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Distinctive Pathways of Preparing Hawaiian Language Medium-Immersion Educators

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Ho‘olauna: Introduction

During the past three decades, significant progress has been made towards actualizing Hawaiian language, cultural and educational goals and aspirations. Hawaiian language medium-immersion education has emerged as a premier strategy aimed at improving the educational success of Native Hawaiian students while responding to the urgency for Hawaiian language and culture revitalization. As a community-based revitalization movement, *kula kaia‘ōlelo-kaiapuni Hawai‘i* (Hawaiian language medium-immersion schools)¹ have become a major impetus to re-culturing Hawai‘i’s educational landscape to value Hawaiian language, cultural and academic learning. As Hawaiian language schooling continues to grow, the need for *kumu* (teachers) who are prepared to teach through a foundation of Hawaiian language and cultural knowledge has become acute. In particular, as both the growth and quality of *kula kaia‘ōlelo-kaiapuni Hawai‘i* are reliant on the effectiveness and availability of its *kumu*, they are recognized as a valued and

¹The translation or interpretation of Hawaiian will be provided in parenthesis following the Hawaiian language only if the meaning is not provided within the context of the sentence. In addition, all essential terms in both Hawaiian and English are provided in a glossary at the end of the chapter. If further clarification is required, an online Hawaiian dictionary is available at <http://wehewehe.org/>

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essential resource. Preparing qualified kumu who are fluent in the Hawaiian language and culture as well as in appropriate culture-based pedagogy and dispositions requires distinctive preparation and support to optimize the potential and success of this educational initiative.

This chapter contributes new understandings to the emerging field of Indigenous teacher education as a discussion of distinct practices and issues within the Hawaiian context. It is hoped that there is relevancy to others developing similar initiatives. Preparing kumu for kaia'ōlelo-kaiapuni Hawai'i settings purposefully engages the community to afford the cultural and academic expertise of cultural practitioners, university faculty and mentor teachers. As such, a fundamental praxis within Indigenous teacher education requires extensive collaboration beyond the academy to authentically implement culture-centric coursework, quality practicum experiences and meaningful research that are reflective of and beneficial to the educational community.

Both the Kahuawaiola Indigenous Teacher Education Program (Kahuawaiola ITEP) and Master's in Indigenous Language and Culture Education (ILCE) were developed as Indigenous models focused on cultivating essential educator qualities. Examples of distinctive practices are provided below to illustrate how cultural values and knowledge develop Hawaiian language proficiency, cultural competency, professional and culturally grounded disposition and pedagogy skills. Experiences of program graduates and mentor teachers are shared to provide insights into the depth of cultural growth and professional learning. Finally, examples of recent activism aimed at advancing the unique needs of Indigenous teacher preparation are included and address pressing issues of Hawaiian language proficiency, licensure and program accreditation.

Nā Kula Kaia'ōlelo-Kaiapuni Hawai'i: Hawaiian Language Medium-Immersion Education

The emergence and development of kula kaia'ōlelo-kaiapuni Hawai'i has become a transformative initiative restoring cultural connections among families, communities and school systems. It is revitalizing Hawai'i's traditional culture from the devastation of over two centuries of foreign contact that undermined and eventually supplanted traditional Hawaiian society with European and American ideologies and systems. The decline in the vitality and status of the Hawaiian language is one of the lingering tragedies of American assimilation policies as the language was banned in Hawai'i's schools from 1896 until 1986 (Hawai'i State Legislature, Act 57, HRS 298-2, 1896/1986; Wilson & Kamanā, 2006). Cognizant that language survival is ultimately dependent upon sustaining multiple generations of fluent speakers flames the resolve for Hawaiian language revitalization through education.

In direct response to its endangered language status, the 'Aha Pūnana Leo ('APL) re-introduced the Hawaiian language as the medium of instruction as family-based 'language nests' in 1984 (www.ahapunanaleo.org). As immersive

Hawaiian language environments modeled after the Māori language Kōhanga Reo, these language nests bring together fluent Hawaiian speakers to nurture young children in culturally grounded early childhood activities through the Hawaiian language. Pūnana Leo children become fluent very quickly; their abilities to converse, play, sing, chant and pray—all in Hawaiian—are awe-inspiring. As a phenomenon that has been repeated throughout these many years, the children's language abilities prevail as amazing testaments to the effectiveness of this immersive approach to language acquisition and recovery as, 'The voices of the children became a sign of hope for our future' (Alencastre, 2015, p. 2).

From its inception, the 'APL was instrumental in opening the way for like-minded/hearted families and educators to converge as communities of cultural and educational activists with a shared vision and commitment to education through the Hawaiian language. Realizing the potential of creating new generations of Hawaiian speakers has spurred educational reform focused on redefining the essential qualities of education to emanate from a Hawaiian cultural foundation. Particularly, the relevancy of Hawaiian language education is empowering Native Hawaiian families to function as multi-generational units of language and cultural transmission. Reliant on community-wide commitment, collaboration and perseverance, progress continues to be made towards re-normalizing the Hawaiian language and culture within all aspects of daily life.

