

E HO‘OULU ‘IA NĀ KUMU MAULI OLA HAWAI‘I  
PREPARING HAWAIIAN CULTURAL IDENTITY TEACHERS

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## HO‘OLA‘A / DEDICATION

Na ku‘u mau keiki me nā mo‘opuna aloha nui ‘ia.

*You are the sunshine of my life!*

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## **MO‘OLELO PŪKOLE / ABSTRACT**

Teachers who are fluent in the Hawaiian language and culture as well as in appropriate culture-based pedagogy are essential to the success of Hawaiian language medium/immersion education. This study explores the distinct practices of a preservice teacher education program in preparing kumu maui ola Hawai‘i (Hawaiian cultural identity teachers) for initial preschool-secondary teacher certification. As a practitioner inquiry, this study focuses on deepening understandings of current practices. Developed as multi-methods study, Hawaiian cultural values and practices congruent with this distinct Hawaiian educational community are applied throughout its methodology. In recognition of the expertise of program stakeholders, the experiences and perspectives of 23 program instructors, mentor teachers, and graduates were collected through anamana‘o (survey), hui kūkākūkā (focus groups), and nīnauele (interviews). The findings examine the efficacy of preservice programming in cultivating essential cultural and professional proficiencies of maui ola Hawai‘i teachers and inform the ongoing development of this distinctive area of teacher preparation. Insights gained from this study affirm and promote high impact practices supportive of the cultural growth and professional learning of student teachers.

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## PAPA HUA‘ŌLELO HAWAI‘I / HAWAIIAN GLOSSARY

Retrieved from [wehewehe.org](http://wehewehe.org)

**ahupua‘a:** Traditional land division, usually extending from the uplands to the sea.

**aloha:** Love, compassion, tolerance, kindness.

**anamana‘o:** Opinion survey, poll.

**ao:** Light of day, enlightened.

**a‘o:** To teach, to learn.

**hālau:** Long house for instruction; meeting house.

**ho‘oulu:** Prepare, grow, increase, stir up, inspire, excite, protect.

**hui kūkākūkā:** Discussion group, focus group.

**kahikū:** To rise higher, of the sun, to a stage between kahikole and kau i ka lolo (noon).

**kahikole:** The stage of the sun rising as the red glow of dawn fades.

**kaiapuni:** Environment, medium.

**kaia‘ōlelo:** Language environment.

**kaulolo:** Noontime.

**kahu a‘oākumu:** Mentor teacher.

**koa:** Brave, bold, fearless, large native tree.

**kula:** School.

**kuleana:** Right, privilege, concern, responsibility.

**kumu:** Teacher.

**kupuna:** Grandparent, ancestor.

**laulima:** Cooperation, joint action. lit., many hands.

**lei:** Garland, wreath, necklace of flowers, shells, ivory, feathers, or paper, given as a symbol of affection.

**mānaleo:** Native speaker.

**mauli ola:** Breath of life, healing life force.

**mo‘olelo:** Story, history, tradition, record, article.

**mo‘opuna:** Grandchild.

**na‘au:** The gut, instinct, affections of the heart or mind, mood, temper, feelings.

**nīnauele:** Interview.

**ola:** Life, health, well-being.

**pilina:** Relationship, union, meeting, joining, adhering.

**pono:** Goodness, uprightness, morality, correct procedure.

**po‘o:** Head.

**wana‘ao:** Dawn, first light of day.

**‘Aha Pūnana Leo:** Hawaiian language medium preschools; lit, language nest organization.

**‘āina:** Land, earth.

**‘ike:** To see, know, recognize, perceive, experience, be aware of, understand.

**‘ōlelo:** Language, speech, words, statements, to speak or say.

**‘ōlelo no‘eau:** Proverb, wise saying, traditional saying.

## HO‘OLAUNA / INTRODUCTION

‘O Mike‘ela ke kāne, ‘o Makalapua ka wahine, Ho‘āo lāua.

Loa‘a ‘o Kini Kalaua‘eikauluwehioka‘āina he wahine,

Mike‘ela Kamali‘ikānenola‘akea he kāne,

me Emilia Leianaikamokihana he wahine.

This snippet of my genealogy is significant to this study as it relates the generation when my three children were born and my family began our journey to reconnect to our Hawaiian heritage. Regrettably, that connection had diminished within my family during previous generations. I remember becoming aware of the importance of my Hawaiian cultural identity while attending college in California. When asked what being Hawaiian meant to me, my response reflected how I had taken being Hawaiian for granted and how little I actually knew of my own language and culture. Identifying myself as a Hawaiian and yet being culturally ignorant was a very painful realization. Those feelings ignited my desire to learn the Hawaiian language and culture, brought me home to Hawai‘i, and have since guided and inspired my home life, studies, and career.

As the foundation of my family’s lifestyle, basic Hawaiian values were implicitly embedded into our daily life. Our cultural practices primarily revolved around being together as a family. Aloha and kuleana guided our spiritual, familial, and community interactions and contributions. However, those values often conflicted with the ideals and values encountered within an increasingly westernized Hawai‘i. The Anglo-American and Christian curriculum that I recall being subjected to as a student in elementary Catholic school and secondary private school was conspicuously absent of all things Hawaiian. As a young adult, a growing determination and responsibility to a‘o, to learn and teach the Hawaiian language and culture began filling the void of cultural ignorance. Opportunities to be in the presence of and to learn from hulu kūpuna, mānaleo, and kumu as esteemed elders, native speakers, and teachers were especially influential and fortified my resolve to a‘o.

The decision and commitment to raise my children as Hawaiians transformed our home into a Hawaiian language speaking home and created the need for new schooling opportunities. As a collaborative effort of like-minded families and educators, we took bold steps to challenge the educational status quo. Those efforts resulted in the establishment of family-based Hawaiian language schools spanning infant-toddler through post-secondary levels, i.e., the Pūnana Leo preschools and the kula kaiapuni Hawai‘i. My three children, Kini, La‘akea, and Emilia, were

blessed to be among a handful of children who were educated through the Hawaiian language; they were the first in almost a century to have that educational opportunity. With the Hawaiian language as the children's primary language, their Hawaiian language fluency and literacy allowed for conversing, playing, singing, chanting, reading, writing, and praying all in Hawaiian. The voices of the children became a sign of hope for our future. Being raised and educated in environments that valued the Hawaiian language and culture was a pathway for families and most importantly for our children to develop maui ola Hawai'i, a healthy Hawaiian cultural identity.

These experiences were instrumental in confirming my personal and professional commitment to re-establish Hawaiian as the living language of home, school, and community. I am a firm believer and stalwart advocate of Hawaiian language medium/immersion education as I embrace the "Hawaiian immersion way of life" as an educator, a mother, and Tūtūmā to 14 grandchildren. Accomplished through laulima as a collaborative grass-roots effort, progress made in revitalizing the Hawaiian language through education is clearly a result of community-wide commitment and perseverance. Taking a diligent stance that adheres to and promotes Hawaiian cultural values has increased our capacity to educate our children. The sheer determination to fulfill cultural and educational goals and aspirations as Native Hawaiians continues to build this capacity. While honoring all of the efforts and progress made thus far, inspired visioning along with strategic action is essential to cultural revitalization.

As Hawaiian education continues to grow, there is an acute need for kumu maui ola Hawai'i (Hawaiian cultural identity teachers) who are prepared to teach our children and grandchildren through a foundation of Hawaiian cultural knowledge. In particular, as both the growth and quality of Hawaiian language medium/immersion education are reliant on the effectiveness and availability of its kumu (teachers), they are recognized as a valued and essential resource. The ongoing development of Hawaiian language medium/immersion education warrants the study of preservice teacher education in order to promote practices that advance its distinct cultural and academic goals. This study explored the development of cultural and professional proficiencies of student teachers in the Kahuawaiola Indigenous Teacher Education Program (Kahuawaiola) of Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language at the University of Hawai'i at Hilo. As an opportunity to hear the experiences of program graduates, mentor teachers, and instructors, this study considered the efficacy of Kahuawaiola's program in preparing kumu maui ola

Hawai‘i as Hawaiian cultural identity teachers.

