

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/338546560>

The Revitalization of Foodways in Hawai'i

Chapter · January 2020

CITATIONS

0

READS

376

1 author:

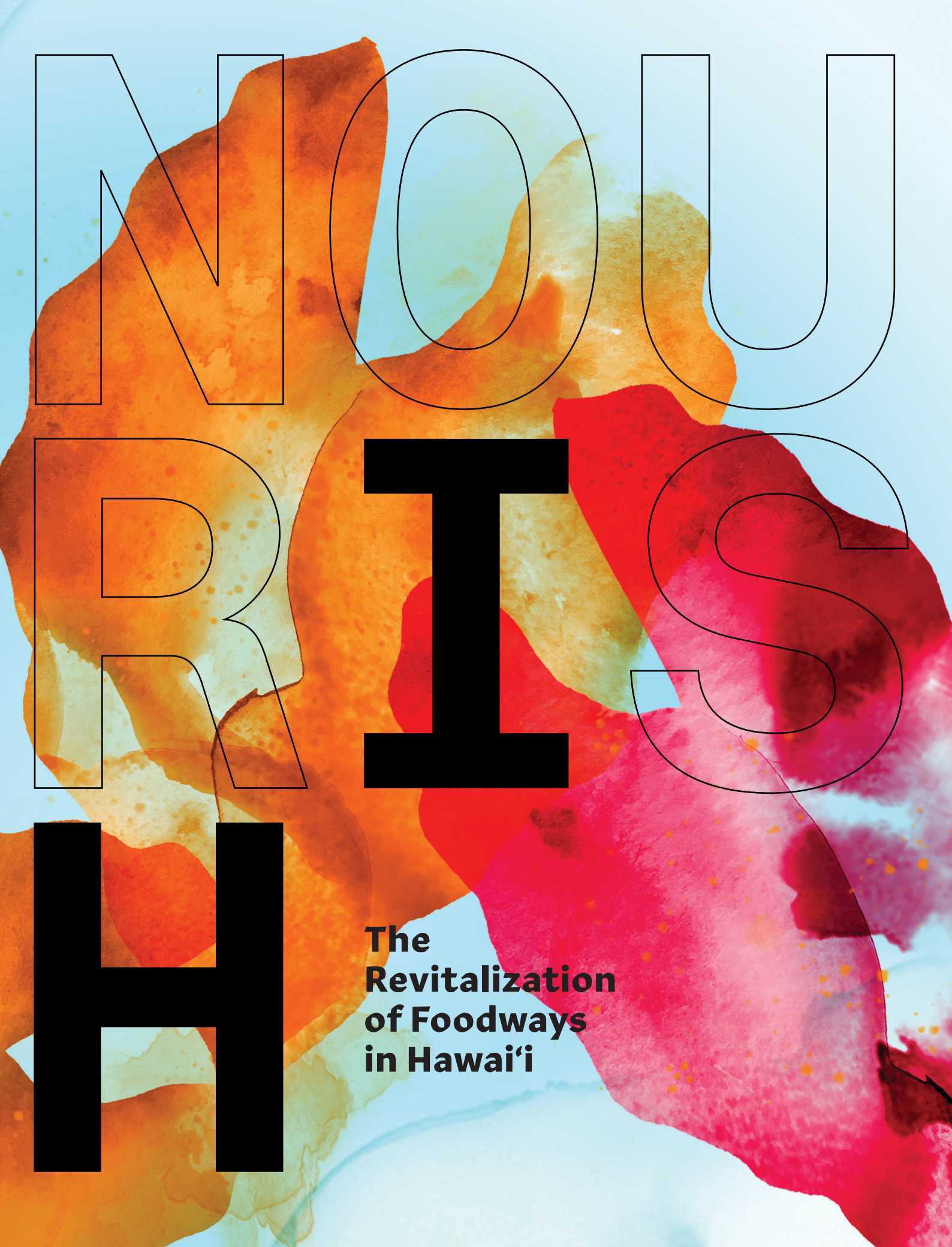


[Albie Miles](#)

