

No ka Ho'ona'auao Kaia'ōlelo Hawai'i

Ma Ke Ki'ina Honua Maui Ola—Hawaiian Language Medium Education: A Honua Maui Ola Perspective

William H. Wilson, Keiki Kawai'ae'a and Nāmaka Rawlins¹

**Hānau 'o Kahiki i waho,
He honua, he kanaka, he 'ōlelo.
Hānau 'o Hawai'i i loko,
He honua, he kanaka, he 'ōlelo,
He 'ōlelo ola na Ho'ohokukalani,
Na Hāloa, na ke kanaka.**

He loa ke ola i ke ewe o loko,

He loa ke ola i ka hiki mai,

Iā La'amaikahiki,

Iā Pele mai Kahiki.

Kū ka hālau, kū ka pā;

He 'ike, 'ike akua;

He 'ike, 'ike kanaka.

'O Mauiola, 'o Kapo;

I ka 'ōlelo nō ke ola,

I ka 'ōlelo nō kekahi 'ao'ao.

A'o a pa'a, ke kupuna,

Ka makua, ke keiki,

Ke kanaka nui, ke kanaka iki.

He loa ke ola i ke ewe o loko,

He loa ke ola i ka hiki mai;

Iā 'Analū, iā Binamu;

Iā Kamakau ē;

Kū 'o Lahainaluna,

Kū 'o Kū'oko'a;

He 'ike, 'ike akua;

I ka 'ōlelo nō ke ola; i ka 'ōlelo nō ka make, say our kūpuna. “In language rests life; in language rests death.” Full contemporary use of the Hawaiian language as an active contribution in maintaining the life and culture of the Hawaiian people defines Honua Maui Ola education.

Twenty five years ago, we were heavily criticized for insisting on schooling through Hawaiian. We were told that Hawaiian was dead, useless, harmful to children; that Hawaiian was unimportant for educated Hawaiians; that as “an oral language” Hawaiian should not be written or read; and that Hawaiian words describing anything outside the 19th century should be banned. We were told that using Hawaiian was disrespectful to others. Today, many of those who earlier criticized use of Hawaiian in schooling are celebrating its accomplishments.

The Hawaiian language was nearly extinct when contemporary Hawaiian medium education—Honua Maui Ola education—was reestablished in the Pūnana Leo movement in the 1980s. The modern development of Hawaiian medium education was led by a coalition of kūpuna and young adult mo'opuna. The movement was motivated by a profound realization that if nothing was done immediately, the language would be lost. Lost with the language would be its unique powers, its mana, of maintaining tradition within social change. Lost too would be the language's spiritual life force, its maui. And according to the belief of many kūpuna, lost along with the language would be the very existence of Hawaiians as a distinctive people.

He 'ike, 'ike kanaka.
'O 'Āhuna, 'o Kamika,
'O Iamasaki, 'o Figaroa;
He loa ke ola i ke ewe o loko,
He loa ke ola i ka hiki mai;
Iā Pūnana Leo,
Iā Kaiapuni Hawai'i;
I Kula Ho'āmana,
i Kula Hawai'i ho'i.
I kū ka honua maui ola ā.
E ola, e ola lā ē!
'Āmama, ua noa. Lele wale.

The efforts to reestablish Hawaiian medium education in the family-based Pūnana Leo were to be either the last gasp of resistance to the destruction of Hawaiian language and Hawaiian language medium education or the source of new life for both. Those efforts are succeeding, and they have drawn national and international attention to Hawai'i and Hawaiians.

While certainly just a beginning, Honua Maui Ola education has been credited as the core reason for the expanded number of fluent Hawaiian speakers. Native American groups struggling to stop the extinction of their languages have been increasingly drawn to Hawai'i to learn more about Hawai'i's language revitalization success. Where there were fewer than 50 fluent Hawaiian-speaking children when the Pūnana Leo began, there are now 2,000 such children. Almost all attend Hawaiian language immersion schools, receiving a gift of fluent Hawaiian language that most could not acquire any other way. Now increasing numbers of graduates of Hawaiian immersion schools and university classes are raising their children with Hawaiian as their first language and English as their second language. The Hawaiian language is once again taking root in its 'āina.

