

Indigenous Educational Models for Contemporary Practice

In Our Mother's Voice
Volume II

"Many educational traditions and practices have been lost or only remain in the memories of survivors of the indigenous peoples' holocaust while other educational traditions have remained active. *Indigenous Educational Models for Contemporary Practice* provides educational models that affirm the vitality of these traditions and their adaptability to contemporary times.... It is my hope and belief that the educational models described in this book will help put students, teachers, and the world on the path to harmony and hope."

Joel Spring, Queens College, City University of New York, USA,
from the Series Editor Foreword

The book challenges teachers, researchers, educational leaders, and community stakeholders to build dynamic learning environments through which indigenous learners can be "Boldly Indigenous in a Global World!" Three days of focused dialogue at the 2005 World Indigenous Peoples Conference on Education (WIPCE) led to the charge to create Volume II of *Indigenous Educational Models for Contemporary Practice: In Our Mother's Voice*. Building on the first volume, Volume II examines these topics:

- Regenerating and transforming language and cultural pedagogy that reminds us that what is "Contemporary is Native"
- Living indigenous leadership that engages and ensures the presence, readiness, and civic work of our next generation of leaders
- Indigenizing assessment and accountability that makes certain that native values and strengths lead this important work
- Highlighting the power of partnerships that began with the child-elder, which is then nurtured in community and institutions to cross boundaries of cultural difference, physical geography, native and non-native institutions and communities

Indigenous Educational Models for Contemporary Practice: In Our Mother's Voice, Volume II honors the wisdom of our ancestors, highlights the diversity of our indigenous stories, and illuminates the passion of forward-looking scholars.

About the Editor: Maenette Kape'ahiokalani Padeken Ah Nee-Benham is a Professor in the Department of Educational Administration at Michigan State University. As a scholar, mentor, and teacher, her inquiry centers on engaged collective leadership, the wisdom of knowing and praxis of social justice, and the effects of educational policy and practice on indigenous people. She is the author of numerous articles and books on these topics.

Cover photo: Laura Grant
Cover concept: Teresa Magnuson and Keiki Kawabae'a

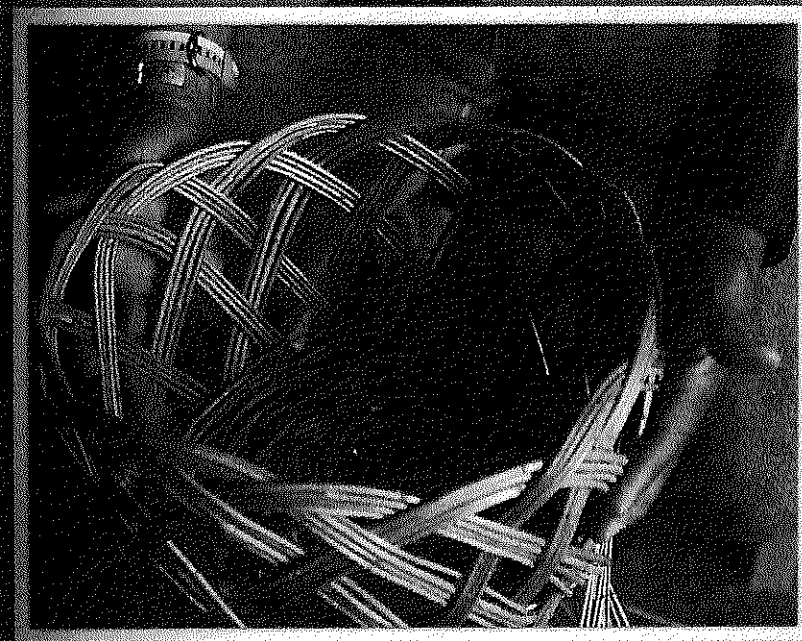
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Edited by

Maenette Kape'ahiokalani Padeken Ah Nee-Benham

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Maenette Kape'ahiokalani Padeken
Ah Nee-Benham
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 **Routledge**
Taylor & Francis Group
NEW YORK AND LONDON

First published 2008
by Routledge
270 Madison Ave, New York, NY 10016

Simultaneously published in the UK
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Routledge is an imprint of the Taylor & Francis Group, an informa business

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Typeset in Goudy by
Swales & Willis Ltd, Exeter, Devon
Printed and bound in the United States of America on acid-free paper by
Edwards Brothers, Inc.

