

E Ola Ka 'Ōlelo Hawai'i
THE HAWAIIAN LANGUAGE SHALL LIVE

'AHA PŪNANA LEO
A Case Study

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For use in "America's Schools Serving Native Americans"

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Executive Summary

The 'Aha Pūnana Leo is a nonprofit Native Hawaiian educational organization that was established in 1983 with a vision "E Ola Ka 'Ōlelo Hawai'i" (The Hawaiian Language Shall Live) and a mission to revitalize the indigenous Hawaiian language as a living language. It initiated the first indigenous language immersion preschool in the United States. The 'Aha Pūnana Leo now runs 11 such Pūnana Leo preschools and provides supplementary K-12 support to the public Hawaiian medium/immersion schools. Three of these school sites come under the jurisdiction of the 'Aha Pūnana Leo, which operates them in coordination with the State Department of Education and Ka Haka 'Ula O Ke'elikōlani, the Hawaiian Language College of the University of Hawai'i, as a model multi-age elementary through secondary school for native speakers and a model secondary school for neo-native speakers and second- language learners. Ke Kula 'o Nāwahīokalani'ōpu'u, one of the schools, is on the island of Hawai'i and the other, Ke Kula Ni'ihau O Kekaha, is located on Kaua'i island. The 'Aha Pūnana Leo produces curriculum and teacher training for its own preschools and works in partnership with the Hawaiian Language College to serve other Hawaiian medium/immersion schools. Parent programs exist at all Pūnana Leo preschool sites and a scholarship program which supports the mastery of Hawaiian for college students.

This is the story of how a small group of people University of Hawaii professors, students, parents, and friends, formed a partnership and started a language immersion program in Hawai'i. The history of the events surrounding the creation of the program show the amount of effort that was put forth by this group towards their common purpose. When the 'Aha Pūnana Leo began, it faced a major barrier in a law from 1898 when Hawai'i was annexed to the United States. This law banned the use of Hawaiian in public and private education thus closing down Hawaiian language schools. The 'Aha Pūnana Leo and its families lobbied the State legislator for three years to legalize education through Hawaiian once more in the public schools. In 1986 the ban was removed and Hawaiian

language was again allowed in the schools as a medium of education. The first year that the graduates of the two Pūnana Leo preschools would be eligible to continue their education in the public school's kindergarten classroom, the State Department of Education failed to carry out the provision of the new law. Thus, Kaiapuni Hawai'i was first established as a boycott kindergarten program at the Pūnana Leo o Hilo site. It was in the following Fall of 1997 that the Kaiapuni Hawai'i moved from the Pūnana Leo into the public school system as a combination k/1 class. Finding appropriate materials and funding were major hurdles that needed to be overcome. In spite of many problems, some of which still exist today, the program's founders have succeeded. More than 1800 students are currently learning through the medium of Hawaiian language throughout the state, and these students are being challenged at high levels.

The initial Pūnana Leo Hawaiian Language Preschool Program has extended through kindergarten, the primary grades, and on to high school. It was originally modeled on the Māori Kōhanga Reo program in New Zealand, and was initiated on Kaua'i in 1984, as an indigenous language immersion preschool program. All instruction from the preschool through high school is conducted through the medium of Hawaiian language and use of the English language is discouraged among the children in the classroom as well as on school playgrounds. As children graduate from the private Pūnana Leo preschool, they enter the public kindergarten and elementary schools with the Hawai'i Language Immersion Program (HLIP; also known as *Kula Kaiapuni*, *Hawai'i* immersion school.)

In January 1992, the State Board of Education approved the continuation of the public HLIP through high school, although the addition of each grade has been a political and financial struggle. The first cohort of Pūnana Leo students graduated from high school in 1999.

Three Hawaiian Language Immersion school sites were chosen for observation. These sites were chosen as examples of the program at the different grade levels. All receive support from the 'Aha Pūnana Leo. Pūnana Leo o Hilo graduates matriculate into the Keaukaha Elementary

School Hawaiian immersion program. It then becomes the feeder school to Nāwahīokalani'ōpu'u.

- *Pūnana Leo o Hilo* - preschool in Hilo, island of Hawai'i housed at the same site as the 'Aha Pūnana Leo administration office);
- *Ke Kula Ni'ihau o Kekaha* - elementary school, on island of Kaua'i
- *Nāwahīokalani'ōpu'u* - intermediate and high school in Puna, Island of Hawaii.

Beginnings

The Hawaiian Islands, located between 19 and 28 degrees north latitude and 154 and 178 degrees west longitude, are an archipelago of eight major islands in the middle of the Pacific Ocean. They are spread over 6,423 square miles. The Island of Hawai'i is the first island as one approaches from the east; the island of Ni'ihau is the farthest west.

Hawaiian legends tell us that Wākea and Papa are the sky father and earth mother of the Hawaiian Islands. Wākea had an incestuous mating with his daughter Ho'ohokukalani, and together they conceived Hāloa, who was stillborn. They buried Hāloa in the garden, and he became the first kalo plant. They next conceived and bore a male child whom they also named Hāloa. He became the first man and the oldest sibling of the Hawaiian people. This is only one version of the Hawaiian creation story.

*‘O Wākea noho iā Papahānaumoku
Hānau ‘o Hawaii he moku
Hānau ‘o Maui he moku
Ho‘i hou ‘o Wākea noho iā Ho‘ohokukalani
Hānau ‘o Moloka‘i he moku
Hānau ‘o Lāna‘i he moku
Lili ‘ōpū pūnālua ‘o Papa iā Ho‘ohokukalani
Ho‘i hou ‘o Papa noho iā Wākea
Hānau ‘o O‘ahu he moku*

*Hānau 'o Kaua'i he moku
Hānau 'o Ni'ihau he moku
He 'ula a 'o Kaho'olawe*

This is a description of the progressive birth (hānau) order of the islands (moku)

From these beginnings the Hawaiian people grew to be a mighty nation with a wonderful culture full of values and tradition. But with "civilization" came a different set of rules and values and the Hawaiian people were overcome by this new wave, so that only a few Hawaiians were left by this century to carry on the culture and the language of the native Hawaiian.