University of Hawaii–West Oahu

27 PUBLICATIONS 2,078 CITATIONS

SEE PROFILE



NOU RIS H

**The
Revitalization
of Foodways
in Hawai'i**

Contents

1	Seeding Momentum Twilight Greenaway	
5	Introduction Clare Gupta	
17	Invasive Species: A Values-Based Global Response Richard Spiegel	
27	Nā Kai Po‘olo‘olo‘u O Moloka‘i <i>The Turbulent Seas of Moloka‘i</i> Malia Akutagawa	
39	Cooking with Aloha: Chef Ravi Kapur on Merging Traditions	
43	Hands Turned to the Soil: Back to the Land in the 21st Century Nancy Redfeather	
53	Earl Yamamoto	Best Farms
55	Kahealani Kaaihili	Mokuwai Piko Poi
58	Dick Thretfall	Hawai‘i Island Goat Dairy
61	Ken & Roen Hufford	Honopua Farm
64	Shannon Shultz	BEEing Aloha Honey
69	Josh Pastrana	Ka Honua Momona Fishponds
70	Una Greenaway	Kuaiwi Farm
75	Nancy Gove	Pacifica Hawai‘i
77	Dash & Erika Kuhr	HIP Agriculture
78	Jill Andrade-Mattos	Hawai‘i Big Island Beef
83	Kama Hoe	Hawaiian Chef and Restaurateur

85	After the Plantations: Restoring Ancestral Abundance Through Food System Change in Hawai‘i Albie Miles Kamuela Joseph Nui Enos Kukui Maunakea-Forth Gary Maunakea-Forth
91	Mālama Mea ‘ai <i>Caring for Food</i> Juliet McMullin Ualani Ho‘opai
101	Beyond Farm to Table: Cultivating Hawai‘i’s Food Citizens Krisnawati Suryanata Mary Mostafanezhad
109	Holoholo: Sharing Catch in Hawai‘i Mehana Vaughan
115	Conclusion Aiko Yamashiro Emalani Case

122	Acknowledgements
123	Authors
124	Glossary
126	Colophon



After the Plantations: Restoring Ancestral Abundance Through Food System Change in Hawai‘i

Albie Miles, Kamuela Joseph Nui Enos, Kukui Maunakea-Forth, Gary Maunakea-Forth

Introduction

After 150 years of continuous production, the last of Hawai‘i’s commercial sugar cane harvests took place in the fall of 2016. On the island of Maui alone, over 36,000 acres of prime agriculture land and water resources will transition out of sugar cane production and into a new but uncertain era of land use. The plantation system is second only to the U.S. military in shaping the history, people, and landscapes of Hawai‘i, and like the military presence this once dominant feature of the economy has finally come to a close.

To many on the islands, the shuttering of Hawai‘i’s former sugar cane and pineapple plantations represents an opportunity to reallocate large tracts of prime agricultural land and water toward achieving a new set of ecological, social, cultural, and economic goals. New programs and multi-institutional collaborations are already underway to educate and train new generations of farmers and food systems professionals with the scientific, technical and entrepreneurial skills needed to transition Hawai‘i’s food and agricultural system toward greater ecological sustainability, climate change resiliency, and cultural relevance.

Prior to Western contact in 1778, Hawaiians produced enough food for the entire population, estimated at over 500,000 people. The survival of the kanaka (indigenous people) and the viability of the kauhale (community) depended on the sustainable management of key natural resources, including ocean biodiversity, fresh water, nutrients, and soils needed for the cultivation of a wide

diversity of plants and animals used for food, medicine, fiber, fuel, building materials, and other purposes.

The kuleana (role and responsibility) of the kanaka mahi‘ai (indigenous farmers) was revered by all levels of traditional Hawaiian society, not only because they were the food producers but also because they symbolized the weaving together of kanaka, kauhale and ‘āina (land) that is integral to the native Hawaiian community. ‘Ohana (families) would cultivate, hunt, gather, and share food interdependently, thereby creating the political, economic, and social fabric of the Hawaiian kauhale.

Hawai‘i’s ecologically sustainable food and agricultural systems were fundamentally altered with the arrival of Western traders in the late 18th century, which forced Hawai‘i’s rapid integration into the emerging global capitalist system. The Hawaiian peoples’ tradition of intimate and varied human relationships to the land and sea was replaced with colonial occupation, which brought with it the extractive sugar and pineapple plantations.

