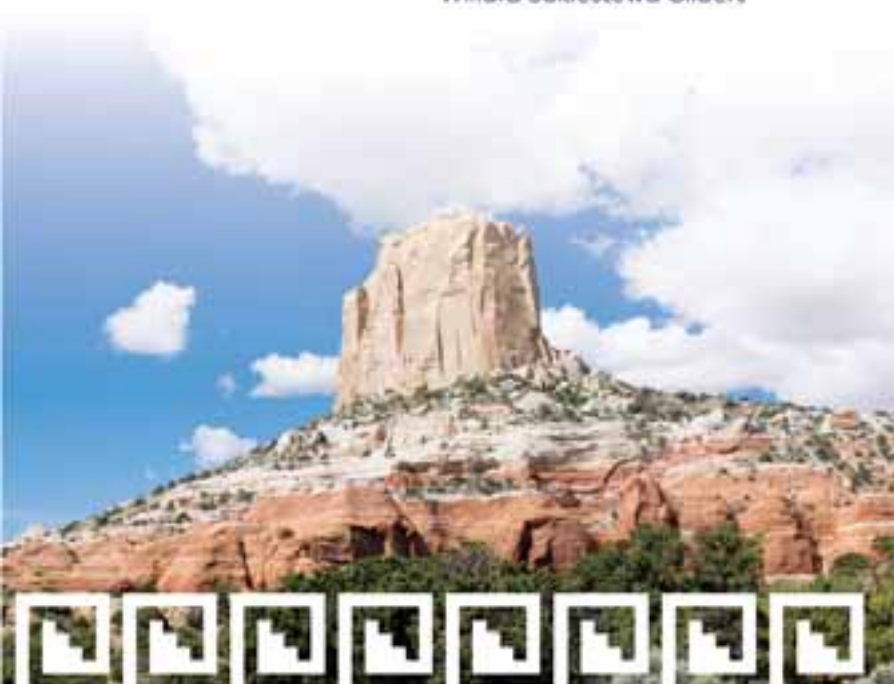




HONORING OUR TEACHERS

Edited by
Jon Reyhner
Joseph Martin
Louise Lockard
Willard Sakiestewa Gilbert



NORTHERN ARIZONA  UNIVERSITY

*Honoring
Our
Teachers*

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**NORTHERN
ARIZONA** 
UNIVERSITY

Flagstaff, Arizona
2017

Northern Arizona University's College of Education has published a series of monographs on Indigenous issues. These include *Stabilizing Indigenous Languages* (1996), *Teaching Indigenous Languages* (1997), *Revitalizing Indigenous Languages* (1999), *Learn in Beauty: Indigenous Education for a New Century* (2000), *Indigenous Languages Across the Community* (2002), *Nurturing Native Languages* (2003), *Indigenous Language Revitalization: Encouragement, Guidance & Lessons Learned* (2009), *Honoring Our Heritage* (2011), *Honoring Our Children* (2013), and *Honoring Our Elders* (2015). This new monograph includes papers from the Seventh American Indian/Indigenous Teacher Education conference held at Northern Arizona University 2016 as well as other papers.

Copies of the above publications can be obtained from the College of Education, Northern Arizona University, Box 5774, Flagstaff, Arizona, 86011-5774. Reprinting and copying on a nonprofit basis is hereby allowed with proper identification of the source. These publications are also available on the world wide web at <http://nau.edu/AIE>. For more information contact Jon Reyhner at 928 523 0580 or Jon.Reyhner@nau.edu.

Book layout in Adobe InDesign CS3. Cover design by Corey Begay.

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ISBN 978-0-9670554-8-0

Printed in the United States of America

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Introduction

All we know is what our teachers and experiences have taught us. Our way of life is passed down to each new generation. This is done today by family members, elders and other teachers in and out of our schools. As they age each new generation moves over time from being learners to becoming teachers as well. Our teachers deserve to be honored and respected for their knowledge and work. This monograph, *Honoring Our Teachers*, includes presentations at the seventh American Indian / Indigenous Teacher Education Conference (AIITEC) held at Northern Arizona University on June 16-18, 2016. *Honoring Our Teachers* is the fourth in a series of “Honoring” monographs that began in 2011 with *Honoring Our Heritage* and was followed by *Honoring Our Children* in 2013 and *Honoring Our Elders* in 2015, all of which were published on-line and in paperback by Northern Arizona University’s College of Education and focus on culturally appropriate approaches for teaching Indigenous students. These monographs are designed to contribute to the ongoing professional development efforts that educational administrators and teachers need in order to continuously improve their schools and teaching.

A theme repeated by the contributors to this monograph is that teachers need to be treated with respect as professionals and not de-skilled by being forced to sign fidelity oaths that make them adhere to “evidence based” one-size-fits-all scripted curriculums that usually lack a solid research base as indicated by the U.S. Department of Education’s What Works Clearinghouse,¹ and even when they do show a fairly solid research base, that research does not include a focus on how American Indian and other ethnic minority students perform using the mandated curriculum materials. It is relatively easy for teachers to just follow the scripted teachers’ editions of textbooks, but the result will too often be more disengaged students, more discipline problems, lower test scores and higher drop out rates.

The 2016 Keynotes

The first two chapters of *Honoring Our Teachers* are adapted from keynote speeches delivered at the 2016 AIITEC conference. Sharon Nelson-Barber shares her insights about how current educational reform efforts in the United States are affecting Indigenous education in “The ‘Perfect Storm’ in Indigenous Education: Stories about Context, Culture and Community Knowledge.” She expresses her concern about “many teachers’ lack of experiential knowledge about the home and community lives of their students” and highlights their need to focus “on the strengths and competencies children” bring to school from their homes and communities (p. 3). She finds that “teachers must . . . be masterful in the ways they draw on local knowledge and thinking as they tailor [curricular] content, make use of local vernacular and build relationships with students” (p. 4). Then Tiffany S. Lee describes the limitations of formal classroom education in “In School I

Learn from A to H, but the World is A to Z': Promoting Educational Relevance, Equity, and Sovereignty through Community-engaged Learning." Lee emphasizes the importance of teachers learning that students need "to be engaged in active ways if we want them to connect and learn" (p. 9) and describes the importance of Community Engaged Learning and Community-Based Education to counter unsuccessful "one-size-fits-all approaches in education, such as nationally promoted scripted curriculum or teaching methods" that have "permeated American public schools" (p. 11).

Improving Indigenous Education

In the next section the contributors focus on what is needed to improve Indigenous education and close the historical academic achievement gap that has hindered the progress of many American Indian and other Indigenous students. First, Joseph Martin, Richard Manning, Larry Steeves, Josephine Steeves and Jon Reyhner present the results of interviews with experienced indigenous educators in "What Educational Leaders See as Important for Improving the Education of Indigenous Youth." They first look at landmark studies of what educators have learned from teaching Indigenous students by Linda Cleary and Thomas Peacock (1998) and Terry Huffman (2013) and then report the findings of their own recent interviews with experienced Indigenous educational leaders that point to the need for school administrators and teachers to know about the communities where they work and to build relationships with those communities, including for teachers to get to know the parents and extended families of their students and to move away from textbook and lecture teaching methods to a more hands-on and engaging instructional approach. Then Larry Steeves and Sheila Carr-Stewart discuss a conceptual framework for improving Indigenous student learning outcomes. They review mostly Canadian research on the importance of parent, community and student engagement and the importance of teachers building relationships with their students and using culturally relevant pedagogy.

Next, Jonathan Anuik and Laura-Lee Kearns describe Métis and Ontario education policy that supports Métis holistic lifelong learning and the importance of schools recognizing Métis as a people and to value their identities and histories. Closing this section, Keiki Kawai'ae'a, Angayuqaq Oscar Kawagley and Kaiolohia Masaoka describe Kaiolohia's experiences as a first year teacher in a Hawaiian language immersion school. Kaiolohia writes how she observed many of her co-workers and the relationships that they formed with their students and how she enrolled in a language arts enrichment class during the summer to further improve her teaching repertoire. In addition, she describes how she learned from her students as well as taught them. A parent found that the success of the immersion school Kaiolohia taught in was built around the Hawaiian concept of aloha that is built around a "wholeness of mind, body and soul and connectedness to the universe" (p. 92). Kaiolohia found that teachers must be humbler than the children and that they are not just students, "but your own children and children of your friends and family" (p. 96). She also discovered that curricular content

needed to be interconnected, rather than mathematics, science, and other subjects being taught as separate, segregated subjects.

