works closely with families and our mākuā organization to assure that mākuā and guardians understand and support common rules and expectations. *Maintaining open*

communication with keiki, kumu, counselors, and administration will help mākuā be informed about their keiki's needs and progress. In addition, mākuā and guardians are encouraged to participate in Kanu o ka 'Āina's school-wide behavior support planning and delivery.

Communication

KANU families are expected to use their assigned kalo.org emails for on-going communication with kumu and other members of the learning 'ohana. 6th-12th KANU families are also expected to monitor their child's growth by accessing their power school accounts several times each week. At any time that email or power school support is needed, please contact the main office.

Modeling Appropriate Behavior

All Kanu o ka 'Āina staff and adults affiliated with our extended learning 'ohana including mākuā and guardians, are expected to model appropriate behavior, and act in a way that demonstrates our values, behavioral expectations, code of conduct and our quest for excellence. Older haumāna are expected to be responsible *kaikua 'ana*, or older siblings, to our younger haumāna, modeling pono behavior and *kūlia i ka nu'u*. Younger haumāna are expected to be *kaikaina pono*, or proper younger siblings, by listening to and learning from your *kaikua 'ana*.

Behavioral Expectations – Aloha, Mālama, Kōkuā, and Mahalo

Kanu o ka 'Āina's school-wide behavioral expectations are the core values upon which the school was founded and continues to foster. All members of the learning 'ohana are expected to embrace and live by these values which are clearly and consistently stated and prominently displayed throughout the school to assure that haumāna, mākuā, and staff are reminded of expectations at all times.

Academic Achievement – Kūlia i ka nu'u

At Kanu o ka 'Āina we believe that every child is capable of academic success. As a result, we expect and encourage all haumāna to perform at their personal highest level and continuously exhibit their efforts to try their hardest. *Mākuā are encouraged to seek tutoring and other appropriate programs that benefit their keiki's academic achievements. Creating a home environment, time and place for completing school assignments will also benefit the keiki.* We know that haumāna are more likely to demonstrate appropriate behavior when they are able to successfully focus their energy on learning and when they receive positive reinforcement for doing so.

Kumu, Faculty, & School Support Staff

Utilize Consistent, Developmentally, and Culturally Appropriate Interventions

The kumu, faculty and staff are the bridge that keeps us on the right path. They are the second level of support for our keiki and ‘ōpio. All behavioral strategies and interventions utilized at Kanu o ka ‘Āina are congruent with Hawaiian cultural values, are child-centered and appropriate for the age, gender, cognitive, emotional, and personal backgrounds of the haumāna involved. Kanu o ka ‘Āina staff work together to assure that consequences are applied consistently across hui and school-wide settings.

Data Collection, monitor intervention effectiveness and haumāna outcomes

In order to determine its effectiveness, all positive behavior programs, strategies, and interventions used at KANU are consistently monitored, tracked and reviewed. This allows support team staff and kumu to evaluate the impact of interventions on haumāna behavior and academic outcomes and to make changes as needed. A diverse team of staff members and experts review behavior policies, strategies, and interventions on a regular basis. Interventions that do not show improvements in haumāna outcomes are modified or replaced. Additionally, middle or high school students that receive 2 D’s or an F or more on a quarter’s report card will be placed on academic probation for the subsequent quarter, will be assigned to afterschool tutoring/study hall, and an academic contract will be put into place.

Advisory Program

Each haumāna at KANU is assigned a Personal Advisor who provides first level counseling and assistance in meeting academic and behavioral expectations. Depending on the grade level, advisors remain with haumāna between one and four years. The advisor at the elementary level is usually one of the haumāna’s kumu. At the middle and high school, advisors may be one of their regular kumu or another staff member. We believe that a strong advisor-advisee relationship is essential to providing a sense of place, safety, support and stability for each haumāna. In addition, a bond of aloha and trust between the haumāna, his/her advisor and his/her mākua is a crucial factor for haumāna success.

Advisors are expected to communicate regularly with mākua, updating them on haumāna’ academic progress and flagging potential concerns. Moreover, all mākua issues or concerns involving a haumāna should first be discussed with the haumāna’s advisor, since he/she is the one who knows the haumāna best. Haumāna are encouraged to communicate openly and frequently with their advisor as they explore and exercise their own sense of community and belonging.

Advisors are responsible to provide written information to School Support Services staff of all haumāna infractions, misbehavior, lack of effort and/or practicing cultural traditions and values. Advisors will also communicate these issues to the haumāna's mākua or guardians on a timely basis and document all communication via the school haumāna information system. Counselors, in turn, work with haumāna to address these issues and keep advisors and administration apprised of significant issues that may impact haumāna performance in school.