In 1982, Larry Kimura was a University of Hawaii professor at the Mānoa campus for nearly eleven years, teaching the Hawaiian language and working with older generations. Over the years, as a mentor and teacher to those interested in learning Native Hawaiian and in translating earlier literature and documents written in Native Hawaiian, he built a small but important following. Among his proteges were two students who married one another and had children. Pila (William Henry) Wilson and Kauanoē Kamanā decided that when they had their own children, they would teach them the Hawaiian language, as their first language by speaking to them only in Hawaiian.

The issue of Native Hawaiian being lost (there were only about 1000 Native speakers, most of whom were *kūpuna* (elders) still using the language at that time) was part of an ongoing discussion that emerged through the teaching of Larry Kimura. Another small group of speakers were from the tiny island of Ni'ihau, where Hawaiian continues to be a living language. Pila, Kauanoē, and their friends (other students of Larry, now members of the Hawaiian language faculty in the University of Hawaii system), had a close relationship with Tāmati Reedy, a graduate student from New Zealand and head of the office of Māori Affairs. The group had known Tāmati from an earlier time when he attended the University of Hawai'i. He was working on his doctorate degree in linguistics and

studying Hawaiian linguistics with the group. His main interest was in the rebuilding of the Māori language in New Zealand.ⁱⁱ

Tāmati, became a participant in an ongoing discussion, among the group. He spoke about the *Kōhanga Reo*, a Native language revitalization program in New Zealand. He talked about the role of elders, parents, and teachers, Māori efforts to strengthen the language and ensure its survival. The group decided to begin a language program starting with young children to teach the children in Native Hawaiian and use the language as the language of the home, thereby including parents as part of the language learning process.

Pūnana Leo was born out of the decision of Pila and Kauanoe to speak to their children only in Native Hawaiian; concerns about the status of Hawaiian amongst the Native Hawaiian university faculty; and the discussion with Tāmati about the *Kōhanga Reo* language program in New Zealand. This group of former students of Larry Kimura, along with their mentor, decided to form a corporation and build a Hawaiian language immersion program starting with preschool.

Larry was elected first president of the group. Other members of the board included Hōkūlani Cleeland and Ilei Beniamina. Hōkūlani did much of the work of incorporating and finding facilities for the first school. Kauanoe received a leave of absence from the university and became the first director. The first of the eleven sites now in existence was the program in Kaua'i in 1984. The second and third programs were started in Hilo, Hawai'i and Honolulu, O'ahu the following year.

When the program began it had difficulty getting support even from within the Native Hawaiian community. Most Native Hawaiians in the educational and childcare establishments were not supportive of using Native Hawaiian as a medium of education. Hōkūlani finally found an abandoned building in Kekaha, Kaua'i and arrangements were made to use the building at no charge. The first order of business was to renovate the place and make it safe and comfortable for the young children that would be part of the first program. Ilei Beniamina, Kauanoe Kamanā, and

Hōkūlani Cleeland along with others from the community became carpenters, pounded nails, and cleaned the place up.

The first duties of the new director were formidable, including designing a new and unique curriculum, developing education materials finding parents who were interested in having their young children learn Hawaiian and finding and training prospective teachers. Among Kauano'e's first steps were to visit the local Montessori early childhood program to talk to the director and teachers about what they did, the theory behind what they did, their daily schedule, and to look at the education materials used in the program. Kauano'e found that the Montessori doctrine included starting and ending the day with an activity that included all of the children. The rest of the day was broken into segments, with students divided evenly into each segment.

Students from the University's Hawaiian language program were recruited as teachers and for their parents, who had a responsibility to learn Hawaiian and use it as the language of the home. Parents with young children were found and recruited, in the malls, grocery stores, and their homes.

The children typically came from English-speaking homes, with the exception of children raised speaking Hawaiian either by parents who learned Hawaiian in the university or by parents with connections to the Island of Ni'ihau, a tiny community of 200 people who still speak Hawaiian as their daily language. Non-Hawaiian children are accepted in the program, but at present they number less than one percent.

Pūnana Leo Preschool

The Pūnana Leo preschool chosen for this study is located in a renovated two-story building on one acre in Hilo, Hawai'i. There is a large covered *lānai* (covered patio) that leads into the classroom area. There are two classrooms with a total of 26 children, two separate bathroom facilities, and a large kitchen.

A typical day at the Pūnana Leo begins at 7:15, when parents begin dropping off their children. After students are signed in, hugs and kisses go around the room before the final goodbye. The children move freely among the centers [?] and a snack is also available at this time. At 8:45 the flickering of the lights indicates the start of school, so all the *keiki* (children)⁵ begin to gather. Hawaiian is the only language spoken here.

"*O ka wā hea kēia, e nā kamali'i?* (What time is it, children?) the *kumu*, (teacher) asks. "*Ho'oikaika kino.*" "(Exercise)." answer the *kamali'i* (children).

The teacher uses the brain gym method of exercise that stimulates blood flow, getting the children ready for learning. When this period is over, the children drink water, use the bathroom, and wait outside for the formal entrance.

When all are ready, the students and teachers stand outside the classroom and *oli* (chant), asking permission to enter from a teacher standing in the doorway.