Literacy

The third group of essays focus on literacy with George Ann Gregory and Freddie Bowles presenting arguments for Indigenous literacy and then Margaret Vaughn, Kelly Hillman, Traci McKarcher and Cindy Latella describing their action research project on Indigenous student literacy practices. Gregory and Bowles write how colonialism has created an identity crisis among colonized people and the need to utilize literacy in the heritage languages of the students' communities to promote decolonization in order to help resolve that identity crisis. They go on to document successful bilingual programs that promoted Native language literacy. Then Margaret Vaughn and three of her college students reflect on how, as teachers, these students worked to engage their elementary school students by using culturally relevant reading materials with them that were not otherwise available in their schools.

History and Research

The fourth group of essays focuses on Indigenous educational history and research. George Ann Gregory discusses "Legacies of Colonialism: The Education of Maya in Belize." She describes the lingering effects of colonialism in Belize that exploits and displaces the Mayan people and made makes second class citizens receiving a second class education. She emphasizes the importance of improving the educational system so that Mayan identity is valued and teachers are prepared to provide Mayan students bilingual education. Then Tom Hopkins shares some of his experiences with English as a Second Language (ESL) teaching efforts, bilingual education and testing as a longtime employee of the U.S. Bureau of Indian Affairs in "A History of American Indian and Alaska Native Education: 1964-1970." He describes his involvement in Bureau Indian Affairs (BIA) education, including his work with BIA professional development for teachers and how the BIA's area director organization during this period worked against efforts to improve teaching in BIA schools by often excluding curricular reforms designed to utilize local research that focused on Navajo and other Indian students. Of special interest is his work with the Teachers of English to Speakers of Other Languages (TESOL) organization, the Navajo Reading Study project and his comments on the founding of Rough Rock Demonstration School, the first locally controlled BIA school, in 1966.

Next, Adam Murray discusses the type of research that is needed for evidence-based support of culturally responsive education in "Culturally Responsive Education: The Need and Methods for Demonstrating Effectiveness for Evidenced-based Practices." He reviews the history of and research on Culturally Responsive Education (CRE) and summarizes the type of evidence based research designs that could help win political and popular support for CRE. Closing out this section Naatosi Fish and Mizuki Miyashita present their research on guiding pronunciation of Blackfoot melodies. They provide an example of how a com-

munity member can partner with a university linguist to do research on “word melody,” which can help students wanting to learn a Native-like pronunciation of their heritage language.

Conclusion

Together, the contributors to this volume make a strong case for the importance of providing Indigenous students with a culturally appropriate education that builds on their cultural and experiential backgrounds. Teacher preparation programs need to ensure teacher education candidates are aware of how important it is to learn about the homes and communities that their students come from and return to as well as becoming subject matter experts and developing their instructional expertise. In addition, these aspiring teachers need to recognize the importance of their remaining lifelong learners through continued professional development. In return, we all need to honor teachers for their dedicated efforts to educate our children and thus empower them as family members and tribal and global citizens.

Notes

¹U.S. Department of Education, Institute of Education Sciences’ What Works Clearinghouse at <https://ies.ed.gov/ncee/WWC/>

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Ke Kula Maui Ola Hawai‘i ‘o Nāwahīokalani‘ōpu‘u Living Hawaiian Life-Force School¹

Keiki Kawai‘ae‘a, Angayuqaq Oscar Kawagley² & Kaiolohia Masaoka

‘O Nāwahī ‘oe o Kalani‘ōpu‘u
‘O ka wahī i wahī ‘ia ai
I milo ‘ia ai a pa‘a pono
I hāli‘i ‘ia ai a nani
I ka ‘ahu pōpōhīnano o Puna
Uhia aku i ka ahu‘ula
Kau ‘ia ka wahī i laila
Ua pa‘a, ua malu,
Ua malu ka wahī o Kalani‘ōpu‘u
‘O ka wahī ia i wahī ‘ia ai
I lawalawa ‘ia ai
I ‘ope‘ope ‘ia ai a pa‘a
I kōkō ‘ia ai a kau i luna
A lei i ka umauma
I ka ‘ā‘ī o nā maka‘āinana ē
‘O ka wahī kona
‘O ka inoa wahī kou i ‘ane‘i ‘ae. (Sheldon, 1996)

This chapter presents the case study of a first year Hawaiian language medium-immersion teacher at Ke Kula ‘o Nāwahīokalani‘ōpu‘u school. Insights on the lessons learned are also described from group discussions with peer teachers on Native language immersion education, teacher development and Native, immersion and community dynamics. A closing reflection piece of the case study teacher’s journey some ten years later provides inspiration for others wishing to revitalize their endangered languages and cultures as an enduring gift from generations past to current and generations yet unborn.

PART I: The Setting

Located in the district of Puna on the east side of the island of Hawai‘i stands Ke Kula ‘o Nāwahīokalani‘ōpu‘u, a total Hawaiian language immersion kindergarten through twelfth grade. It is one of 21 Hawaiian immersion schools that are contributing to the revitalization of the Hawaiian language through a Hawaiian medium-immersion education model. Each morning the school day at Ke Kula ‘o Nāwahīokalani‘ōpu‘u begins with an opening protocol that calls to order a gathering of the total school community at the piko, the umbilicus of the school. The morning protocol begins with the blowing of the conch shell by two male students standing at the end of the entrance walkway, which signals the

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beginning of the day. Older students and teachers help the younger ones move efficiently to the piko. This is where the school day begins males to the right, females to the left in a particular genealogical-historical order that pays attention to detail that honors traditional understandings, and a way of being in the Hawaiian world.

The day officially begins with three resounding blows of the conch shell as the entire school chants in unison and calls forth the elements from the east through a spiritual process that will energize the minds, bodies and emotions of the collective whole. Selected chants that honor those both past and present, request acknowledgements for entrance into the learning space and for the task at hand called 'imi na'auao (knowledge seeking). Two mindful messages, one by a male teacher then another followed by one of the female teachers sets the tone for healthy attitudes and behaviors that will demonstrate care for one another and support the learning that will take place within the honua or learning space. This daily ritual opens the pathway for learning to take place in ways that are purposeful, meaningful and productive.

High standards and expectations for appropriate behaviors of culture and language are upheld at the piko. No one is excluded, and all present on campus participate from the garden staff, to students and even their families present on campus. In this environment, Hawaiian is the language of communication and instruction, and the culture provides the lens and foundation from which students connect to the curriculum and build understandings of the world that surrounds them both locally and globally.

Nāwahīokalani'ōpu'u is a vision of hope and inspiration for native language recovery. It is a maui ola (living Hawaiian life-force) educational model that seeks to revitalize the native language of Hawai'i that in 1985 had approximately only 35 speaking children remaining under the age of eighteen ('Aha Pūnana Leo, 1999).

History of Hawaiian Medium-Immersion Education

The Hawaiian language is the Native language of Hawai'i. Although there are some dialectal differences between islands and even within islands for the most part with exception of the island of Ni'ihau, the dialects are relatively similar and mutually comprehensible. In 1831, Lahainaluna was the first school established west of the Rocky Mountains as the Kingdom's College and teacher preparation school (Kawai'ae'a mā, 2016). In 1841, Kamehameha III established public education. As part of his platform, "He Aupuni Palapala" (Mine is a nation of writing) set the stage for the development of a comprehensive public education system with Hawaiian as the language of instruction. A wealth of Hawaiian medium materials supported the schools in all subject areas and grade levels across the curriculum. This included beginning readers through advanced level math and science, including subjects such as anatomy. Hawai'i claimed high literacy rates between 84% to 91.2% (Silva, Ka'awa, Kawai'ae'a & Housman, 2005; Hawai'i General Superintendent of the Census, 1897).