Administrative Support

The final level of support for haumāna is school administration. Administrators are ultimately responsible for all programs, policies and practices implemented at KANU. Mākua place responsibility for the care and growth of their haumāna in the hands of the school for a large portion of a haumāna's day. It is therefore imperative that administrators are vigilant in ensuring that the haumāna learn in a safe, secure environment that fosters haumāna growth academically, socially and emotionally. At KANU we have made a conscious choice to use positive behavior interventions with our haumāna to help them grow into confident, secure adults who are able to make decisions through careful analysis of possible consequences of their actions. We expect haumāna to be held accountable for their actions while helping them to understand and evaluate other courses of action that might lead to different outcomes. It is our intention that haumāna from KANU know the difference between pono behavior and inappropriate behavior and will have the foundation knowledge, cultural appreciation and values to make the right decisions.

Staff Training and Professional Development

It is essential that everyone on the school staff feels highly qualified and is fully committed to successfully implementing Kanu o ka 'Āina's behavioral expectations and multi-level behavioral support plan. As a result, our entire staff receives ongoing training and follow-up to ensure consistency in expectations, interactions with haumāna, and delivery of consequences.

Professional development provided underscores the importance of maintaining consistent standards of behavior at all times, provides staff with tools to avoid arbitrary or punitive punishments and/or rewards for specific haumāna, and trains advisors and other staff to implement and document interventions as intended.

Implementation & Support Services

When first and second level interventions are no longer successful, more intensive interventions may be necessary. In addition to administrative interventions, referrals to outside government agencies and/or to highly trained professionals may be in order for more serious issues. Some of these issues may include behavior & conduct offenses, academic deficiencies, special needs services or complex counseling needs beyond the

capacity of KANU support staff. KANU is committed to assist mākuā in finding the support they need to deal with their child's problems.

HAUMĀNA DISCIPLINE

Student Conduct and Discipline Policy

KANU believes that all students have the right to an education in a safe, secure learning environment. Students are expected to conduct themselves responsibly and be held accountable for their actions to ensure optimal learning for all. KANU is intentional in its goal to provide haumāna with the skills, structure and guidance that enable them to make responsible decisions about their behavior and to apply consistent, logical consequences that will help them to succeed. Severity and frequency of infractions determine the level of consequences assigned. Together we practice our school-wide behavioral expectations: ALOHA, MĀLAMA, KŌKUA, and MAHALO.

Haumāna Conduct

In keeping with our values-based educational model, KANU sets high expectations for haumāna conduct in and out of the classroom. All haumāna are expected to:

- *Behave in a safe and orderly manner.*
- *Treat all members of the school community with respect and aloha.*
- *Follow all school and classroom rules.*
- *Complete assigned work and turn assignments in on time.*
- *Be a contributing member of each class/project/activity*
- *When a haumāna fails to conduct himself/herself in accordance with our expectations or violate School Rules and Regulations, disciplinary procedures are initiated.*

Preventative in nature, discipline includes training, modeling, and teaching what is acceptable behavior. It involves teaching haumāna to be respectful and responsible in school and to be accountable for their actions.

At KANU, kumu, the 'ohana support team and the Po'o Kula work with haumāna and their 'ohana in a positive, supportive atmosphere to encourage and reinforce desirable behaviors and discourage behaviors that disrupt the rights of others to learn. Haumāna who infringe on the rights of others learn that their actions have consequences.

KANU believes that conduct outside of school is a reflection on the school and on its 'ohana. Therefore, haumāna are expected to conduct themselves with the same respectability and responsibility expected of them while in school. This is particularly important when engaging in after school or off-campus activities, especially while wearing KANU logo gear and or interacting with others with various electronic medium.

At KANU, kumu, the ‘ohana support team and the Po’o Kula work with haumāna and their ‘ohana in a positive, supportive atmosphere to encourage and reinforce desirable behaviors and discourage behaviors that disrupt the rights of others to learn. Haumāna who infringe on the rights others need to learn that their actions have consequences.

KANU’s discipline plan is designed to support positive behavior and teach, counsel, provide consequences and redirect unacceptable conduct.

Kanu o ka ‘Āina believes in school discipline that:

- *creates and preserves a safe and orderly educational environment.*
- *helps each haumāna develop positive qualities and values that promote good character.*
- *helps each child realize that he/she is responsible and accountable for his/her own actions and consequences of those actions.*
- *upholds the value of respecting the dignity and rights of every individual so that we can maintain an environment of mutual respect and trust at Kanu o ka ‘Āina.*
- *supports the mission, vision, beliefs and philosophy of Kanu o ka ‘Āina in perpetuating Hawaiian traditions.*

At KANU we believe that consequences for mis-steps in behavior should not interfere with the instructional day and/or haumāna learning. As a result, most disciplinary actions take place after school hours. In some instances, mākua may be required to accompany their child in a public apology to the learning ‘ohana during piko. Suspensions from school are kept to a minimum and used only in severe offenses and/or as an emergency measure to prevent further incidents from occurring. Serious infractions and/or ongoing disciplinary actions may result in dismissal from school.

DISCIPLINARY GUIDELINES

All school rules are in effect:

- *while on school grounds including all outdoor learning sites,*
- *during school hours whether on or off campus sites, and during a school-sponsored activity*
- *while traveling to or from a school or a school-sponsored activity*

Disciplinary Policy

There may be times when haumāna do not display appropriate behavior. All KANU staff who witness inappropriate behavior are required to initiate a referral to correct the wrong doing. Similarly, haumāna who observe inappropriate conduct should report the incident to an adult.