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Library of Congress Cataloging in Publication Data
A catalog record has been requested for this book

ISBN10: 0-8058-6402-4 (hbk)
ISBN10: 0-8058-6403-2 (pbk)
ISBN10: 1-4106-1855-2 (ebk)

ISBN13: 978-0-8058-6402-1 (hbk)
ISBN13: 978-0-8058-6403-8 (pbk)
ISBN13: 978-1-4106-1855-9 (ebk)

*In memory of Beatrice Medicine for lighting our way!
To the champions of our indigenous schools: teachers and leaders.
To our native children and youth, today and seven generations hence.*

*Hoe aku i kou wa'a!
(Paddle your canoe forward!)*



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Chapter 4

Generating a Sustainable Legacy: Teaching Founded Upon the Kumu Honua Maui Ola



*Kalena Silva, Makalapua Alencastre, Keiki Kawai'ae'a,
and Alohalani Housman*

In early 1998, a year before the graduation of the first class of Hawaiian-medium high school students, a group of Hawaiian-language educators met to assess what had been, and what remained to be, accomplished in Hawaiian-medium education. Despite the graduation milestone that was about to take place, the group of educators strongly believed that there remained a need for an articulated vision of what Hawaiian-medium education at all levels should seek to accomplish over the long term. Having learned how valuable the Māori educational philosophy statement, *Te Aho Matua*, was to Māori language-revitalization efforts, the group was inspired to develop a Hawaiian statement that would serve as a conceptual framework to guide Hawaiian revitalization efforts. To ensure a wide representation of ideas, the group comprised both Native and non-Native speakers of Hawaiian, spanning three generations of Hawaiian-medium educators from prekindergarten through tertiary levels, and representing—through residence and family ties—every inhabited Hawaiian island except Lāna'i.

Early in our group retreats, held over a period of several weekends, we agreed that, although absolutely essential, Hawaiian language

revitalization is but one of several major, interrelated elements. By March 1998, the group developed the first draft, in Hawaiian, of its philosophical statement, *Ke Kumu Honua Mauli Ola* (The Foundation for Nurturing the Hawaiian Way of Life). The statement abounds with language and terms rich in Hawaiian cultural meaning and nuances not easily explained in another language and beyond the scope of this chapter. Without question, a full understanding of the statement can be attained only from the original Hawaiian. Nonetheless, because it provides a philosophical template for the future direction of Hawaiian-medium education and contains universal elements that might be useful in other cultural contexts, we present a summary here. The summary is followed by a brief description of the challenges and benefits of the philosophy as applied to three educational contexts: prekindergarten through secondary education, teacher preparation, and literacy development.

At the core of this philosophy lies the *mauli Hawai'i*, the unique way of life that is cultivated by, emanates from, and distinguishes a person who identifies him- or herself as a Hawaiian. If tended properly, this *mauli*, like a well-tended fire, can burn brightly. If left untended, like a neglected fire, it can die out. Four major elements of an individual's life-giving *mauli* are identified below in relation to the parts of the body where they are tended.

1. *Ka 'Ao'ao Pili 'Uhane*—the spiritual element, that is, the spirit with which we are all born which is seated in the head, the most sacred part of the body, that recognizes right from wrong, good from bad, and creates a relationship with everything in the universe, both seen and unseen.
2. *Ka 'Ao'ao 'Ōlelo*—the language element found in the ears, the mouth, and the tongue. Language can be used in many different ways and may be soft, rough, gentle, harsh, forthright, or secretive, but perhaps its greatest strength lies in its ability to transmit *mauli* to future generations.
3. *Ka 'Ao'ao 'Ike Ku'una*—the traditional-knowledge element seated in the intestines, where knowledge and emotions lie, which is expressed in traditional values and practices like the hula, poetry, and prayer. Such practices have creative aspects and, like language, can reflect misrepresentations. Thus, the true power of traditional knowledge lies in authentic practices carried out by mature people

who recognize their cultural responsibility to others who share their *mauli*.

4. *Ka 'Ao'ao Lawena*—the physical-behavior element found in the limbs of the body, in gestures, in the way one stands or moves the feet while walking, in a facial expression, in a smile. This element of one's *mauli* usually is learned at a young age through unconscious imitation and is easily recognized and appreciated by those who share the same *mauli*.

In addition to the four elements of *mauli* tended within an individual's body, three elements of *mauli* connect a group of people to the divine, to preceding generations, and to generations to come. Found in the three centers of the body, they are the

1. *Piko 'Ī*—the fontanel or soft spot at the tops of our heads when we are babies and through which we became physically connected to the spiritual beliefs of our people.
2. *Piko 'Ō*—the navel, attached to the umbilical cord and placenta, which connects us to our ancestors, and is closest to the *na'au*, the seat of our knowledge and emotions.
3. *Piko 'Ā*—the reproductive organs, which create future generations and, by extension, all that we create and establish.