*A uka ho'i o Waiākea i ka Uluau
Aheahe ana e ka hone a ka wai ua.
Ua hiki mai ho'i me ka mana'o ē
He wai lani ko Kūlanihāko'i ē.
He aha ho'i ko nēia honua lā ē
He ui 'ano 'ai e welina aku nei ē.ⁱⁱⁱ*

(A description of the place from where the chanters are acknowledging the famous wind (Uluau) of the area (Waiākea) as well as the legendary “lake in the sky” Kūlanihāko’i. Chanters ask to be welcomed in.)

The teacher then answers with an *oli* to enter.

*He hālau lani i ke ao ‘o Hilo i ka ua Kanilehua.
‘O a‘u lehua ho‘i i ke ēulu ho‘olā‘au a nā manu
Miki‘ala ai ka mana‘o e pūpūkahi i o Kulukulu‘ā
‘Akahi ho‘i a lono a‘e i ka ‘āla‘i a ka Ulu‘au
I ka nenehe mai i ka uluwehi a‘o Waiākea ē.
Eia ke kūheha aku nei i ka mea kipa a‘e komo.
E komo mai ho‘i a ho‘ola‘i me ko Hilo kini nei ē.^{iv}*

(Also acknowledging the place from where the chanters respond to the request to enter. Hilo’s famous rain (Kanilehua) is expressed as is the legendary chief of Hilo (Kulukulu‘ā) similarly, location is important in response. Thus, “come in, welcome, have rest and join us here.”

After the children have entered, *pule* (prayer) and *mele* (song) are offered along with Hawai‘i Pono‘ī, the Hawai‘i State song and anthem of the Native Hawaiian Monarchy.

Next comes lesson time. The group separates into two classes, four year-olds and three year-olds. Both groups go over the weather, calendar and sharing. Next, a lesson is taught about the subject of the week: transportation, the ocean or animals, for example.

The children regroup for recess. There are a playhouse, jungle gym, swings and a cement area for bicycle riding.

At 10:50 everyone goes back in for singing, and dancing. The use of the ‘ukulele, holds the attention of the students while some of the staff prepare lunch. Prayer is offered before lunch. Students wash hands and serve their own food buffet style before sitting down to eat. When finished

they ask to be excused from the table, and after throwing away their rubbish they brush their teeth.

Nap time follows. The teachers use the time to plan lessons and discuss the day's events. At 2:40 the children awake and may go to centers. 3:00 is story time, followed by questions and answers. Prayer is again offered before snacks. The children play outside, weather permitting, until their parents return for them, between 3:30 and 5:00 pm.^v

Parents of Pūnana Leo students are required to attend language classes for at least two hours per week, unless the parent is already enrolled in a Hawaiian language class at the university. They must also attend a parent meeting once a month. Additionally, eight hours of school service is required of parents. This might include helping with curriculum, mowing the yard or sterilizing toys. Financial penalties are enforced but are rarely required; most families are happy to be involved.

Teachers receive in-service training on a regular basis. Some attend college part-time to strengthen their knowledge base and language skills. The Pūnana Leo provides scholarships for these teachers. High school Hawaiian immersion students are sometimes employed part-time as teacher's aides at the Pūnana Leo. Retreats are sometimes held for families, teachers and directors to get together with others from the other Pūnana Leo programs.

Many families qualify under federal, state and local support agencies for grants and scholarships that reduce tuition costs. 'Aha Pūnana Leo receives federal funding under the Native Hawaiian Education Act. There is interagency support as well. The Queen *Lili'uokalani* Children's Center provides trust assistance for children who are orphaned or half orphaned.

It is the responsibility of the *kahu* or guardian to oversee the school, teachers, staff, and coordinate with the parents. There is also an administration that oversees all the Pūnana Leo sites. Planning is

statewide covering ten preschool sites located on five islands: three on Hawai'i; two on Maui; four on O'ahu; one on Moloka'i and one on Kaua'i.

Keaukaha Elementary School

When the first graduates of the Pūnana Leo were ready to move from preschool to kindergarten, it was still against the law to teach in Hawaiian in public schools. In 1898, it had been declared illegal to use Hawaiian as the language of instruction in public education.

Children from the Pūnana Leo o Honolulu went on to English schools. However, parents of the Pūnana Leo o Hilo graduates decided to boycott and have the kindergarten program at the preschool. Thus, age appropriate learning materials were developed on site and the Kaiapuni Hawai'i was established.

In March 1987, faced with the choice of continuing the immersion program privately (as a boycott) or absorbing the program into the public education system, the Pūnana Leo board decided to go to the state superintendent of schools, Charles Toguchi. They approached him with their concerns and issues regarding the immersion program and its implementation under the new law as had been passed in 1986.

The 'APL organized a hearing before the State Board of Education (BOE) in July 1987. There was enough support for a pilot program in the public schools for the BOE to support implementing the new law with the use of Hawaiian as the medium of instruction; approval was given for starting date of September 1987. The BOE named the public program the Hawaiian Language Immersion Program (HLIP), but, the families called it Ke Kula Kaiapuni Hawai'i (Hawaiian Surrounding Environment School). This was the name used for the 'Aha Pūnana Leo kindergarten program at the Pūnana Leo o Hilo site. The 'APL committed to providing the curriculum materials for the first two sites in Hawai'i and O'ahu. The schools began in September of that year.

The parents and leaders decided that it was their responsibility to create the curriculum necessary for this type of education because the state did not have the expertise nor the resources. Meetings were scheduled with Dorothy Lazore, a Mohawk from Canada, who had started an immersion program in Kahnawake several years earlier, who provided guidance in preparing the curriculum. She had also testified to the BOE about the success of the Mohawk immersion program.

Kindergarten and first grade were combined in the first classes at Hilo, Hawai'i and Waiiau, O'ahu. By the 1996-97 school year, there were 13 elementary schools with 971 students in grades K-6 on five islands, with a total of 49 teachers. (The Ni'ihau program administered in partnership by 'APL and the Department of Education is not counted by the DOE as an immersion site, because children there already come from Hawaiian speaking families.)