Progressive Discipline

KANU employs a progressive discipline process when dealing with haumāna misconduct. Mākua are a critical part in the process to assist haumāna in problem solving to make better judgments and decisions.

As a culturally responsive learning ‘ohana, it is important to engage all parties in meaningful, purposeful dialogue or *kūkākūkā* in a respectful manner until all kuleana and issues are understood, resolved and are pono.

Kumu are the first point of contact with mākuā/guardians when misbehavior occurs. They will deal with the infraction with the haumāna when the infraction first occurs following the step-by-step procedure below:

Behavioral System for C and D offenses

All offenses are tracked progressively by semester.

1. 1st infraction, kumu will notify student of *Ae like* (values-based contract) breach with a verbal warning
2. 2nd infraction, student is notified of 2nd infraction
 - Kumu to complete a referral form and send to the Ae like coordinator before leaving campus at the end of the school day
 - Student should remain in class
 - ‘Ohana to be notified within 48 hours
3. 3rd infraction, kumu sends the student to the Ae like coordinator or Po‘o Kula with a pass immediately to the Ae like Coordinator.
 - Kumu to complete a referral form and send to the Ae like coordinator before leaving campus at the end of the school day.
 - ‘Ohana conference to be scheduled by the Ae like coordinator.
 - Student is responsible for retrieving missed assignments and notes from classmates or the kumu.
 - ‘Ohana to be notified within 24 hours.
 - At the ‘ohana conference, an Ae like contract will be completed with student, responsible kumu, members of the school staff, and ‘ohana
 - Possible in-school suspension and/or detention issued by the Po‘o Kula
4. 4th infraction, kumu sends the student to the Ae like coordinator or Po‘o Kula with a pass immediately to the Ae like Coordinator.
 - Kumu to complete a referral form and send to the Ae like coordinator before leaving campus at the end of the school day.
 - Ae like contract reviewed
 - In-school suspension and/or detention issued by the Po‘o Kula
 - ‘Ohana to be notified within 24 hours
5. 5th infraction, kumu sends the student to the Ae like coordinator or Po‘o Kula with a pass immediately to the Ae like Coordinator

- Kumu to complete a referral form and send to the Po‘o Kula before leaving campus at the end of the school day
 - Out of school suspension issued by Po‘o Kula; parent to pick up student immediately
6. 6th infraction, kumu sends the student to the Po‘o Kula
- Out of school suspension issued by Po‘o Kula; parent to pick up student immediately
 - Ae like contract reviewed with an ‘ohana meeting
 - Possible dismissal or disciplinary transfer may be applied and implemented

Disciplinary action options include but are not limited to: conference with student, detention, parent conference, counseling, suspension or expulsion

Behavioral System for B offenses

All offenses are tracked progressively by semester.

1. 1st infraction. Kumu walks the student over to the Po‘o Kula.
 - Kumu to complete a referral form and send to the Po‘o Kula before leaving campus at the end of the school day
 - Out of school suspension issued by the Po‘o Kula; parent to pick up student immediately
 - ‘Ohana conference to be scheduled by the Po‘o Kula
 - At the ‘ohana conference, an Ae like contract will be completed with student, responsible kumu, members of the school staff, and ‘ohana
 - Student is responsible for retrieving missed assignments and notes from classmates or the kumu

2. 2nd infraction. Kumu walks the student over to the Po‘o Kula
 - Kumu to complete a referral form and send to the Po‘o Kula before leaving campus at the end of the school day
 - Out of school suspension issued by the Po‘o Kula; parent to pick up student immediately
 - ‘Ohana conference to be scheduled by the Po‘o Kula
 - At the ‘ohana conference, the Ae like contract to be reviewed
 - Student is responsible for retrieving missed assignments and notes from classmates or the kumu. If suspended for more than 10 days, the school will provide access to their coursework
 - Possible dismissal or disciplinary transfer may be applied and implemented

If a student accrues three (3) Class B Offences in a single school year, they will possibly face disciplinary transfer out of KANU.

KANU has ZERO TOLERANCE for Class A offenses, immediate crisis suspension will follow. Upon any infraction, the Hawai'i County Police may be contacted immediately and KANU will investigate and follow up on a case-by-case basis. The Disciplinary Policies and Procedures will be implemented. Student becomes the responsibility of parent to pick up from the police.

Prohibited Practices

Maintaining a safe, secure learning environment for all students is the primary purpose for this section. The intent of this policy acknowledges that a safe and orderly environment is essential for learning to take place.

The list below provides examples of infractions by category with possible consequences. The list and possible consequence are by no means all inclusive. Consequences will be given in accordance to the severity and repetitiveness of the offense. School administrators have the flexibility and authority to investigate and delegate consequences in accordance with their careful assessment of the situation and best judgment.

Class D Offenses – Violations of School Rules

Class D offenses are offenses prohibited by school rules.

Mākua will be informed by kumu and if merited, detention or similar consequence assigned. Mākua may be required to participate in a conference with staff before haumāna is allowed to return to class. Repeated offenses will be referred to administration.