Through these three centers, we exist in relation to one another as members of a group of people who share the elements of spirit, language, traditional knowledge, and physical behavior. This sharing occurs in *honua*—places where we may freely express our *mauli*. Life can be seen to have three major *honua* as follows:

1. *Honua 'ēwe*—the highly protected placenta, representing the close ties of family that are the foundation of one's *mauli*.
2. *Honua kīpuka*—the gardenlike area where a lava flow has left a patch of uncovered forest representing the ties of community—an extended, protected environment in which one develops the *mauli* brought from the family.
3. *Honua Ao Holo'oko'a*—the world-at-large, where an adult who has been raised with a strong *mauli* expresses and shares the distinctiveness of that *mauli* with others from diverse backgrounds.

Even as the Hawaiian *mauli* has been weakened greatly over the years, we can seek to create *honua* with our families, among friends, at school, at work, and in other places where the fires of our *mauli* may be rekindled and once again burn brightly. We present below the challenges and benefits of using the *Kumu Honua Mauli Ola* philosophy in three specific areas of education.

Prekindergarten Through High School

The principles embodied in the *Kumu Honua Mauli Ola* are embraced by three unique prekindergarten-secondary school programs: Ke Kula 'O Nāwahīokalani'ōpu'u (Hawai'i island), Ke Kula 'O Kamakau (O'ahu), and Ke Kula Ni'ihau O Kekaha (Kaua'i). Indigenous laboratory schools of Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language of the University of Hawai'i at Hilo, these Hawaiian-medium programs were established as extensions of the successful family-based Pūnana Leo prekindergarten programs and subsequently chartered as New Century Public Charter Schools by the Hawai'i Board of Education. Each of these programs has been created and is being implemented by and for Hawaiians to meet the distinct needs of their communities.

The verdant windward side of the island of O'ahu is home to Ke Kula 'o Samuel M. Kamakau, where 90 youths, ages 3 to 18, are educated in a total Hawaiian language-immersion setting. In the midst of an increasingly westernized island community, Ke Kula 'o Kamakau was created as a *honua mauli ola*, a *kīpuka* where being Hawaiian is considered to be a positive attribute of one's life, where Hawaiian is the primary language of communication and learning, where children learn the traditional wisdom of the past in order to pass it on to the future, and where academic success is founded in the connections made between Hawaiian and contemporary world knowledge. Needless to say, these qualities are not otherwise available to children in the vast majority of Hawai'i's schools.

With a desire to cultivate a sense of cohesiveness, staff, students, and family consider the *Kumu Honua Mauli Ola* beliefs and values essential elements of the program. In order to ensure the care and transmission of the Hawaiian *mauli Hawai'i*, a conscious effort is made to apply *Kumu Honua Mauli Ola* in all aspects of Ke Kula 'o Kamakau, and this is reflected in the daily activities, protocols, and pedagogy. This deliberate focus is important to maintaining the integrity of

Hawaiian-medium educational initiatives as schools are continuously challenged to conform to state and federal educational policies and mandates.

"Becoming a Practitioner of my Culture Makes me Feel Alive."—Eleventh Grader

Spirituality is recognized as an integral element of *mauli* explicitly interwoven into all aspects of life and necessarily evident within the domain of Hawaiian education. By fostering an awareness of the quality and depth of interdependent relationships, the traditional values of *aloha* (love) and *mālama* (care) are relied on as a framework for life and supportive of healthy, respectful interactions. Symbolic of these connections and as a means to clear the way and center the energy for learning to occur, staff and students gather together at the *piko* (center) of the school to begin and end each day with chants, songs of praise, and thanks.

"If we don't Speak Hawaiian, Kupuna [Grandma] will be Sad."—Kindergartner

With the exception of the small Native-speaking community of Ni'ihau, most Native Hawaiians throughout Hawai'i have not been speaking Hawaiian for two or more generations. Sadly, many people considered Hawaiian to be a dying language and worthless to modern society. However, the commitment of the 'Aha Pūnana Leo, nā kūpuna and educators to reversing this trend has created a revival of the Hawaiian language and culture through Hawaiian-medium educational programs. It is the children who have been educated in Hawaiian for the past two decades who are bringing Hawaiian back into their homes and inspiring family and community members to learn and use Hawaiian.