The Hawaiian cultural-based educational foundation established by the 'APL has promoted community-wide engagement ensuring the continuity and growth of Hawaiian language education by spearheading the creation of Hawaiian language schools as viable educational options. As a collaborative process involving families and communities throughout Hawai'i, the 'APL along with the 'Aha Kauleo Advisory Board, the Hawai'i Department of Education, the University of Hawai'i and numerous Native Hawaiian and community organizations, Hawaiian language education now extends from infant-toddler through doctoral levels. The growth of kula kaia'ōlelo-kaiapuni Hawai'i has been arduous and incremental—as early childhood, elementary, secondary and post-secondary level programs are established one grade level at a time throughout Hawai'i's island communities. Currently, the 'APL maintains 13 preschools statewide through its private, non-profit organization ('APL, 2016). Elementary and secondary schools are known as kula kaiapuni Hawai'i (Hawaiian immersion schools) and kula kaia'ōlelo Hawai'i (Hawaiian medium schools). Fifteen schools are administered as the Papahana Kaiapuni Hawai'i Hawaiian Language Immersion program of the Hawai'i Department of Education and an additional six are public charter schools. To add to the complexity of the school models, two of these schools maintain additional satellite or sections of the school adding four additional school sites (Hale Kuamo'o, 2016; Hawai'i Department of Education, 2015a, 2016). Higher education programs including undergraduate and graduate Hawaiian language degrees are housed at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at University of Hawai'i at Hilo where this teacher education pathway is located. (For timelines see Hawai'i Department of Education, 2015b; Kawai'ae'a, Housman, & Alencastre, 2007; Kawai'ae'a mā, 2016.)

According to 2015–2016 enrolment figures (Hale Kuamo'o, 2016) there are 3,075 students being educated through the Hawaiian language from preschool to high school with student population ranges from 6 to 458 (new to established sites). Most schools are experiencing annual enrolment increases, many with extensive waiting lists due to limited school facilities. Enrollment figures are indicative of steady growth, yet when considered within the larger context of Hawai'i K-12 public schools equate to less than 1.6% of overall public school enrolment.

Kula kaia'ōlelo-kaiapuni Hawai'i are innovative models of Hawaiian cultural-based education explicitly focusing on developing and implementing culturally appropriate pedagogies and assessments through the Hawaiian language. Kula kaia'ōlelo Hawai'i are designed to promote the language and cultural growth of all faculty, staff, students and their families. With Hawaiian as the primary target language both in and beyond the classroom, extensive language acquisition is possible as language exposure is extended and deliberate (Alencastre, 2015; Kawai'ae'a, 2012). Additionally, many of the programs are kula maui ola Hawai'i (Hawaiian cultural identity schools) that embrace the holistic cultural foundation articulated by the Kumu Honua Maui Ola educational philosophy ('Aha Pūnana Leo & Ka Haka 'Ula O Ke'elikōlani, 2009). The focus of kula maui ola Hawai'i programming is 'to deepen and expand the immersive nature of the re-culturation process' (Alencastre, 2015, p. 14) tending to the Hawaiian cultural identity and well-being of the whole learning community.

There are a number of distinguishing features that both define and impact each school's overall capacities and capabilities. These features are reflective of the dynamic and evolving nature of the kula kaia'ōlelo-kaiapuni Hawai'i:

1. Eight are self-contained/stand-alone schools; 16 are programs within English language medium mainstream schools;
2. They range in amount and quality of Hawaiian language usage within various contexts by members of the learning community; and
3. They range in amount and quality of resources available including funding, instructional, administrative and support staff, facilities, etc.

Despite the diversity that currently exists among models of kula kaia'ōlelo-kaiapuni Hawai'i, a primary objective that resonates among all is to provide a high quality education through the Hawaiian language.

Collectively, kula kaia'ōlelo-kaiapuni Hawai'i are educational models of 'Native empowerment' (Kawai'ae'a, 2012, p. 12) propelling a social justice agenda forward while actualizing self-determination as Native Hawaiians. Implementing kula kaia'ōlelo-kaiapuni Hawai'i within Hawai'i's public school system has necessitated making systemic changes towards achieving parity of cultural and academic opportunities. Effecting change of this magnitude often requires defiance against long-standing institutional agendas of assimilation, cultural ignorance and neglect. As such, actualizing kula kaia'ōlelo-kaiapuni Hawai'i education has meant confronting educational policies, laws and attitudes that have historically suppressed and impeded the well-being of Native Hawaiians.

He mākaukau a‘o, He mākaukau noi‘i ko ke kumu: Growing Our Teachers as Educators and Researchers

The preparation of teachers for Indigenous language education has emerged as a unique field within teacher education. Evident among conceptual frameworks of university and tribal-based models of Native and Indigenous teacher preparation programs are practices that are distinctive (Alencastre, 2015; Balto & Hirvonen, 2008; Beaulieu & Figueira, 2006; Hāwera, Hōhepa, Tamatea & Heaton, 2014; Lee, 2002; Wilson & Kawai‘ae‘a, 2007). Major program goals reflect the linguistic, cultural and educative aspirations of their respective communities as programming is designed to meet the diverse linguistic and academic needs of their students and communities. Curricula objectives are integrated, holistic approaches towards cultivating Native language proficiency, cultural competence and pedagogical knowledge and skills. While these represent integral approaches framing the integrity of Indigenous teacher preparation, they may also be considered by mainstream agendas as peripheral to institutional, state and accreditation requirements. Asserting an Indigenous presence that promotes Native epistemology and praxis within teacher education programs is frequently challenged by culturally incongruent hegemonic policies. Particularly, there are expectations of compliance to adhere to the standardization of the teaching profession (i.e. national standards-driven programming, licensing and accreditation policies and mandates) which often do not reflect or support Indigenous goals and practices.