- **Disrespect/Non-Compliance** –Unacceptable in the school environment, at any huaka'i, or school sanctioned event. This includes disrupting learning and teaching.
- **Dress Code Violation** – Failure to follow the school dress code and uniform requirement.
- **Teasing/Name Calling** – No tolerance policy in place. It is a form of disrespect for self, others and place. This includes cyber bullying.
- **Inappropriate Language** –Profanity and/or obscene gestures are unacceptable and will not be tolerated under any circumstance.
- **Horseplay/Posturing** – inappropriate physical activity that may harm another; acting without thinking about ramifications
- **Contraband – Kapu** items such as: laser lights, lighters, matches, all electronic entertainment devices, pets, toys, skateboards, roller blades, aerosol cans, cards or items used for collecting or trading, and other objects that can be deemed dangerous or disruptive are forbidden at school. Any infractions will result in confiscation of the item.
- **Hats, hoodies and dark glasses** – Hats, hoodies and dark glasses must be removed prior to entering the school building as well as during piko. These items are best kept in haumāna backpacks for safekeeping.

- **Food** – Chewing gum anywhere at school and eating in the classrooms and hallways without permission
- **Money** - bringing money to school is not permitted, unless it is used to pay for fees, (or turned into the office).
- **Tardy** – Not reporting to class or school on time.
- **Violation of school wide behavioral expectations (cultural goals)** is unacceptable.
- **Class Cutting/Leaving Classroom Without Permission** - Not attending class, walking out of class without permission, being in off-limits areas, abusing permitted errands or bathroom breaks.
- **Insubordination** – Refusal to obey an order or instruction by a teacher or other staff member. Refusal to do assigned coursework. Creating a classroom disruption. Defiant, disruptive, disrespectful behavior toward any adult.

Class C Offenses – Prohibited by KANU

Referral to administration for corrective action and Makua/ Kumu conference.

- **Abusive Language** – Verbal messages that use words in an inappropriate way and may include but is not limited to swearing, name-calling, or profanity. *Profanity directed to an adult will not be tolerated and result in automatic suspension.*
- **Truancy/Leaving Campus Without Permission** – Absent from the school campus without authorization from a school official or mākuā, which includes walking off campus after reporting to school. Safety and security of the haumāna is the primary concern, therefore, a call to mākuā will be initiated and/or Police Department contacted for assistance.
- **Gambling** – engaging in gambling or gaming activities in order to gain monetary value or profit from another person

Class B Offenses – Prohibited by Law

Referral to administration for corrective action and Makua/Kumu conference. All B offenses will be recorded in the student's official academic record.

- **Bullying** – Written, verbal, graphic or physical act exhibited toward another that causes mental or physical harm to the recipient and/or creates and intimidating, threatening or abusive educational environment to the recipient.
- **Cyber bullying** – Cyber bullying is the use of information and communication technologies to support deliberate, repeated, and hostile behavior by an individual or group that is intended to harm others. This includes social media such as Face book, cell phones, etc. to denigrate others and/or their family members. These mean-spirited actions can have devastating effects for victims and their families and will not be tolerated at KANU.
- **Cyber security** – No sharing of school issued passwords to any other person outside the intended user without expressed consent from a Po'o Kula.

- **Disorderly Conduct** – Engaging in fights or threats with intent to harm or cause a violent response.
- **False Alarm** – Causing a false emergency alarm, such as pulling a fire alarm.
- **Harassment (Bullying)** – Repeated, unwanted physical or verbal contact such as offensive touching, striking, shoving, kicking, teasing, name-calling or spreading rumors, annoying another individual, rude gestures, or causing another to feel uncomfortable, fearful, pressured, humiliated, intimidated, embarrassed, threatened or in danger.
- **Harassment (Sexual)** – Teasing someone about anything sexually – related; touching another inappropriately and causing another person to feel uncomfortable.
- **Inappropriate/Questionable Use of Technology** – Inappropriate use of computers, electronic devices and/or programs prohibited by KANU technology guidelines.
- **Theft** – Purposefully taking the possession of another individual or organization for ownership.
- **Smoking or Possessing Tobacco** – Use sale or distribution of tobacco products on campus or at school sponsored events.
- **Alcohol, possession, consumption or distribution** – Use, exchange or sale of alcohol products on campus or at school sponsored events.

Class A Offenses – Prohibited by Law

Referral to police as warranted. Referral to administration for serious disciplinary action. All A offenses will be recorded in the student's official academic record.

- **Assault** – Causing serious injury to another person, with or without a dangerous object.
- **Burglary** – Stealing something by breaking into a building, or car or private property.
- **Dangerous Instrument** – Any explosive device, substance, chemical capable of causing bodily injury or death such as knives, pipe bomb devices; fireworks, pepper spray, martial arts devices, pipes or sticks used as a weapon
- **Drugs/Drug Paraphernalia** – Possessing, using or distributing alcohol, marijuana or other illicit drugs; possessing drug paraphernalia.
- **Extortion** - Taking something from someone by threatening to hurt them.
- **Fighting** – Instigating or provoking physical contact involving anger or hostility.
- **Firearms/Weapons** – Having or using any type of gun, knife or instrument designed to inflict personal injury to another.
- **Property Damage** – Willful damage to property of someone else or destroying or damaging school property (such as graffiti and vandalism)
- **Robbery** – Threaten to sue, force or to inflict injury upon someone to obtain objects/items from someone.
- **Sexual Offense** – Unwanted touching or grabbing of sexual parts, indecent exposure, forceful sexual encounter

- **Terroristic Threatening** - Threatening physical injury to another or to seriously damage another person's property.