The colonial occupation and dispossession of the native Hawaiian people destroyed traditional foodways and natural resource management practices, creating and amplifying the conditions of social and economic marginalization that have endured to the present day. Today, Hawai‘i’s post-plantation agricultural economy is dominated by commodities such as seed crops, coffee, macadamia nuts, tropical fruits, and flowers largely oriented toward external markets with the local and diversified agriculture sector limited by

There is a growing social awareness and a commitment to restoring ecologically sustainable and community-based food systems.

a range of economic, social, and political obstacles. Over the past two generations, the Hawaiian cultural renaissance has helped revive traditional land use practices amongst a growing segment of Hawaiians and non-Hawaiians. Traditional ecological knowledge and indigenous farming systems that once fed a large and healthy pre-contact population are now being integrated into 21st-century practices of conservation science and sustainability. There is growing social awareness and a commitment to restoring ecologically sustainable and community-based food systems.

The Hawai'i Food System at a Crossroads

The food and agricultural system of Hawai'i is at a critical crossroads. With a population of over 1.4 million and an estimated 7 million visitors annually, the state of Hawai'i is among the most geographically isolated and import-dependent populations in the world. Importing an estimated 90 percent of its food, fertilizer, energy, and seed, the Hawaiian Islands are uniquely vulnerable to state-wide food insecurity in the face of global climate change, fuel price fluctuations, and other economic disturbances. Despite strong market demand and significant opportunities for agricultural-based economic development, the Hawaiian Islands lack much of the key infrastructure, education and training opportunities, practitioner knowledge, and institutional support needed to increase production of sustainably produced food at a competitive price.

Furthermore, the Native Hawaiian and Pacific Islander communities of Hawai'i face high rates of food insecurity

and diet-related chronic illness while prime agricultural land lays idle or is slated for urban development. Legal cases over access to water and land remain unresolved for many communities, while concerns over environmental quality, and human health, economic, and cultural self-determination feature prominently in community, state, and academic debates about the future of food and agriculture in Hawai'i.

In the face of these significant challenges, there is a growing movement in Hawai'i for an ecologically and just sustainable food system that promotes community health and well-being. Visionary individuals such as the founders of West O'ahu based MA'O Organic Farms, Gary and Kukui Maunakea-Forth, have helped to create new collaborative partnerships among community organizations, academic and government institutions and the philanthropic community to change this status quo. Together, they are reorienting Hawai'i toward a new food economy that integrates organic farming, higher education, job creation, Hawaiian culture, economic development, and food security.

The Hidden Struggles and Beauty of Hawai'i

The Wai'anae moku (district) is a rural community on the dry leeward coast of O'ahu. Although just 35 miles from Honolulu, it is a world away from the urban center's business district, condominium towers, and luxury Waikiki hotels. To get to Wai'anae, you drive along Farrington Highway, which runs parallel to the coastline and past the island's main power station and landfill. Wai'anae is also culturally disconnected from the rest of O'ahu by a history

in which the many native Hawaiians (and subsequent waves of poor Americans) came to live in the district as a result of displacement from their communities of origin during the colonial era of Hawai'i's sugar cane plantations. Wai'anae has the state's highest concentration of Native Hawaiians and represents the most socio-economically disadvantaged community in Hawai'i. A quarter of the households in Wai'anae and the adjacent community of Nānākuli live in poverty, and a third of households are headed by single parents. Today, a third of the population is less than 24 years of age, a majority being of native Hawaiian ancestry. Wai'anae youth face food insecurity, as well as teen pregnancies, juvenile delinquency, and incarceration. As a result, many students do not complete high school, and only a small fraction of those attend college. All these economic and social pressures place tremendous

burdens on 'ohana, creating a deep sense of loss and hopelessness, particularly for the many youth who express feelings of disempowerment. To founders Gary and Kukui Maunakea-Forth of MA'O Organic Farms, combining youth leadership training, organic farming, and college education in agroecology and sustainable food systems has been the ideal vehicle for the kinds of social transformation needed in West O'ahu.