Coinciding with the establishment and growth of kula kaia‘ōlelo-kaiapuni Hawai‘i is the demand for kumu who are ‘linguistically, culturally, and professionally prepared to develop high levels of Hawaiian cultural competence and academic achievement of their students’ (Alencastre, 2015, p. 15). The capacity and quality of instruction, as well as the overall impact made towards achieving the critical and timely goals of language and culture revitalization through education are heavily reliant on the quality of classroom teachers (Alencastre, 2008; Beaulieu & Figueira, 2006; Beaulieu, Figueira, & Viri, 2005; Demmert & Towner, 2003; Hawai‘i Department of Education, 2015b; Kawai‘ae‘a, 2008; Kawai‘ae‘a et al., 2007; Ledward & Takayama, 2008; Takao, 2010). Clearly, expectations of kumu in kula kaia‘ōlelo-kaiapuni Hawai‘i far surpass the usual demands of the profession, as the abilities to effectively teach a wide range of academic content areas to multiple grade levels through the Hawaiian language from a Hawaiian cultural foundation are also required.

Ke Kahua ‘Ike o ke Kumu Honua Maui Ola: The Foundational Knowledge of the Kumu Honua Maui Ola Philosophy

A cohesive Indigenous education model for preparing a new generation of kumu for the Hawaiian language medium-immersion settings was envisioned as a pathway including initial teacher certification and a Master of Arts

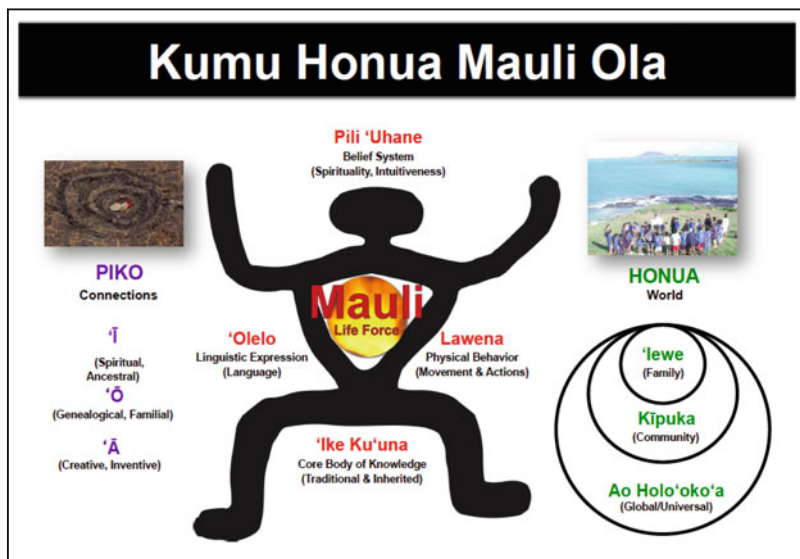


Fig. 1 Kumu Honua Maui Ola components

degree.² Practices that are fundamental to both pre-service preparation and in-service teacher education for kula kaia'ōlelo-kaiapuni Hawai'i were developed through a Native Hawaiian worldview to advance the cultural values and beliefs expressed in Ke Kumu Honua Maui Ola Hawaiian educational philosophy.³

Expressed through a traditional Hawaiian worldview, Fig. 1 illustrates the three components of the philosophy—maui, piko and honua. The essence of these components shapes the design and implementation of the teacher education model including a comprehensive curriculum based on experiential learning. The maui is an individual's life spirit that connects spirituality, traditional knowledge, language and actions and behaviours as one's cultural identity. The piko are found in the three places of the body: at the centre of the head, the umbilicus and the genitalia connecting time—past, present and future—to one's spiritual, genealogical and creative abilities. The honua are the environments where the maui is developed and piko connections are realized. The first honua is the 'iewe, the protective environment of the mother's womb. Upon birth the child enters the kīpuka, the second honua environments of home and community. The third honua encompasses the ao holo'oko'a, the global world. Overall, the Kumu Honua Maui Ola philosophy has been extremely valuable as a holistic foundation for defining, developing and implementing maui ola Hawai'i education.