Serious discipline is applied for incidents that negatively impact the safety and security of others and/or the school learning environment. These actions are not taken lightly and may result in the most severe form of discipline that can include dismissals, disciplinary transfer to another school, crisis removals, or suspensions exceeding 10 days or more. Students suspended for more than 10 days are provided with access to their course work.

In serious discipline cases, mākuā, haumāna and administration will meet to discuss the incident. After investigating the incident, administration will share their findings and decision with the family verbally and follow-up with a decision in writing.

Written notice should include information about the alleged acts committed, findings of the investigation and a statement of the disciplinary action imposed. In serious discipline cases resulting in expulsion, dismissal, or disciplinary transfer, mākuā should be informed of their right to appeal the administrative decision to the Governing Board whose decision will be final.

It should be noted that serious discipline is the last recourse for administrative action. Resolving issues using the cultural practice of kūkākūkā is the preferred course of action at KANU in which all parties come to a mutually acceptable agreement, however school wide haumāna safety must be maintained at all times. Parents may request a kūkākūkā with school leadership to appeal a decision before final disposition and appeal to the Governing Board.

Appeal Process

Only serious discipline decisions resulting in expulsion, dismissal or disciplinary transfer are subject to appeal to the Governing Board. Mākuā may request a meeting with the Governing Board within five days of receiving written notice to appeal the serious discipline decision. Administration and mākuā will have an opportunity to present their information and evidence to the Governing Board. Mākuā may also call upon others to assist in their appeal. The decision of the Governing Board is final.

SAFETY AND SECURITY

Drop Off & Pick Up

Haumāna are dropped off at Kauhale 'Ōiwi o Pu'ukapu in designated areas for Hālau Pōki'i and Hālau Puke.

Haumāna drop-off begins at 7:15 a.m. for haumāna participating in KANU's breakfast program. Limited supervision is provided for breakfast. Non-breakfast participants may be dropped off between 7:30 a.m. and 7:55 a.m.

No supervision is provided prior to 7:30 a.m. for haumāna not eating breakfast.

Elementary after school pick up follows a staggered dismissal schedule Monday through Thursday and on Friday. Elementary haumāna may be picked up in the circle area fronting Hālau Ho‘olako. Middle and high school pick up is in the area fronting Hālau Puke.

Mālamapōki‘i, K, 1	2:40 pm M-TH	11:40 am Friday
Grades 2-3	2:50 pm M-TH	11:50 am Friday
Grades 4-5	2:55 pm M-TH	11:55 am Friday
Grades 6-12	3:05 pm M-TH	12:00 pm Friday

Elementary drop-off and pick-up is in the circular drive fronting Hālau Ho‘olako. No parking or standing is permitted in the circular drive during pick up and drop off. Mākua are encouraged to park in designated parking lots if needed.

Secondary haumāna are dismissed at 3:00 pm Monday through Thursday and at 12 noon on Friday. Pick up is in the area fronting Hālau Puke unless joining younger siblings in the circular drive in front of Hālau Ho‘olako.

A one-way traffic pattern is in operation from 7:00 am – 8:15 am and 2:30 pm – 3:15 pm Monday through Thursday and from 11:30 am to 12:15 pm on Friday.

Mākua are reminded to pick up their children by 3:15 pm daily and 12:15 on Friday as there is no adult supervision beyond those times.

Visitor Policy

Visitors are always welcome at our various campus sites. However, in order to assure a safe environment, all visitors are required to sign in at the school office and obtain a visitor’s pass before going to a class or designated location. **No visitor is allowed to be on any campus site without a visitor’s pass or alone with a haumāna at any given time.** Moreover, all visitors must be mindful of our school-wide behavior expectations. At no time may a mākuā or visitor directly approach a haumāna with whom their child may have an issue. These issues should be brought to the attention of an administrator for intervention.

Haumāna safety is our primary concern.

Haumāna wishing to bring an underage visitor to school must first obtain verbal permission from the teaching team and approval from the school office. Upon approval both haumāna host and visitor must:

- *Bring a written permission note from their mākuā /legal guardian approving the visit to office at least one week prior to the visit.*

- *Staff will contact mākuā/legal guardians of both haumāna to verify the arrangement. On the day of the visit, the host haumāna must sign in their guest at the office prior to protocol. Guest must wear visitor pass while on campus. No person under 18 will be allowed on campus without prior mākuā approval.*
- *All behavior expectations for visiting haumāna are the same as for KANU haumāna. It is the responsibility of the host to educate the visitor about KANU's behavior expectations prior to the visit. Visitors that violate these expectations will be removed and prohibited from returning.*

Loitering in Off Limits Areas

To better supervise the haumāna during the school day, the areas listed below are off-limits to haumāna when not directly supervised by adult school personnel for school or class-related activities.