Lele ke aha? Lele ka pule. Pale ka pili'uhane; pale ka 'ōlelo.
'Ae, pale kā 'ōlelo a ola. Ola ho'i i ke alelo.



Hula for all students is an integrated aspect of education in schools taught through Hawaiian.

He niuhi ‘ai holopapa o ka moana. ‘O kona po‘o, aia i Hawai‘i; ‘o kona hi‘u, i Kaua‘i. *Tū fā fā* mai nō ho‘i ‘o Lehua. He manō kēia, he manō niho. He manō hamu i ke kanaka,

Schooling through the Hawaiian language is crucial if the language is to survive. Experience has shown that Hawaiian-speaking children typically abandon use of Hawaiian quickly if they attend English medium schools. In the early 1900s, Hawaiian was the first language of nearly every Hawaiian home, but the language was lost because all Hawaiian children attended English medium schools. Such children would return home and refuse to continue speaking Hawaiian. More recently, English medium schooling on Kaua‘i is eliminating Hawaiian among Ni‘ihau children who now typically live part of the time on Kaua‘i.

Experience has also shown that simply teaching Hawaiian in an otherwise English-speaking school will not maintain Hawaiian as a first language. Honua Mauli Ola education seeks to protect Hawaiian as a first language and then develop children academically and multilingually in high-quality schools that both pūlama and pālama Hawaiian as the language of all campus interaction, operations, and administration—in everything that we do.

When contemporary Hawaiian medium education began, it was predicted that children schooled in Hawaiian, especially those whose parents dared to speak Hawaiian at home, would be academic failures. Ironically, those who speak Hawaiian at home, and who attend schools where Hawaiian language use is strongest, comprise one of the most academically successful subgroups of Native Hawaiians today (Wilson & Kamanā, 2006). Four outcomes of Honua Mauli Ola education are especially important in developing academic success: (1) a strong cultural identity formation, (2) a solid foundation for construction of meaning, (3) rapid literacy acquisition, and (4) a strongly developed disposition for learning. We discuss each of these below.

he manō hamu iā Kāpena Kuke, a ki‘o i ka pela i ka moana kai hohonu. He manō mana; he manō ‘a‘apo wale a kápili i kona moku iho. Kau ka hae, holo ana i Kina. Ho‘i mai, ua pūkeokeo i kua mea he ‘opihi nakeke i ka pākeke.

He manō kēia i hele i ke kula, i hele ho‘i a na‘auao. Ao ka pō, pō ke ao—na‘auao—na‘auao.

‘Ā, ‘ono ihola i ka mea e loa‘a ana i loko nō ho‘i o Pu‘uloa—he pāpa‘i, he pāpa‘i kuahonu. ‘O ia. Noho ihola ua Mikololou nei, komo i loko o Pu‘uloa a ili. Ili i ka pāpa‘u o ke awalau o nā moku kaula o ka haole. Pa‘a, pa‘a loa. Loa‘a akula i nā manamana menemene ‘ole o ko laila, kaulakō ‘ia i uka. Kaula‘i ‘ia i ka lā, he mea ho‘omāinoino ‘ia e ka Maka‘ewa‘ewa Ho‘oma‘ewa. “‘Ewa, foa ‘ewa, iu make dae ded.” “It’s too bad, but these things happen.” Mumulu mai ka nalo; ‘eu ka ilo; kū ka pilau.

STRONG CULTURAL IDENTITY FORMATION

Using the Hawaiian language promotes a strong Hawaiian cultural identity, providing a Hawaiian cultural lens from which to view the world and fully participate in all aspects of contemporary globalized life as a Hawaiian.

Attention to identity formation is important in the successful education of all young people but is especially important in the education of colonized indigenous groups such as Hawaiians. Without a means to maintain a strong indigenous identity, young people from colonized groups often develop a culture of opposition to education, seeing success in education as a marker of assimilation to the colonizer and movement away from one’s family and peers (Ogbu, 2003).