With the seeds of a Hawaiian-language resurgence planted, growing numbers of students and families now speak Hawaiian as the primary language of their homes. Yet the majority of students continue to rely exclusively on schools such as Ke Kula 'o Kamakau as the major source for Hawaiian language learning, which is limited by the confines and contexts of a school program. Students ranging in age from toddlers to young adults are educated in total-immersion settings that are designed to optimize language acquisition. As the quality and quantity of learning

that occurs is dependent upon the level of teachers' expertise, there is a continuous focus on professional development, including Hawaiian language and culture, content, and pedagogy. For the most part, teachers in Hawaiian-medium schools themselves have learned Hawaiian as a second language by relying on the precious few Native speakers and university language courses. The Kahuawaiola Indigenous Teacher Education Program has been instrumental in providing extensive training in these areas and assisting teachers to fulfill the criteria required for teacher licensure.

Although costly, small class sizes intentionally are maintained in order to support a low speaker-to-speaker ratio and provide extensive opportunities to actively use language while learning academic content. Teaching through traditional songs, chants, stories, dances, and the arts engages learners to apply and strengthen their language skills in ways that are culturally appropriate and provides a critical wholeness to formal language learning. For students to attain high levels of Hawaiian language proficiency, language instruction occurring in authentic situations and functions should begin as early as possible and be sustained for as many years as possible, with a focus on the development of both oral and written competence.

Although this current generation of students continues to be raised in predominantly English-speaking homes and communities, cultural and social activities are extremely important in supporting and extending Hawaiian-language usage beyond the classroom and the school. These opportunities are especially significant to encourage families to learn together and to involve middle and high school students, who are especially vulnerable to the onslaught of messages from the media and wider community that directly conflict with and weaken the *mauli Hawai'i*.

"This is Valuable to me Because the Land is Always Giving me so Much. Now I Have a Chance to Give Something Back."—Fifth Grader

Educational innovation is highly visible throughout Ke Kula 'o Kamakau's curriculum. Teachers work in teams to create schoolwide thematic units of study that incorporate the *Nā Honua Mauli Ola* guidelines and the state content and performance standards. Experiential learning is a highly successful instructional methodology that is being employed to engage all learners and allows for the integration of direct learning from our culture and environment.

"We're not Just Planting Seedlings, We're Planting the Desire to Care."—Teacher

Although surrounded by the magnificence of the Ko'olau Poko mountain range on one side and the tranquil ocean on the other, much of the community suffers from neglect, overdevelopment, and pollution. In applying the wisdom and teachings of our *nā kūpuna* (elders) about the importance of *mālama 'āina* (caring for the land), substantive lessons in environmental health, stewardship, resource management, conservation, and sustainability serve as a major focus of the curriculum. Work at a *ma uka* (upland) site includes removing alien plants, revegetating the lowland forest and wetlands, and restoring the watershed area. *Ma kai* (seashore) site efforts focus on endemic-plant restoration as students plant hundreds of seedlings of endemic species along shoreline areas that were once covered with rubbish. Experimental plots at both sites are helping to determine the most efficient means to propagate seedlings and to control alien weeds. These projects are integrated into various areas of academic study and research, including science, language arts, social studies, art, and music, and are recognized and appreciated as a valuable contribution to the community. By paying attention to the needs of the 'āina, reconnections are being made with the environment, and a realization of the significance and beauty of these areas among students, their families, and the wider community is growing.

"Someone will Help You if You Don't Know How. We Help and Take Care of Each Other."—Third Grader

Ke Kula 'o Kamakau is a multiage program in which two or more grade levels are intentionally grouped together. Multiage grouping is seen to strengthen learners' interpersonal relationships, develop their leadership skills, and increase their ability and willingness to collaborate and share responsibility. Depending on the type of activity, multiage groupings of learners may include prekindergarten through high school students, or a variety of subgroupings within that range. Modeled after the traditional value placed on *kuleana* (responsibility) found in Hawaiian families, *kaikua'ana* (older siblings/students) regularly assist and are expected to model positive behaviors for *kaikaina* (younger siblings/students) of the school. Individual and group *kuleana* is emphasized as students cultivate

taro in the mountains, raise fish and seaweed at the fishpond, design web pages, research current issues, compose and illustrate stories, and make multimedia presentations.

By adopting the traditional beliefs and values set forth in *Kumu Honua Mauli Ola*, genuine educational reform in Hawai'i is being realized in Hawaiian-medium schools. The true effect will be made apparent by the successes of the generations of youths who will carry the language and knowledge of their ancestors into the twenty-first century.