Keaukaha is a Native Hawaiian community surrounded by hotels and industry. It is part of the Hilo population of 44,000, of which 8,469 are Hawaiian or part-Hawaiian people. Fishing by net or pole is still practiced by many area residents.

Keaukaha Elementary takes the graduates of the Pūnana Leo o Hilo preschool program. In the 1997-98 school year there were 232 students taught by 10 regular full time teachers and three full-time support staff. There were two kindergarten, two first grade, and three second and third (combined) grade classes. Fourth through sixth grades have one class each. The increase from one class to two classes per grade in the past few years show is evidence of increase in interest in the community for HLIP education.

The Keaukaha HLIP shares a campus principal, and staff with English medium programs. Funding is provided by the state DOE. Keaukaha Elementary is typical of other immersion sites throughout the state in funding and administration.

Some Hawaiian cultural practices that are included in the curriculum at Keaukaha include gardening native plants, edible plants and foliage for lei (s); visiting historically significant sites; and *ho'okipa* (hospitality) an important cultural practice for Hawaiians.

Songs and dances are written and learned by the teachers and the students to help them remember their lessons. Because the children perform at grade level or above in English, the children in the Hawaiian medium programs already speak English and formal English instruction is restricted to one hour daily of English literacy training beginning in the fifth grade.

Students from preschool through grades six are excited about school and about life. Classes are well organized and action packed, with traditional music and poetry as basic components of the youngsters' daily activity. The instructors and parents are totally committed to seeing that every student succeeds and that Hawaiian ideals and values are upheld in the daily schedule of the children. As the children move from preschool up through the grades their command of English develops at the same time that their command of Hawaiian is strengthened. ^{vi}

Another elementary school, Ke Kula Ni'ihau O Kekaha, was also observed for this case study because its children are all native speakers of Hawaiian from Ni'ihau.

Ke Kula Ni'ihau O Kekaha was also observed for this case study because of its unique student population and administration. This school is located in the arid western portion of Kaua'i, which is at the western end of the archipelago. The population of the town is about 8,888,^{vii} over half of them Hawaiian or part Hawaiian. The students as well as the teachers of this school come from families who speak Hawaiian at home. For most, Hawaiian is their first language, and for some it is their only language.

At Ke Kula Ni'ihau O Kekaha, there are three teachers who are employed by the 'Aha Pūnana Leo and one teacher who is employed by the state Department of Education. There are 39 students enrolled. All

native Hawaiian. It is a goal to increase the program's enrollment from the Pūnana Leo preschool grades to the high school grades, all in one facility at a new site.

Prior to the opening of this program in 1994, these students were required by the State to be taught in English, even though HLIPs were already established across the state. This was due to the fact that the children were already speakers of Hawaiian and therefore did not fit the HLIP profile as defined by the state. Rather these Native Hawaiian children were seen by the state Department of Education as immigrants to Hawai'i and were therefore placed in programs to transition out of the "foreign" native language and into English.

The K-7 school is currently housed in a large two-room classroom behind the cafeteria at Kekaha Elementary school, a State Department of Education elementary school site. Plans to renovate an abandoned military barrack, which was acquired by the 'Aha Pūnana Leo for this program, have begun. On the day of my visit, parents came and went, clearing rubbish and mowing lawns.

In the classroom, many student art projects are hung on the walls and one can easily assess that the ocean is the topic of lessons this quarter. In addition to paintings and murals, students writings are also displayed. Original storybooks written in Hawaiian are easily accessible, in addition to English books that have been translated, and tapes with players and headphones.

Because this is a one-room school house, some lessons are taught to the whole group and others are more individualized. The need for the older students to help the younger ones with their lessons is often stressed by the teachers.

A traditional Hawaiian method of educating used here is *Hāmau ka leo, ho'olohe ka pepeiao, hana ka lima. (Be quiet, listen, work with your hands).*

Not much chatter is allowed in the classroom. Confidence runs high among these native speakers. Students seem to be very proud of their accomplishments in the school, not afraid to try new things, and very curious, contrast to how these children behaved before they were allowed to learn in their native language

The teachers are very patient and seem to find humor in almost anything. Grandparents and uncles come by throughout the day to help with lessons such as making crab nets or to visit.

The students gather to do the morning rituals of songs and chants. On the day I visited I was officially greeted with chants and song, after which I chanted back. The calendar and weather were then discussed. A letter describing the business of the day was read three times by the two selected students, each taking a turn reading and then together as a group.

The teacher later explained to me that all lessons are done in threes which she explained was a tradition of their community. Repeating three times is to make the lesson more *pa'a*, or held fast by the student.

The students then divided into small groups, some working in math texts and some writing in journals. Later they switched. The teachers all had groups they were assigned to work with, the older students again helping the younger ones.

On returning from lunch, students worked on their crab nets. I made a net too, as nonparticipation on my part might have suggested that I was *ho'okano*, (stuck-up). Those who finished more quickly helped the younger ones finish. The students also found humor in my mistakes, but with great patience and humility they helped me to achieve a worthy product. The *maka* (mesh) openings were measured carefully on inch-and-a half sticks,

which is the legal size for the opening. I was later told that, that weekend they took their nets to the river and succeeded in catching Sāmoan crabs.

This type of lesson encompassed several different disciplines science, math, art and culture in one, all relating to the big lesson, which was the ocean and river systems.

The parents and teachers at this school emulate the goals and mission of the 'Aha Pūnana Leo. The language of course lives in this community. The support of the community of parents and teachers in this program is made evident by their participation in the daily events and in the long-term projects. The respect and appreciation the students feel for their school their language, and their culture are compelling.