Contemporary international social science and linguistic theories place great value on the uniqueness of languages as bearers of distinct identity (Grenoble & Whaley, 1998). Language identifies the culture of the speaker and communicates who the speaker is and where the speaker is from. Language is the vehicle for cultural expression of attitudes and dispositions through behaviors, both verbal and nonverbal. Speaking Hawaiian therefore maintains Hawaiian identity and connects the speaker to place, people, culture, and worldview. Regardless of what is being discussed, be it one’s morning meal, one’s family, or one’s academic studies, the language one uses in daily life is an ever-present marker to others and to oneself of belonging to a unique group. Even more profound than the outward distinctive sound of a language is the internal cultural lens through which the grammar of a language unites its speakers.

Languages differ greatly in their grammar. Just one of many instances in which Hawaiian is profoundly different from English is its system of pointing, or deixis. In the English deictic system, a speaker uses the word *this* to refer to things located close to him- or herself and the word *that* to refer to those located away from him- or herself. Essentially, the cultural lens in the English deictic system focuses on the self, reflecting the individual-centered culture of the English-speaking world. In contrast, the Hawaiian deictic system requires a person to be highly aware of others. Rather than individualism, the Hawaiian cultural lens reflects an affiliation orientation. The Hawaiian deictic terms *kēnā*, *kēlā*, and *ia* all relate to the location of the other person and what that other person is thinking or feeling.

**Hō‘ea mai ana kamali‘i ma‘i lewalewa. Lālau akula i ke alelo ua malo‘o;
lilo a‘ela iā lākou i mea e le‘ale‘a ai. Pā i ke kai, ola hou! Ua make ua ‘o
Mikololou nei, ola hou i ke alelo.**

**‘O ke alelo ka hoe uli o ka ‘ōlelo. I ka ‘ōlelo nō ke ola; i ka ‘ōlelo nō ka
make. ‘Ae, ‘o Hawai‘i nei nō ua manō nei. ‘O Pūnana Leo mā ua mau keiki
nei. Ola ka ‘ōlelo iā lākou, iā kākou a pau ho‘i.**



Kumu Kawehilani Avelino and her students pursue a lesson in their school's taro plantings used to provision special events. The taro is regarded as an elder sibling of the Hawaiian people.

The simple difference between the Hawaiian and English deictic systems actually represents a huge shift in perspective that occurs when one shifts from speaking Hawaiian to English and vice versa. When Hawaiian is used as the medium of education for contemporary globalized academics, its use pervasively reiterates and reinforces the Hawaiian identity of students, protecting them from the counterproductive path of asserting identity through rejection of education. The power of language to maintain identity while integrating new technology and practices can be seen in the academic success of Hawai'i's 19th-century Hawaiian language schools. It was only after Hawaiian language medium education was banned during the 20th century that the classical low academic achievement associated with colonized indigenous peoples developed among Hawaiians (Wilson & Kamanā, 2006).

SOLID FOUNDATION FOR CONSTRUCTION OF MEANING

Using Hawaiian in education provides an exceptionally strong foundation for student construction of meaning from direct connections to powerful, timeless Hawaiian understandings highly relevant to contemporary society.

Building on previous understandings to construct meaning is central to learning. All cultures provide preexisting context for understanding the world to their people through ancestral traditions. The Jewish and Chinese peoples are examples of ethnic groups that place great emphasis on the study of their traditions in their ancient ancestral languages. Jewish and Chinese devotion to study of their ancestral languages provides exceptional foundations for construction of meaning and is accompanied by high academic success.

The Hawaiian people are exceptional among the indigenous peoples of the world in the amount of traditional literature preserved in writings in their ancestral language. Parallel to Jewish and Chinese study of their traditional literatures, Hawaiian Honua Maui Ola students study Hawaiian traditions through Hawaiian. Connecting to their heritage in the original Hawaiian gives students a great advantage in construction of meaning for all areas of their studies.