Teacher Preparation

The *kumu* (literally, "source"), or teacher, holds an honored place in traditional Hawaiian culture, revered as both a source of knowledge and an exemplar. In contemporary Hawai'i, where a highly multicultural base reflects strong American influences, a *kumu* in a Hawaiian-medium educational setting serves students best when he or she has also been prepared to be an able Hawaiian cultural leader. The Kahuawaiola Indigenous Teacher Education Program—a total Hawaiian-medium, postbaccalaureate program of Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at the University of Hawai'i at Hilo—aims to prepare such educators.

The *Kumu Honua Mauli Ola* educational philosophy has shaped and guided the development of the Kahuawaiola program. The original philosophy statement in Hawaiian led to the development of *Nā Honua Mauli Ola Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments* by the statewide Native Hawaiian Education Council in partnership with Ka Haka 'Ula O Ke'elikōlani College. Endorsed by more than 30 different Hawaiian organizations, these cultural guidelines shape all aspects of Kahuawaiola, in concert with state and national teacher education requirements.

Kahuawaiola faculty strive to provide meaningful and engaging firsthand Native experiences that nurture the *mauli ola Hawai'i* (Hawaiian way of life) of teacher candidates to deepen their own personal understanding of the educational philosophy and its application for learners' success. During all phases of the program, teacher candidates observe *mauli Hawai'i* teachers in action; analyze and discuss approaches, methods and practices; design *mauli*-based curriculum; and teach Hawaiian-medium students.

With the exception of a few Hawaiian-medium education graduates, the majority of teacher candidates are themselves products of the English-medium American educational system. The teacher training experience is challenging but necessary for students to experience authentic Hawaiian-medium learning situations that support the transition to a Native paradigm. The new candidates discover that it is entirely possible (and preferable, for those with a Hawaiian cultural base) to successfully deliver a modern, twenty-first-century curriculum through a strong Hawaiian world view supported by activities carried out completely in Hawaiian and emphasizing traditional cultural perspectives, knowledge, behaviors, and spiritual connections grounded in the *piko* (centers) of group relationship.

Teacher candidates begin the year-long, three-semester program during the summer in an intensive, six-week experience held at Ke'elikōlani College's laboratory prekindergarten through secondary school, Ke Kula 'o Nāwahīokalani'ōpu'u. Foundation coursework is delivered through a live-in immersion experience in which academics are infused within a curriculum that supports the spiritual, physical, emotional, intellectual, and social growth of the candidates with other teachers, practitioners, and K-12 learners, both in and out of the classroom, for a balance of theory and applied-learning situations.

Traditional Hawaiian beliefs about learning, teaching, leading, and evaluating are embedded within strategies guided by old understandings found in proverbial sayings like 'O *ke kahua ma mua, ma hope ke kūkulu* (The foundation first and then the building), *Ma ka hana ka 'ike* (Knowledge comes from direct experience), and *Ma mua ka hana, ma hope ka wala'au* (Direct experience comes first, discussion comes second). Teacher candidates are immersed in a learning process that requires the development of a wide variety of new skills and the strengthening of old skills, completely in Hawaiian.

The summer experience is followed by two semesters of teacher practicum, seminar coursework, and workshops that help teacher candidates bridge the reality of the classroom environment with the profession as culturally based educators. Through a team effort with mentor teachers and university faculty, teacher candidates continue to strengthen newly acquired skills and the disposition needed to sustain them as *mauli Hawai'i* educators. The transformational process empowers and builds the skills and endurance needed to foster *mauli Hawai'i* educators.

Kahuawaiola is an important component of the larger movement toward a fully realized P-20 Maui Ola Hawaiian-medium educational system. The recent approval and/or implementation of other components of this system—including an early childhood certification program, an M.A. in Indigenous Language and Culture Education, and a Ph.D. in Hawaiian and Indigenous Language and Culture Revitalization—means that although the P-20 program pieces are now in place, the flow between and among them remains to be strengthened to form a seamless whole. Using the *Kumu Honua Maui Ola* as our driving philosophy, we strive for excellence at all levels to build healthy communities through strong and healthy *mauli*.

Literacy Development

Native Hawaiians have a proud history of education and high literacy through the Hawaiian language. In the mid-1800s, King Kamehameha III established the Hawaiian language public school system and publicly proclaimed, "*He aupuni palapala ko'u* (Mine is a nation of writing)." Before annexation to the United States in 1898, Hawai'i's well-developed Hawaiian-medium public school system produced an exceptionally high rate of literacy, enabling and inspiring Native Hawaiians to create the world's largest repository of written literature by an indigenous people. Much of this early literature was created at Lahainaluna, established in 1831 as both a Hawaiian-medium high school and a teacher preparation college, and the oldest school in the U.S. west of the Rocky Mountains. The Hawaiian literacy rate in the late 1800s was higher than that in the U.S., with 84 percent and 91.2 percent literacy, respectively, for full-blooded Hawaiians and part-Hawaiians over the age of six. In fact, the Hawaiian literacy rate at the time exceeded that of any ethnic group in Hawai'i, including Whites. Although Hawaiian was an oral language until the first Hawaiian alphabet was printed in 1822, within a short time, literacy soared to high levels. This was possible because literacy was taught through the Hawaiian language and deemed important at all levels of Hawaiian society.