This study was inspired and informed by my personal and professional experiences as a teacher and administrator within Hawaiian language medium/immersion education for the past four decades. In my current capacity as a teacher educator and advocate of Hawaiian language revitalization, this study was designed and conducted as a practitioner inquiry that would contribute new understandings and insights to the emerging field of indigenous teacher education. As the coordinator of the Kahuawaiola program, my duties include instruction, field placement, student and program assessment, and accreditation. My position as a teacher educator afforded access to colleagues and fellow practitioners within this field, the capacity for insightful reflection, and the potential to positively transform practices.

As a Hawaiian working within Hawaiian institutions with Hawaiian participants, this study was conducted with an acute awareness of and respect for Hawaiian practices and traditions, especially the use of the Hawaiian language. As a researcher, I have been influenced by the frameworks and practices of Indigenous researchers whose research agendas honor ancestral ways of knowing and being while addressing issues of social justice. As a multi-methods study, great care was taken in designing and implementing the methodology to be culturally appropriate. The focus of the research was framed with socio-linguistic considerations that related the urgency for Hawaiian language revitalization through educational initiatives. The literature review provided an Indigenous lens to the study by considering Native concepts and philosophies that informed Indigenous education. An examination of national and international Indigenous teacher preparation programs highlighted distinguishing practices that were developed to be responsive to the needs of their communities. Additionally, archival program documents were reviewed to surface recurring themes that became the explicit focus of this study’s inquiry.

The study generated both quantitative and qualitative data sets by engaging program stakeholders through an anamana‘o (survey), hui kūkākūkā (focus groups), and nīnauele (interviews). Data analysis provided valuable insights and expanded understandings of the foundational knowledge, skills, and dispositions applicable to preparing kumu maui ola Hawai‘i. The main findings revealed numerous distinctive practices directly related to cultivating Hawaiian cultural and professional proficiencies which are presented within three themes. Consideration of the study’s findings and recommendations has the potential to further advance

this pathway of cultural and professional learning by strengthening and expanding program components.

A few notes regarding this study: 1) the Hawaiian language was used extensively to authentically reflect the voices of participants; 2) the participants' responses in Hawaiian were also provided in English, however translations may have limited the richness of ideas; and 3) the accuracy of ideas summarized and/or translated into English was verified through member checks, with participants' review whenever possible.



## **CHAPTER 1**

### **HE WANA‘AO**

Ka lā i ka Mauiola (Pukui, 1983, #1422, p. 154) is a traditional Hawaiian metaphor associated with the sun’s life-giving energies that provide for growth, health, and well-being. Imagery of four of the sun’s phases was used to frame this study and reflect its progress from inception to completion. Within the various chapters, the essence of each of the sun’s phases, from wana‘ao as its dawning until kau ka lā i ka lolo as its moments directly overhead, infused the well-being of this study with essential intentions, processes, and outcomes. From the stillness of night, wana‘ao provisions the body, mind, and spirit for the activities of a new day through an awareness of time and place which connect past experiences to the present. This first chapter, He Wana‘ao symbolizes the dawning of a new leg of an ongoing journey in reviving the Hawaiian language and culture through education. Historic and contemporary events that are significant to Hawaiian cultural revitalization through education provide the context for this inquiry of preparing kumu maui ola Hawai‘i as Hawaiian cultural identity teachers within the Kahuawaiola Indigenous Teacher Education Program (Kahuawaiola).

#### **Historical Considerations**

The intrinsic valuing of the Hawaiian language and culture is experienced within the na‘au on personal as well as communal levels. Exemplified through the traditional saying, I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make (Pukui, 1983, #1191, p. 129), the fundamental power and significance of the Hawaiian language is attributed to life itself. Kimura (1983) described the Hawaiian language as, “The bearer of the culture, history, and traditions” (p. 173) where the fundamental relationship between one’s language and culture is critical to cultivating a sufficient depth of cultural understanding to ensure its maintenance and growth. Fishman (1996) elaborated on this vital relationship: “The language being the soul of the people. The language being the mind of the people. The language being the spirit of the people” (p. 82). As such, one’s language is recognized as an essential fiber that connects ancestral wisdom within our lives and defines who we are as a people. Strengthening the vibrancy of the Hawaiian language and culture within our homes and communities has become a primary aspiration propelling Hawaiian cultural

revitalization efforts forward.

The overall vitality and status of the Hawaiian language and culture drastically declined throughout the two centuries since Hawai‘i’s initial contact with the western world (Kame‘eleihiwa, 1992). Handy and Pukui (1958), Kame‘eleihiwa (1992), and Osorio (2002) described how foreign ways permeated and eventually undermined Hawai‘i’s traditional beliefs and practices. With all aspects of life impacted, the social, political, religious, economic, and educational systems were revised and supplanted by European and American ideologies and systems. “In any society, language, culture, and the nation make up a three-legged stool, ready to topple if just one leg is removed-as it was in Hawai‘i with the rapid destruction of many parts of the culture” (Schutz, 1994, p. 339).

The decline of Hawaiian society began shortly after western contact as the majority of Native Hawaiians tragically succumbed to introduced diseases. According to Dye (1994) and Stannard (1989), the Native Hawaiian population was decimated to such a small fraction of its precontact numbers that it was considered to be a dying race. Wilcox & Maly (2008) further depicted the results of the epidemics during the late 18<sup>th</sup> and early 19<sup>th</sup> centuries as the beginning of a “cultural collapse” that “entailed not only loss and associated trauma of entire families and villages, but is part of larger process of the systematic collapse of a lifeway and entire political economic system” (p. 4).

Accompanying the tragic depopulation of the Hawaiian islands of its Native people was the imposition of American and European interests that aggressively took control of Hawai‘i’s resources. Research by Handy and Pukui (1958), Kame‘eleihiwa (1992), and Osorio (2002) described the inter-dependent nature of the religious, political, and economic systems which had enabled the development and sustenance of traditional Hawaiian society. The relationship to ‘āina was particularly crucial to the well-being of Native Hawaiians who were “tied by ancestry, birth and sentiment to a particular locality” (Handy & Pukui, 1958, p. 2). With community-wide reciprocity as the mainstay of the ahupua‘a land division’s system of self-sufficiency, “all people had access to land...to the source of food” (Kame‘eleihiwa, 1992, p. 8). According to Kame‘eleihiwa, the changes in land tenure that resulted from the 1848 Māhele left the majority of Native Hawaiians displaced from ancestral lands and deprived of a means of livelihood.

At the end of the 19<sup>th</sup> century, the overthrow of Hawai‘i’s constitutional government provided for the political occupation that led to Hawai‘i’s annexation and eventual statehood to

the United States. Hawaiian society continued to unravel as Native Hawaiians became increasingly marginalized in most aspects of life including education (Lucas, 2000). Three years after the overthrow, “The relentless push for the use of the English language throughout Hawai‘i’s society” (Lucas, 2000, p. 9) culminated in legislation that designated English as the only approved and supported medium of education in Hawai‘i’s public school system. “The English language shall be the medium and basis of instruction in all public and private schools...” (Act 57, HRS 298-2, 1896).

Research by Kahumoku (2003) revealed numerous circumstances that occurred during 19<sup>th</sup> century Hawai‘i that contributed to banning the Hawaiian language in schools:

The events leading to Act 57 are numerous and interrelated; five events help tell the mo‘olelo of Act 57 enactment: 1) the siege on the Native Hawaiian newspapers; 2) land acquisition; 3) the erosion of the Native Hawaiian identity; 4) western education and non-native policymakers; and 5) key political, economic, and socio-cultural determinants. (p. 162)

According to Lucas (2000) the imperialistic quest by foreigners to own and control Hawai‘i included the extermination of the Hawaiian language. Along with governmental policies and legislation that diminished the status and use of the Hawaiian language, 20<sup>th</sup> century educational practices clearly focused on assimilating Native Hawaiians into the American culture. “For the Kanaka Maoli teachers and students, Act 57 was among a number of educational and government policies that muted their voices and made them feel inferior.... The tides of hegemonic assimilation left a legacy of cultural and linguistic displacement” (Kahumoku, 2003, p. 165).