Hālau Pōki'i:

No one is permitted on the parking lot side of the building during school hours.

Hālau Puke:

No one is permitted in the parking lot areas at any time unless under the direction of their kumu.

Hālau Ho'olako Area:

This area and the parking lot are off limits except for drop off or pick up or on official business.

Pu'upūlehu Area:

Outside of the fence line and the forest is off limits.

Parking Area:

Loitering in the parking area or returning to the parking area is prohibited unless specifically authorized by kumu or administration.

Parking Area:

Students may only eat lunch at the designated areas. Students may not eat lunch in classrooms, in 'Olu'olu, or the computer lab without expressed permission and direct supervision from a kumu or staff member.

Before and After school:

Students may enter onto to campus from 7:30am on and may wait for Piko at their designated area. Students may stay after-school to engage in enrichment and

extracurricular activities with direction and permission from their kumu and makua/guardian.

No skateboarding or bike riding is allowed on any part of any campus, including parking lots and roadways.

Playground Kuleana

Haumāna are expected to follow all safety rules when enjoying the new playground area. Areas have been designated by cones to ensure that everyone will be safe from harm. Honor these divisions by playing in your own area.

The following safety guidelines are in place.

- *Safety First!*
- *Treat one another with aloha.*
- *A staff member must be present to supervise children at all times.*
- *No fighting or pushing allowed.*
- *Do not throw objects that may hurt someone else.*
- *Watch out for younger haumāna.*
- *Take care of one another.*
- *Share and take turns with playground equipment.*

Van Etiquette and Behavior

Haumāna transported in a school vehicle shall be under the authority of the driver of the van. Continued disorderly conduct or the persistent refusal to submit to the authority of the driver shall be sufficient reason for refusing transportation to any haumāna and for other punishment as the rules, regulations, and law may provide.

Designated stops include stops at the school, outdoor learning sites and excursion destinations. Haumāna may not make requests to the driver to make undesignated stops nor may mākua make requests for undesignated stops including Sparky's, KTA, Church Row, residence, etc. Haumāna who exit the van at undesignated stops are considered truant.

All Kanu o ka 'Āina behavioral expectations apply when waiting for the van, when on the van and when disembarking from the van. All haumāna are expected to exhibit appropriate behavior and follow all safety rules. The very nature of van transportation necessitates an orderly atmosphere so that it is safe for both the haumāna to ride and the driver to operate the van. Behaviors such as swearing, eating, or creating a distracting atmosphere for the driver will not be tolerated!

Haumāna are expected to behave in a safe and orderly manner when riding a vehicle, at all times. Van/bus conduct rules are as follows:

- *Remain seated, facing forward when the vehicle is in motion.*
- *When available, fasten seat belts! The driver cannot proceed otherwise, because it is the law!*

- *Eating, drinking and gum chewing while in the vehicle are not allowed.*
- *Talk quietly and make no unnecessary noise.*
- *Unnecessary conversation with the driver or the creation of any disturbance is not permitted.*
- *Haumāna must conduct themselves in a manner that contributes to the safe transportation of the whole group.*
- *No live animals, birds, fish, reptiles, or insects may be carried in the vehicle.*
- *Keep head, hands, arms and legs to yourself and inside of the vehicle at all times.*
- *Littering in the vehicle or throwing anything out of the vehicle is not permitted.*
- *Do not play or tamper with the vehicle or vehicle equipment including the radio.*
- *Immediately exit the van with all of your personal belongings (no saving seats / no “hanging out.”*
- *Van riders are responsible for picking up after themselves and ensuring that the van is free of trash/litter before departing.*

Searches and Seizures

The law provides school officials with wide latitude to search haumāna, their possessions, and automobiles, in the ongoing effort to maintain a safe and secure campus. When a school official has a reasonable suspicion that a haumāna may be in possession of contraband the haumāna will be asked to voluntarily relinquish all contraband or empty all pockets and to provide a school representative with access to other personal items which may include but are not limited to backpacks, purses, fanny packs, jackets, shoes, socks, other outer clothing, lockers, cars, which may contain contraband or dangerous objects. It is hoped all haumāna will be cooperative as the school representative will make every attempt to be unobtrusive and respectful of privacy.

Haumāna should be aware that “grounds for suspicion” commonly include being out-of-bounds without permission or a report by another haumāna, makua, or staff member of possession of contraband or dangerous objects. Haumāna should also be aware that any contraband found in their possession will be assumed to belong to them. Finally, if a haumāna should discover contraband or dangerous objects on campus or in his/her possession, or know of contraband or dangerous objects in the possession of others (including staff) he or she should without delay report and turn over contraband or dangerous object directly to a teacher, administrator or other staff member. Failure to immediately report contraband or dangerous object will be viewed as conspiracy and result in disciplinary action.