Ke Kula 'O Nāwahīokalani'ōpu'u Secondary School

Ke Kula 'O Nāwahīokalani'ōpu'u is the Hawaiian Language Immersion secondary school on the island of Hawai'i. In the spring of 1997, there were 47 students in grades 7-10 enrolled in the program, five full-time and nine part-time teachers. One teacher was in charge, there being no on-site administrator.

As previously mentioned, when the time came for the students in the first class at the elementary level to move into secondary school, the parents of Kula Kaiapuni Hawai'i students, together with university leaders and teachers again paved the way. The state of Hawai'i DOE had not made an effort to evaluate and provide for the needs of these students. It offered only one classroom on Hilo Intermediate School's large school campus (approximately 1,000 students) even though the state BOE had ruled in 1992 that by the 1995-96 school year separate HLIP campus sites were to be made available in the Hilo area.

The parent group wanted to provide a separate environment for these students, one in which they could maintain the integrity of their language program. The 'APL again stepped in to provide a temporary facility

downtown on the third floor of the former State Department Unemployment Services office building. The sixth to eighth graders were educated at this facility for a year. During this time the search for a permanent facility turned up an abandoned private Christian school building named after Henry 'Ōpūkaha'ia, the first Hawaiian to go to the east coast of America and send missionaries back to Hawai'i. The DOE either was not interested or lacked the funds to purchase the school. The 'APL, in a joint effort with the Office of Hawaiian Affairs, acquired the necessary funds (\$2.1 million) to purchase the school site, which sits on 10 acres of land in Puna, Hawai'i.

Parents and educators again joined together during the summer of 1995 to renovate the facility. Students in grades 7-9 then moved to the site in September for the 1995-'96 school year. The state DOE paid for 3 teaching positions and the 'APL provided the additional funding required for operating, staffing, and curriculum development costs.

In addition to acquiring the \$2.1 million, the 'APL has spent over half a million dollars since the start of the secondary school program in Hawai'i. In the 1996-97 school year this program was provided through a co-operative effort made between the 'APL and the DOE, with the 'APL providing the facilities and some of the staff.

Hawaiian language was spoken in all but a few classes, science, health and Japanese. Japanese was intentionally taught in Japanese; English was used in some of the other classes because of teachers lack of expertise in Hawaiian.

Nāwahī was on a four plus one schedule, providing classes from 7:45 until 3 pm. Monday through Thursday; Friday was an optional enrichment day, well attended due to the variety of programs offered. These included volleyball, golfing, traditional dance, modern dance, country line dance, sewing, traditional lei and jewelry making, agriculture, kayaking and soccer. Fridays are also used as excursion days, thereby not interrupting other class schedules.

Students at Nāwahī wear uniforms Monday through Thursday and can choose other appropriate attire for Fridays.

During the 1996-97 school year, there were a number of debates within the parent/teacher group regarding policy issues and concerns. Because there was no administrator on site and some uncertainty as to the jurisdiction of the teacher in charge, discipline issues, dress codes, and teacher and staff conduct etc. Other topics of concern were teacher certification and staff qualification and the DOE's lack of commitment.

In December of 1996 a delegation of parents and educators was created to write and promote a bill to the state legislative assembly of 1997 asking that education monies normally earmarked for the Hawaiian Immersion programs be rerouted through the Office of Hawaiian Affairs (OHA). OHA would then contract with the 'APL to administer the school.

This proposed contract Bill did not pass the legislature, however, another bill was also being lobbied for at the same time. This bill concerned the university and a proposed Hawaiian Language College that would incorporate Nāwahīokalani'ōpu'u as a Laboratory School of the College. This bill passed and *Ke Koleke 'O Ka Haka 'Ula O Ke'elikōlani*, (the venerable standards of Ke'elikōlani) Hawaiian Language College, was established on July 1, 1997. Princess Ke'elikōlani is honored and recognized for her love of her people and traditions.

Nāwahīokalani'ōpu'u is now being used as a lab school for teacher training and also for curriculum development. The school works under three cooperative jurisdictions: the 'APL, the state Department of Education (through Hilo High School and The University system through of *Ke Koleke 'O Ka Haka 'Ula O Ke'elikōlani*.)

The campus is located in *Puna*, on the eastern most point of Hawaii, which has a population 20,781, about 4,000 of which are Hawaiian or part-Hawaiian.^{viii} At Nāwahī there are 55 students and 15 teachers curriculum developers. There are a secretary, a custodian and two on-site

administrators. One administrator, the vice principal, focuses on career and higher education. Most subjects have teaching teams of two or more. As of 1997, all subjects were taught in Hawaiian. The curriculum produced at the lab school will be disseminated throughout the State for all secondary Immersion Schools.

Along the open-air walkways are seven bulletin boards containing school announcements, class schedules, and lunch menus. Some have community, mainland and world news, and some boards are used by teachers for out-of-classroom teaching.

After entering the school through the *piko* ^{ix} with the office on the left, one faces the gym entrance. Surrounding the gym in a "U" shape are ten classrooms. The cafeteria is on one corner, and the *Lumi 'Āmui*,^x a special assembly room, on the other. The *Lumi 'Āmui* is a place to honor ancestors. Pictures of grandparents, Hawaiian Royalty, and the school's namesake, Nāwahīokalani'ōpu'u an educator, songwriter, businessman and legislator in the late 1800s are displayed and they are remembered through stories and art. The room is also used as a small library.

Behind the gym is the *māla* an ongoing agriculture/aquiculture project used by teachers and students for all kinds of purposes. '*Anakala* (Uncle) Jimmy is the teacher in charge. Currently pigs, chickens and fish are being raised, along with native food plants.

Benches are placed throughout the campus and are used for outdoor class work, informal conversation, outside eating areas.