Hawaiian native-speaker kūpuna (elders) vividly recounted the demeaning experiences they were subjected to in Hawai‘i’s schools. Excerpts from interviews relayed early schooling experiences of native-speaker students during the early 1900s: “Ua pāpā ‘ia maila mākou, mai ‘ōlelo Hawai‘i i loko o ke kula, huli ke alo. Inā ho‘omau ka ‘ōlelo Hawai‘i, ki‘i ‘ia ka lula, hili i ka lima, ‘eha nō.” *We were forbidden to speak Hawaiian in school, [if we did] we had to put our face down. If we continued to speak Hawaiian, the ruler was fetched and our hands were hit, it really hurt* (Kupuna Elizabeth Kauahipaula, Personal communication, February 1996, translation added).

Kupuna Lilia Hale described her treatment as a young Hawaiian speaking student:

Ma ka makahiki 1919 ‘eono makahiki au i kēlā manawa, ko‘u lā mua, hau‘oli au no ko‘u hele ‘ana i ke kula...“Lydia, I told you not to speak Hawaiian!” Lawe aku nei ‘o ia ia‘u ma loko o ka lumi, nuku aku nei ‘o ia ia‘u, “Inā ‘a‘ole ‘oe ho‘omaopopo i ke kama‘ilio Pelekānia, ‘a‘ole hiki iā ‘oe ke loa‘a ka hana. ‘O kēia manawa, ‘a‘ole kēia no ‘oukou ka po‘e kama‘ilio Hawai‘i. Aia kākou i loko o kēia au hou, e kama‘ilio Pelekānia”...Kāna ho‘opa‘i ia‘u, kākau ma luna o ka papa ‘ele‘ele, *Do not speak Hawaiian*, a noho au ma hope o ke kula no ho‘okahi hola...“Tell your Tūtū, ‘a‘ole hiki ke kama‘ilio Hawai‘i ma ka home nei, kama‘ilio Pelekānia.” *In 1919 when I was six years old, it was my first day of school and I was happy to go... “Lydia, I told you not to speak Hawaiian!” She [the teacher] took me into the room and scolded me, “If you don’t know English, you will not get a job. This time is not for you Hawaiian speakers. We are in a new era, speak English.” ...My punishment was to write on the blackboard, Do not speak Hawaiian, and I had to stay after school for one hour... “You tell your Grandmother, you cannot speak Hawaiian at home, speak English.”* (Personal communication, March 1996, translation added)

These types of experiences were frequently shared by kūpuna conveying standard practices towards native-speaker children in Hawai‘i’s schools throughout the first decades of the 20<sup>th</sup> century. The value and integrity of the Hawaiian language and culture was undermined as seeds of inferiority were planted; the value of being Hawaiian and speaking Hawaiian was negated. Kupuna Hale elaborated on her early schooling experiences which influenced her child-rearing attitudes as a mother and grandmother. She tearfully related, “‘A‘ole au kama‘ilio Hawai‘i me ka‘u mau keiki, he ‘elima lākou, iwakāluakūmāhā mo‘opuna, ‘a‘ole i kama‘ilio Hawai‘i me lākou.” *I didn’t speak Hawaiian with my five children and my 24 grandchildren* (Personal communication, March 1996, translation added). Of note and with deep respect for our kūpuna was their enduring tenacity in maintaining their spirit of aloha as they maintained many cultural practices despite being forced “underground” by anti-Hawaiian policies (Lucas, 2000, p. 9). While the Hawaiian language may not have been passed on within their own families, these and

many other kūpuna became instrumental in inspiring and pioneering the revival of the Hawaiian language during their senior years.

Within Hawaiian families, traditional knowledge and practices were commonly transmitted from kūpuna to mo‘opuna through the grandparent-grandchild relationship, while specialized, formal training was through apprenticeships and hālau (Chun, 2011; Handy & Pukui, 1958). During the 20th century, such practices appear to have been largely, although not totally replaced by western notions of education as Hawai‘i’s public education system explicitly promoted pro-American thoughts, values, and lifestyles (Schutz, 1994). Traditional cultural knowledge and ways of being were supplanted and legitimized by propaganda that institutional learning through the English language was the pathway to success in an increasingly Americanized Hawai‘i (Kupuna Hale, Personal communication, March 1996). The loss of political sovereignty and the shift away from speaking Hawaiian was described in a Hawaiian language newspaper article: “I keia la, ua nalohia aku ko kakou kuokoa, a i ka pau ana o ka kakou olelo makuahine, o ka pau ana no ia o ka lahui Hawaii...Aole keiki o 15 makahiki e hiki ke kamaio pololei i ka olelo makuahine o keia aina.” *Now that our independence has been lost, when our mother tongue dies, that will be the end of the Hawaiian nation...There are no 15 year olds who are able to correctly converse in the mother tongue of this land* (Ka Puuhonua o na Hawaii, January 26, 1917, translation added).

In 2003, the United Nations Educational, Scientific and Cultural Organization (UNESCO) identified nine vitality factors that determine a language’s status:

- Intergenerational language transmission;
- Community member’s attitudes towards their own language;
- Shifts in domains of language use;
- Governmental and institutional language attitudes and policies, including official status and use;
- Type and quality of documentation;
- Response to new domains and media;
- Availability of materials for language education and literacy;
- Proportion of speakers within the total population; and
- Absolute number of speakers.

Each of the UNESCO factors are individually rated to determine a language's vitality. Yet, the connections between them are important considerations to determining appropriate language revitalization strategies. For example, as intergenerational language transmission is recognized as a primary factor to ensure the language stability between generations, the actual will and commitment towards such transmission relies on and is influenced by community attitudes that determine its intrinsic value and actual level of use as the medium of communication in various domains. The availability of educational materials is also highly dependent upon supportive institutional policies to appropriate funds and resources along with supporting the establishment and resourcing of domains that promote its use and status. Recently, UNESCO (2010) has designated the Hawaiian language as an endangered language on the path towards extinction.

Language endangerment may be the result of external forces such as military, economic, religious, cultural or educational subjugation, or it may be caused by internal forces, such as a community's negative attitude towards its own language. Internal pressures often have their source in external ones, and both halt the intergenerational transmission of linguistic and cultural traditions. (UNESCO, 2010, p. 2)

As children were not educated in the Hawaiian language for almost a century, the vitality of the Hawaiian language continued its decline throughout the 20th century. Heckathorn (1987) reported that the remaining Hawaiian language speakers were elderly with approximately 30 Native Hawaiian children considered fluent in the Hawaiian language. With language survival ultimately dependent upon the number of fluent speakers, particularly of its youth, providing children with a high quality language-focused, culturally-rich education became a critical revitalization strategy.