In 1896, shortly after the overthrow of the Hawaiian monarchy, the Hawaiian medium school system was abolished and the English language became the

medium of instruction. The consequence of this political action to gain American control over Hawaiian nationhood was a decline of educational achievement and literacy rates and a decrease in native identity as well as culture and language loss and economic and social distress among Native Hawaiians. After much effort, the State of Hawai‘i’s 1978 Constitution made Hawaiian a co-official language with English and mandated the study of Hawaiian culture, history and language in public education. In 1984, the first pilot Pūnana Leo (Language Nest) pre-school opened on the island of Kaua‘i followed by Honolulu on O‘ahu and Hilo on Hawai‘i in 1985. The Pūnana Leo organization has branched out in many directions leading native language revitalization efforts from its thirteen infant-toddler and pre-school sites through its graduate program activities with its consortium partner Ka Haka ‘Ula O Ke‘elikōlani at the University of Hawai‘i.

In 1987, the Department of Education (State of Hawai‘i Department of Education, 1994, 2000, 2004) approved the opening of two elementary Hawaiian immersion sites in Keaukaha, Hawai‘i and Waiau, O‘ahu. There are 21 Kula Kaia‘ōlelo–Kaiapuni Hawai‘i (Hawaiian Language Medium-Immersion) K-12 sites (Kana‘iaupuni, Malone & Ishibashi, 2005) established throughout the state. The majority of these elementary, intermediate or high schools sites shared facilities with regular English medium schools. Currently, there are six sites statewide that maintain a full K-12 Hawaiian medium-immersion program as public or charter school sites (Hale Kuamo‘o, 2015).

Finally, in 1997 Ka Haka ‘Ula O Ke‘elikōlani at the University of Hawai‘i at Hilo became the first Hawaiian Language College. The college along with its consortium partner the ‘Aha Pūnana Leo and four K-12 full immersion sites Ke Kula ‘o Nāwahīkalanī‘ōpu‘u, Ke Kula ‘o Samuel M. Kamakau, Kawaiikini and Ke Kula Ni‘ihau o Kekaha are developing a seamless education model for Hawaiian medium education called Maui Ola Education.

PART II: Participant Profile Overview: Kaiolohia Masaoka

Kaiolohia Masaoka³ was selected for this case study. Part of Native teacher education is leadership development, therefore, Kaiolohia was also asked to be a co-writer of the study. The Kaiolohia was very open to the idea of sharing her personal experiences and transformation as a native Hawaiian immersion educator. She began teaching as a 24 year old single female of Hawaiian, Chinese and Caucasian descent. She was raised in a relatively suburban area of the island of O‘ahu called Wahiawā and is a graduate of the Kamehameha Schools, a private Native Hawaiian K-12 school, and Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo where she received a bachelors degree in Hawaiian Studies. She remembers relatively good school experiences and role models of teaching excellence in both public and private schools. She had no prior teaching or para-teaching experiences upon entrance in her teacher education program outside of the program entrance requirements.

There were many candidates who were willing to participate in the study. Kaiolohia was selected because her story contributes insights to the transforma-

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tion of a new kind of indigenous educator, a maui ola Hawai‘i (Hawaiian identity) professional. Her story is a common experience like many other “local island” families where the language of the home is predominantly English and Hawai‘i Creole English (Pidgin English), and the culture intertwined with Hawaiian, Asian and American traditions. Hawaiian music and family stories about her Native heritage are a part of her early recollections. She was raised to respect her cultural Hawaiian heritage and was inspired from the family stories she heard about her Hawaiian speaking great-grandmother. Although both parents and grandparents are not Native speakers of Hawaiian, Kaiolohia has acquired a near native level fluency in Hawaiian. For Kaiolohia, part of becoming a maui ola educator has also been a cultural journey of discovery about herself and her Hawaiian heritage.

Kahuawaiola Indigenous Teacher Education Program

Kaiolohia graduated from the Kahuawaiola (Kahuawaiola, 2006) Indigenous Teacher Education Program, a three-semester graduate program offered at the University of Hawai‘i at Hilo by the Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language. It is a Native Hawaiian culture-based program that prepares maui ola Hawai‘i (Hawaiian identity) educators for Hawaiian immersion, culture-based charter schools, Hawaiian language and culture programs in English medium schools, and schools serving students from Hawaiian cultural communities.

Kahuawaiola conducts its courses through the Hawaiian language. It is also a multi-licensure accredited program where students may work towards both Hawaiian and basic teaching licenses. The program began in June with six weeks of foundation courses in an intensive live-in situation at the Nāwahīokalani‘ōpu‘u campus. Participants are totally immersed in the language while receiving first hand experiences within a total cultural school setting and have daily opportunities to interact with teachers and students on campus as they developed their expertise.

Upon completion of the summer intensive experience, students have option to return to their home communities statewide for two additional full-time practicum semesters with coursework provided through interactive television, workshops and site visits. Teacher candidates experience classroom-learning situations from kindergarten to twelfth grade. The Kahuawaiola program provides multiple learning environments in a holistic indigenous approach that integrates a balance of theory with practical applied learning situations. As a Hawaiian culture-based teacher education program, Kahuawaiola utilizes Hawaiian concepts and traditional practices built upon the Kumu Honua Maui Ola philosophy (‘Aha Pūnana Leo & Ka Haka ‘Ula O Ke‘elikōlani, 2009) and the Nā Honua Maui Ola Hawai‘i Guidelines for Culturally Healthy and Responsive Learning Environments (Native Hawaiian Education Council & Ka Haka ‘Ula O Ke‘elikōlani, 2002) and cultural pathways (Kawai‘ae‘a mā, 2016) as the foundation for articulating indigenous epistemology, pedagogy and praxis. The programs prepares qualified teachers for licensure that can 1) teach fully through the Hawaiian language, 2) build meaningful connections through the culture, 3) foster joy and inquiry in learning 4) deliver curriculum that develops critical thinking, academic proficiency, responsible behavior and generosity of heart 5)

foster collective relationships between school, family and community and 6) are culturally responsive educators.

Background of Nāwahīokalani‘ōpu‘u School

The Ke Kula ‘o Nāwahīokalani‘ōpu‘u is a K-12 kaia‘ōlelo Hawai‘i or Hawaiian medium school. Nāwahī Iki Public Charter elementary and Nāwahī Nui a public intermediate and high school combine to make up the school campus. The school grounds also house the Pūnana Leo o Hilo pre-school. Hawaiian is the language of school instruction and the culture of the total environment. All subjects are taught through Hawaiian including English language arts and other world languages.

Nāwahī was a grassroots attempt to provide an on-going Hawaiian medium education through grade twelve. The original school site was located in Hilo on the third floor of the old unemployment building. Determined and motivated to establish a fully functioning immersion facility the the ‘Aha Pūnana Leo (‘APL) along with families, teachers, students and community members worked towards finding a permanent location for the school site and in 1994, ‘APL purchased through a grant given by the Office of Hawaiian Affairs the former church school known as Henry ‘Ōpūkaha‘ia School.

The school consisted of dilapidated buildings on a ten-acre site with classrooms, a gym and outdoor football field. The school site took many hours of time and aloha donated from families, the community and other volunteers to clean, repair and upgrade the facility as a suitable environment for learning. The campus houses a Pūnana Leo pre-school and a K-12 school site with indoor and outdoor learning spaces including aquaculture, hydroponics, an animal section, canoe house and other farming and natural flora zones.

Administratively, Nāwahī is an example of creative partnership in action and currently operates as a collaborative effort with the ‘Aha Pūnana Leo, Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at UH-Hilo, the State Department of Education, and a public charter school. As a laboratory school for the University of Hawai‘i at Hilo, the facility also functions as a demonstration site for Hawaiian medium-immersion education, language and educational research including teacher and curriculum development. It is also an extended learning facility for University students studying Hawaiian language and culture, science and agriculture.