Māla 'Ai 'Ōpio: The Garden That Grows Young People

Established in 2001, MA'O (Māla 'Ai 'Ōpio, or literally "the garden that grows young people") is a community-based organic farming social enterprise based in Wai'anae,



Hawai‘i. Nestled in a valley surrounded by rugged mountains, MA‘O Organic Farms has become a center for Hawai‘i’s ecologically sustainable food justice movement. In just one decade, the farm has become one of the largest providers of certified organic foods in Hawai‘i, generating over \$600,000 in annual revenue. MA‘O Organic Farms grows and sells over 60 different fruits and vegetables to grocery stores, restaurants, and the public through farmers markets and a Community Supported Agriculture (CSA) program. Demand for MA‘O’s certified organic produce far outstrips the currently supply.

MA‘O Organic Farms provides local at-risk youth with leadership training, entrepreneurship, and experiential learning through farm-to-college-to-career ‘auwai (pathway). The core program is the Youth Leadership Training program, a paid college internship for local youth between the ages of 17 and 25 who collectively manage all aspects of the farm’s day-to-day operations. Seven graduates now manage all operations at MA‘O Organic Farms, and an increasing number of youth from across the wider west O‘ahu region are clamoring to participate in the program.

A leading example of MA‘O’s successful youth leadership program is Kauai Sana, who is now the farm co-manager. After graduating from Wai‘anae High School in 2008, Kauai started as a MA‘O Farms intern in 2009. With a monthly stipend of \$500 and a tuition waiver provided by the farm through produce sales and grants, Kauai — a first-generation college student — worked her way through an associates degree at the local community college while working 20 hours a week on the farm. After completing her AA degree and a certificate in community food security, she transferred to the University of Hawai‘i at Manoa, where she completed a BA degree in Hawaiian Studies all while continuing to farm. After completing her degree, she returned to MA‘O Farms as a full-time farm manager helping to run the farm and mentoring youth.

On a daily basis, young people in the program are demonstrating new forms of leadership by working on an organic farm to earn stipends, tuition assistance, individual devel-

opment accounts, and scholarships to college — critical assets for some of the state’s poorest and most vulnerable families.

Multidisciplinary and Applied College Education for Food System Change

To build upon the food and farming revolution in Hawai‘i, MA‘O Farms more recently reached out to the chancellor of the University of Hawai‘i at West O‘ahu to establish a new undergraduate degree program centered around ‘aina-based education. In 2015, UH West O‘ahu established a major concentration in Sustainable Community Food Systems (SCFS) intended to prepare students for jobs in the sustainable food and agriculture sector in Hawai‘i and beyond. A “sustainable community food system” is defined as one in which producers, retailers, community members, and governmental and non-governmental organizations partner to create a vibrant and resilient local food economy that enhances and sustains the environmental, economic, and social health of a community. Developing a more sustainable community food system for Hawai‘i represents an opportunity to create a new food economy that integrates the objectives of green job creation, sustainable economic development, land stewardship, food security, environmental protection, and climate change resiliency with community health and well being.

The new SFCS program is designed to span traditional disciplinary boundaries through a comprehensive course of study of the ecology of the food system. Through a trans-disciplinary and experiential curriculum, students learn “systems thinking” and are empowered to better understand and actively solve real-world problems in food and agriculture through work in farming, planning, business, research, education, and policy-making.

Students take courses in the biophysical sciences (Agroecology), social sciences (The Politics of Food), and the humanities (Agriculture, Food, and Human Values). They go on field trips and work alongside commercial and traditional

farmers for a semester as part of their senior practicum courses. They have mapped the food system of O‘ahu using Geographic Information Systems tools, conducted food security assessments of the student population, built organic gardens for local hospitals, conducted research on soil quality and sustainability under different farming regimens, and compared foods sold in convenience stores and other grocery outlets in different regions. New courses in indigenous natural resources management offer opportunities for students to study the traditional food and agriculture systems of Hawai‘i and the Pacific Islands. Through the core course Theory and Practice of Sustainable Agriculture, students are developing a half-acre student organic garden at the center of the UHWO campus that serves as a living-learning-lab. Along with the recently constructed hale (traditional Hawaiian house), the student garden has become a central meeting hub for many disciplines, from Hawaiian and Pacific studies to mathematics and education.