### **New Era of Hawaiian Education**

Aspiring to retrieve the Hawaiian language from the brink of extinction by educating the children was a need recognized almost a century ago: "He manaolana ko'u, e hoes mai ana ka la e ku ai he mau kula olelo Hawaii ma ko kakou nei aina." *I am hopeful that the day will come when there will be Hawaiian language schools established here* (Ka Puuhonua o na Hawaii,

January 26, 1917, translation added). The cultural reawakening of the 1970s cultivated a renewed valuing of maui ola Hawai‘i, Hawaiian cultural identity, which fueled the resolve towards cultural recovery. Kanahale (1979) described this critical period:

A “psychological renewal,” a “reaffirmation,” a “revival” or “resurgence” and a “renaissance.” No matter what you call it, it is the most significant chapter in 20th century Hawaiian history. Why? Because it has reversed years of cultural decline; it has created a new kind of Hawaiian consciousness; it has inspired greater pride in being Hawaiian; it has led to bold and imaginative ways of reasserting our identity; it has led to a new political awareness; and it has had and will continue to have a positive impact on the economic and social uplifting of the Hawaiian community. (p. 1)

The resurgence of Hawaiian culture as embodied in music, hula, language, and voyaging became the means for many Native Hawaiians to reconnect to their culture. Activism within the Hawaiian community emerged in striving for political sovereignty, being involved in water and land struggles, and initiating Hawaiian language and culture educational programs (Kanahale, 1979). Particularly, there was a need for education that was responsive to the cultural and academic needs and aspirations of Native Hawaiians. In 2010, Native Hawaiian students constituted approximately 28% of all public school students which represented the largest single ethnic group of students (Kamehameha Schools, 2014). Yet for many Native Hawaiian students, academic success has not been their reality. Numerous reports by Kamehameha Schools (2005, 2009, 2011, 2014) revealed the existence of “disparities in educational outcomes” with Native Hawaiian students in Hawai‘i’s mainstream public schools. The Kamehameha Schools reports (2005, 2009, 2011, 2014) provided disturbing evidence of a historical lag of Native Hawaiian students behind non-Hawaiian students in traditional measures of school achievement and success. Academic progress of Native Hawaiian students was described as considerably under-educated within mainstream educational contexts when data of academic achievement, school engagement, retention, and graduation were examined. Ka Huaka‘i (2014) and the Native Hawaiian Educational Assessment Update (2009) reported that academic achievement of Native Hawaiian students has continued to trail behind other major ethnic groups and their high school graduation rates remain the lowest in the state.

In 1978, two of the amendments made to the Constitution of the State of Hawai‘i specifically addressed the status of the Hawaiian language and the need for Hawaiian education. Article XV, Section 4 declared English and Hawaiian as Hawai‘i’s official languages and Article X, Section 4 mandated the teaching of Hawaiian culture, history, and language in Hawai‘i’s public schools. These Constitutional amendments were instrumental in elevating the status of the Hawaiian language while requiring Hawai‘i’s public education system to take responsibility for promoting Hawaiian education. In the early 1980s, the Hawaiian Education Program was established by the Hawai‘i Department of Education (HDOE) to comply with the Hawaiian education mandate as required by the Constitutional amendment. Initial programming of Hawaiian education included a cultural enrichment program that brought kūpuna and mānaleo into the elementary schools. A Hawai‘i-related social studies curriculum for 4<sup>th</sup>, 7<sup>th</sup> and 9<sup>th</sup> grades was also developed and implemented. Additionally, community-driven initiatives that focused on re-culturing education included the establishment of the ‘Aha Pūnana Leo (‘APL) preschools in 1983, the K-12 Papahana Kaiapuni Hawai‘i Hawaiian Language Immersion Program (PKH) in 1987, and the Hawaiian culture-focused public charter schools (HFCS) in 2000.

Hawaiian language educational models are currently providing Hawai‘i’s students with Hawaiian culture-based educational (CBE) opportunities through the implementation of the ‘APL preschools, the PKH, and the HFCS (Kawai‘ae‘a, 2012a; Kawai‘ae‘a, Alencastre, & Housman, 2007). The PKH schools first opened in 1987 to provide educational continuity supporting the Hawaiian language foundation that ‘APL initiated with preschool age children. The first PKH classes consisted on 34 students in two K/1 classes on two islands. From 1987 to 1999, the PKH grew from two to 21 sites on five islands enrolling over 1,800 K-12 students. In 2000, 14 new Hawaiian language and HFCS were established as public charter schools. Community interest continues to grow as indicated by increasing enrollment: most PKH and HFCS schools have recently expanded to offer two or more classes at each grade level. According to figures compiled by Hale Kuamo‘o (2013), the 2013-2014 enrollment figures for the 42 P-12 Hawaiian schools throughout Hawai‘i’s communities included over 7,000 students in 11 ‘Aha Pūnana Leo infant/toddler preschool programs, 21 Hawaiian language immersion schools, and 17 Hawaiian culture-based public charter schools (five of these public charters are also Hawaiian immersion).



The emergence and development of each of these programs has been from modest beginnings as concerted grass-roots family and community-based initiatives. As communities have become engaged in exploring, defining, and implementing appropriate educational paradigms to reflect their particular goals and aspirations, their achievements continue to inform the evolution of programming models (Kana'iaupuni, 2007; Kawai'ae'a, 2012a; Ledward & Takayama, 2008). Considered as incubators of educational innovation, Hawaiian CBE programs are positively transforming education in Hawai'i. Ka Huaka'i (Kamehameha Schools, 2014) described the Hawaiian CBE movement as "innovators" in engaging Native Hawaiian students through "the development of experiential, place-based learning and have been leaders in focusing on cultural identity as a foundation for social-emotional well-being" (p. 236). PKH and HFCS are positively impacting Hawai'i's youth as they benefit from an education that is culturally rich and academically relevant. In a recent quantitative study, Kana'iaupuni, Ledward, and Jensen (2010) examined the use of culture-based teaching strategies to student outcomes:

First, culture-based education (CBE) positively impacts student socio-emotional well-being (e.g., identity, self-efficacy, social relationships). Second, enhanced socio-emotional well-being, in turn, positively affects math and reading test scores. Third, CBE is positively related to math and reading test scores for all students, and particularly for those with low socio-emotional development, most notably when supported by overall CBE use within the school. (p. 1)

As Native Hawaiians, educating our children is an assertion of the right as an Indigenous people to self-determination as supported by the federal Native American Languages Act (1990) and the United Nations Declaration on the Rights of Indigenous Peoples (2008). Such programming is viewed as a powerful contemporary social and educational movement that is uplifting the collective consciousness and engagement of Hawaiians in education (Alencastre, 2008; Kawai'ae'a, 2012a; Kawai'ae'a, Alencastre & Housman, 2007; Ledward and Takayama, 2009).

Our responsibility however, as parents choosing Hawaiian immersion education for our children, was to educate ourselves about language acquisition, learning styles, philosophy

of the school and the involvement that this kind of education will require of parents in order for our children to succeed. (Silva, as cited in Alencastre, 2008, p. 3)

Much of the work to re-culture education by re-establishing Hawaiian language and culture within public education continues to be foundational. A tremendous amount of work remains in order to address gaps that resulted from the banning of Hawaiian language as a medium of education for nearly a century. Barriers in laws and policies along with lingering attitudes that negate the value of Hawaiian language and culture continue to exist. Program level concerns include institutional barriers to achieving parity of academic opportunities, appropriately resourcing programs with funding, facilities, curriculum, assessments, and personnel. Silva, Alencastre, Kawai‘ae‘a, and Housman (2008) described the incongruity of ideals between Hawaiian language and cultural revitalization goals and mainstream public education and the challenges and conflicts that occur: “Maintaining the integrity of Hawaiian-medium educational initiatives as schools are continuously challenged to conform to state and federal educational policies and mandates” (p. 33). Guided by an American educational agenda that continues to mandate Anglo-centric ways of knowing and being within Hawai‘i’s public school system, the very existence of non-Western epistemology throughout contemporary mainstream preschool-secondary education, including the preparation and evaluation of its teachers, continues to be minimal.

As described by Silva, et al. (2008) and Kawai‘ae‘a et al. (2007), the kula maui ola Hawai‘i (Hawaiian cultural identity schools) model has evolved from the PKH to deepen and expand the immersive nature of the re-culturation process. Kula maui ola Hawai‘i attends to the maui ola Hawai‘i, the Hawaiian cultural identity of the whole learning community by explicitly promoting the Hawaiian language as the primary medium of all instruction and communication. The Hawaiian language and culture is prominently and definitively positioned as the nucleus and foundation of the educational mission. This central positioning of language and culture is fundamental to actualizing the extent and depth of language and culture transmission and learning. As such, kula maui ola Hawai‘i are premier Indigenous language revitalization programs that are uniquely designed as a Hawaiian language medium education. This model is considered “early” as it commences as early as possible in a child’s life and is “total” by the exclusive use of the Hawaiian language as the medium of all communication and instruction. While both Hawaiian language medium and Hawaiian language immersion have been used

interchangeably to describe schooling in the Hawaiian language, Table 1 provides criteria to distinguish between the two models of Hawaiian language education. The amount of Hawaiian language that is used within various contexts by members of the learning community is the major criteria.