When Hawaiian students learn using English translations of Hawaiian literature, the power to mold thinking found in English—indeed in any translating language—works against these students gaining the full Hawaiian cultural value of Hawaiian literature. English molding of students’ perception of Hawaiian culture can move in two negative directions.

One such negative direction is when a translation or adaptation hides Hawaiian features and hijacks an originally Hawaiian story to make it support English cultural norms rather than Hawaiian ones. Hawaiian words and proverbs translated into English take on English cultural connotations and lose their full Hawaiian meanings and *kaona*. For example, kin terms are especially important in the genealogy-oriented Hawaiian culture. An English translation of a Hawaiian story faces major difficulties with kin terms like *kaikaina* which is used to refer to a same sex younger sibling or cousin in a junior genealogical relationship. An English translation will simply use the term *brother*, *sister*, or *cousin*, obscuring Hawaiian values relating to extended family, lineage, and birth order and replacing them with the English emphasis on gender and nuclear family.

An even more negative effect occurs when an English adaptation “marks” what is Hawaiian as something other than normal. Human nature is such that any behavior marked as different or abnormal is avoided. When a Hawaiian story is adapted to English, the story, its characters, customs, and even distinctive words are typically marked as culturally different by the label “Hawaiian,” by placing English glosses after Hawaiian words, and by explanations on how Hawaiian life differs from an Anglo-American English-speaking standard. Such marking sends a subtle message that what is marked is something unexpected and unnecessary—even something to be avoided if one is to be considered a normal person. By way of contrast, a story in Hawaiian would not note that a character was Hawaiian nor explain Hawaiian customs or words. This lack of marking when a story is presented in Hawaiian conveys the message that Hawaiian ways of being are normal and expected.

The practice of marking what is indigenous as different within a dominant culture frame even when ostentatiously supporting indigenous culture has been scientifically researched. The conclusion of researchers is that such dominant culture framing of indigenous traditions leads indigenous children away from indigenous understandings and away from supporting their own languages (Meek & Messing, 2007). This research explains in part the indifference, and even opposition, of some highly educated Hawaiians to Hawaiian language education in spite of widespread teaching of Hawaiian culture through English in Hawai'i public and private schools (Wilson & Kamanā, 2006). By using Hawaiian itself to read ancient Hawaiian stories written by their kūpuna, students in Honua Maui Ola education make powerful direct connections to a timeless culture. Reading these stories in Hawaiian not only provides a foundation for construction of meaning but also connects students directly to the Hawaiian people's proud history of high literacy in their own language. These high literacy rates are well documented at between 84% and 91% at the end of the 19th century and resulted in one of the largest collections of written primordial indigenous literature in the world (Silva, Ka'awa, Kawai'ae'a, & Housman, 2008).

Pale ka 'olelo; pale ka lawena.

'Ae pale ka lawena. Lawe ke aha? Lawe ka 'ākau; lawe ka hema. 'O ka lawe a ka wāwae, ka lawe a ka nui kino, 'o ka lawe ha'aheo a ka ua i ke pili. He lawena, he welona na ka hae Hawai'i; he lawe na ke ali'i. I ali'i nō ke ali'i i ke kanaka. E nānā i ke kanaka nui, i ke kanaka iki; e nānā i ke au nui i ke au iki.

RAPID LITERACY ACQUISITION

Use of the Hawaiian language in education allows for earlier and more rapid development of literacy than does use of English in education.

Hawaiian has a highly regular spelling system successfully learned beginning at four years of age in the Hawaiian language schools of the 19th century (Wilson & Kamanā, 2006). Beyond issues of identity discussed above, the highly irregular English spelling system plays a significant role in current difficulties of Hawaiians in acquiring initial literacy through English.