²<http://www.olelo.hawaii.edu/khuok/mhmulipuka.php>

³http://www.ahapunanaleo.org/index.php?/about/kumu_honua_maui_ola/

He Lālā au no Ku‘u Kumu, He Kumu Maui Ola Au: I Am a Branch of My Source (Teacher), I Am a Maui Ola Educator

The Kahuawaiola ITEP program is unique among Hawai‘i’s 13 educator preparation programs as all preparation (coursework and practicum) is conducted through the medium of the Hawaiian language and implemented upon a foundation of traditional Hawaiian pedagogy. Kahuawaiola ITEP (Kahuawaiola Indigenous Teacher Education Program, 2016) prepares kumu for initial teacher licensure for preschool through secondary levels of kula kaia‘ōlelo-kaiapuni by providing a strong foundation in both cultural and professional knowledge and skills (see Fig. 2). Preparing teachers as cultural and educational practitioners requires abilities from a new skill set aligned with, yet different from, mainstream practices. Language, culture, community, pedagogy, dispositions and content are the components of a Native-based teacher education program. These six major components constitute a rigorous program that contributes to the preparation of teachers as culture-based educators-teachers as nation builders (Silva, Alencastre, Kawai‘ae‘a, & Housman, 2008, p. 43).

Kahuawaiola ITEP currently offers two Hawaiian-focused preparation programs: (1) the Kaia‘ōlelo-kaiapuni Hawai‘i (Hawaiian language medium-immersion education) program; and (2) the Hawaiian knowledge program. In concert with its philosophy Ke Kumu Honua Maui Ola, the Nā Honua Maui Ola Hawaiian Cultural Pathways (Kawai‘ae‘a mā, 2016) provide the framework for cultural and professional learning outcomes which shape the program’s epistemology and praxis (<http://www.olelo.hawaii.edu/kwo/>). Through immersive experiences within living Hawaiian language environments, the a‘oākumu (the teacher in training) are personally and professionally transformed as professional, linguistic, cultural and lifestyle aspirations are deepened, ‘O ka ‘ōlelo Hawai‘i, he ola, he nohona a he lawelawe ‘oihana-Hawaiian language is a construct for life, living and professional service’ (Kawai‘ae‘a, 2012, p. 158).

As a graduate level certificate program, Kahuawaiola ITEP prepares cohorts of students for initial teacher licensure through an intense three-semester program. Traditional Hawaiian metaphors related to the rising of the sun provide imagery of the growth and well-being experienced through experiential and reflective learning. Wana‘ao as the initial phase includes students’ experiences in cultural and academic learning that has prepared them to become a kumu; these are considered during the application process. Kahikole (phase two) is an intensive five-week summer session focused on a core body of culture-based education philosophy and pedagogy. Kahikū and Kaulolo are the next two phases consisting of two semesters of full-time practicum in kula kaia‘ōlelo-kaiapuni Hawai‘i classrooms in addition to weekly seminars. These initial teaching experiences are orchestrated as collaborative efforts guided by the collective expertise of program faculty and mentor teachers.

The ILCE was developed as an extension of Kahuawaiola ITEP to promote a deeper understanding of Indigenous culture and educational issues both in Hawai‘i and globally. ILCE cohorts hone their reflective praxis as educational practitioners

<p>Nā Pāhupōu o Kahuawaiola E a'o i nā haumāna a'ōakumu a mākaukau ma ka 'ōlelo a mo'omeheu 'ōwi Hawai'i me ka 'imi mau i nā pāhupōu a me nā hopena a'o o lalo iho nei:</p> <p>'Ike 'Ōlelo: He kanaka 'ōlelo Hawai'i ola. Ho'ike a ho'oulu i ka mākaukau 'ōlelo Hawai'i ma nā pō'aiapili a mākau like 'ole o ke kaliaa o.</p> <p>'Ike Maui Ola Lahui: He kanaka piko'u maui ola Hawai'i. Ho'oulu i ka piko'u maui ola Hawai'i ma ke a'o kahua mo'omeheu.</p> <p>'Ike Ho'okō: He kanaka kūlia i ka nu'u. Me ka hikaloioli a me ka ho'olika mau, ho'omohala i nā ha'awina e ho'okele ana i kō ka haumāna mākaukau na'auao, mālama kanaka, a ho'omau mo'omeheu.</p> <p>'Ike Pilina: He kanaka pa'a pono o ka pilina aloha. Ho'oulu i ka hō'ihi pilina aloha ma waena o ka pō'e o ka honua kula, nā 'ohana a me ke kaiāulu.</p> <p>'Ike Honua: He kanaka kupa'a i ke aloha 'āina a me ke aloha honua. Ho'oulu a 'auamo i ke kuleana mālama honua me ka palekana ma nā pō'aiapili a pau.</p> <p>'Ike Na'auao: He kanaka 'imi na'auao. 'imi, mālama a ho'ohana i ke a'o ma nā ki'ina a'o a me ka 'ike a kuana'ike Hawai'i no ka pono o nā haumāna a pau.</p> <p>'Ike Piko'u: He kanaka lawena kūpono. Aloha i ka 'oihana a'o a 'imi 'olia'io i ka ho'olika mau.</p> <p>'Ike Kuana'ike: He kanaka 'imi i ka pilina o nā kuana'ike o ke ao ma o ke kuana'ike Hawai'i. Ho'oulu i ka mahalo no nā kuana'ike like 'ole o ke ao ma o ke kuana'ike Hawai'i.</p> <p>'Ike Ola Pono: He kanaka ola pono. Lilo i kumu ho'ohālike no nā haumāna ma ka 'uhane, ka na'au, ka no'ono'o a me ke kino.</p>	<p>Kahuawaiola Program Goals The program seeks to develop teachers who have a strong Hawaiian language and culture foundation, and who strive for the following personal goals and learner outcomes:</p> <p>Language Pathway: The <i>maui ola Hawai'i</i> teacher perpetuates Hawaiian language as a vibrant living language and demonstrates Hawaiian language proficiency in the multiple contexts of the learning environment.</p> <p>Cultural Identity Pathway: The <i>maui ola Hawai'i</i> teacher perpetuates a Hawaiian cultural identity and fosters that cultural identity through effective culture-based methods.</p> <p>Applied Achievement Pathway: The maui ola Hawai'i teacher strives continuously for excellence and utilizes consistent self-evaluation and improvement practices; creates learning experiences which guide students towards academic, social, and cultural excellence.</p> <p>Relationship Pathway: The maui ola Hawai'i teacher nurtures relationships with aloha and cultivates respect; he or she also nurtures relationships that connect school, families, and community.</p> <p>Sense of Place Pathway: The <i>maui ola Hawai'i</i> teacher perpetuates a sense of place and aloha for the land, and also creates and maintains civic responsibility for culturally responsive, safe, and nurturing learning environments.</p> <p>Intellectual Pathway: The <i>maui ola Hawai'i</i> teacher is a lifelong learner and seeks, maintains, and utilizes Hawaiian educational processes, knowledge, perspectives, and experiences for the benefit of all students.</p> <p>Personal Connection Pathway: The <i>maui ola Hawai'i</i> teacher is professional and exhibits a heartfelt love for teaching and a sincere desire for pursuing high professional standards of excellence and ongoing improvement.</p> <p>Worldview Pathway: The <i>maui ola Hawai'i</i> teacher makes global connections through a Hawaiian worldview and cultivates multiple perspectives that foster an appreciation for diverse worldviews through a Hawaiian lens.</p> <p>Wellness Pathway: The <i>maui ola Hawai'i</i> teacher fosters well-being, models healthy and responsible practices, and embraces healthy well-rounded and responsible practices as a role model for students.</p>
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Fig. 2 Kahuawaiola Program Goals