Table 1. Hawaiian Language Immersion and Hawaiian Language Medium Models

| <b>Distinguishing Criteria:<br/>Use of Hawaiian language</b> | <b>Hawaiian Language<br/>Immersion</b> | <b>Hawaiian<br/>Language Medium</b> |
|--|--|-------------------------------------|
| With parents and in community events and presentations       | Some                                   | Mostly                              |
| In daily school operations                                   | Some                                   | Total                               |
| By students in school subjects (except English class)        | Mostly                                 | Total                               |
| By teachers in school subjects (except English class)        | Total                                  | Total                               |

Adapted from ‘Aha Pūnana Leo (<http://www.ahapunaleo.org>.)

The Hawaiian language medium education model promotes and sustains the use of Hawaiian in and beyond the classroom for maximum depth and breadth of language acquisition through extended exposure and deliberate development. Through a Hawaiian cultural foundation and worldview, Hawaiian is both the target language as well as the medium of academic content instruction. Reflective of the dynamic nature of Hawaiian educational initiatives, the development of kula maui ola Hawai‘i continues as communities move to become kaia‘ōlelo Hawai‘i as total Hawaiian language environments (Kawai‘ae‘a, 2012a). As a kaia‘ōlelo Hawai‘i, programming is further elevated to be inclusive of language and cultural growth of all faculty, staff, students, and their families. Throughout this study, Hawaiian language educational programs were identified as Hawaiian language medium/immersion to be inclusive of the range of schools and programs that currently exist. References to preparing kumu maui ola Hawai‘i are aimed at teachers who are distinctly prepared to teach P-12 Hawaiian language medium/immersion students.

The establishment and ongoing growth of Hawaiian language medium/immersion schooling has created a demand for kumu who are linguistically, culturally, and professionally prepared to develop high levels of Hawaiian cultural competence and academic achievement of their students. Kumu are expected to teach a wide range of academic subjects in multiple grade levels-

all through the Hawaiian language from a Hawaiian cultural foundation. Kumu who possess these qualities are of particular concern to this study as they are considered vital to effective implementation of current programs and essential to expansion possibilities. The capacity and quality of instruction, as well as the overall impact made towards achieving the critical and timely goals of language and culture revitalization through education are heavily reliant on the quality of classroom teachers (Beaulieu, Figueira, & Viri, 2005; Demmert & Towner, 2003; Figueira, 2006; Ledward & Takayama, 2008; Tākao, 2010). Particularly, PKH and kula maui ola Hawai‘i are highly dependent upon the linguistic and cultural expertise of each kumu to effectively teach through the medium of the Hawaiian language (Alencastre, 2008; Hawai‘i Department of Education, 2012; Kawai‘ae‘a, 2008; Kawai‘ae‘a et al., 2007).

### **Focus of Inquiry**

During the first 15 years when Hawaiian educational programs (from 1983-1998) were being established, the primary route available to prepare for a career in Hawaiian language education included professional training through mainstream colleges of education with consecutive enrollment in Hawaiian language and culture courses. However, this type of preparation was very challenging for novice teachers as they attempted to fuse diverse and distinct Hawaiian and American worldviews and educational practices learned and applied separately. Such circumstances called for the development of a teacher preparation program that would meet the specific demands for and of Hawaiian language medium/immersion teachers.

Informed and inspired by visits to university and tribal-based models of Māori teacher preparation programs in Aotearoa/New Zealand, Kahuawaiola was created in 1998 as a distinct and innovative model of Hawaiian language medium preservice teacher education within Ka Haka ‘Ula o Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i at Hilo. Kahuawaiola’s creation was mandated through Act 315 (1997) by the Hawai‘i State Legislature to promote the Hawaiian language as an official language of the State of Hawai‘i. Kahuawaiola’s mission is:

To prepare ‘Maui Ola Hawai‘i’ teachers of the highest quality who are grounded in Hawaiian language and culture, to serve in Hawaiian language medium schools, in Hawaiian language and culture programs in English medium schools,

and in schools serving students with a strong Hawaiian cultural background (<http://www.olelo.hawaii.edu/kwo>).

As Kahuawaiola has been operating for 15 years, this study was a timely examination of the program's current preservice practices in preparing kumu maui ola Hawai'i. This study was purposefully designed to explore critical learning experiences throughout its preservice program. The naming of this report provided a focus on the concept of ho'oulu which is broadly interpreted as 'preparing'. As additional meanings of ho'oulu include 'growing, increasing, stirring up, inspiring, exciting, and protecting' (Pukui & Elbert, 1986); all were considered applicable to the extent of growth during preparation for teaching within Hawaiian language medium/immersion contexts. The explicit focus towards developing kumu maui ola Hawai'i requires the comprehensive development of cultural and professional proficiencies. As a progressive field within a growing Hawaiian cultural revitalization movement, advancing Hawaiian language education through research contributes to the existing body of knowledge and expertise necessary for continued development. Asserting a pro-active Hawaiian identity within educational processes, this study was designed to benefit P-12 Hawaiian language medium/immersion programs throughout Hawai'i's communities. The two research questions that guided this study reflected a practitioner inquiry approach to examining current preservice practices:

Research Question 1: What are the critical experiences that Kahuawaiola program stakeholders describe in preparing kumu maui ola Hawai'i?

Research Question 2: What do those critical experiences imply for kumu maui ola Hawai'i preparation?

The primary inquiry approaches taken in this study honored those in the uniquely specialized field of P-12 Hawaiian language medium/immersion education by acknowledging and building upon the collective knowledge of this community. As a multi-methods study, the major research activities included the collection and analysis of the experiences and perspectives of Kahuawaiola program stakeholders. The 23 stakeholder participants included program graduates, mentor teachers, and instructors who were involved in Kahuawaiola during the past three cohorts from 2010-2013. This three cohort time frame was subsequent to major program revisions that occurred within Kahuawaiola in 2010 and provided a period of consistent programming.

He Wana‘ao as the first chapter shed light on the need for Hawaiian language and culture revitalization through Hawaiian educational initiatives. Aimed at overcoming effects of generational cultural suppression, Hawai‘i’s educational landscape is being re-cultured to promote and elevate the status and vitality of the Hawaiian culture. The development of Hawaiian language medium/immersion education has created a demand for kumu maui ola Hawai‘i as teachers who are specifically prepared to cultivate the maui ola Hawai‘i, the Hawaiian cultural identity, well-being, and academic success of their students. Two research questions guided this multi-methods study in exploring how program stakeholders describe the efficacy of the Kahuawaiola program. Chapter 2, He Kahikole further illuminates this study as it considers foundational concepts derived from Indigenous theories and philosophies and examines Indigenous teacher education programming. Chapter 3, He Kahikū describes the development of the research design and methodology of this multi-methods study. The intention, process, and outcomes of this study are described by employing a lei-making metaphor. Chapter 4, He Kaulolo provides the findings of the research as quantitative and qualitative data sets are presented and analyzed. Finally in Chapter 5, Ua Ao synthesizes the findings by providing recommendations for consideration.

## **CHAPTER 2**

### **HE KAHIKOLE**

Ulu ka lā i ka maui ola, He Kahikole, hā‘ula‘ula ka lewa. As the sun begins to rise and is just above the horizon, the first light of day appears often accompanied by a magnificent red glow. That breath-taking glow prompts a reflective pause of appreciation and inspiration. In this chapter of He Kahikole, several key concepts derived from sources of Indigenous knowledge provision this study by enlightening and supporting its intentions, processes, and outcomes. A review of literature and resources relevant to the development of this study is presented in two sections: 1) Indigenous philosophies and concepts; and 2) Indigenous teacher preparation.