A Living Hawaiian Life-Force School

A kula maui ola Hawai‘i is a place where learning is cultivated and nurtured in culturally and linguistically Hawaiian holistic ways and the environment supports applied learning opportunities for academic and socio-cultural maturity. The kula maui ola Hawai‘i (living Hawaiian life-force school) of Ke Kula ‘O Nāwahīokalani‘ōpu‘u is “designed for families, teachers and staff who have chosen to speak Hawaiian as the first and main language of the home, and also those who are in the process of establishing Hawaiian as the dominant language of the home” (<http://www.nawahi.org/>).

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The Kumu Honua Maui Ola philosophy serves as the guiding foundation for school development through three (3) traditional underpinnings—the maui (cultural life-force), piko (connections) and honua (environments). The maui is the cultural center comprised of four (4) cultural components—spirituality, actions-behaviors, traditional knowledge and language. The piko make connections to the past, present and future and to one’s spiritual, genealogical and creative elements. Lastly, the honua provides the environments—the ‘iewe (placenta), kīpuka (protected environment) and finally the ao holo‘oko‘a (broader world). Through the components of the Kumu Honua Maui Ola philosophy the Hawaiian life-force of the school reflects a holistic Hawaiian language and cultural environment from which learning is nurtured and cultivated.

The Hawaiian language is the living language of the school as it best expresses the thought world of the ancestors and engages learning and interaction through a Hawaiian worldview. The language provides the cultural sustenance and the lens from which the dynamics of the school community and curriculum has evolved. The families work together as part of the total learning community and become an integral part of the learning environment as a family-based program, enrolling families rather than the individual student. The Hawaiian language shapes and nurtures the school learning community as a complete and whole entity.

The school provides multiple “contexts supporting physical fitness and self-sufficiency through stewardship projects and other activities” as an integral part of the school experience. The school accommodates learning through a variety of applied learning setting, e. g. planting areas, plant zones, animal husbandry, recycling, hydroponics, aquaculture, hālau wa‘a for canoe making, imu (underground oven) for traditional food preparation, traditional medicinal plants and a gym for physical fitness, sports, hula and other school and family gatherings.

Nāwahīokalani‘ōpu‘u has established an educational model that is grounded through its native language and culture as a living Hawaiian life-force environment. It works with families who have committed to a model of education where Hawaiian is the living language of home of school and the preparation of its youth impels them to “bring honor to the ancestors, seek and attain knowledge to sustain family, contribute to the well-being and flourishing of the Hawaiian language and culture; and contribute to quality of life in Hawai‘i.” In its mission statement, “Ke Kula ‘O Nāwahīokalani‘ōpu‘u is committed to securing a school community built upon culturally rooted principles that reflect love of spirituality, love of family, love of language, love of knowledge, love of land, love of fellow man, and love of all people.”

Kaiolohia Masaoka’s Interview Responses

Prior to entering Kahuawaiola, Kaiolohia had a one time volunteering classroom experience at a summer school program. The experience was not rich enough to experience the depth of the whole teaching experience. However, it helped her to confirm her desires to become a teacher. In her formal pre-service experience, Kaiolohia completed two full semesters of student teaching experience at Ka ‘Umeke Kā‘eo Public Charter School. Upon graduation she was offered

a position at Nāwahīokalani‘ōpu‘u School and was in her first year of teaching in a multi-age setting, grades K-1. She had 17 students, 9 kindergarteners and 8 first graders with an almost equal ratio of male and female students. She enjoyed working in a small school environment. The schools K-12 enrollment was 119.

Kindergarten is challenging for a new teacher since it is the first year the students enter the formal school setting and for some students their first experience learning through Hawaiian. Kaiolohia has a quiet and calm personality and is even-tempered and soft-spoken in demeanor. She values the mana (personal spiritual power) of her students and is respectful and caring in the way she handles challenging situations. She doesn't get unraveled easily and is steady yet firm with her students. Her classroom has a nice energy, positive, happy with an air of calmness.

Interviewed, Kaiolohia offered insights about her values, thoughts and concerns as a teacher, her challenges, personal history, aspirations, and issues as a first year teacher. These indicators summarized through her personal responses to the questions help us see a glimpse of her personal perspective through real life experiences as a growing professional. Asked why she wanted to become a teacher she answered,

I wanted to go into a teacher Education program mainly because I wanted to become a teacher since I was in elementary school, about 2nd or 3rd grade. I remember I had a kumu (teacher) who...was really respectful of all the students and really listened to everyone and I wanted to be like her.... I used to always love reading books and that was always my favorite thing to do, just always reading. I hardly ever played outside. I was always in the house. But, that's mainly why I wanted to be a teacher and why I choose to be in the teacher Ed program.... I didn't realize that I was going to do all this in 'ōlelo Hawai'i (Hawaiian) until I was in high school. I was in the ninth grade I think when I took a Hawaiian language class. And then I realized that... my counselor told me...that UH-Hilo offers Hawaiian Studies and they're the best. And, I came here [to Hilo], and then after I came here, when I heard about Kahuawaiola, and that was that.

When Kaiolohia was asked "Now that you are a teacher, what is the nature of your experiences?" she answered, I "did not expect being a teacher to be so much work." Her greatest challenges were:

- Dealing with parents who don't support their children's learning at home
- Working with diverse needs (slow and fast learners) and how can I help both at the same time
- Learn[ing] how to better manage time and curriculum so fast students don't get bored and slow students are able to comprehend and keep up with the general learning pace of the class
- Not enough one-on-one time with students
- How to meet the diversity of mathematics needs in a multi-age setting

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- Increasing the voice and leadership of the slow students, and
- Decreasing school preparation time

Her greatest rewards were “parents commenting on their child’s progress in reading and learning” and “parents surprised at the progress of their child.”

She found that “focusing on children and having expectations for them is more important than just looking at the daily workload.” As the year progressed she “was able to recognize the strengths and weaknesses of students and was able to adjust and manage the class schedule to make more time for students who need the extra help.” She had difficulty encouraging parents to support her efforts at home and spent as much time as possible reading with slower student. Having a multi-age K-1 setting she used “the first graders as role models, class leaders, demonstrators and facilitators for the kindergarten students.”

She told how she liked to do art with children and finding how non-readers and writers seem to enjoyed art, and she increased integration of art and drawing activities with reading. She also used the outside garden environment for encouraging art and language development. (e.g., composing class books using experiences from the outside environment. The class composed a non-fiction story about one of the chicks the class raised and then the class wrote a fiction story about it. When she was not in school she thought constantly about school and how to make it better. She researched on the internet for new ideas and challenges for her students.

She chose Nāwahī Iki School because of the nature of the school and program, the philosophy driving the school and the community involvement that included parents volunteering in the classroom. Hawaiian speaking parents read and worked directly with students. Non-speakers help prepare materials and other things while in class. The parents also helped with community events. She worked hard to get to know the parents and develop a relationship with them. It helps to provide more insight about their children. She stated that “at the end of the school year I want to see my first graders reading and reading readiness for kindergarten. I want students to know basic mechanics of reading and enjoy it.” She emphasized “reading and writing” and could see how her students progressed, with many students going beyond her expectations. There were a lot of books but the children read them fast. Children had to wait sometime for her to translate more materials into the Hawaiian language.

She recommended schools having orientation programs for new teachers and concluded it was important to “be strict about the use of Hawaiian from the beginning of the school year” and to “only speak Hawaiian.” Teachers need to “stay in at recess to provide more one-on-one time if needed” and to “talk a lot with students. Spend quality talking time with them.”

Curriculum Resources and Alignment

Kaiolohia wrote in the journal she kept for this case study about gathering and developing a resource bank of materials for instruction, enrichment and use in centers activities for independent learning:

I collected many ideas from these books to create my own collection. I found it very helpful to look in these resource books because I was able to collect main ideas for lessons that I wanted to create. Since I use a lot of workstations in the classroom, I found it useful to search for activities that my students would be able to do independently after modeling it first. Although I do not follow the resource lessons exactly, I do often look through them to see ways in which I can improve my own lesson plans. It is a relief to have this resource book with me in the classroom since it contains many activities and games that my students are capable of doing. I consider this book to be the padding of my lesson plans. If something falls through, I will have this notebook to break the fall. I would like to continue to expand on this notebook for future references.