by developing and conducting culturally appropriate action research to address issues facing Indigenous education. As the capstone assignment, students share their action research in formal presentations to their students, families, schools and communities. An exciting component that broadens an Indigenous educational lens beyond Hawai‘i takes place in two of the courses: Cultivating Native Well-being in Education, and Indigenous Culture-based Education. These courses partner with national and international Indigenous graduate programs to share faculty expertise and includes the University of Arizona (UA), the University of British Columbia, the University of Alaska at Fairbanks (UAF) and Anchorage (UAA), University of Montana and Te Whare Wānanga o Awanuiāraangi providing access via distance learning technologies.

Kekahi Mau Hi‘ohi‘ona o ka Ho‘omākaukau Kumu Maui Ola Hawai‘i: Some Aspects of Kumu Maui Ola Hawai‘i Preparation

The experiences of program graduates and mentor teachers are presented here as highlights of programming that reflect the cultural growth and professional learning within Kahuawaiola ITEP. Collected in a recent study of Kahuawaiola ITEP’s teacher preparation (Alencastre, 2015), distinctive practices aimed at cultivating Hawaiian cultural and professional proficiencies as kumu kaia‘ōlelo-kaiapuni Hawai‘i are presented within three themes: ‘Ike Pilina Kāko‘o (Collaborating as a Community of Learners), ‘Ike Maui Ola Hawai‘i (Hawaiian Cultural Identity) and ‘Ike Kumu A‘o Maui Ola Hawai‘i (Hawaiian Culture-based Educational Praxis). Excerpts from quotes provided by program graduates and mentor teachers elucidate many of the core ideas and experiences (translations of the quotes added by the authors).

‘Ike Pilina Kāko‘o: Collaborating as a Community

Kahuawaiola ITEP relies on the collaboration of community-wide expertise enlisting program staff and faculty along with kumu from kula kaia‘ōlelo-kaiapuni Hawai‘i from throughout the islands. Additional experts from the community serve in an adjunct capacity providing topical instruction (i.e. traditional lifestyle, arts, technology, special needs, licensing). Relationships created among the student teachers, program instructors and mentor teachers foster a collective responsibility for the maui ola, the well-being and success, as a community of educators. The pedagogical framework of A‘o aku, a‘o mai provides a cohesive approach to reciprocal teaching and learning by supporting and engaging each participant as active members of this dynamic community.

Program Graduate: 'Makemake nui au i ka ikaika o ka pilina ma waena o nā moho a me nā kumu ma ke kauwela'. *I really liked the strong relationships among the student teachers and the instructors that were developed during the summer.*

Mentor Teacher: 'Kako'o nui nā kumu Kahuawaiola i nā moho me ka ho'omohala ha'a-wina, ke a'o 'ana, a me ka hikalo'i 'ana'. *The Kahuawaiola teachers provide a lot of support to the student teachers in learning to develop lessons, teaching, and to be reflective.*

Being members of small cohorts makes it possible to cultivate a sense of shared responsibility while promoting engagement as a learning community. The notion of learner success is extended beyond individuals as it becomes collective and inclusive of the group. Peer support among cohort members increases capabilities of learning and teaching through the Hawaiian language as language development and effective communication skills are supported.