A typical day at Nāwahīokalani'ōpu'u begins at 7:30 am, when the school buses arrive. Students file past the main office, where the secretary takes attendance and lunch orders. Students lounge or enter classrooms to deposit their belongings.

At 8:00 am, a *pū* (Conch Shell) is blown by two male students, symbolizing the beginning of school. Everyone gathers at the entrance to the school. All males stand on the right side and the females on the left.

Looking outwards from the front entrance they *oli* a namesake chant honoring Iosepa Nāwahīokalani'ōpu'u.

*'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 pōpō hīnano o Puna.
Uhia aku 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'i o nā
maka'āinana ē.
'O ka wahī kona.
'O ka inoa wahī kou i 'ane'i. 'Ae^{xi}*

(“You are Nāwahī, Nāwahīokalani'ōpu'u.”, Nāwahī's name chant establishes his birthplace in Puna, the plant emblem of Puna, the hala and the blossom of the its male hala tree, the hīnano. This oli honors Nāwahīokalani'ōpu'u by recounting the meaning of his name and figuratively identifying him with the beloved remains of ali'i (chief) Kalani'ōpu'u.)

Students and faculty perform three chants and a song. A short uplifting thought for the day is then offered by one of the teachers and any important announcements are made. This morning ritual is very important for focus and unity.

Classes are scheduled in four 90-minute blocks of time. Typical classes include:

- *Mākau 'Ōlelo Hawai'i* - Hawaiian language arts classes, in which students improve in their Hawaiian language skills. They read stories of ancient Hawaiian heroes, myths, and legends; to tapes of kūpuna interviewed during the 1960s; chants; and listen to Hawaiian music from which many linguistic rules particular to Hawaiian can be learned.

- *Makemakika* - In math class, a standard math book, translated into Hawaiian, is used by the intermediate levels. The high school classes use the Interactive Mathematics Program, based on current national mathematics standards. It is an integrated program incorporating all areas inclusive of Algebra I & II, Geometry, Calculus, Trigonometry, Logic & Statistics within a 4 year spiraling curriculum.
-
- *‘Epekema* - Although all classes at Nāwahī are conducted in Hawaiian; in science class, English, Latin, and scientific language must also be learned. Science courses incorporate the latest technologies and theories with Hawaiian thinking. Lab experiments are carried out all over the classroom, and the entire campus.
- *‘Ōlelo Pelekānia* - English, where reading, writing, public speaking, and acting are taught. Sewing is taught in the same room. Students create their own costumes for drama, volleyball team shorts, and other items for fund-raising projects.
- *Lumi kamepiula* - Computer room. This room is widely used for classes as well as for students' personal use. All commands are translated into Hawaiian. There are online and interoffice capabilities all translated in Hawaiian. Students can often be found using the e-mail in *Leokī* an intranet telecommunications server that has email, chat room, conferencing and file transfers available to all HLIP schools, colleges and universities throughout the state. Also available on the computer is access to *Māmaka Kaiāo*, the newly created Hawaiian dictionary and Hawaiian fonts. There are also computers in all of the classrooms, the teachers lounge, and the office.
- Other core courses offered are: *Pili Kanaka*, social studies, *Ho‘okele Ola*, health, and *Ka Maka O ka Ihe*, (physical education.)

Traditional courses offered are chanting, hula and farming. The traditional practice of *ho‘okipa* (greeting of guests) is a very important activity at Nāwahī. This includes a ritual greeting of guests including

chants, song, speeches and the giving of the *lei* and a meal. The making of lei, a Hawaiian necklace using flowers, seeds, feathers, and shells, is another traditional activity that is practiced in the school.

Some of the more traditional curriculum is conducted off-campus. The 'APL has purchased vans, which have multiple purposes, one of which is to transport students to and from activities and field trips. Day and overnight excursions are taken by the students and faculty, also joined by parents. In this way land and ocean resources can be studied first hand. Along with that are cultural practices, protocols that are demonstrated at appropriate places and times. Everyone learns and shares.

A group that might go on a an expedition^{xii} to gather plants or flowers for lei offerings or food must learn appropriate chants to offer in exchange for things gathered. The proper protocol for asking permission to gather to enter an area, or to ask for help is very is very important to Hawaiians.

A group going on an excursion to *Kaho'olawe*, an island recently returned to Hawai'i by the United States military, has to learn many chants and protocol behavior in preparation for the trip. This island was returned after a long period of protests by Native Hawaiians.

While on the island, they learn of its significance as an educational tool for early navigators of the Pacific because of the channels and currents that pass around this island.

Classes might visit modern *wa'a kaulua*, or double hulled canoes used to sail between islands and throughout the Pacific Ocean. Many of the students of Nāwahī belong to local canoe paddling clubs and enter races throughout the summer. Kayaking has been available in the past, but unfortunately some water sports are not allowed under the Department of Education rules, so paddling is not regularly offered at Nāwahī.

In the classroom, students are evaluated on completion of each lesson. Students are graded on their performance in homework, class work, weekly assignments, and exams. Students take a variety of standardized tests, including the PSAT, the Stanford Achievement Test, the ACT and the SAT. A grading scale is used to turn percentages into letter grades. Teachers use the Grade Machine a computer software program

School citizenship, worth 15% of students' composite grade, represents the use of Hawaiian language, responsibility, behavior, leadership, following directions, integrity, work quality, and effort. Students are evaluated daily on their school citizenship using a scale of 0-5, 5 being the high score.

Teachers say that socialization is very important at this age and many students are thinking of other things like boyfriends and girlfriends. They say that parent support and participation makes a difference in students performance and that student effort is important for success. Although teacher support is available, students are encouraged to take responsibility on their own.