#### **Guided by Indigeneity**

Valuing ancestral, traditional ways of knowing and being is foundational to revitalizing Hawaiian language and culture through education. Dei (2011) related the responsibility of Indigenous scholarship and its role within cultural revitalization: “To produce, validate, protect, and defend the legitimacy of Indigenous philosophies as legitimate ways of knowing... The revitalization of Indigenous languages is key to the success of Indigenous knowledge” (p. 30). This study focused on the preparation of kumu maui ola Hawai‘i as an essential resource of ongoing Hawaiian cultural revitalization efforts. Concepts that emanated from an Indigenous perspective and were congruent to contemporary Hawaiian educational contexts were included to provide an appropriate framework and guide it’s development.

The theoretical framework Tribal Critical Race Theory (TribalCrit) contributed important Indigenous perspectives that connected and validated the intention, processes, and outcomes of this study to the well-being of the Hawaiian community. As a comprehensive framework for social change, TribalCrit promoted activism as a critical process of scholarship that empowers Indigenous communities. Brayboy (2005) described the expanded development of TribalCrit from Critical Race Theory (CRT) in order to reflect and address the realities of Indigenous peoples of the United States. CRT’s primary focus was on eliminating racial oppression within educational institutions; TribalCrit expanded that focus to be responsive to the effects of colonization while recognizing the need to “Address the range and variation of experiences of

individuals who are American Indian” (2005, p. 430). Although the legality and political relationship of Native Hawaiians to the United States has yet to be resolved (Crabbe, 2014), as Indigenous peoples who have been colonized by the United States, similarities exist among Native Hawaiian and Native American’s historical experiences and contemporary situations, as well as mutual aspirations concerning nation building and self-determination. As such, the central tenets of TribalCrit were considered for their potential and relevance within the Hawaiian context. As outlined by Brayboy (2005) (2005), TribalCrit theory is comprised of nine tenets:

1. Colonization is endemic to society.
2. U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.
3. Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities.
4. Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.
5. The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.
6. Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.
7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.
8. Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.
9. Theory and practice are connected in deep and explicit ways such that scholars must work towards social change. (pp. 429-430)

As a basic tenet of TribalCrit, colonization is realized in the domination of European-American knowledge and power structures throughout United States society. According to Brayboy (2005), the dismissal of Indigenous knowledge and the virtual removal of Native experiences and issues from a level of everyday awareness (pp. 430-431) is recognized as a consequence of colonization and forced assimilation. Cultural knowledge becomes an empowering process: “Power through an Indigenous lens is an expression of sovereignty-defined



as self-determination, self-government, self-identification, and self-education” (Brayboy, 2005, p. 435). Cognizant of the suppressive nature of government and educational policies toward native peoples, cultivating and maintaining one’s cultural integrity requires a stand that “explicitly rejects the call of assimilation in educational institutions” (Brayboy, 2005, pp. 436-437).

The implementation of Hawaiian cultural revitalization through education is community driven social activism; it is a direct response to over a century of colonization of Native Hawaiian society (Lucas, 2000). Re-culturing Hawai‘i’s educational landscape has become a definitive pathway for Native Hawaiians to self-determine educational intentions and processes. It has produced dynamic linguistic domains and registers aimed at naturalizing the use of the Hawaiian language and culture, fostering positive cultural attitudes, and providing the means for intergenerational transmission. It is movement away from complying to oppressive educational policies while rebuilding foundational connections to traditional, spiritual, familial, and environmental sources of knowledge. Garcia and Shirley (2012) referenced the essential nature of Indigenous education as being sacred, a perspective that appropriately elevates its status and relevance to present and future aspirations:

Just as Indigenous peoples continue to survive based on the knowledge associated with sacred sites and landscapes, we suggest schools be considered a *sacred landscape*—a sacred space of engagement—where the ways we interact with curriculum and pedagogy is shaped by Indigenous knowledge systems. (p. 77)

Building on an educational agenda of cultural connectivity and linguistic restoration compels learning to be explicitly relevant and transformative for its students. A curriculum built on the ethos of “survivance” combines survival and resistance strategies (Deloria, 1970, as cited in Brayboy, 2005, p. 436). Survivance calls for adaptation and strategic accommodation in order to survive and develop processes that contribute to community growth. Greenwood (2009) further described Indigenous experiences of survivance as a means of preservation within hostile contexts:

The self-representation of indigenous people against the subjugations, distortions and erasure of White colonization and hegemony... Survivance in place is both to survive and resist the placelessness of schooling and all of its violent erasures and enclosures-including the erasure of the land's history and of indigenous presence, and the enclosure of everyone's experience of the land. (p. 3)

The articulation of educational philosophies that are based on Native worldviews provide for re-culturing education to authentically and distinctively portray who we as Indigenous peoples have been, in addition to provisioning who we are in contemporary society, and who we aspire to become. Brayboy (2005) emphasized “the importance of tribal philosophies, policies, customs, traditions, and visions for the future” (p. 437). Two examples of Indigenous educational philosophies are the Māori Te Aho Matua (2008) and the Hawaiian Ke Kumu Honua Mauli Ola (2009). Both of these documents were initially written in their respective languages to articulate the richness and depth of epistemological frameworks and ontological values inherent within their traditional worldviews. Seeking to ground education in cultural values, both Māori and Hawaiian education have benefitted by centering their Native educational philosophies throughout the inception, development, and implementation of their Native schooling initiatives. Aspiring to understand, protect, and utilize traditional wisdom, both Kura Kaupapa Māori as Māori language medium schools and kula maui ola Hawai‘i as Hawaiian language medium schools have evolved to become major contributors to their respective language and culture revitalization movements.

As a foundational document for Kura Kaupapa Māori, Te Aho Matua described Māori teaching and learning from a Māori worldview. Officially adopted into the New Zealand National Education Act in 2008, the nature of Māori medium schooling was clarified as being distinct from mainstream schools. As described by Tākao (2010), Te Aho Matua was an integral process for Māori to “identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children” (p. 10). The six key principles within Te Aho Matua were based on Māori values and aspirations and developed as a cultural foundation to permeate all aspects of education. The six principles of Te Aho Matua are:

- 1) Te Ira Tangata (The whole child; the holy child)
- 2) Ngā Reo (Highly proficient bilinguals)
- 3) Ngā Iwi (Relevant to Māori; Family driven)
- 4) Te Ao (Connected to tradition; Global)
- 5) Ngā Āhuatanga Ako (Māori pedagogy and curriculum)
- 6) Te Tino Ūaratanga (Māori values; Māori assessment and evaluation)

As essential as Te Aho Matua has been to Kura Kaupapa Māori, so Ke Kumu Honua Mauli Ola (KHMO) educational philosophy has been to mauli ola Hawai‘i educational programs. Kupuna Kauahipaulā, one of its native-speaker authors, provided a simple yet profound explanation of KHMO: “‘O kākou nō ia” *It is who we are.* (Personal communication, July 1999, translation added). KHMO (2009) is: “A philosophical template for the present and future direction of Hawaiian language medium education and contains universal elements that may be useful in other cultural and educational contexts” (p. 15). KHMO has been foundational in the re-culturing processes of Hawaiian language medium preschool-doctorate level (P-20) kula mauli ola Hawai‘i. Four primary elements of mauli ola include the cultural significance of spirituality, language, traditional knowledge, and physical behaviors that provide distinctive meaning to being Hawaiian. Three piko are identified in providing essential spiritual and familial connections. Honua are places that mauli ola Hawai‘i are expressed and nurtured: beginning in the womb, within the home, and extending into local and global communities. Each of the mauli ola elements, piko connections, and honua contribute to nurturing a healthy mauli ola Hawai‘i, one’s well-being embodied as Hawaiian cultural identity. The KHMO philosophy has stimulated the focused development of mauli ola Hawai‘i educational practices particularly as it helps to define processes that support the cultural integrity of Hawaiian educational programming. Recently, KHMO’s major cultural concepts were further developed as Nā Honua Mauli Ola Cultural Guidelines (Kawai‘ae‘a, 2012c) to support learners, educators, communities, and families with strategies aimed at fostering relevant cultural connections. Valuing the Hawaiian culture has been paramount in the process of envisioning and developing mauli ola Hawai‘i education throughout Hawaiian communities.