The unique features of English do not solely affect the literacy rates of Hawaiians. Throughout the world, countries where the initial language of literacy is English have lower literacy rates than countries whose language of initial literacy resembles Hawaiian. Listed by the Program for International Assessment (<http://nces.ed.gov/surveys/pisa/>) as the world's top academically performing country for 2007 is Finland, a country whose unique language is similar to Hawaiian in the directness of its spelling system. Ironically, parallel to the ban on Hawaiian medium schools, Finnish was once barred from schools with only Swedish allowed as the medium of instruction. Ethnic Finnish children were sometimes viewed by those of Swedish background as uninterested in academics, not unlike a negative perception of Hawaiian children currently in some Hawai'i schools (Ellis & Mac a' Ghobhainn, 1971). Through establishment of Finnish as the medium of education in the school and the home in the past hundred years, Finland has reached the very top of academic achievement in the world. The use of the Finnish language in school has not made Finnish students more provincial; instead it has been accompanied by high multilingualism and interest in the latest global academic developments.



Kindergartners writing through Hawaiian language continue a tradition of high literacy among Hawaiian speakers. Hawaiian language medium schools in the 1800s produced a population that had one of the highest literacy rates at that time in the world.

‘O ua keiki holo kai ala nō ho‘i ‘o Kūapāka‘a; keiki nō ho‘i a Pāka‘a, ‘o ia Pāka‘a Ho‘okele Wa‘a i ho‘omanawanui i ka ho‘oha‘aha‘a ‘ia e ke ali‘i, i ‘imi e a‘o i kāna keiki i kona ‘ike, i ‘imi e a‘o i kāna keiki e huli ka lima i lalo, e hana, e ho‘omanawanui.

Ke nānā ala nō hoi kahi Kūapāka‘a iā Ho‘okelehilo, iā Ho‘okelepuna i ka lilo i ke au miki, ke au kā. Ua kuhō akula i loko o ke kai, no ka ‘ōpili ho‘i i ke anu a ka ua; he anu, he ko‘eko‘e. He hemahema i ka ‘ike ‘ole i nā ‘ōuli o ka ‘ino; he hemahema i ka lako ‘ole i ka mea e malo‘o ai; he hemahema i ka lako ‘ole i ka mea e mehana ai. He hemahema i ka ho‘okele i ka wa‘a o ke Ali‘i Keawenuia‘umi. I ke aha i kapa ‘ia ai he mau ho‘okele? I ke aha ho‘i kau! I mau ho‘okele wale aku nō i ka inoa ‘o “Ho‘okele!” Na wai ‘o Keawenuia‘umi i a‘o e ho‘ohemahema i ke ki‘i iā lāua i ho‘okele? Na lāua nō! Ka puni wale!

Ma ka hana ka ‘ike! Pau ua mau inoa ho‘okele wale ala i ke kuhō i loko o ke kai, lilo ka hope o nā wa‘a iā Kūapāka‘a. Ua lawe i ke a‘o a ka makua, a mālama. Kau ka pe‘a, pae ka wa‘a i ka ‘āina. Ola ua ali‘i nei ‘o Keawenuia‘umi.

Ola ke ali‘i iā wai? I ke kanaka iki, i ke kanaka ho‘omanawanui, i ke kanaka huli o ka lima i lalo, i ke kanaka lawe i ke a‘o a ka makua. E na‘i wale nō ‘oukou i ku‘u pono, ‘a‘ole pau. I mua e nā pōki‘i a inu i ka wai ‘awa‘awa!

STRONGLY DEVELOPED DISPOSITION TO LEARN

Reestablishing Hawaiian to levels of peer-group and home-language use encourages a disposition to acquire other languages and learn new knowledge from non-Hawaiian sources.

Honua Maui Ola education seeks to return the Hawaiian language to peer-group and home-language use as modeled by 19th-century Hawaiian ali‘i. It further seeks to teach English as an additional “instrumental” non-mother tongue to a high level, for positive use outside the Hawaiian-speaking community in such areas as international business activities, again as modeled by 19th-century Hawaiian ali‘i. Not only English but additional other languages are sought for the academic advancement of students in Honua Maui Ola education. When the identity of students is secure through normalized use of Hawaiian, the acquisition of standard English and other languages and cultures is not seen as threatening.