There is an obvious expression of older sibling responsibility for younger siblings, alongside with respect for elders. Most students take pride of ownership in the school. Uniforms are worn by the students on a daily basis.

To visit the students of Nāwahī over the course of several years, I have perceived a change in attitude, an air of increasing pride and maturity. Some of the more important traditions that are inseparable from the language and the philosophy of the program and that are practiced at all of the Hawaiian Immersion Language schools to different degrees include *lōkahi* (working together) *aloha ʻāina*, (love of the land/working with the land) and *aloha ʻohana* (love of family/working for the benefit of the family or entire Hawaiian nation). Students are encouraged to demonstrate the Hawaiian values of *ʻoluʻolu* (kindness) and *mahalo* (respect and appreciation) and most of the students are considerate and well behaved.

These traditions are incorporated into the philosophy of the school. They are achieving their mission.

*‘O ke Kula ‘o Nāwahīokalani‘ōpu‘u kekahi kula
kūpa‘a ma hope o ka pahuhopu ‘o ke kaiaulu kula e
kū ana ma luna o ka paepae mo‘omeheu Hawaii e
‘ike ‘ia ai ke aloha akua, aloha ‘ohana, aloha ‘ōlelo,
aloha na‘auao, aloha ‘āina, aloha kanaka, aloha
lāhui a aloha nō ho‘i i ko ke ao a pau.^{xiii}*

The Stanford Achievement Tests is taken by all public school students in grades 6, 8, and 10. A different type of evaluation is being created at this time to take into account the goals and missions of this school as a lab school under the Hawaiian Language College.

Ka ‘Uo Mamo, developed and initiated at the Pūnana Leo Preschools as the group that cares for the school was incorporated at Nāwahī in the 1997-98 school year. Representatives from the parents, students and teachers at each grade level resolve issues on policies, help with fund raising, and offer overall support for their grade level as well as the school as a whole. Consensus needs to be maintained at this level. Conflicts are resolved by this group. The value of parent support towards the overall success of the program cannot be underestimated. "Parents are what made this program grow from the beginning, from the Pūnana Leo, so within the good and the bad, the blessings and the difficulties, the parents are there." ^{xiv}

Recently the Māori queen of New Zealand, along with students who graduated from *Kōhanga Reo*, visited Hilo and were hosted by the families of Nāwahī.^{xv} Together they enjoyed a week of activities, excursions, and cultural exchange. On the last night, during a formal cultural exchange that included a huge *lū‘au*, the Māori queen, Te Ariki Nui, Teata Rangikaahu commended the progress of the ‘Aha Pūnana Leo and acknowledged that while the *Kōhanga Reo* idea provided an impetus to Pūnana Leo, the Hawaiian language movement has moved ahead in areas that the Māori will now want to implement.

Curriculum Development and Teacher Training

Another program under the 'Aha Pūnana Leo is *Ke Ke'ena Ha'awina* (Curriculum Center) which develops and produces curriculum for preschool through grade 4 and disseminates all curriculum to Pūnana Leo and Kula Kaiapuni Hawai'i. Offices and facilities are housed on the Nāwahī campus and an outreach office is located in Honolulu under Lilinoe Andrews. Hau'oli Motta and her staff of eight are at Nāwahī High School. Students from Nāwahī also work there part-time; their active involvement with the work makes their education at school more meaningful.

Texts, tapes, curriculum materials, art projects, and games are created Ke Ke'ena Ha'awina are now beginning to expand their media productions to include more video, looking to corporate sponsors who are also interested in the revival of the Hawaiian language as a funding resource.

Another resource for the Hawaiian Japanese Language Program is the *Hale Kuamo'o* (Hawaiian Language Center), under Ke Koleke 'O Ka Haka 'Ula O Ke'elikōlani (Hawaiian Language College) located at the University of Hawai'i at Hilo is responsible for training teachers, parents, and university students in the Hawaiian language and culture and traditional teaching methods. The university students serve as teaching aides in the Pūnana Leo and Kula Kaiapuni Hawai'i sites. They also work in- after school and summer programs designed for the children, and help in developing curriculum. Since each Pūnana Leo parent is required, and each Kula Kaiapuni Hawai'i parent is encouraged, to study Hawaiian in order to support the use of Native Hawaiian in the home, the college offers parent classes.

Hale Kuamo'o develops and produces curriculum for elementary grades K-6, secondary 7-12, and college and university Hawaiian Language classes outside of the programs listed. They also create a

Hawaiian Language newspaper for school-age students and have a Hawaiian Language communication network.

A press release for the Hale Kuamo‘o states: The *Ku‘ikahi Kulanui* (contractual agreement between the University of Hawai‘i and the ‘Aha Pūnana Leo) is now in its third year in providing Hawaiian language curricular and extracurricular materials, in-service/pre-service teacher training, development of new/modern Hawaiian terminology, the *Nā Maka O Kana* newspaper, new Hawaiian language computer developments and telecommunications services for all Pūnana Leo, Kula Kaiapuni and Ni‘ihau school sites. These activities are part of the on-going research and development projects and services under Ka Haka ‘Ula O Ke‘elikōlani, Hawaiian Language College. ^{xvi}

In addition to the Hale Kuamo‘o the college implemented the Hawaiian Medium Teacher Training certification in the 1997-98 school year. This program has initial provisioned approval from the Department of Education. The teachers are taught to use their expertise and creativity in developing appropriate lessons in addition to those provided by the college and ‘Aha Pūnana Leo. There is literature written in Hawaiian from the 1800 that has yet to be translated and that has historical significance and language and cultural value. Additionally, many kūpuna Hawaiian speakers were interviewed on tape by Larry Kimura during the 1970 and 1980. These are valuable resources that are just beginning to be translated.