In summary, the concepts above provided Indigenous perspectives that enriched the development of the intent, processes, and outcomes of this study. The TribalCrit framework (Brayboy, 2005) affirmed the critical need for Indigenous research that promotes activism as it

addresses issues of significance to Indigenous communities. Applying an Indigenous perspective to re-conceptualize schools as sacred landscapes (Garcia & Shirley, 2012) is an appropriate assertion of Indigenous knowledge and ways of being to frame self-determined educational initiatives. Considering schools as sacred is a powerful paradigm shift elevating the function, status, and importance of learning for Native peoples especially when accomplished through a relevant curriculum of survivance (Deloria, 1970, cited in Brayboy, 2005). The guiding principles and elements of Te Aho Matua and Ke Kumu Honua Mauli Ola connected the valuing of ancestral ways of knowing and being to contemporary Indigenous educational practices. This study was explicitly framed as Indigenous research as it honored core values and aspirations relevant to maui ola Hawai'i education. Distinctive research practices purposefully situated this study within the contexts of preparing kumu maui ola Hawai'i by incorporating Native concepts, philosophies, and protocols; addressing relevant community issues; and valuing community expertise. Collectively, the Indigenous concepts described above provided the foundation and rationale for this study's development as they were consciously applied in framing the research to be pono-culturally appropriate and purposeful.

### **Indigenous Teacher Preparation**

According to Tedick and Fortune (2013), the field of preservice teacher education on national and international levels includes “very few preservice programs that prepare bilingual/immersion teachers” (p. 1) and as one would expect, there are even fewer programs that prepare Indigenous language teachers. Tedick and Fortune (2013) found a general lack of clarity within teacher preparation regarding licensure requirements and distinct pedagogy that specifically addresses specialized knowledge and skills: “It is far more than simply teaching language or teaching content...bilingual/immersion teacher credentials typically parallel those for pre-K-12 classrooms. The only other common requirement was native to near-native proficiency in the instructional language(s)” (p. 1). Kawai'ae'a (2008) and Wilson and Kawai'ae'a (2007) specified teacher shortages as a primary factor limiting the ability of Hawai'i's programs to develop full immersion models and expansion of new school sites. Hermes and Kawai'ae'a (2014) further elaborated on Indigenous programming concerns:

Indigenous immersion program models are diverse and distinct to place, language, identity, culture, and history. Internationally, they share some common issues and

epistemological challenges in the development and implementation of their models. These elements include shared community vision, legal status and governmental support, shortage of licensed teachers who are proficient in the target language, and resources... (p. 308)

According to Tedick and Fortune (2013), “Indigenous immersion teacher preparation programs are unique in that nearly all participants are learners of the language and culture. This has led to programs in which the indigenous language and culture are foundational to the curriculum” (p. 2). With a primary focus on the revitalization of endangered languages within Indigenous language medium/immersion programs, the teacher’s level of Indigenous language proficiency is vital. Kāretu (2012) maintained that command of language for Indigenous language medium/immersion teachers must be a primary focus of their preparation: “The calibre of those manning the post is the crucial issue so teacher training methods need to ensure that the calibre desired will be produced by them” (p. 3). Learning to teach through culture requires teachers to possess a strong foundation of cultural knowledge and skills. Indigenous language medium/ immersion schools “Often think of teaching *from and through cultural viewpoints and knowledge systems* as part of fostering a rich language environment... culture is a central driving force” (Hermes & Kawai‘ae‘a, 2014, p. 306). As described by Kawai‘ae‘a (2012a): “Utilizing native pedagogy as a vehicle for attaining cultural and academic standards of success” (p. 61) requires extensive opportunities to theorize, apply, and reflect on appropriate instructional and assessment methods.

A review of selected national and international Indigenous teacher preparation programs was conducted to expand understandings of distinct practices within the specialized field of Indigenous teacher preparation. This review consisted of examining program-developed literature and research related to preservice preparation of Indigenous teachers in programs within Native American, Māori, and Hawaiian communities.

#### Native American Teacher Preparation

Beaulieu and Figueira's (2006) research focused on the preparation of Native American teachers to meet the needs of Indigenous students. Their study identified issues related to incorporating Indigenous language and culture within teacher preparation through a review of 28 Native Teacher Preparation Programs (NTPP) that included 243 participants and eight case studies. Kahuawaiola was included as one of the NTPPs in this study; the others were Native

American Indian and Alaska Native programs designed to prepare Indigenous teachers to serve Indigenous students. Beaulieu and Figueira (2006) (2006) described these NTPPs as working towards community-based educational reform that was "premised on an understanding of the policy of self-determination and its manifestation in the form of community-based education for Indigenous communities" (p. 7). The review of the NTPPs' mission statements revealed philosophical and ideological similarities among the programs as they prepared educators to be "culturally responsive" (p. 13). Beaulieu and Figueira's (2006) (2006) study specifically identified programmatic elements that influenced Native preservice teacher attitudes towards including Native language and culture in learning environments. The major NTPP elements included:

- The preservation or maintenance of Indigenous cultures, languages, and values;
- The integration of culture, language and values throughout content areas;
- The combination of field-based and classroom learning: summer workshops, seminars, meetings, and distance learning;
- Mentoring;
- Cohort model; and
- Enhanced professional dialogue and development of reflexive practice. (p. 13)

A strong emphasis evident among NTPPs was distinct pedagogy that addressed varied learning styles, developing curriculum, and building community (Beaulieu & Figueira (2006), 2006, Beaulieu & Figueira, 2006, p. 117). Supporting student teachers to become resilient, strong in their sense of self, and steadfast in their sense of mission (p. 119) was considered essential. Findings from Beaulieu and Figueira's study (2006) informed two primary goals towards re-envisioning NTPPs:

1. Building resilience and relationships

Three major benefits were cited in grounding the needs and interests of a cohort model:

- 1) Facilitate the development of relationships that sustain the social and personal support as a critical network;
- 2) Provide opportunities to listen to a diversity of native opinions and experiences, while engaging in dialogue around training experiences; and

- 3) Establish a foundation for the development of professional relationships among student teachers and Native mentor teachers.
2. Enriching content pedagogy and practice
    - 1) Model good teaching by NTTP faculty including use of CREDE's Standards of Effective Pedagogy and Learning (<http://crede.berkeley.edu/research/crede/standards.html>);
    - 2) Practice, Practice, Practice- in actual teaching situations with mentor teacher providing coaching and mentoring, provide ample opportunities to be creative with approaches and ideas; and
    - 3) Enhance the curriculum with knowledge about instructional methodologies and assessment strategies that support effective culturally-based teaching. (pp. 119-127)

### Māori Language Medium Teacher Preparation

Hāwera, Hōhepa, Tamatea and Heaton's study (2014) examined programs that provided initial teacher education (ITE) designed for Māori language medium schools. Information relevant to teacher preparation practices and strategies was gathered from nine Te Puni Rumaki Māori medium providers. Māori medium ITE programs were those that were specifically approved to prepare teachers for Māori language medium settings and included tertiary, wananga (community) and iwi (tribal) programs. A major focus of the Māori medium ITE was producing high quality teachers as "active agents for the generation and reproduction of Māori knowledge in schools" (Hāwera et al., 2014, p. 16). This study employed a "whare kōrero" integrated case study approach that included surveys, interviews, and focus groups with stakeholders from four of the Māori ITE providers. Some of the smaller Māori medium ITE programs also included English medium teacher preparation primarily as a means for programs to ensure viable student cohorts while increasing a sense of employability. However, when programs offered both Māori medium and English medium ITE, it was considered as a "double-load" (Hāwera et al., 2014, p. 79) that may lead to diffusing Māori medium ITE goals.