Program Graduate: 'Paipai kākou kekahi i kekahi, ho'oulu kākou kekahi i kekahi ma ka 'ōlelo Hawai'i'. *We encouraged each other, supporting each other to strengthen our Hawaiian language skills.*

Two semesters of full-time practicum within kaia'ōlelo-kaiapuni classrooms provide extensive, experiential learning. A practicum support team is assigned to each a'oākumu as the primary source of counsel, instruction, mentoring and assessment. Initial teaching experiences are sequenced for the a'oākumu to increase familiarity and effectiveness in planning and teaching. Regular opportunities to dialogue with peers and support team members contribute to the development of the targeted proficiencies. Program graduates especially relayed the value of individualized support and mentorship provided throughout the intensive sequence of classroom-based experiences in preparation for solo teaching. Having access to numerous exemplars to observe and emulate was beneficial to becoming aware of the distinct complexities within kula kaia'ōlelo-kaiapuni Hawai'i environments. Program faculty and mentor teachers were recognized as being uniquely qualified as exemplar role models who shared their extensive Hawaiian cultural and academic expertise.

Program Graduate: 'Ua mākaukau au no ke a'o ho'okahi ma muli o ke komo ma Kahuawaiola ma muli o ka hiki ke nānā, hahai, a'o me ke kākō'o, a laila e a'o ho'okahi'. *I know that Kahuawaiola prepared me to teach as I had the opportunity to observe, follow, as I was supported in learning to teach.*

'Ike Maui Ola Hawai'i: Hawaiian Cultural Identity

The Hawaiian educational philosophy Ke Kumu Honua Maui Ola is embraced through intentional program design and guides program implementation to cultivate personal and collective understandings and practices valuing 'ike maui ola Hawai'i. Comprehensive programming provides opportunities to explicitly interact and engage with the major components of maui ola Hawai'i through application, discussion and reflection.

Program Graduate: ‘A ma o ka ho‘ona‘auao i ka ‘ōlelo, ka ‘ike ku‘una, ka pili ‘uhane a me ka lawena ‘o kekahi mea a‘u e ‘ike ai ma ke ‘ano he hana ko‘iko‘i e ho‘oulu kūpono ai ka mākaukau maui ola Hawai‘i’ *Infusing education with our language, traditional knowledge, spirituality, and behaviors were critical experiences which I feel appropriately fostered maui ola Hawai‘i aspects.*

Consciously aspiring to maui ola Hawai‘i attributes is a transformative journey that connects to individuals on many levels. Engagement as active participants in authentic and educative Hawaiian cultural practices contributes to a deepened awareness in connecting to one’s cultural identity. A mentor teacher described this as a natural progression, commencing with ‘ike po‘o (cognitive awareness and understanding), to ‘ike na‘au (internalizing as deeper ‘gut-level’ understanding), and becoming ‘ike kino he ola maoli (fully realized and permeating into all practices). An example of cultivating ‘ike maui ola Hawai‘i is participating in various types of school-based protocol. Based on traditional concepts of piko as related in Ke Kumu Honua Maui Ola (Fig. 1), essential connections are fostered by gathering the school community to commence and culminate each day. The power of the piko lies in the intent of the words, prayers, songs and chants creating unity while fostering and internalizing ‘ike maui ola Hawai‘i at personal and communal levels.

Program Graduate: ‘He mea nui kēlā ma ka ho‘oulu i ko‘u maui ola Hawai‘i. ‘O ke kū‘ana ma ka piko, ka mālama ‘ana i ka pule, he ‘ao‘ao kēlā o ka ‘ike ku‘una a me ka pili ‘uhane’. *Instrumental to cultivating my maui ola Hawai‘i was attending piko and offering pule to connect traditional knowledge and practices with spirituality.*

‘Ike Kumu A‘o Maui Ola Hawai‘i: Hawaiian Culture-Based Educational Praxis

Learning and teaching from a Hawaiian cultural perspective is considered vital to employing an authentic Hawaiian culture-based praxis. Traditional Hawaiian pedagogy as a holistic process emanates from Hawaiian values and perspectives with particular attention to cultivating the maui ola Hawai‘i. As such, Kahuwaiola ITEP courses were intentionally developed to be Hawaiian-medium culture-centric in order to provision a‘oākumu with foundational knowledge, skills and dispositions through a curriculum conducive to advancing cultural revitalization goals. Through rigorous cycles of practice and reflection, Ma ka hana ka ‘ike experiential learning pedagogy provides a framework for process-oriented learning.