There is ample evidence that Honua Maui Ola education in Hawaiian immersion schools is producing high English achievement for Hawaiians, indeed, higher English achievement than English medium education. Less known is the fact that foreign languages are taught in Hawaiian immersion schools. Some of these schools require all students to study a foreign language in addition to Hawaiian and English. Besides broadening students' outlook on life, extensive language study carries cognitive advantages (Baker & Jones, 1998).

Pale ka lawena; pale ka 'ike ku'una.

Mai ka pō mai ka 'ike. 'O ka pō nui, ka pō iki, ka pō lipolipo, ka pō panopano a Kāne. Na ka pō nō e hō'ike. Ku'ua mai he 'ike. A hua a pane; he pane mai ko 'ōnā, he ho'olohe ko 'one'i.

He mau kumu 'ike 'o Halepāiwi lāua 'o Halepāniho. He kumu na Kalaniali'iloa. Make, make, make nā hoapaio iā lākou. 'O Kānepōiki ia hoapāpā hope o lākou, make. 'O Kalapana ke keiki. He keiki pau 'ole o ka hope i ka hume i ka malo; he wāwae li'ili'i, he 'ōpū kēkē. A'o ihola 'o ia me ka makuahine; a'o hou me ka makuahine makua. A'o, a'o, a'o. A'o i ke au nui, i ke au iki. 'A'ohe mea a'o 'ole; 'a'ohe 'ike ho'okano 'ia.

Make 'o Kalaniali'iloa mā iā Kalapana. Make i ka 'ike moku li'ili'i, 'o Mokuola. Kū ka mākaia, ho'iho'i 'ia ka iwi o ka makua, uhola 'ia i ke alo o ka makuahine.

Na wai e 'ole ke akamai, he ala i ma'a i ka hele 'ia. Nānā i ke au nui, i ke au iki, a ola i ke alelo lā ē.

EXPANDED APPLICATIONS

Use of the Hawaiian language has served Honua Maui Ola education well. Its main demonstration site, Nāwahīokalani'ōpu'u School, a pre-K–12 school in Kea'au, has had a 100% high school graduation rate and an 80% college attendance rate since its first graduating class in 1999. Today, students of Honua Maui Ola education are being educated at the baccalaureate through doctoral levels in such prominent universities as Stanford and Oxford, as well as in Hawai'i's own colleges and universities. The achievements of such students have made Hawai'i a leader in the international indigenous language revitalization movement. The academic successes as well as indigenous language revitalization success of Honua Maui Ola education has created a need to better explain its philosophy and practice to Hawaiians and non-Hawaiians.

In the early 1990s, the largely kūpuna-developed Pūnana Leo style of teaching needed to be articulated to the Hawai‘i State Department of Education teacher education program approval unit. A group of kūpuna, native speakers, teachers, parents, and administrators from the Pūnana Leo, Kula Kaiapuni Hawai‘i, and University of Hawai‘i system were called together to develop an explanatory document. The result of the discussions of this group conducted in the Hawaiian language was the Kumu Honua Maui Ola philosophy statement (Ka Haka ‘Ula O Ke‘elikōlani & ‘Aha Pūnana Leo, in press) whose key principles are explored in traditional Hawaiian literary images in the Hawaiian text of this article.



Graduation ceremony at Nāwahiokalani‘ōpu‘u where every student has earned a High School diploma since its establishment in 1999.

Perhaps because the traditions and ideas within the Kumu Honua Maui Ola are so fundamental within Hawaiian culture, Native Hawaiian education programs outside Hawaiian language medium education and even mainstream Hawai‘i education programs have found aspects of them useful. In 2002, the Native Hawaiian Education Council in partnership with Ka Haka ‘Ula O Ke‘elikōlani developed Nā Honua Maui Ola, a set of guidelines for culturally healthy and responsive learning environments based on the Kumu Honua Maui Ola (Native Hawaiian Education Council & Ka Haka ‘Ula O Ke‘elikōlani, 2002).