Learning opportunities such as those provided at MA‘O Organic Farms and University of Hawai‘i at West O‘ahu represent a new and exciting model for university-community collaboration designed to solve a wide range of social, economic, and ecological issues. The collaboration represents an unparalleled opportunity for the University of Hawai‘i — an indigenous serving institution of higher learning — to work closely with the Native Hawaiian community to prepare students for 21st-century jobs in agri-food system sustainability, increase social mobility, and to honor the host culture. In so doing, these institutions and organizations are taking the first critical steps toward restoring the ancestral abundance of Hawai‘i.

Albie Miles is an assistant professor of Sustainable Community Food Systems at the University of Hawai‘i at West O‘ahu. Dr. Miles received his Ph.D. in Environmental Science, Policy, and Management from UC Berkeley in 2013. His research explores the relationship between farming system biodiversity and ecosystem services from agriculture and the structural obstacles to more sustainable food and farming systems.

Kamuela Joseph Nui Enos was born and raised in Waianae, Hawai‘i. He received both his BA in Hawaiian Studies and his MA in Urban and Regional Planning from University of Hawai‘i at Manoa. He was recently a commissioner on President Obama’s White House Initiative on Asians and Pacific Islanders. Mr. Enos is current the Director of Social Enterprise at MA‘O Organic Farms.

Kukui Maunakea-Forth was born on Nānākuli Hawaiian Homestead and raised at the knee of her kupunawahine (grandmother), Katherine K. Maunakea, a noted Hawaiian language teacher, musician, educator, and community cultural resource. Kukui is a graduate of the University of Hawai‘i with a BA in Pacific Island Studies.

Gary Maunakea-Forth was born and raised in Aotearoa, New Zealand, and holds both a BA in environmental studies and political science and an MA in political science from the University of Hawai‘i at Mānoa. During and after graduate school he worked in community-based economic development, microfinance and workforce development. In 2001, Kukui and Gary founded the Wai‘anae Community Re-Development Corporation and MA‘O Organic Farms, a Wai‘anae-based social enterprise that grows certified organic fruits and vegetables and young leaders to work for a sustainable Hawai‘i.

Acknowledgements

To the farmers and food producers photographed in this book for graciously welcoming us into their homes and fields. For taking the time to share their experiences with us, often over delicious home-grown meals. We thank you with full hearts!

To our contributing authors for sharing their stories, perspective and wisdom that collectively illuminate the beautiful and multifaceted landscape of Hawai‘i.

To Betsy Cole and Una Greenaway for their warm hospitality and hosting us at their beautiful homes during our visits to Hawai‘i.

To the Kohala Center for providing initial guidance on the concept for this book.

To Sustainable Moloka‘i for showing us the true meaning of aloha during our brief but magical stay.

To Mona Damluji, Kendra Klein, Kendra Fehrer, Robin Woodcock, Abigail Martin, Alice Kelly Pennaz, and Mez Baker-Medard for reading through early drafts of the contributor essays and lending their insight and ideas.

To our editor Marc Weidenbaum and designer/publisher Brian Scott for taking on such an unwieldy project with us and for bringing such talent and expertise to the table. We appreciate how much time and energy you devoted to this book.

To Cameron Ewing for providing assistance with our Kickstarter video, lending your eye on numerous occasions, and being such a supportive partner throughout the project.

To Andrew Myers for providing beautiful drone footage for our Kickstarter video and providing overall moral support and encouragement along the way.

To our parents and in-laws Sara & Peter Bostock, Linda & James Ewing, Susan & Gib Myers, and Ruth & Umang Gupta for their generous support and faith in us.

To our 177 Kickstarter backers, this book is here because of you! Thank you for your support and patience. We are so grateful to you for making this book come to life. Mahalo nui loa!

Authors

Clare Gupta is a social scientist who studies food and agriculture policy. Her recent research on community-based efforts to localize the food system in Hawai‘i was the inspiration for this book. She currently works as a Cooperative Extension specialist at University of California, Davis, where she helps California communities address agriculture and natural resource problems through applied research and outreach. Clare graduated from Dartmouth College and holds a PhD in Environmental Science, Policy and Management from UC Berkeley. She resides in San Francisco, California with her husband, two young children and their dog Bear.

