

‘Ewa ‘Āina Education Initiative

Unit Plan: Ka Waiwai o Pu‘uloa (Link:

<https://drive.google.com/file/d/12-qxH1Uqgjo7W1PY3j5kzcu0out6NnQh/view?usp=sharing>)

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‘Ewa ‘Āina Site: Loko Pā‘aiau

Detailed Lesson-Project Plan #3

Descriptive Lesson Title: Ka Huaka‘i i Pā‘aiau

Essential Unit Questions Addressed:

He aha ka waiwai o Pu‘uloa? (What is the value of Pu‘uloa?)

Peheia e ho‘iho‘i ai i ka waiwai o Pu‘uloa? (How can we restore the wealth of Pu‘uloa?)

Educational Standards that the lesson will help students achieve

2.SL.3 - Ask and answer questions about what a speaker says in order to clarify comprehension, gather additional information, or deepen understanding of a topic or issue.

2.SL.1 - Participate in collaborative conversations with diverse partners about grade 2 topics and texts with peers and adults in small and larger groups.

a. Follow agreed-upon rules for discussions (e.g., gaining the floor in respectful ways, listening to others with care, speaking one at a time about the topics and texts under discussion).

b. Build on others’ talk in conversations by linking their comments to the remarks of others.

c. Ask for clarification and further explanation as needed about the topics and texts under discussion

HĀ framework and/or Hawaiian Culture integrated into this lesson

This lesson connects students to Pu‘uloa, ‘Ewa and builds a foundation of **belonging** while building an awareness for the special place and resources that make up **Hawai‘i**. The **responsibility** and **aloha** of students will be nurtured through partnership with community partners at Loko Pā‘aiau.

Materials needed

Videos, Media, Lesson Presentations/Resources - Digital Media and Resources

- [Ka Waiwai o Pu‘uloa: bilingual digital book](#)
 - Link:
<https://drive.google.com/file/d/1Oe0-we2O5lzmQ9YYu1E26tXyovtkQdBT/view?usp=sharing>
- [Loko I‘a: Kumukahi.org](#)
 - Link: http://www.kumukahi.org/units/ka_honua/onaepuni/loko_ia

Student Assessments and Worksheets

- [Nā Alaina](#)

- Link:
https://drive.google.com/file/d/1hHQSi9YLzfKubTxR4yD754I47JozG3_I/view?usp=sharing
- Nā Hana Aloha ‘Āina (graphic organizer)
 - Link:
https://drive.google.com/file/d/19xrvigvM9R0eE5WAJbWcgmA_92KZGddU/view?usp=sharing

Supplies

- Learning Target & Success Criteria (for posting)
- Crayons/colored pencils

Pedagogy (methods) Used to introduce, teach and close/review lesson

Lesson Introduction

Huaka‘i Checklist (Link:

<https://drive.google.com/file/d/1N3qr9h-Ge9Axn5Mq9-KXIEYNN43QCyBs/view?usp=sharing>)

Prior to field trip (3-10 days prior to field trip, dependent on prior knowledge of students)

- Learn and practice protocol chants and/or speeches
- Discuss proper etiquette and behavior expected on site
- Inform parents and students of packing list
 - Packing List:
 - Wear comfortable clothing that can get dirty
 - Covered shoes (for travel)
 - Shoes that can get wet (tabis or other similar shoes)
 - Towel
 - Water
 - REEF SAFE sunscreen
 - Change of clothes
 - Hat (optional)
 - Lunch (if needed)

Protocol

Before entering a space like Loko Pā‘aiāu, proper protocol must be observed.

mele kahea: A visit to a site like Pā‘aiāu usually begins with a mele kahea, sometimes called a mele komo, which is a chant asking for permission to enter. Chanting will show the host that the guest is ready physically, mentally, and spiritually for what’s to come. In many cases, students should stand still (unless expressing the meaning and imagery of the chant), with their feet firmly planted on the ground. All hats should be removed, and anything that could be a distraction placed down or to the side. Hands should not be placed behind the back or crossed at the chest (it is culturally disrespectful). Examples of well known mele kāhea include, *Kūnihi ka mauna i ka la‘i ē* and *Liuliu wale ka uka o Koholālele*. If there is a mele kāhea composed for your school or for the site you are visiting, I recommend you use those.

mele komo: Once the visitor has chanted, the host will usually chant in response and invite the visitor to enter the space. If no response is heard, the visitor must either chant again (the same or a different mele) or leave. In most cases, a response will be heard.

mahalo: At the end of the field trip, a chant of thanks may be given. Another option would be a short

phrase or speech by one or more representatives.

makana: When visiting a place, a gift is a nice gesture of gratitude and also strengthens the connection to the hosts or area. If you are knowledgeable in ho'okupu practices, there is an opportunity to present at an 'ahu created by the stewards of Pā'aiau. If you are not, a simple gift to the hosts is a nice gesture. My *personal preference* (I am not an expert in gift giving), is to bring something from or representing the area from which I come from (or in school settings, the land on which my school resides).