Child Abuse/Neglect

KANU is bound by law to report all suspected cases of child abuse or neglect to the Department of Human Services or the police. All cases are handled with the strictest confidentiality. When appropriate, mākuā will be notified of the reported abuse if it does not involve any family member however, mākuā consent is not required. To the extent permitted by law, KANU will strive to balance the rights of haumāna with the rights of the haumāna’s ‘ohana.

Sexual Harassment

Unwelcome and inappropriate sexual advances, requests, and other verbal or physical conduct of a sexual nature that creates discomfort in the recipient of this conduct is considered sexual harassment and is absolutely prohibited. All reports will be fully investigated and reported to appropriate authorities.

Drug, Alcohol & Tobacco Free School

Kanu o ka 'Āina is a drug, alcohol and tobacco-free school. Once on campus, smoking is not allowed (even in vehicles.) This applies not only to haumāna but also to ALL MĀKUA!

Possession, distribution, ingestion, use, manufacture, sale or delivery of tobacco, controlled drugs, illegal drugs and alcohol are prohibited at any of Kanu o ka 'Āina's classrooms, outdoor learning sites, parking lots, vans and/or at any school function, during the day or night.

IT TAKES AN 'OHANA

Being a member of the KANU learning 'ohana is a special experience. We hope that you will enjoy spending your time with us as much as we will enjoy working with you this school year. We look forward to working with you to help our haumāna grow culturally, academically, personally and socially. Together we can make it happen.

Glossary

Hawaiian

akua Native gods, goddesses

alaka‘i Leader; role model

aloha Love, respect, greeting.

aloha ‘āina Love of the land.

ola Life, health, well-being, living, alive, healed, recovered, thrive.

haumāna Student, pupil.

hālau Long house for canoes or hula instruction.

hana To work, do, labor, practice.

holo papa huila Skateboarding.

honua ao holo‘oko‘a Universal world.

honua ho‘ona‘auao The global or Educational entity and site.

honua kīpuka The world centered around the family and community environment; a protected environment.

honua ‘iewe The world centered around the nuclear and extended family.

hō‘ike To show, exhibit; traditional assessment of skills learned, a test.

ho‘okupu Gifts, offerings

ho‘ona‘auao To educate, instruct; education; educational, instructive.

ho‘oponopono To make right, to correct, revise, adjust, amend, rectify.

hui To join, unite, combine; club, association, society, organization.

honi To kiss, sniff; formally, to touch noses on the side.

honua Ground, earth, world, placenta; contained entity.

huaka‘i Field trip; excursion away from school to extend classroom learning

hulu kūpuna A living treasure of the grandparent generation; an esteemed elder recognized for knowledge and admired as a cultural role model who teaches and mentors others.

kai Sea, seawater; seaside, lowlands, toward the sea.

kaiāulu Community.

Kaiapuni Hawai‘i Hawaiian Language Immersion.

kaikaina Younger sibling or cousin of the same sex, or of the junior line of the family; taken care of by the older siblings and cousins; respectful to the older siblings and cousins of the same sex (see kaina, muli).

kaikua‘ana Older sibling or cousins of the same sex, or of the line of the family; treated with respect by the younger siblings and cousins; responsible for younger siblings and cousins of the same sex (see muli, kua‘ana).

kaina Term of address for younger sibling or cousin of the same sex (see kaikaina, muli).

kākā‘ōlelo Counselor, adviser.

kalo Taro root.

kanaka makua Adult, mature person; to behave as an adult, become an adult.

kaona Hidden meaning, concealed reference, double meaning.
keiki Child, offspring, descendant.
kauhale Group of houses comprising a Hawaiian home
kīhei Traditional garment
kīpuka Area surrounded by lava, protected environment.
kōkua Help, aid, assistance, relief.
kuahiwi Inland forest area, mountain, high hill, uplands.
kua‘ana Term of address for older sibling or cousin of the same sex.
kūkākūkā Dialogue between parties to resolve issues
kula School, academy; to teach school; also low flat lands.
kuleana Right, privilege, concern, responsibility, jurisdiction.
kūlia i ka nu‘u Strive for the highest; excellence
kumu Foundation, source; teacher, tutor.
kumulipo Origin, source of life; foundation of darkness; also the proper name, Kumulipo, of a 2,077 line chant composed ca.1700 exalting the genealogy of the Hawai‘i Island Chief Kalaninui‘āmaamao.
Kūpono Upright, honest, reliable, proper
laulima Cooperation, joint action, working together.
lawai‘a Fisherman, fishing technique, to fish, to catch fish.
lawena Behavior, actions.
lā‘au lapa‘au Medicine.
kumu hula Hula teacher.
lei hulu Feather Lei
loea Skilled person.
loina Rule, custom, protocol.
lōkahi Unity, agreement, harmony.
loko i‘a Fishpond.
lei Garland(s) or wreath(s) worn around the head or neck which may be made in different styles from a variety of materials.
lo‘i kalo Irrigated taro terrace.
lū‘au Hawaiian feast.
ma uka Inland, upland, toward the mountains.
mauli Life spirit.
mauli ola Healthy life spirit; power of healing; proper name of a traditional god of healing.
mauli Hawai‘i Hawaiian cultural life-force-identity.
mahalo Thanks, admire, grateful.
ma kai On the seaside, toward the ocean, in the direction of the sea (see kai).
makahiki Year; also festival with sports, based on ancient religious festivities.
makua Parent, relative in parent’s generation, progenitor.
mākua Plural form of makua.
māla Garden, cultivated field.
mālama Take care of, tend, care for, preserve, protect, maintain, save.