After the overthrow of the Hawaiian government in 1893, a subsequent legislative ban on Hawaiian-medium schools followed three years later. Students were severely punished for speaking their native tongue in the school setting. Hawaiian language use dwindled in the home and the

community. Surveys in the late 1980s showed that, after nearly a century of English-only schools, the Hawaiian language was nearly extinct, and 30 percent of the Native Hawaiian population were at the lowest level of English literacy for all ethnic groups in Hawai'i.

The movement to revitalize Hawaiian language use and to regain high literacy began in 1983 with the establishment of the nonprofit 'Aha Pūnana Leo, Inc. ('APL) and its first Hawaiian immersion prekindergarten program in 1984. When this effort began some 20 years ago, only 35 children under the age of 18 were fluent in Hawaiian. Today, more than 2,000 students have acquired fluency in Hawaiian-medium programs that are articulated from infant-toddler to a recently approved doctoral program.

In 1987, after the law banning Hawaiian-medium schools had finally been repealed, the Hawai'i State Department of Education (DOE) agreed to start Hawaiian immersion kindergarten and first-grade classes in the public school system. However, not wanting to provide the necessary curriculum development resources, the DOE erroneously judged Hawaiian to be a solely oral language and indicated that any literacy-development materials would have to be provided by the 'APL. The 'APL had already begun to teach beginning literacy in Hawaiian and worked in cooperation with the UH Hilo Hawaiian Studies Department to produce elementary-level materials. In 1989, after much lobbying by families, the state legislature established the Hale Kuamo'o Hawaiian Language Center at UH Hilo, which includes among its several goals the provision of Hawaiian-language materials to the state's public and private schools.

In the early days of the public schools' Hawaiian-language immersion program, when children's reading books were sorely needed but scarce, Hawaiian translations were cut and pasted into English-language books. Such books, however, generally were not grounded in a Hawaiian world view. Rich in culture and language, traditional stories convey important Hawaiian values and perspectives—an integral part of Hawaiian education. Thus, the Hale Kuamo'o is presently creating a model system of literacy development for Hawaiian-medium education called *He Aupuni Palapala*, after the famous proclamation of King Kamehameha III. The system is based on the *Kumu Honua Maui Ola* educational philosophy, with guidelines and benchmarks from the Native Hawaiian Education Council's *Nā Honua Maui Ola Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments* and the DOE's *Hawai'i Content and*

ourselves through revitalizing our cultures and our languages. We are taking back the indigenous traditions that have been shaped by our lands. We are making ancestral teachings vital and dynamic so as to be congruent with the time in which we live. Succinctly stated, we are repatriating our very spirits through education in peaceful ways.

Elders need to be ever mindful of hope. Young people give me hope when they speak our Native tongues. They give me hope when they go back to the mountain to acquire new teachings and share them with all who care to learn. Just as every generation that has preceded us has done, we also need to learn and teach our languages and our cultures. Our elders have taught us that each of us has been given a purpose in life with equally great responsibilities. You have much work ahead of you, and it may appear daunting! You can, however, acknowledge that what goes on in the world of the spirit can be replicated here on earth and that you can draw on that power. Through your efforts, all children can become aware of who they are as powerfully indigenous.

The knowledge that has been generated here is absolutely phenomenal. One of the seven common characteristics of prayer for indigenous peoples is that we all have and can develop great minds—great minds that are respectful, loving, kind, and inclusive. We are creative peoples. I appreciate the new songs that have been created: songs of courage, songs that are contemporary, and songs that unify us. We need to have our indigenous researchers present our work and publish it. We need to show that our research is valid and that our own scholars can do this work in a sensitive and respectful way. We need to communicate our learning to the world because we have much to teach.

As indigenous researchers *we* are the researchers of our respective homelands. *We* need to bridge the gap between theory and practice. *We* need to add the dimension of culture to what is researched and produced so that it benefits our communities and families. *We* need to hear the voices of children and elders and, most important, the voices of our interpreters across cultures. We are obligated to our communities to do the work, and to engage in research that helps to sustain our ways of life.