The Kumu Honua Maui Ola and Nā Honua Maui Ola have played a role in providing a base from which Hawaiian language medium education has strengthened itself. Because of the lack of teachers sufficiently fluent in Hawaiian, use of the full language to provide education is not always possible. The Kumu Honua Maui Ola and Nā Honua Maui Ola support Hawaiian culture-based education efforts where Hawaiian use begins with Hawaiian terms found in local Hawai‘i English and then incorporates more and use of the language as students mature. Besides using Hawaiian as the medium of teaching other subjects, Honua Maui Ola education calls for academic study of the Hawaiian language as a subject in its own right at all grade levels, even when a school is taught entirely in Hawaiian to first-language speakers of Hawaiian. The importance of the study of the indigenous language to student achievement is supported by New Zealand government statistics that show higher academic achievement among Māori students who study and use Māori over those who do not. (New Zealand Ministry of Education: 2005).



Honua Maui Ola education implies intergenerational transmission of knowledge as shown here by Kupuna Isaia Kealoha working in the māla with students.

Pale nā ‘ao‘ao; Pale nā piko, nā honua.

He piko, he honua; he honua,
he piko. No luna ia piko, no
luna lilo a hala aku

i ka ‘ōnohi o ka lā a i ka pō
lilo loa ē. No waena ia piko a
komo loa i loko a hiki

loa a‘e i ke ewe a i ka pō lilo
loa ē. No lalo ia piko, no lalo
lilo a hō‘ea iho i o

Milu lā a puka hou i ke ao a
komo hou i ka pō lilo loa ē.

Mai ka pō mai ka piko;

**Mai ka pō mai o ke au i
kahuli wela ai ka honua,**

**O ke au i kahuli lole ai
ka lani.**

**I kinohi hana ke akua i
ka lani a me ka honua.**

**He honua iki, he
honua nui;**

**He honua kumu pa‘a, he
honua maui ola.**

E ola, e ola ē!

CLOSING THOUGHTS

Hawaiian traditions like those recounted in this article in Hawaiian tell us of the power of language to restore life. The 19th century reputation of Hawaiian as an academically accomplished people effectively died with the closure of the Hawaiian language medium schools. Over the past three decades, the ‘Aha Pūnana Leo and Ka Haka ‘Ula O Ke‘elikōlani have strived to reestablish a system of education with Hawaiian as the operating language. Such a system, based on the Kumu Honua Maui Ola and run cooperatively by the two entities, now exists. Open to a wide variety of educational approaches, it begins in the home and moves from infant-toddler programming all the way through the doctorate. The defining feature, however, of Honua Maui Ola education, indeed its unique mana, lies in its use of the Hawaiian language, the powerful life giving tongue bequeathed to us by our kūpuna.

HE MAU KŪMOLE E 'IKE HOU AI NO NĀ MO'OLELO
PAEPAE O KA 'AO'AO HAWAI'I O KĒIA KĀKAU 'ANA

American Bible Society. (1941). *Ka Baibala Hemolele*. Nūioka. Mea Kākau.

Hale Kuamo'o. (2000). *Kumu'ulu*. Hilo, HI: Mea Kākau.

Ka Haka 'Ula O Ke'elikōlani & 'Aha Pūnana Leo. (ke pa'i 'ia nei). *Ke Kumu Honua Mauli Ola: He kālaimana'o ho'ona'auao 'ōiwi Hawai'i* (A Native Hawaiian educational philosophy statement). Hilo, Hawai'i: Ka Haka 'Ula O Ke'elikōlani & 'Aha Pūnana Leo, Inc.

Nakuina, M. K. (n.d.). *Moolelo Hawaii o Pakaa a me Ku-a-Pakaa*. Honolulu: Kulanui O Hawai'i Ma Mānoa, Hale Waihona Puke 'o Hamilton.

Nogelmeier, P. (Ed.). (1996). *Ke Kumu Aupuni na Samuel Mānaiakalani Kamakau*. Honolulu: 'Ahahui 'Ōlelo Hawai'i.