mālama kai Take care of, tend, preserve, save, maintain, protect the sea and natural resources of the ocean and salt water habitats.

mālama keiki Take care of a child/ children; one who cares for children.

mālama ʻāina To take care of the land and natural resources; one who cares for land.

mana Power bestowed directly or indirectly from a supernatural source; an inherent quality of command and leadership; authority.

mele Song or chant of any kind; to sing.

mele komo/oli komo Welcoming song or chant.

mele pana Song about a celebrated, noted, or legendary place.

moʻokūʻauhau Genealogy, genealogical succession.

moʻolelo Story, tale.

moʻomeheu Culture, cultural.

moʻopuna Grandchild, great niece or nephew; relative two generations later, whether blood or adopted.

mua Older sibling of any sex, cousin of Senior line of any sex (see kaikuaʻana, kuaʻana).

muli Younger sibling of any sex, cousin of Junior line of any sex (see kaikaina, kaina).

Nā Ala ʻIke Cultural Pathways Framework

naʻau Intestines, bowels, guts; fig., mind, heart, emotion, feelings, mood, affection.

naʻauao Learned, enlightened, intelligent, wise; knowledge, wisdom; educated, education.

noʻeau Clever, skillful, wise, talented

pāʻina Meal, dinner, small party with dinner.

piko daily gathering of learning ʻohana sharing oli, chants, mele to center and focus haumāna so they are ready to learn

piko Navel, umbilical cord; crown of the head, summit; below the navel; fig., blood relative

piko ʻā Creative and inventive connection found below the navel; reproductive organs that create future generations

piko ʻī Spiritual connection found at the crown of the head; fontanel

piko ʻō Inherited connection found at the navel; naʻau; seat of knowledge and emotions

pikoʻu Identity.

pili ʻuhane Spiritual, spirituality.

pono Correct, righteous, moral, proper; benefiting participants.

poʻo kula Head of School

poʻo kumu Lead teacher

pūnaewe Network; short for pūnaewele puni honua.

pūnaewele puni honua Worldwide internet.

uala Sweet potato

ulu Breadfruit

wahi pana Legendary place.

waʻa Outrigger canoe.

ʻauwai Irrigation ditch or canal, usually for loʻi kalo.

ʻaha Meeting, assembly, gathering.

ʻahaʻaina Feast, dinner party, banquet.

‘āina aloha Gifts returned from the land when the land is well-cared for
‘iewe Placenta, afterbirth; relatives of a common ancestry.
‘ike ku‘una Traditional knowledge.
‘ohana Family; also short for pule ‘ohana.
‘ōlelo Language, speech, word, statement, utterance; to speak, say.
‘ōlelo Hawai‘i Hawaiian language.
‘ōlelo no‘eau Proverb, wise saying, traditional saying.
‘ōpio Youth, person from teenaged years to early adulthood.
‘uhane Soul, spirit, ghost.

English

culture The totality of beliefs, social forms, and material traits of a group.
Executive Team Administrators and Business Manager
Governing Board Members that dictate governance of the school
heritage The status or share of tradition acquired by a person through birth; birthright; legacy.
indigenous Belonging naturally to a place; not introduced; native, endemic, aboriginal.
mentor Experienced and trusted adviser or guide; tutor.
protocol Rules, customs, and formalities of etiquette and manners.
tradition Custom, opinion or belief handed down from generation to generation, usually by non-written and especially oral means.
traditional knowledge The way of thinking, feeling, speaking, seeing, listening, learning and doing, based on what is known or perceived from the body of tradition.
pedagogy The art or science of teaching.
Strive HI Hawai‘i’s new school accountability and improvement system

Acronyms

API Academic Performance Index
AYP Adequate Yearly Progress
BOE Board of Education
CBE Culture Based Education
CCS Common Core Standards
CSSS Comprehensive Student Support System
DOE Department of Education
FAPE Free Appropriate Public Education
GPA Grade Point Average
HCPS Hawai‘i Content & Performance Standards
IDEA Individuals with Disabilities Education Act; Federal Special Education law
IEP Individualized Education Plan (IDEA/504)
ILP Individual Learning Plan; developed for long-term absence beyond 4 days
KALO Kanu o ka ‘Āina Learning ‘Ohana
KANU Kanu o ka ‘Āina

KS Kamehameha Schools

NCPCS New Century Public Charter School

PD Professional development training

PTP Personal Transition Plan

SBBH School Based Behavioral Health specialist

SSC School Support Services Coordinator

504 Federal Rehabilitation Act that protects students entitled to services in regular or special education programs who need behavioral support plans/interventions to address specific student needs