This work captures dreams, aspirations, and love. This work will ensure that our children are happy and can laugh and that they are complete and whole beings. My humble self believes in what you do and can do. *Hahoo!* Thank you for the gift of hope. I forever hold you in my prayers and in my heart.

About the Editor and Contributing Authors



Makalapua Alencastre, a Native Hawaiian educator, has focused her life's work on the reestablishment of Hawaiian as the primary language of the home, education, cultural and recreational activities. Her professional and research interests are inspired by her commitment and love for the Hawaiian language and culture and include language acquisition, immersion education-program planning and evaluation, resource development (teachers and curriculum), video-documentation, and educational reform. Makalapua established and directed a P-12 indigenous immersion program on O'ahu and is currently the Associate Director of Kahuawaioloa Indigenous Teacher Education Program for the Ka Haka Ula O Ke'elikolani College of Hawaiian language at the University of Hawai'i at Hilo. (Contributing author)

Maenette Kape'ahiokalani Padeken Ah Nee-Benham, Kanaka Maoli (Native Hawaiian) scholar and teacher, is a Professor in the Educational Administration Department at Michigan State University. She teaches graduate level courses in school leadership, organizational theory, research methods, and school-family-community relations. As a scholar, mentor, and teacher, her inquiry centers on the nature of engaged educational leadership; the wisdom of knowing and praxis of social justice envisioned and enacted by community based leaders; and educational policy and practices for indigenous communities (family and children/youth). She is the author of numerous articles and books on these topics. Maenette has taught preK-12. (Lead IOMV Scholar)

contexts of education, and research methods. Between 1990 and 2002 he was a teacher and high school administrator at Edcouch-Elsa High School, where he also founded the Llano Grande Center for Research and Development, a school based nonprofit organization focused on building community youth leadership. Out of the Center he leads initiatives on digital storytelling, oral histories, and civic engagement. (IOMV Scholar)

Alohalani Housman is an assistant professor of the Hawaiian Language College located at the University of Hawai'i at Hilo. She has been involved with Hawaiian language medium education for over 23 years; first as a parent, then as a teacher in the classroom for 14 years, and currently as a curriculum developer and teacher trainer for 9 years. In 1987 she was recruited to become the teacher in one of the two first Hawaiian language immersion classes in the Hawai'i public school system. She is a mother of four Hawaiian-speaking children, two of whom have graduated from Nawahiokalaniopuu School and from the university. She is also a grandmother of four Hawaiian-speaking children. Alohalani is a pre-service and in-service teacher trainer for K-2 Hawaiian medium schools. She is the developer of Hawaiian literacy materials for elementary schools, with a focus on modernization of the traditional Hawaiian syllabic approach for initial reading beginning in preschool and kindergarten. (Contributing author)

Theresa Jackson is a member of the Saginaw Chippewa Indian Tribe of Michigan. She is currently a full time student at Saginaw Chippewa Tribal College pursuing a degree. Theresa writes that she is most importantly, "a spouse, mother of four, and full of life's experiences from my community." (IOMV Emerging Scholar)

Paul Johnson, Ojibway, has been a student, a student athlete, a coach, a teacher, a program analyst, a professional development consultant, and is currently semi-retired. In 1995, Mr. Johnson began a new career of service. He has begun to give back to his community and now shares his skills with the Saginaw Chippewa Tribe of Michigan. Currently he is the President of the Board of Regents of the Saginaw Chippewa Tribal College. Formerly he worked as the planner for the new Ziibiwing Cultural Center and is currently the lead planner for a new 13 million

dollar Elders Complex being constructed for the Saginaw Chippewa Tribal Community. Mr. Johnson continues his commitment to improving the educational outcomes of Native students. (IOMV I Scholar and Contributing author)

Kū Kahakalau is a native Hawaiian practitioner, educator, researcher, song-writer and community activist, residing on the Island of Hawai'i. As founder and president of the Kanu o ka 'Āina Learning 'Ohana, Kū has created and oversees an innovative family of programs that are community-based, family-oriented and culturally-driven and serve thousands of native Hawaiians from infants to elders. All programs are grounded in a *Pedagogy of Aloha*, developed as a result of decades of indigenous heuristic action research. This *Pedagogy of Aloha* is at once ancient and modern, and presents unprecedented potential to address the distinctive needs of Hawai'i's native population. (Contributing author)

Julie Kaomea is a Native Hawaiian associate professor in the Department of Curriculum Studies at the University of Hawai'i at Mānoa. Julie's educational research utilizes critical, post-structuralist methods and draws from postcolonial theories in analyzing the interface of culture and education with an emphasis on the enduring effects of colonialism in Native Hawaiian and other (post)colonial, indigenous educational communities. (Contributing author)