This project also helped Kaiolohia develop her first solo curriculum mapping. It was not easy since she still had lots to learn about the curriculum, content and skills she would be teaching in her new teaching assignment. This was a challenging project for her but a necessary skill that she will need to master in order to plan responsibly for her class. The statements below illustrate her reflections about this project.

This has to be the hardest thing that I did during this case study project. I had a very difficult time starting my scope and sequence because I had no idea where to start! It wasn't until Keiki advised me to "begin with the end in mind." As I sat down to plan out my scope and sequence for the year, I became frustrated not knowing how I was going to start the year and what I wanted to teach in January. After taking Keiki's advice and starting with the end product in mind, everything else fell into place. I first had to ask myself what I expected of my students at the end of the year. After that, I just had to think of the path to get there. It took me a couple of months before my scope and sequence was finished, and it is still a work in progress. I feel comforted knowing that I can use this scope and sequence (with some minor adjustments from year to year) for many years to come. The anxiety that I initially felt when we first worked on this project has faded, and is replaced with hope. Hope that I will have created a scope and sequence that will meet state and cultural guidelines, and hope that I will also have created a clear path for my students to reach the goals that I have set for them at the start of the year.

Growing the Native Educator through an Indigenous Perspective

Central to every educator is a core set of values that frame the thinking and guide the direction, choices and actions of the teacher. An Indigenous immersion educator has a special charge as a keeper of the language, the culture and native well-being. As an educator they serve as an advocate for cultural renewal through

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education. The cultural educator must find a space to work between the tensions of the mainstream mindset, personal life experiences and native educational goals. They must be able to rise above those tensions and find a personal clarity that ground, enable and energize their sense of purpose and mission. As a new native educator Kaiolohia has all the basic tools she needs to craft her art as a professional. Practice over time will determine the shape and quality of her artistry and expertise as a native educator.

To this end, the final project was to work on her philosophy statement of education with a reflection statement about her growth over the last year from teacher training to first year induction, containing her core beliefs and thoughts about education and her role as a cultural educator. It is a leadership tool from which she can grow and develop the clarity of her craft. Philosophy statements are not static and will change and mature as she becomes more knowledgeable about the way children learn and the role of language and culture within that experience. A philosophy statement is her declaration to herself about her vision as an educator, and her role and place within those goals. It is her personal marching order as a cultural keeper and educator. It is important to revisit, reflect and refine this statement as an on-going activity so that she will be able to see the depth of her ideas and her progress over time. Kaiolohia was asked to write her philosophy statement in Hawaiian, her second language. Only the language can speak to her with the embedded cultural understandings she needs to frame and grow her thinking. Kaiolohia's English translation of her reflections and philosophy statement below:

He Wahi Nanalu no ka Lilo 'ana i Kumu Ho'ona'auao Maui Ola Hawai'i Reflections on Becoming a Maui Ola Educator Kaiolohia Masaoka

I ka 'ōlelo nō ke ola, i ka 'ōlelo nō ka make. Aia ka mana o ka lāhui i ka 'ōlelo: 'a'ohe 'ōlelo, 'a'ohe lāhui. No ia mana'o au i no'ono'o ai he ko'iko'i ka'u e hana nei.

I ko'u wā a'oākumu, ua no'ono'o mau au i ke kumu o ko'u lilo 'ana i kumu, keu ho'i he kumu kula kaiapuni Hawai'i, 'oiai he hana pa'akikī loa nō ia. 'O ka'u pane ma'amau ia'u iho, inā 'a'ole na'u, na wai? A 'o ia nō ka mana'o i holomua aku ai au a hiki i kēia pae.

Ua pa'akikī nō ia wā, 'oiai 'a'ole au i komo mua i loko o ka lumi papa a 'a'ole nō au i 'ike i

In language there is life, in language there is death. The power of a culture lies solely in its language. And for this reason, I believe that what I am doing in the classroom is very important.

As a student teacher, I would always ask myself the same question. Why would I choose to become a teacher? Especially a Hawaiian Immersion teacher (which means double the work!)? And the answer that I would come up with was always the same. If not me, then who? This is what pushed me to constantly improve and progress to this stage of my teaching career.

My year of student teaching was a time of change and adjustment. Although I had not been in the classroom before, I also was not fully aware of the great

ka 'oia'i'o o ka hana kumu kaiapuni Hawai'i. Eia na'e, ua pa'a nō ko'u mana'o e lilo i kumu no ka pono o nā keiki Hawai'i, a no ke ola o ka lāhui Hawai'i.

Ua kākō'o nui 'ia au e ke kahu a'oākumu a ua 'ike i ka mea nui o ke kākō'o a me ke kōkua ma ka honua kula. Ma ka nānā 'ana i nā kumu 'ē a'e, ua hiki ia'u ke lawe i nā mea a'u i mana'o ai he maika'i a e kāpae ho'i i nā mea i makemake 'ole 'ia.

Ma ia makahiki nō, ua a'o au i nā ha'awina he nui i hiki 'ole ke ho'omākaukau 'ia ma nā papa Kahuawaiola o ke kauwela, e like nō ho'i me ka ho'okele lawena lumi papa. Ma nā papa o ke kauwela, 'o ke a'o 'ana i nā ha'awina kula ke kālele, a ua maika'i au ma ia hana; akā 'o ka mea nui ma nā papa pae ha'aha'a o ke kula ka ho'okele lawena, a ma laila nō ko'u pilikia ma ia wā. Ua lilo ia kumuhana 'o ka ho'okele lawena i pāhana nui na'u ma ke a'oākumu 'ana a ua a'o nō au pehea e 'ole'a ai ma luna o nā keiki me ka 'olu'olu pū. E pa'a mua ka 'ōnaehana ho'okele lawena, a i ka pa'a 'ana, 'o ka ho'omaka nō ia o ka holo maika'i o nā mea 'ē a'e.

I ka makahiki mua o ko'u a'o kū ho'okahi 'ana, ua lilo ka makahiki holo'oko'a i ke kūkulu 'ana i ke kahua e pono ai au. Ua nānā nui au i nā kumu 'ē a'e o ka honua kula i 'ike au i ke 'ano o ke kula, ka lawena ho'i o ka honua. He kōkua ma ka ho'oulu 'ana i ka mauili o loko o'u a he kōkua nō ma ko'u ho'oili 'ana i ka 'ike i nā keiki o ke kula. I loko nō o ko'u 'ike i ke Kumu Honua Maui Ola, ua 'ike pū au i

responsibilities involved in being a Hawaiian immersion teacher. However, I held fast to the idea of being a native educator in my native home for the sake of our children and for the life of our culture and our race.

As I started on my educator journey, I was strongly supported by my cooperating teacher. She was the one who guided me through the rough waters of student teaching, the many that I encountered along the journey. I have seen first hand the importance of guidance and support in the school environment for all teachers in order for success to be achieved by all. By observing my fellow teachers, I collected many ideas and was able to use those ideas that I believed to be useful in my teachings.

In that same year, I learned many valuable lessons that could only be seen firsthand in a real classroom situation and not be taught in our Kahuawaiola summer courses. One of which was classroom management. In the summer courses, the focus was on how to teach content area to different students at different grade levels. While I did well in that area, I soon learned on the job that classroom management is the key to successfully teaching elementary students. I entered the classroom with little knowledge of how to manage a classroom full of kindergarteners. However, I learned quickly as I was forced to either sink or swim. I chose to swim, and classroom management became one of my big projects since it was an area that I needed to strengthen the most. By following the lead of my cooperating teacher, I learned how to be firm with the students while also using a gentle touch. In order to accomplish this, I first had to have my classroom management system in tact and as soon as I did, everything else fell into place.

My first year of "solo teaching" was dedicated to building the teaching foundation that I would need in my career.