Gillian Bostock Ewing is a photographer and visual artist living on the California Coast just south of San Francisco. Her lifelong passion for food and cooking has been the driving force behind many of her largest projects — from her undergraduate thesis that investigated the connections between architectural theory and cuisine, to her ongoing food blog that features vibrant recipes, local organic farms and immersive photo essays. Gillian’s contribution to *Nourish* is but her latest exploration converging the visual arts with food. Gillian holds a BA in Architecture from Princeton University and an MFA in Fine Arts from California College of the Arts.

Glossary

Introduction

What follows is a glossary of Hawaiian language terms employed in *Nourish*. Each of these words is defined at least once in the book’s many essays, and those definitions are collected here for reference. Please note that the Hawaiian language as it appears on the printed or digital page is transliterated from a historically oral culture. This transliteration process means there are multiple correct ways to spell words. In addition, the definitions below are not the complete definitions of the words. They are the definitions that relate to the context or contexts in which the word is employed in this book.

- ae’o (*Hawaiian stilt*)
- ahupua’a (*land sections or districts*)
- ‘Ai Pono (*eat right, righteous sustenance*)
- ‘āina (*location where sustenance is found both on land and at sea*)
- ‘āina momona (*abundant land*)
- ‘āina momona (*the fat land*)
- akua (*gods*)
- Akua (*God*)
- Akutagawa (*the intersecting realms*)
- ‘alae (*red clay*)
- ‘Alae ‘ula (*Hawaiian moorhen*)
- ‘alamihi (*crabs*)
- ali’i (*chief; chiefs; royalty*)
- aloha (*compassion, love; also a common greeting/ salutation*)
- ‘ama‘ama (*mullet*)
- ‘auwai (*pathway*)
- awa (*milkfish*)
- hā (*the kalo stalk; also meaning “breath” or “life,” or the number four*)
- hale kia’i loko (*fishpond houses*)
- he’e (*octopus*)
- heiau (*ancient stone temples*)
- hō’i’o (*edible ferns*)
- hoa‘āina (*residents; literally friends of or those bound to the land*)
- hō’ihi (*reciprocal respectful relationships; respectful reciprocity*)

- hō’i’o (*the shoot of young edible ferns*)
- ho‘omana kahiko (*Hawaiian religion*)
- holoholo (*traveling to parts unknown*)
- hukilau (*dragging the ropes of nets, woven with leaves, to gather fish to one side of a pond*)
- ‘i’a (*fish*)
- ‘ili (*an ahupua’a subdivision consisting of individual farming parcels*)
- ‘iliahi (*sandalwood*)
- ‘io (*Hawaiian hawk*)
- kahuna (*priests*)
- kai (*storied ocean*)
- kalo (*taro or taro root*)
- kanaka (*indigenous people*)
- Kanaka ‘Ōiwi (*Native Hawaiian*)
- kanaka mahi‘ai (*indigenous farmers*)
- Kanaka Maoli (*Native Hawaiians*)
- Kāne (*one of the four main gods in ho‘omana kahiko, or Hawaiian religion*)
- kapu (*restricted*)
- kauhale (*community*)
- keiki (*children*)
- kiawe (*mesquite*)
- kilo (*observers*)
- kino (*body*)
- Kinolau (*bodily forms of the akua, or gods*)
- kō (*sugar cane*)
- koa (*local hardwood species*)
- ko’a (*reef formation where large schools of fish gather*)
- ko’o (*walking stick*)
- koloa (*Hawaiian duck*)
- kolohe (*mischievous*)
- kono ‘elepī (*crab-catching technique used to seize black crabs*)
- konohiki (*ability to feed; administrators of an ahupua’a land division appointed by the chief; to invite ability; willingness*)
- kuapā (*fishponds; stone fishpond wall*)
- kukui (*candlenut*)
- kuleana (*responsibility; rightful duty; rights based on responsibilities; role and responsibility*)
- Kumulipo (*Hawaiian origin story*)
- kupua (*supernatural being*)
- kūpuna (*community elders; elders and ancestors; a standing source of knowledge*)
- kupuna (*elder*)