Keiki Kawai'ae'a is the Director of the Kahuawaiola Indigenous Teacher Education Program, and the Hale Kuamo'o Hawaiian Language Center for the Ka Haka Ula O Ke'elikōlani College of Hawaiian language at the University of Hawai'i at Hilo. She is a pioneer in the Hawaiian language revitalization movement spanning some 25 years as a Hawaiian language immersion parent and teacher, curriculum developer, teacher trainer and administrator. She has been an invited speaker and panelist at national and international gatherings addressing Indigenous education, language and culture revitalization and native teacher education. Keiki has also been instrumental in the development of the Na Honua Maui Ola Hawai'i Guidelines that have an impact on the education of learners in culturally healthy and responsive ways. (IOMV Scholar)

multi-racial unity, sovereignty, youth leadership and addressing the academic achievement gap in schools. She believes in the power of culture, creativity and indigenous knowledge to guide the creation of a just and peaceful world. (IOMV Emerging Scholar)

CHiXapkaid (Michael Pavel) a Skokomish Tribal member and traditional bearer, is an Associate Professor of Higher Education in the Department of Educational Leadership and Counseling Psychology at Washington State University. He teaches graduate level courses in the higher education areas of history, administration, law, teaching and learning, student development, multicultural issues, and politics. CHiXapkaid's research interests focus on Indigenous students' experiences with K-12 academic achievement and educational attainment, postsecondary access and achievement, and blending traditional cultural training with modern day educational experiences. (IOMV Scholar)

Tamarah Pfeiffer is of the To'dichinii (Bitterwater) people born for the Metal Hat Clan (Beesh Bichai) and an enrolled member of the Navajo Nation. Dr. Pfeiffer earned her doctorate at Penn State University in the area of Educational Administration and was closely affiliated with the American Indian Leadership Program at Penn State. Currently Dr. Pfeiffer works both as an adjunct faculty for Arizona State University with their Principalship program teaching courses in research design and as a High School Principal at Rough Rock Community School in the heart of Navajo Country. Dr. Pfeiffer is a strong advocate for bilingual, bicultural, bi-literate education and has devoted her educational career to building strong educational settings for Navajo students. (Contributing author)

Iris PrettyPaint, an enrolled member of the Blackfeet Tribe in Browning, Montana, serves as Co-Director of Research Opportunities in Science for Native Americans (ROSNA) at the University of Montana where she works to enrich and establish connections between UM women scientists and Native American women scientists and students. She received her B.S.W. in Social Work from the University of Kansas in 1978 and her M.S.W. in Social Work from the University of Minnesota in 1996. (Contributing author)

Troy Richardson (NC Tuscarora/Saponi) is an assistant professor in education and American Indian studies at Cornell University. He is also director of education for the Transboundary Indigenous Waters Program in the American Indian Program. (Contributing author)

Mary Eunice Romero-Little (Cochiti Pueblo), Assistant Professor in the Curriculum and Instruction Division at Arizona State University, earned her Ph.D. in Education from the University of California at Berkeley, and is the recipient of the American Indian Leadership Fellowship from the W. K. Kellogg-UC Berkeley Partnership and the Katrin H. Lamont Resident Scholar Fellowship from the School of American Research, a center for advanced study in Anthropology, the Humanities, and Native American Art located in Santa Fe, New Mexico. She is currently serving as a co-principal investigator for the Native Language Shift and Retention Project, a three-year research study funded by the United States Institute of Educational Sciences (IES) and sponsored by the Arizona State University and a Junior Faculty Research Training Fellow at the American Indian and Alaska Native Head Start Research Center at the University of Colorado at Denver and Health Sciences Center. Her research interests are Indigenous languages, American Indian education, second language learning, and the socialization of Native children. (Contributing author)

Kalena Silva is a Professor of Hawaiian Studies and the Director of Ka Haka 'Ula O Ke'elikōlani College, the first college to focus on an indigenous language of the United States. Through the medium of Hawaiian, he teaches undergraduate and graduate courses in Hawaiian performing arts, language and literature. Together with his colleagues, Dr. Silva has pioneered a P-20 Hawaiian medium education system founded upon a Hawaiian cultural world view to provide learners with educational opportunities enabling them to become fully-engaged citizens of the world. (IOMV I Scholar and Contributing author)

Wayne J. Stein is a Professor of Native American Studies and Higher Education Studies at Montana State University in Bozeman, Montana. He works closely with the seven tribal colleges (TCU) of Montana and several others around the country. He has also consulted with several tribes interested in starting their own TCU. His teaching responsibilities