A lexicon committee under the chairmanship of Larry Kimura is responsible for the creation of, or the defining of, new words and concepts. This committee meets on a regular basis to discuss these issues and approve new vocabulary. Their accomplishments in the past few years include translating high school science and math concepts and creating *Mamaka Kaiao*, a supplemental text to the original Hawaiian-English dictionary.

Teacher training is an ongoing and high priority effort at all levels of HLIP programs. The 'Aha Pūnana Leo continues to work with the University of Hawaii in partnership to meet the demands of teacher training and curriculum development. The DOE, which works closely with the HLIP requires that all teachers must be certified in the state of Hawai'i as a primary hiring requirement over any Hawaiian fluency. Recently the University of Hawai'i implemented a teacher Hawaiian language proficiency exam to be administered to all teachers it trains in order to set entrance-level proficiency in Hawaiian.

At the Pūnana Leo O Hilo all teachers and support staff are enrolled or are teaching in Hawaiian language classes at the university or community level, except for one *mānaleo* , (native speaker), and one second year language student. The director has a degree in business, and two teachers have early childhood certificates.

In Kekaha, Kaua'i at Ke Kula Ni'ihau O Kekaha, there are three mānaleo, one with an early childhood certificate and one working on her certification. The director holds a degree in education.

At Nāwahī, three teachers currently hold masters degrees in education one in linguistics, eight more have a B.A. or a B.S. Content areas include Hawaiian studies, speech/communication, business, math and science. All teachers hold a teaching certificate or are currently in a certification program. Teachers are required to take proficiency exams.

Scholarship Program

The *Lamakū* scholarship program is run by Kēhau Shintani and employs an office staff of three. Since its inception in October 1995, Lamakū has improved native Hawaiians with access to post-secondary education by providing financial assistance to native Hawaiian students who are academically successful. All recipients must be enrolled in Hawaiian language classes in order to support the use of Hawaiian as a living language in whatever field they choose. Two hundred seventy

separate [update] awards have been dispersed to successful candidates since Spring 1996. Academic counseling is also provided, with mandatory weekend retreats offered twice a year. Also mandatory are community service obligations for both the recipient and a family member.

Researcher Bias

I have been involved with the Pūnana Leo program since 1989 when I enrolled my daughter at the age of 2 1/2. Our family was still living on Kaua'i. Proud to be learning our native tongue and culture, I was intrigued by the new values our family was learning along with the language. I quit my job as a manager of a retail chain store and enrolled in college, determined to get involved.

About this time my daughter was ready for elementary school. The parents and teachers of the Lead Class had to lobby the state DOE and the principals of local schools for support. Not having enough students was a problem, but new students enrolled from the Hawaiian communities.

I took Hawaiian language classes and education courses. Besides going to school, I served as a parent volunteer and board member, and eventually was hired as a part-time and substitute teacher. Finding and recruiting enough teachers who are fluent in the language and also carry a degree in education is not easy. Being recently widowed, I decided to move with my children to another island, Hawai'i, where I could acquire an education degree at the University.

It was a good move to Hilo where my older son could also enter the program, since the program that started earlier in Hilo could accommodate him.

I am a recipient of the Lamakū scholarship and I have done contract work for the 'APL. I am an 'Uo Mamo representative. It is my intent to continue to work for the revitalization of the Hawaiian language and culture for the benefit of the people of Hawaii. That is my bias.

Resources

Bowman, Sally Jo Pūnana Leo, "The Quest to Save The Hawaiian Language," Aloha, The Magazine of Hawaii And The Pacific, 1990.

Native Hawaiian Data Book, Office of Hawaiian Affairs, Planning and Research Office, Honolulu, Hawaii, 1994.

Wilson William H, "Hawaiian Goes Home," Tribal College, Fall 1991 (pp 8-10).

Māmaka Kaiao, 1996 Hale Kuamo‘o, ‘Aha Pūnana Leo

Papa Ho‘olālā Hikiāloa, 1996 ‘Aha Pūnana Leo

E nā luna, nā kumu a me nā limahana ē, mahalo nui loa iā ‘oukou pākahi a pau no ko ‘oukou ho‘omanawanui i ka‘u hana ho‘oluhi.

Special thanks to all of the administrators, teachers, and staff for your patience in this project.

END NOTES

1. Far-reaching, long. Poetic name for taro.
2. Traditional
3. Kamali'i and Keiki both mean child/children
4. Larry Kimura 1994
5. Larry Kimura 1994
6. The Pūnana Leo in Hilo, Hawaii
7. July, 1980 census
8. Demmert: TITLE, Goal 3, Center for Applied Linguistics
9. It was chosen in addition to the Hilo elementary program for observation because of the fact that the Hilo site falls under the jurisdiction of the Department of Education and there is very little if any interaction with the 'APL at this program, although currently most immersion children in Hilo after leaving the preschool program enter the elementary school in Hilo before continuing on to Nāwahīokalani'ōpu'u.
10. Puke Alaka'i Kula
11. The house, like an unborn baby, receives life through its piko or umbilical cord. The piko o ke kula is the symbolic umbilical cord that marks the special place where the school congregates.
12. Where students acknowledge kūpuna and find inspiration and stability to meet the challenges. Students are expected to be kind, courteous, and considerate; be motivated and inspired to work; and be a positive reflection of traits that are representative of the school's namesake,

Iosepa Kaho'oluhi Nāwahīokalani'ōpu'u (from Puke Alaka'i Kula 1997-1998)

13. 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.

14. Kauanoē Kamanā

15. The previous year the 'APL sent the lead classes from both Nāwahī and 'Āneunue (formerly located at Waiāu) along with the board members and teachers to Aotearoa, New Zealand, to visit the Kōhanaga Reo graduates being educated in their "Kula Kaiapuni" at Rākaumanga.

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