- lā hui (*the nation*)
- lā’ī (*ti leaf used to wrap food for cooking*)
- lā’au lapa’au (*Hawaiian medicinal classes*)
- laulau (*chicken that is wrapped in taro leaves, then wrapped and baked in ti leaves*)
- lawa (*enough*)
- lawa pono (*take only what you need*)
- lawai’a (*fishermen; someone who not only harvests but also makes sure there is plenty*)
- leo (*voice*)
- lepo (*fertile dirt*)
- liliko’i (*passion fruit*)
- limu (*seaweed*)
- limu ‘ele’ele (*type of seaweed that grows well in brackish water at the mouth of the river, meeting the ocean*)
- lo’i (*kalo terrace or fields*)
- lōkahi (*harmony; balance*)
- loko i’a (*fishpond*)
- loko kuapā (*walled ponds*)
- lomilomi salmon (*a tomato, onion, and salmon mix*)
- lu’au (*kalo leaves*)
- m’ai (*food*)
- ma ka hana ka ‘ike (*children learn by doing*)
- ma kai (*coastal areas*)
- ma uka (*uplands*)
- mahi‘ai (*the Hawaiian farmers*)
- Ma’ana (*satiated*)
- mā’ona (*full; loud; nourished*)
- mā’ona ka ‘ōpū (*the stomach is full*)
- mai’a (*banana*)
- mākāhā (*sluice gate*)
- maka‘āinana (*common people*)
- makai (*seashore*)
- māla (*garden*)
- mālama ‘āina (*care for the land; caring for the land; care for*)
- malasadas (*Portuguese-style donut*)
- mana (*power and life force*)
- manauea (*type of seaweed, similar to the short and long ogo [Japanese]; also a type of taro having similar traits*)
- manini (*surgeon fish, found near the shoreline reef*)
- mauka (*mountainside*)
- mauka (*upland or upland direction*)
- mea ‘ai (*food*)
- moana (*open sea*)

- mo’o (*lizard-like water spirits*)
- mo’olelo (*stories and history*)
- mo’opuna (*grandchildren; descendants*)
- moku (*district*)
- Moloka’i kia’i loko (*fishpond caretakers*)
- muliwai (*sweet brackish water conditions*)
- na’au (*gut*)
- ogo (*type of seaweed; see “manauea” above*)
- ‘ohā (*offshoots of kalo representing future generations or children of kalo; root of ‘ohana, or family*)
- ‘ohana (*families; extended family*)
- ‘ono (*delicious*)
- ‘ōpae (*tiny shrimp*)
- ‘ōpala (*rubbish; rubbish seaweed*)
- ‘opihi (*limpets found on the reef at different levels*)
- ‘ōpio (*youth*)
- pā-kini (*washbasins*)
- pahu (*drum*)
- pa’akai (*sea salt*)
- pakeleawa’a (*type of seaweed*)
- palena, pālena (*boundaries or delineated place-based rights*)
- papa (*reef*)
- pili (*a type of grass; to adhere to, or stick to*)
- Po’e Kahiko (*people of old*)
- pōhaku (*poi pounding stone; stone*)
- pohole (*edible ferns*)
- poi (*a derivative dish of the kalo, or taro root*)
- pono (*balanced; harmonious; justice*)
- pua (*fingerlings*)
- puhi (*eel*)
- puka (*holes*)
- pūlehu (*grilling style of cooking*)
- saimin (*noodle soup*)
- tabis (*traditional Japanese socks*)
- tūtū kāne (*grandfather*)
- ‘uala, uala (*sweet potato*)
- ‘ulu, ulu (*breadfruit*)
- ‘umeke (*bowl*)
- wānana (*prophecy*)
- wauke (*paper mulberry*)
- wāwae (*feet*)

Colophon

NOURISH:
THE REVITALIZATION OF FOODWAYS IN HAWAII
Gillian Bostock Ewing + Clare Gupta

ECP/006

©2018 Gillian Bostock Ewing + Clare Gupta

Design + Art Direction: Boon
boondesign.com

Cover Illustration: Praree Kittidumkerng

Editorial Support: Marc Weidenbaum
dstl.info

Copy Editing: Eric Searleman, Mark Tompkins

Typography:
Robinson (Greg Gazdowicz), Portrait (Berton Hasebe)
commercialtype.com
Founders Grotesk (Kris Sowersby)
klim.co.nz

Print Advisor: Celeste McMullin

Printed by Regal Printing Limited in HK

First Edition: 500

978-0-9898320-4-5

ExtraCurricular Press
This and other ExtraCurricular Press
printed matter can be ordered direct
from the publisher:
extracurricularpress.com