Behavior (students and teachers) & safety

I ka nānā nō a 'ike - We learn through observation. Through quiet observation of the hosts, instructors, and natural phenomena, we are able to learn. If we are distracted and noisy, we will not learn as much. Although teachers are responsible for student behavior and for assisting the hosts at all times, the teachers are also in the role of learner at cultural sites.

Nānā ka maka, ho'olohe ka pepeiao, pa'a ka waha - Similar to the proverb above, this also guides our learning behaviors at cultural sites. Students and teachers must observe with their eyes, listen with their ears, and remain quiet unless instructed otherwise.

Huli ka lima i lalo - Turn your hands down to work. Physical participation of students and teachers is important at cultural sites. You may get dirty, but it will be worth it.

Boundaries - When entering sites like Pā'aiau, it is imperative for safety and restoration reasons to traverse only where directed to. If students or adults enter an area not designated by the host, people could get hurt or the restoration efforts could be set back. Rocks are sacred, so please monitor students. They should not be throwing, kicking, or sitting on any rocks unless instructed to do so. If there are any questions about what and where to go, ask the site stewards. They are the experts.

Instructional Sequence

Teacher Does	Students Do
Day of field trip, prior to departure: <ul style="list-style-type: none">• Review packing list & any chants or speeches needed for protocol.• Show video featuring Loko Pā'aiau (3:22) located in digital book Ka Waiwai o Pu'uloa.• Review safety and behavior expectations.	Prepare accordingly for the huaka'i. Watch video.
Upon arrival: <ul style="list-style-type: none">• Meet hosts and follow their instructions.• Prepare for protocol when hosts are ready.• On this field trip, students will learn about Pā'aiau and participate in a restoration activity. The activity will vary based on the needs of Loko Pā'aiau at the time of the field trip.• During the aloha 'āina/mālama 'āina activity,	Oli protocol to enter site. Listen for instructions provided by the site host. Hana/participate in a restoration activity.

ask students individually or in small groups questions that will make them aware of obstacles or difficult tasks they are working on. Keep the end goal in mind: students will design a tool that will make their mālama ‘āina/aloha ‘āina efforts easier.

Back in the classroom: Closure

In groups of 2-4 students, have students use the brainstorming worksheet Nā Alaina to think of any obstacles or difficulties they faced at Loko Pā'aiau (1 worksheet per group). Use the worksheet Nā Hana Aloha ‘Āina to record any restoration activities they participated in that day (1 worksheet per person; continued from prior lesson). Include any restoration efforts they learned about (that they may not have participated in).

- Assigning each student a different color (in the group) will help you see student participation and contributions. Each student should also write their name in their assigned (or chosen) color.

Closing activity may be completed the following day if time does not permit ending the day with the activity.

Accommodations for at least 3 types of diverse learners

Outdoor mālama ‘āina field trips such as this one present many opportunities to highlight students who may not feel as confident in the traditional classroom setting. Recognizing the value of physical work and land stewardship can foster belonging and confidence in all students.

Accommodation 1: Typically, one person/voice will start protocol chants, songs, and speeches. Students who are comfortable and willing to lead chants, songs, or speak on behalf of the group would be a good choice. Choosing a leader is an opportunity to showcase a student who may struggle in other areas, but excels in performing arts.

Accommodation 2: If students struggle with listening comprehension or in following directions through observation, strategically partner them with a peer or become their partner for the day so you can explain and demonstrate instructions 1:1.

Accommodation 3: Struggling readers and writers: If a student is a struggling reader, please accommodate by previewing the reading and vocabulary with them beforehand, or partnering them with a peer who is able to read with the student. If a student is a struggling writer, allow students to incorporate drawing and labeling on their post-it response.

Suggested Formative Assessment Method/s For This Lesson

The 2 closing worksheets are an important step in designing their restoration tool. During and after the field trip, the teacher should ask questions to help students recognize restoration tasks and possible difficulties they are or may face.

Explain How This Lesson Relates To the Unit Summative Assessment

This lesson provides the final experience students need to begin their summative assessment. The summative assessment is the design and creation of a tool that will assist in the restoration of Loko Pā'aiau.