Throughout the courses, the complexities involved in teaching through the Hawaiian language and culture for multiple grade levels of students with diverse academic and linguistic abilities is a major consideration. Cultural perspectives promote student learning by incorporating instructional strategies to address the range of students’ needs and learning styles while focusing on Hawaiian language and culture development along with academic content instruction. Coursework

provides principles of Hawaiian culture-based education which progresses to culture-based pedagogy applicable to each of the major content areas. A high priority throughout the three-semester is developing a fundamental level of competence in creating, instructing and assessing quality, relevant culture-based lessons using the Moenahā framework, a Hawaiian culture-based curriculum design and instruction method (Kawai'ae'a, 2010). Moenahā provides for developing conceptually aligned curriculum units that addresses learner goals, content, language and culture standards through Hawaiian learning processes. Additionally, Moenahā enhances the development of teachers as reflective practitioners to increase their awareness of the impact of their instruction on their students' learning.

Mentor Teacher: 'He waiwai nō kēia mau papa i ka moho ma kona a'o 'ana ma nā kula kaia'ōlelo. A'o 'ia kēia mau papa ma ke kuana'ike Hawai'i a 'o ia ka mea e waiwai loa ai ka papa. A 'o ia kuana'ike Hawai'i a me ka hiki ke a'o ma o ke kuana'ike Hawai'i ka mea e pono ai ke kumu mākaukau ma nā kula kaia'ōlelo'. *These courses are valuable to prepare for teaching in a Hawaiian medium school. Having these courses taught through a Hawaiian perspective is what makes them so valuable. The Hawaiian perspectives and the ability to teach through such a perspective is essential as a prepared teacher for Hawaiian medium schools.*

Extensive classroom-based experiences are an extremely valuable component of pre-service preparation in preparing a'oākumu for the rigors of maui ola Hawai'i education: Kahuawaiola ITEP's practicum requirement is twice the amount of other Hawai'i preparation programs. Practicum placement is coordinated to ensure the mentor teacher's expertise, guidance and counsel supports the a'oākumu's experiences. The practicum is designed to ensure progression of scaffolded teaching responsibilities to allow a'oākumu to become familiar with particular contexts that affect their students' learning. Numerous formative and summative performance-based assessments have been developed to reflect kaia'ōlelo-kaiapuni cultural and professional proficiencies and are administered to document and support each a'oākumu's progress.

Mentor teacher: 'Mana'o au 'o kēia ka māhele ko'iko'i loa! A'o ke a'oākumu ma o ka hana maoli 'ana me nā keiki'. *I think student teaching is the most important part of preparation-learning to actually work with children.*

Mentor teacher: 'Kūpono ka papamanawa; 'o ka mua, nānā pono ka moho i ke kumu iā ia e a'o ana ma ka papa a wala'au 'o ia me ke kumu no kāna hana ma ka papa. Ma hope ho'omaka ka moho me ka ha'awina lā a hō'ike koke ke kumu i ka moho i nā mea 'ike 'ia'. *Scaffolding is good—observation and discussion followed up with guided lesson planning, culminating with teaching with feedback provided.*

Program Graduate: 'Kohu kūlolo ia wā Kaulolo. 'Ono loa i ke kalo, kanu o ka 'āina (nā haumāna Hawai'i ho'i), ka wai-meli (nā 'ōlelo a'oa'o a nā kahu a me nā kumu i kōkua mai ia'u), ka wai niu (nā ha'awina like 'ole i hua mai ai mai loko mai o ka wā a'oākumu), a me ke kōpa'a (ke kō o nā koina a pau e puka ai au a lanakila)'.
The last practicum semester was like kūlolo (taro pudding) as the Hawaiian students are the delicious taro, the counsel from mentors and teachers is like honey, all the lessons learned during is like coconut milk, and the victory of success is the sugar.

I Mua Kākou: Moving Forward

The goals and potential inherent within kaia‘ōlelo-kaiapuni Hawai‘i education continue to inspire Hawaiian language and cultural restoration efforts. Renewed visioning and collaboration serve to generate and sustain momentum critical to progressing as a multi-generational quest of Hawaiian nation building. Kula kaia‘ōlelo-kaiapuni Hawai‘i have created communities that are actively transforming Hawai‘i’s educational landscape by re-culturing its foundation and creating a cohesive, comprehensive P-20 Hawaiian language education.

For the past 17 years, the bold steps taken to establish Kahuawaiola ITEP and the ILCE programs as part of the Hawaiian language college at UH Hilo are essential to resourcing kula kaia‘ōlelo-kaiapuni Hawai‘i with a teacher workforce uniquely qualified to teach in the Hawaiian language through a strong Hawaiian cultural foundation. Advancing the distinctiveness of cultural and professional learning aspired to within Indigenous teacher preparation has necessitated maintaining a vigilant stand advocating for the recognition and valuing of Hawaiian cultural proficiencies as an essential component within Hawai‘i’s teaching profession. Elevating the value and integrity of the Hawaiian culture within Hawai‘i’s educational foundation requires a proactive stance of diligence and activism that is strategically focused on continuing to make systemic changes as it remains responsive to P-12 kula kaia‘ōlelo-kaiapuni Hawai‘i.