Pukui, M. K. (1983). *Ōlelo No'ēau*. Honolulu: Hale Hō'ike'ike 'O Bernice P. Bishop.

Wilson, W. H. (Ed.). (1994). *Kalapana Ke Keiki Ho'opāpā na Moses Nakuina*. Hilo, HI: Hale Kuamo'o.

REFERENCES FOR ENGLISH TEXT

Baker, C., & Jones, S. P. (1998). *Encyclopedia of bilingualism and bilingual education*. Clevedon, UK: Multilingual Matters.

Ellis, P. B., & Mac a' Ghobhainn, S. (1971). *The problem of language revival: Examples of language survival*. Inverness, Scotland: Club Leabhar Limited.

Grenoble, L. A., & Whaley, L. J. (1998). *Endangered Languages: Language Loss and Community Response*. Cambridge: Cambridge University Press.

Ka Haka 'Ula O Ke'elikōlani & 'Aha Pūnana Leo. (in press). *Ke Kumu Honua Mauli Ola: He kālaimana'o ho'ona'auao 'ōiwi Hawai'i* (A Native Hawaiian educational philosophy statement). Hilo, Hawai'i: Ka Haka 'Ula O Ke'elikōlani & 'Aha Pūnana Leo, Inc.

Meek, B. A., & Messing, J. (2007). Framing indigenous languages as secondary to matrix languages. *Anthropology & Education Quarterly: Journal of the Council on Anthropology and Education*, 28, 99–118.

Native Hawaiian Education Council & Ka Haka 'Ula O Ke'elikōlani. (2002). *Nā Honua Maui Ola: Hawaii guidelines for culturally healthy and responsive learning environments*. Hilo, HI: Author.

(New Zealand) Ministry of Education. (2005). *Ngā Haeata Mātauranga: Annual Report on Māori Education*. Wellington, New Zealand.

Ogbu, J. U. (2003). *Black American students in an affluent suburb: A study of academic disengagement*. Mahwah, NJ: Erlbaum.

Silva, K., Ka'awa, M., Kawai'ae'a, K., & Housman, A. (2008). Generating a sustainable legacy: Teaching founded upon the Kumu Honua Maui Ola. In Maenette. K. P. Ah Nee-Benham (Ed.), *Indigenous Educational Models for Contemporary Practice: In Our Mother's Voice, Volume II*, 29–40. New York, NY: Routledge/Taylor & Francis Group.

Wilson, W. H., & Kamanā, K. (2006). "For the interest of the Hawaiians themselves": Reclaiming the benefits of Hawaiian-medium education. *Hūlili: Multidisciplinary Research on Hawaiian Well-Being*, 3, 153–181.

ABOUT THE SUBMITTORS

The ‘Aha Pūnana Leo, Inc. is the non-profit organization that began the movement to reestablish Hawaiian language medium education in 1983 and spearheaded the movement from the preschool level to high school. Ka Haka ‘Ula O Ke‘elikōlani is the College of Hawaiian Language mandated by the state legislature at the University of Hawai‘i at Hilo to assure the continuation of Hawaiian medium education through to the doctorate. Keiki Kawai‘ae‘a, Nāmaka Rawlins and William H. Wilson are representative of the key persons and families who have been deeply involved in both entities and the development of their partnerships for the past three decades.

NOTES

1. Consistent with the Honua Maui Ola Education perspectives presented in this article, this article includes a Hawaiian text presented in a distinctly Hawaiian format and the use of untranslated Hawaiian terms within the English text. The English text is not a translation of the Hawaiian text. While access to the Hawaiian text is meant for those who speak the language and are familiar with its distinctive ways of expression, for those who do not speak Hawaiian, an idea of the range of meanings for the Hawaiian terms used in both the Hawaiian and English texts can be found in the Hawaiian Dictionary by Mary Kawena Pukui and Samuel Elbert published in various editions since 1957 by the University of Hawai‘i Press.