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ka pono o nā ha'awina kula Hawai'i, e ho'opili 'ia ke Kumu Honua Maui Ola me nā ma'i'o ma'amau o ke kula. Noi'i mau au ma ka pūnaewele i nā ha'awina kūpono no ka pae mālaa'o o nā 'ano mākau like 'ole a hakuloli au ma ke kuana'ike Hawai'i. 'Oiai, he kūpono ia mau ha'awina no nā keiki o ka papa mālaa'o, e maka'ala pū ana au a e hō'oi'a ana i ka loa'a o ke 'ano Hawai'i ma ia mau ha'awina. Ke 'ike ke keiki i kona pili a me ka pili o kāna hana i ka ha'awina, 'oi loa aku kona hoihoi.

Ho'ā'o au e noho ma nā au 'elua, 'o ke au Hawai'i a 'o ke au 'Amelika, a kūkulu i uapo i waena o nā mea 'elua i hiki i nā keiki ke ho'okō i nā ana ho'ohālike me ka 'ike pū i ia mau ha'awina ma ke kuana'ike Hawai'i.

Ma ka lu'u 'ana i ke a'o, ua ulu nui au ma ke 'ano he kumu a ma ke 'ano he kanaka. Ua koi 'ia e huli a noi'i ma nā 'ano wahi like 'ole i nā hā'ina e pono ai. 'A'ole e loa'a wale ka hā'ina ma ka wehe 'ana a'e i ka puke, a ma laila ka hā'ina e kalī mai ana ia'u! 'A'ole loa! No ke kumu kaiapuni Hawai'i, pākolū ka hana! Ma waho aku o ke a'o 'ana i nā ma'i'o, e nānā pū 'ia ke 'ano Hawai'i o ia mau ha'awina, ka pili i ke keiki, a me ka waiwai o ia ha'awina no kākou, ka lāhui Hawai'i. He kōkua nui ka no'ono'o mau i ke Kumu Honua Maui Ola 'oiai 'o nā 'ao'ao 'ehā o ka maui (ka pili 'uhane, ka lawena, ka 'ike ku'una, a me ka 'ōlelo) ke kālele nui o kā kākou e hana nei. Ke 'ike ke keiki i kona pili i ke Kumu Honua Maui Ola a ho'ā'o ho'i e ho'oikaika i ia

I observed many of my co-workers and the relationships that they formed with their students. I used this knowledge as a means to develop a sense of the school and the practices that made it unique. This also enabled me to strengthen my own maui, my cultural identity, so that I would be able to teach it to my students. With my knowledge of the *Kumu Honua Maui Ola*, I saw the need to have lesson plans and activities focus on the behavior, language, traditional knowledge and spirituality of our Hawaiian culture. I try to create connections between these things and the content area that I teach so that our children can see the relationship that they have to every lesson and activity. I often search on the internet for activities in all subject areas that are suitable for kindergarten and then I create new activities by looking at them through "cultural lenses". Even though these are activities that are created with kindergarteners in mind, I always have to be aware that there is a Hawaiian sense to it. When the children see the connection between the activity of the day and their own lives, it becomes realistic to them and soon it becomes a part of them.

I try to stand in two worlds, the Hawaiian world and the American world, and build a bridge between the two so that our children are fully capable of meeting the content performance standards in testing while also seeing the importance of their knowledge to their own culture and people.

As I dove head first into the career of teaching, I grew a lot as a teacher and as a person. I was required to search in many different places for the answers that I needed. I was not able to open a textbook and have the answer available to me at a moments notice. In the Hawaiian language immersion program, the work of a teacher is triple that of any other. Besides teaching our children content area, we also have the great responsibility of teaching cultural values that may soon be lost or forgotten.

mau 'ao'ao 'ehā, ua lanakila kākou.

'Oiai 'o kēia ko'u makahiki 'elua o ke a'o kū ho'okahi, mau nō ko'u ulu 'ana. I nā lā a pau, a'o au i nā mea hou a 'ike au pehea e ho'oikaika ai i ka'u e hana nei. Ma ka hana 'ana me nā keiki, 'ike au i ke kūpono a kūpono 'ole paha o kekahi ha'awina a mana'o au ua hiki aku au i kekahi pae 'oko'a o ka hana kumu. Hiki ke wānana 'ia ka mākaukau o ke keiki ma ka hana mau 'ana me ia, a me ia 'ike, hiki nō ia'u ke ho'oha'aha'a a ho'oki'eki'e paha i ka ha'awina ke pono.

'O kekahi pāhana a'u ka ho'omākaukau 'ana i puke kumu waiwai. Ua hele au i ka Hale Kuamo'o no ka noi'i a he kōkua nui ia mau kumu waiwai, 'oiai he mau mana'o maika'i ko laila. 'A'ole au hahai kiko'i i ia mau kumu waiwai; no'ono'o au i ka mana'o nui o ia ha'awina a hakuloli au i ka mea e pono ai.

Ua komo pū i ka papa ho'onui'ike mākau 'ōlelo ma ke kauwela nei a ua 'ike i kekahi mau mana'o maika'i e kāko'o mai ana i ka'u hana mākau 'ōlelo. 'O ka mākau 'ōlelo ka'u kālele nui ma ka lumi papa, 'oiai komo ia mea i loko o nā ma'i'o a pau. 'O ka'u pahuhopu nui ka 'ike o nā keiki i ko lākou waiwai a mea nui ma ka ho'ōla mau 'ana i ka 'ōlelo Hawai'i a me ka lāhui Hawai'i ma o kā lākou hana.

Ma ke 'ano he kumu 'ōiwi, 'o au nō ka ho'okele o ka wa'a. 'Ike au i ke 'ano o ka huaka'i a i kahi e holo ai. Hiki nō ia'u ke hō'ike pehea e hiki aku ai i laila, akā na ke keiki e hoewa'a. Ke a'o ho'i au i nā keiki, e hilina'i au i ko lākou mākaukau i hiki ke

It is always helpful to keep the Kumu Honua Maui Ola in mind since the four areas of the KHMO (spirituality, behavior, language, traditional knowledge) are the foundation and the focus of everything that we teach and do. When our children know their responsibility to the KHMO, we have moved yet another step to reach our goal.

In my second year of teaching, I am still learning and growing. I learn something new everyday and I always see ways to improve myself. While working closely with the students for two years, I have become very familiar with their capabilities and I feel that I have reached another level of professional maturity.

One of my recent projects was to create a resource book that consisted of many different activities for all content areas. I went to the Hale Kuamo'o to research what was available as the resources they have there are a great help. I don't follow exactly what are in those resources; instead I use the resource book as a starting point for lessons that I adapt for my students.

I also enrolled in an language arts enrichment class during the summer and got some good ideas that will support what I do in language arts. Language arts is the subject I choose to emphasize in my classroom since it is integrated into every subject. My goal is for the children to see their value and importance in revitalizing the Hawaiian language and its people through their work.

As a native educator, I am the steersman on the canoe. I know the kind of journey that we are on and where our destination is. I am able to show the students how to reach our destination, however, it is the students who are paddling. To me, that is the best part about teaching. We are all paddling to reach the same destination, however, the paths that we take and the ways that we reach our destination are different. When I teach my students I have to trust their abilities so that we all arrive at the same point.

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hō‘ea aku i kahi i mana‘o ‘ia.

Ma kā kākou ‘ōlelo, he ‘elua ‘ao‘ao o ka hua‘ōlelo ‘o “a‘o.” ‘O ia ho‘i ‘o ke a‘o aku a me ke a‘o mai. He kuleana ko‘u ma ka ho‘oili ‘ana i ka ‘ike i nā keiki a he kuleana ko nā keiki ma ka ‘imi ‘ana i ia ‘ike. ‘O ke a‘o aku ka‘u hana nui, eia na‘e, a‘o mai au mai nā keiki mai i nā lā a pau. He kumu ‘ōiwi au a he mana‘o nui ko‘u e ho‘okele ana i ka‘u mau hana me lākou. ‘O ka mea nui, ‘ike au i ia mana‘o: ‘o ka ho‘okele ‘ana i nā keiki i ke ala kūpono no kākou a pau.

In our language there are two meanings to the same word “a‘o”. One meaning is to teach, and one is to learn. As a teacher, passing on my knowledge to my students is my main job, but I also learn a lot from my students as well. I have a responsibility to transfer my knowledge to the students, and the students, in turn, have a responsibility to seek out the knowledge from me. I am a native educator and there is an intention for what I do. The important thing is that I know what the intention of my job is and that is to lead the students on the right path for all our people.