Advocacy work spearheaded by Kahuawaiola ITEP faculty has resulted in significant recent breakthroughs which address teacher preparation issues for kula kaia‘ōlelo-kaiapuni Hawai‘i. These include the revision of kaia‘ōlelo-kaiapuni Hawai‘i licensing standards, approval of a Hawaiian language proficiency assessment, and modification of program accreditation mandates. Working in conjunction with the Hawai‘i Teacher Standards Board (2015) (HTSB), a focus work group of Hawaiian educators convened to review licensure fields and the Kaia‘ōlelo-Kaiapuni Hawai‘i and Hawaiian Knowledge licenses were revised to embody these four areas:

1. ‘Ike ‘Ia Ka Lāhui O Ke Kanaka Ma Kāna ‘Ōlelo: Knowledge of Hawaiian Language and Culture
2. ‘O Hawai‘i Ke Kahua o Ka Na‘auao: Hawaiian Pedagogical Knowledge and Skills
3. He Manomano A Lehulehu Ka ‘Ikena A Ka Hawai‘i: Academic Content Knowledge
4. Hana A Mikioi Lawe A ‘Auli‘i: Hawaiian Cultural and Professional Dispositions.

In conjunction with HTSB’s approval of the newly revised standards was support for a Hawaiian language assessment requirement for these license fields (Hawai‘i Teacher Standards Board, 2015). This was an important step in recognizing the need to ensure a high level of Hawaiian language proficiency among kumu in kula kaia‘ōlelo-kaiapuni. The assessment, as developed and administered by Ka Haka

'Ula o Ke'elikōlani Hawaiian Language College, includes five areas of language proficiency: (1) reading comprehension; (2) listening comprehension; (3) translation into Hawaiian from English including the use of standard orthography in adapting older Hawaiian language materials; (4) composition; and (5) oral language skills.

Lastly, the HTSB also fully approved Kahuawaiola ITEP's request to modify its national accreditation policy to allow Indigenous education preparation programs in Hawai'i to be reviewed through a distinctive process that honours and supports the Hawaiian language and culture. Engaging the expertise of the World Indigenous Nations Higher Education Consortium (<http://winhec.org/>) a new teacher education program accreditation handbook has been approved and will be the framework for Kahuawaiola ITEP's accreditation by a joint team of WINHEC and HTSB reviewers. These steps are representative of the advocacy and systemic changes within the journey that Hawaiian language educators take to forge the pathway forward.

He Panina: Closing Reflections

Over the last 30 years kula kaia'ōlelo-kaiapuni schools have made the largest contribution towards the revitalization of 'ōlelo Hawai'i (Hawaiian language). From under 50 native speaking children in 1983 to over 3,000 students currently enrolled in pre-high schools (P-12), the recovery of 'ōtativ Hawai'i is an educational movement that restrengthens the place of 'ōlelo Hawai'i back into the family and community (Hale Kuamo'o, 2016; Kawai'ae'a et al., 2007).

At the core of 'ōlelo Hawai'i growth and sustainability into the future is the preparation and development of its kumu, proficient and articulate speakers of 'ōlelo Hawai'i. It is kumu who have the passion for the profession and recognize the kuleana (privilege and responsibility) and a role as keepers of the language and culture and as educational professionals, family and community partners.

For Kahuawaiola, its origins reflect a Hawaiian family-based approach embodied in an 'ancient is modern' praxis, pedagogy and educational philosophy. Evidenced through its historic student enrolment, Kahuawaiola has experienced a consistent trend of graduates, parents or 'ohana members of kula kaia'ōlelo-kaiapuni students and a growing number of students who have been touched by the power of 'ōlelo Hawai'i in their lives. They hold in common a desire to uphold the brilliance of Hawaiian wisdom with a commitment to prepare the next generation for life success secured in their sense of Hawaiian identity, belonging and well-being. These students who become kumu are the 'foundation', the source for continued advancement of quality Hawaiian education and renormalization of 'ōlelo Hawai'i for future generations.

PAPA HUA'ŌLELO HAWAI'I/HAWAIIAN GLOSSARY

a'o	To teach, to learn
a'oākumu	Student teacher, practicing teacher
honua	Land, world

kahikū	To rise higher, of the sun, to a stage between kahikole and kau i ka lolo (noon)
kahikole	The stage of the sun rising as the red glow of dawn fades
Kahuawaiola	The name of the Indigenous Teacher Education Program at Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language
kaulolo	Noontime
Ke Kumu Honua	A Hawaiian educational philosophy
Mauli Ola	
kīpuka	Opening, clear place, oasis
kula	School
kula kaia‘ōlelo- kaiapuni Hawai‘i	Hawaiian language medium-immersion school
kula mauli ola Hawai‘i	Hawaiian cultural identity schools
kuleana	Right, privilege, concern, responsibility
kumu	Teacher, tree, foundation, source
mauli	Life force, seat of life, well-being
mauli ola	Breath of life, healing life force
Moenahā	The name of a Hawaiian culture-based curriculum design and instruction method
piko	Umbilical cord, crown of the head, the reproductive area of the body
wana‘ao	Dawn, first light of day
‘Aha Pūnana Leo (‘APL)	Hawaiian language medium preschools; lit, language nest organization
‘iewe	Placenta, the first environment where the child is nourished
‘ike	To see, know, recognize, perceive, experience, be aware of, understand
‘ohana	Family, relative, kin group
‘ōlelo Hawai‘i	Hawaiian language

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