PART III: School Interviews and Insights

Ke Kipa Kula—The School Visit

One feels comfortable in entering the school. Everyone is friendly but actively engaged in work. We were invited to observe classrooms at our leisure. The students and teachers were productively working on projects and assignments. The classrooms had a comfortable feeling, and the Hawaiian language could be heard moving from classroom to classroom. In one of the classrooms students were working cooperatively on a mixture of projects. One project was developing a story mural from one of the storybooks. There were finished products of students work hung inside and outside the classroom for everyone to see and enjoy. The engagement level of the students showed their interest in their work and the discipline of the class. Self-discipline was an obvious goal of the schools as it was observed from classroom to classroom. Several interviews were conducted at the school to gather information about the attitudes of language, culture and education from different perspectives of the school community. The following is a summary of the interviews conducted by the project team. They provide a cohesive and collective vision of the school mission and the intricacies involved in addressing the educational mission of the school.

Ke Po‘okumu—Principal Interview

The school was fortunate to have had a well-educated, articulate and team oriented principal who serves as an administrator, counselor, teacher, friend, advisor, and sometimes a mother to some of the students (a difficult task). She appeared approachable, friendly and a straight-thinker. She was a fluent speaker of her Hawaiian language and knows her Hawaiian culture and dedicated to make the school a safe and learning-conducive environment.

When hiring teachers she looked for dedication, knowledge of language and culture, and a desire to revitalize Hawaiian language and culture. But sometimes these seeming alignments could be tricky. If teachers had problems in adjusting to school and students or had troubles in teaching language and culture, they were not expected to give up and quit. The struggling teachers were assisted and supported by the principal, teachers, staff and students to learn and teach in the Hawaiian ways of teaching and knowing. The qualities of persistence and willingness to learn are required for one to become a successful teacher in a different way of educating. Teamwork is of essence in this process. This also requires that the beginning teacher take stock of her inner assets and proclivities, and advice the principal where one will fit in best in the teaching process. The idea is that one should work in the level/place where one enjoys being. Research funding was needed to give administration, teachers and staff time to reflect on successes and weaknesses and to plan remedies, seek appropriate technology and develop needed materials and curricula. Assessment is another critical area as existing tests based on outside standards do not consider Hawaiian language and cultural intelligence. Teacher preparation programs need to embrace and teach this philosophy so that teachers can to into an immersion program and take on the tasks of teaching without questions of what they are about.

Ka Papa Alaka'i—School Board Member Interview

This case study focused on the instructional section of Nāwahīokalani'ōpu'u School. The elementary section of Nāwahī is a public charter school catering to grades K-6. A local school board provided the governance for the school, and its chair was a parent of two immersion students at Nāwahī Iki. He was involved in all activities of the school. He endorses sharing the school with those not having facilities for teaching. Some teachers with skills not readily available and, thus, in short supply, were shared with others using the school for their youngsters. He felt that the Hawaiian language and culture are needed by youngsters to gain knowledge of who they are, where they are (from), and to gain confidence of being and being successful. "Spirituality of the Hawaiian ancestors must be the foundation of education." The school board meetings were open to the public, and the school had an open door policy to everyone. The farmers often come by to see and examine the traditional process of making soil. They learn the process of what is used, cared for and how used. This is a process of mutual learning: the children teaching the older generation from an ancestral technique of soil making. In working with teachers, staff and elders, the children learn that it is okay to learn a specialty in the modern world, but in living within an ecovillage a specialty as canoe making, basket weaving are desirable but that one needs to gain an immeasurable knowledge of place, a matter of survival.

The process of hiring teachers is a difficult task under any circumstance, and here it may be even more difficult because underlying spiritual and ecopsychological characteristics are being sought. To try to minimize unsound judgment and reduce possible heartache in the future, prospective teachers are interviewed in the Hawaiian language. This is done to ascertain the teacher's proficiency in

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the language. The teacher must be familiar with the Hawaiian story before, this is heritage, and after the coming of the newcomers, this is history. The teacher must be able to share with students the constant barrage, stress and often harsh conflict the newcomers inflicted upon the Hawaiian people to become other than themselves. In learning of the hardships still being experienced and the resolve of their people to remain Hawaiian, the children will gain confidence and strive to aspire and hone innate abilities and skills to become anything they want to become be it a traditional means of livelihood or modern vocational, technical or professional career.

The policy of the school and board is to not only recruit the student but the whole family. This way the family supports the child in learning the Hawaiian language and culture. In essence the family who schools together learns and advances together. This is a philosophy whereby embracing the family assures that no family member is left behind in the learning process. Establishing this tradition inspires all that it is a privilege to be in this school and be educated!

Ka Makua—Parent Interview

The parent interviewed for the case study asserted that part of the success of the school was that the teachers, staff and teachers show much “aloha.” Aloha is a Hawaiian word that is profound and complex, but above all it is wholeness of mind, body and soul and connectedness to the universe. In the school, aloha was shown by hugs by teachers, staff and students, opinion is sought and valued from all, and the realization that the school’s success is dependent on family, the unit working together. The children learned to respect one another, respect the space of others, and to work quietly and diligently on class activities. Teachers and staff are role models through silent leadership and responsible actions. The power was not wielded by anyone in particular; rather it flows amongst all as it did in ancestral times. By seeing this and putting into practice, the children learn to honor and respect themselves, others, and all other things around them. Being thoughtful in school transfers to the home, making it safe and comfortable. For kindergartners, the first graders become the role models as they have gone through the experiences that the younger ones are going through. This is the beauty of a multiage, multidisciplinary classroom. The older helping the younger, this is peer teaching and learning as often the younger ones have something to give. Art is another way of seeing and expressing experiences, and it works best for the youngsters. Often the parents volunteer to help in the classroom on a regular basis. This may entail grading papers, reading, teaching in their area of expertise, and whatever else that the teacher requires. The classroom becomes a family, a spirit family. It becomes identity and value creating. The values and cultural context become clearer for the students. The students acquired a sense of voice with increasing ability to speak the Hawaiian language and understanding how and why things are done in their place.

The parent interviewed lived 50 miles away from the school. She was a Hawaiian language teacher, curriculum developer and had added responsibility as a university researcher. The passion and commitment to prepare children for

meaningful work is the driving force. This process of unlocking possibilities and getting Hawaiian people out of the negative, hopeless, and depressed morass to a positive plane is of prime importance. Teaching the Hawaiian language and culture is a way of empowering students through knowing Hawaiian values through language and culture. She saw the school as the center of positive change that entails high Hawaiian standards and community involvement. The school used place for teaching which reflects the traditional community use as a laboratory with hydroponics projects, learning the water cycle, growing vegetables and marketing the produce, thus learning economics of place. By working with plants and animals, the students acquired endosomatic sensing and a sense of interdependence. This teaches about “love, interdependency through life, expectation as a way of life” exalted through the living Hawaiian language and culture. Students learned to trust as the school nurtures security, teaches them to accept all others and learn to feel for those that fail or drop out. It was this accepting environment that binds the students together and is good for all. These were lacking in public school’s as there is no identity feeling. The charter school strived to develop responsible citizens, open-mindedness, and dare to learn with others.

Ka Hālāwai Kumu—Group Teacher Discussion

The school is an evolutionary process requiring new and innovative ways of teaching and learning. It required teachers to think of ways they were traditionally taught as youngsters, to seek involvement of the students, think of what and how we teach, and how students respond to them. Language and thought have a close relationship and should provide a means to develop a vision, an expression of it that is tangible. A number of barriers were expressed, among the limited number of elders, time, and money resources. This puts the teachers on a level whereby teamwork is absolutely necessary for the success of the school. There is often not enough time for dialogue with each other and collaboration. Health of the community is the issue as it was in ancestral times. Traditional health measures could be made more effective by incorporating contemporary health practices. Sustainability is limited as it involves imagination and creativity to make it work permanently. There are “ghosts” of people walking around, these are people with homeless, rootless minds. The Hawaiian worldview with its language is needed because it is the language of place.

Nā Ha’awina Nui—Insights and Lessons Learned

Hawaiian language immersion education has had a major impact in increasing the numbers of Hawaiian language speakers from 35 children under the age of 18 in 1985 to about 2,000 students enrolled in P-12 grades across the state. The Hawaiian language revitalization movement began as a grass roots effort for families seeking an alternative to education that aims at reestablishing the Hawaiian language as a viable living and sustainable language. It reawakens the values and knowledge of the ancestors and brings it forth within the learning contexts of the school. Culturally relevant strategies taught through a native lens are important in the delivery of curriculum and in the preparation of teachers for immersion.

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For the immersion educator of an endangered language there are also many issues that require diligent attention to language proficiency and cultural knowledge beyond the mainstream teacher education program. Many times the immersion educator is viewed as a cultural leader of the community. Therefore, teacher leadership should be part of the overall teacher preparation and professional development experience.

For the first year professional, solo teaching is a “reality check” of ones abilities to make connections to learning that is culturally relevant and academically rigorous and responsive to the many demands and concerns. It is a year of challenge that pulls at the heartstrings of the conscientious educator who is still very much an apprentice within the profession. Humility, personal expectations of excellence and one’s ability to honestly focus on the needs of the children play an important part in the ability of the teacher to progress to the next stage as a professional educator.

There are a many wonderful lessons and insights that this case study revealed about the power of language and culture, the healing of native identity, the empowerment of communities, the strengthening of educators and families, and the drive for excellence and success through an immersion model of education. From the interviews and mentoring activities we have gleaned 15 pieces of wisdom that are important insights learned from this case study. They have implications for supporting language and culture in the schools. They also have implications for teacher education programs and professional development activities for the native setting and immersion education.

Insights on Native Language Immersion Education

1. Revitalize native language and culture for modern times based on what our kūpuna (elders) have left for us.
2. Cultural values should be embedded throughout the learning environment and across the curriculum in a way that fosters positive cultural identity and school success.
3. Immersion has to be a commitment. Help teachers move from wanting to teach their native language to teaching through their language.
4. Immersion education brings language, culture and education together in a way that honors the importance of a culture and a people, addresses state expectations for graduation, and cultivates the potential of the school community.
5. Believing in the vision, understanding your role within the mission, and contributing your strengths, talents and abilities with purpose and commitment contribute to the quality of the whole effort and make the goal attainable.

Insights on Teacher Development

1. You must be humbler than the children and be true and sincere. In that way you rise above the children.

2. The more you focus on the children, their learning and acquiring their own mana (personal spiritual power) to learn and be, the happier you are as a teacher.
3. Ideas of learning through multiple content areas as segregated courses are not natural and teachers need to understand that in the way they convey learning to children.
4. The approach should incorporate experiences with a global focus that make learning real and connected.
5. Sometimes teachers struggle through without seeing the real joy of being a teacher and that is, to enjoy children learning.
6. Teachers that struggle through the challenge of teaching in a language that is not their first language sacrifice their time to prepare with limited resources. They demonstrate patience and tolerance and walk with grounded values and are able to place the children before their own personal needs, work with parents, meet the various expectations of tests and student needs and work with others as a team are able to become dynamic teachers with the ability to inspire others.
7. Aloha (love, compassion, kindness) is central to Hawaiian pedagogy. It drives a way of teaching that is inclusive; it places the child as the primary focal point; and it helps to foster our connections to other essential cultural values including, love of family, love of land, love of knowledge, love of language and culture, humility and respect.

Insights on Native, Immersion and Community Dynamics

1. Partnering is a part of our culture. We live on an island, we depend on each other, we all have special talents. We need rely on each other. This is the way of our kūpuna (elders).
2. Struggling and working together to find new ways of learning and teaching with parents, teachers, and students make a difference.
3. Encourage people to “step-up,” to keep trying and not to give up.
4. Keeping focus on the children makes leadership simple.

Epilogue

Two thousand sixteen marks the fourteenth year since the case study began. In those fourteen years Ke Kula ‘o Nāwahīokalani‘ōpu‘u School has grown and broadened even stronger roots upon its vision of leadership as a kula kaia‘ōlelo maui ola Hawai‘i, a total Hawaiian medium life-force school. Student enrollment has grown with over 500 students at its home site in Kea‘au, Puna on Hawai‘i island and includes two satellite schools Alo Kēhau o ka ‘Āina Mauna in Kamuela on Hawai‘i island and Mā‘ilikūkahi in Wai‘anae on the island of O‘ahu.

The statewide enrollment for Hawaiian medium-immersion schools from preschool to grade twelve has also increased. Currently, there are 13 Pūnana Leo preschool sites and 22 K-12 Hawaiian medium-immersion schools, both Department of Education (DOE) and charter schools with about 3,000 total student enrollments statewide. Like Nāwahīokalani‘ōpu‘u, other schools have

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experienced an increase demand for classroom space which has doubled the enrollment at the kindergarten entry level or created waiting lists at schools with limited facilities.

Teacher preparation for Hawaiian medium-immersion schools have distinct needs and challenges in recruiting students who have high Hawaiian language and cultural proficiency and a range of content discipline background, creating a dilemma for the revitalization of endangered languages. Current teacher preparation programs like Kahuawaiola continue to be challenged to address the new teacher demand across all grade levels, especially secondary levels. Creative solutions that build teacher readiness and engagement in extended options for widening the teacher preparation pathway are also in discussion to address the growing statewide teacher shortage.

In 2015, the Hawai‘i Teachers Standards Board (HTSB) revised its Hawaiian Immersion licensing standards. The new set of teacher preparation licensing standards called Kaia‘ōlelo-Kaiapuni Hawai‘i are well aligned to the needs of Hawaiian medium-immersion schools (<http://www.htsb.org/wp-content/uploads/2015/09/Hawaiian-Kaiaolele-Kaiapuni-Field.pdf>). In addition, the DOE approved a new policy for its Papahana Kaiapuni Hawai‘i schools that include dual qualification requirements for its teachers (<http://boe.hawaii.gov/policies/Board Policies/Ka Papahana Kaiapuni.pdf>).

Kaiolohia continues as a teacher at Ke Kula ‘o Nāwahōkalanī ‘ōpu‘u and has three (3) children who are also enrolled in the school. As a closing piece to the case study, Kaiolohia was asked to provide her reflections on being a Hawaiian medium-immersion teacher in a kula kaia‘ōlelo maui ola Hawai‘i, a Hawaiian life-force school:

This year marks my fourteenth year teaching at Ke Kula ‘O Nāwahōkalanī ‘ōpu‘u Iki. While I feel more comfortable and confident in my teaching now, there are still the daily struggles. Reflecting back on the ten years that have passed since this article was written, the insights and lessons learned after my first year of teaching still ring true to this day. Keeping the language relevant to modern times in social settings and not just the classroom/school setting is crucial to its longevity through our children. My main takeaway after all these years of teaching is that a kumu maui ola has to have a true passion for the calling. Passion to do what is needed to see the language be a living and thriving language in the generations to come, as well as an empathic nature to foster our children’s growth in an environment much like an ‘ohana, where cultural knowledge is seen in a real-world setting and is passed down from one generation to the next. Realizing that the students in your classroom are not just students, but your own children and the children of your friends and family, it makes being a kumu maui ola that much more significant. We are not only preparing them for the next grade level or to pass the next standardized assessment, we are preparing them to do all that and much more on a solid foundation of their native language

and culture. A kumu maui ola has to be fearless when realizing that that is the ultimate goal.

Notes

¹This chapter is based on a 2006 case study that was part of Native Educators Research Project at Arizona State University, which was supported by an American Indian/Alaska Native Research Grant from the Office of Educational Research and Improvement (now the Institute for Educational Science) and the Office of Indian Education.

²Angayuqaq Oscar Kawagley passed away in 2011 and was not able to review the final contents of this chapter before publication.

³Kaiolohia Masaoka went under the name of Brandi Kaiolohia Say at the time this study was done.

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