Findings by Hāwera et al. (2014) provided information that further defined Māori medium ITE practices. Teaching skills and Māori language fluency were two of the principle programming components that were identified by the study. Teaching skills were those specifically aligned with pedagogy related to the national and/or tribal curriculum content, i.e., Te Marautanga o Aotearoa and/or marau ā-Iwi. The study described a number of practices and

strategies that were aimed at ensuring Māori language fluency increased throughout their Māori medium ITE program:

- Multiple assessments of Māori language fluency- at entry and throughout the program via interviews and formal assessments;
- Program coursework taught through the medium of Māori;
- Differentiated pathways to support Māori language learning tailored to student teachers needs, e.g., courses, intensive language programs and workshops;
- Māori language fluency and quality of teaching staff supported; and
- Māori values, cultural practices, and obligations were considered as program norms. (Hāwera et al., 2014, pp. 76-77)

The content of Māori medium ITE programs emphasized specialized preparation that included “a thorough understanding of the Māori medium curriculum (Te Marautanga o Aotearoa) and of second language acquisition theory, and that they can apply this knowledge in practical teaching situations” (Hāwera et al., 2014, p. 10). Practical teaching experiences were required: “Practicums not only introduce students to the practicalities of teaching, they are also an opportunity for students to be situated in an educational context where people are passionately committed to Māori medium education” (Cram, 2012, as cited in Hāwera et al., 2014, pp. 11-12).

#### Hawaiian Language Medium/Immersion Teacher Preparation

As Hawaiian language medium/immersion educational programs have grown and matured, it’s programming has evolved into a P-20 educational program taught through the Hawaiian language from a Hawaiian cultural perspective. This development has had important implications for preservice teacher education, especially concerning the growing need for teachers specifically prepared to teach in such settings. The positive impact that Hawaiian language medium teachers are having on the academic success and the personal growth of their students was relayed in a recent study by Akiu, Alencastre, Hattori, Lucas, and Seto (2013) as they explored success factors of graduates from one P-12 kula maui ola Hawai‘i:

My kumu were the most amazing...Kumu said, “We don’t teach science, we don’t teach you English, we don’t teach you math, we teach you life.” It meant something to me because I’ve applied that through my life. What makes a kula kaiapuni are the kumu...They made me feel like I could do anything. (p. 26)



The establishment of Kahuawaiola in 1997 was in recognition of the official status of the Hawaiian language and was a means to address the unique needs of Hawaiian language medium schools as part of the mission of Ka Haka 'Ula o Ke'elikōlani the Hawaiian Language College at the University of Hawai'i at Hilo. The Kahuawaiola program is distinct among Hawai'i's 13 educator preparation programs as all preparation (coursework and practicum) is conducted through the medium of the Hawaiian language. Silva, Alencastre, Kawai'ae'a, and Housman (2008) described Kahuawaiola's distinct cultural-based teacher education model in preparing a knowledgeable and skilled workforce:

Preparing teachers as cultural and educational practitioners requires abilities from a new skill set aligned with, yet different from, mainstream practices. Language, culture, community, pedagogy, dispositions, and content are the components of a Native-based teacher education program. These six major components constitute a rigorous program that contributes to the preparation of teachers as culture-based educators-teachers as nation builders. (p. 43)

Kahuawaiola's Conceptual Framework document (2009) described the Kahuawaiola program as based in a Native Hawaiian worldview that advances the cultural values and beliefs expressed in Ke Kumu Honua Mauli Ola Hawaiian educational philosophy (2009). The program was specifically designed to cultivate a Hawaiian cultural identity that values and promotes Hawaiian epistemology and pedagogy. Preservice preparation of Hawaiian language medium/immersion teachers includes developing 1) Hawaiian language proficiency and cultural competence; 2) pedagogical knowledge and skills; 3) academic content; and 4) cultural and professional dispositions.

Kahuawaiola has developed three Hawaiian-focused preparation programs: 1) the Hawaiian language medium/immersion education program including P-3, K-6, and P-12 grade levels; 2) the Hawaiian language program for secondary grades; and 3) the Hawaiian studies program for secondary grades. Each program leads to initial teacher licensure in a specific program area, although most student teachers qualify for multiple licenses. Kahuawaiola's three semester, 37 credit program is a graduate level certificate program that annually enrolls small cohorts of student teachers. The program is organized into three phases. Phase I is an intensive five week summer session focused on a core body of culture-based education (CBE) pedagogy and philosophy. Traditional Hawaiian learning and teaching concepts are a primary focus integrated throughout the

six core content courses. The next two phases consist of two semesters of full-time clinical practicum in Hawaiian language medium/immersion classrooms along with a weekly seminar course. Guided by the expertise of mentor teachers and program faculty, initial teaching experiences are supported through ma ka hana ka 'ike as experiential, reflective learning. Making a positive impact on student learning and developing and instructing culture-based curriculum units are among the primary skills honed throughout the two practicum semesters. The culminating program activity is the 'aha ho'omoloa kīhei ceremony where acquired knowledge is symbolically secured through the fastening of the traditional garment.

In summary, this section described preservice practices being implemented within Indigenous teacher preparation programs in Native American, Māori and Hawaiian communities. Foundational program components indicated the curricula has been focused on cultivating distinctive knowledge and skill sets centered around Native language proficiency, cultural competence, and pedagogy skills. The study of Native American preservice programs revealed that the majority of the participating programs were developed to prepare Indigenous educators for Indigenous communities within mainstream English medium schools; only a few programs were exclusive to Indigenous language medium/immersion contexts. This was in contrast to the Māori and Hawaiian teacher education programs that specifically prepared teachers for Indigenous language medium education. Despite this difference, Native American, Māori and Hawaiian program goals consistently related the importance of an integrated curricula aimed at developing Native language proficiency and cultural knowledge and skills. Each of the preservice programs reported how they were striving to be responsive to their communities by meeting the diverse linguistic and academic needs of their students. Engaged as learning communities, supportive relationships, i.e., cohorts, mentors were cited as being critical to student teacher success. Classroom-based practicum experiences were described as providing real, applied learning. As such, research that further defines and informs these practices will contribute to the ongoing development of Indigenous preservice education to address the linguistic, cultural, and educative aspirations of Indigenous communities. This study builds upon current preservice practices by examining the efficacy of developing cultural and professional knowledge and skills within Kahuawaiola's program. The next chapter, He Kahikū further describes Indigenous concepts and processes that informed the design of this study's research methodology. Developed as an Indigenous process, the research design is likened to the

cherished custom of Hawaiian lei-making.

## CHAPTER 3

### HE KAHIKŪ

Ulu ka lā i ka maui ola, He Kahikū, mā‘ama‘ama ke ao. The early and mid-morning hours of the day provide strength and energy for growth and production. Relating this portion of the study as the Kahikū phase of the day represents the progress made in developing this portion of this study by defining and formulating its methodology. This chapter describes the research design that employed the metaphor of lei-making. The various research activities were developed to include an anamana‘o (survey), hui kūkākūkā (focus groups) and nīnauele (interviews). These were each developed to harness program stakeholders’ experiences that specifically related to distinctive practices in preparing kumu maui ola Hawai‘i within the Kahuawaiola Indigenous Teacher Education Program.

#### **Research Design**

Determining the methodology for this study meant ensuring the congruence of its intent, processes, and outcomes. Extensive opportunities to dialogue, research, and reflect contributed to designing a study that would be considered pono-culturally appropriate and purposeful. As a means to visualize and internalize the overall research process, an essential first step was determining how to best make its design familiar and meaningful. Insights into an appropriate research approach eventually came while in the native forest gathering ferns and flowers for lei that would adorn my four year old mo‘opuna (granddaughter). As I regard lei-making as an enjoyable cultural practice, I applied key concepts of its processes to become a values-driven, culturally-appropriate research framework. As illustrated in Figures 1 and 2, the values and processes found within lei-making were reflected upon with its major attributes applied to conceptualizing and operationalizing this study’s design. The analogy of lei-making became instrumental in personally connecting to the intentionality and complexities that emerged within each phase of this study. Articulating and extending the familiar processes and procedures of lei-making as a traditional and valued custom contributed to the maui ola of this study-its well-being and success as I assumed the role of participant researcher. Of primary import was the ability to cultivate and sustain a positive demeanor to infuse the lei and the study with appropriate mana-spiritual and personal power.

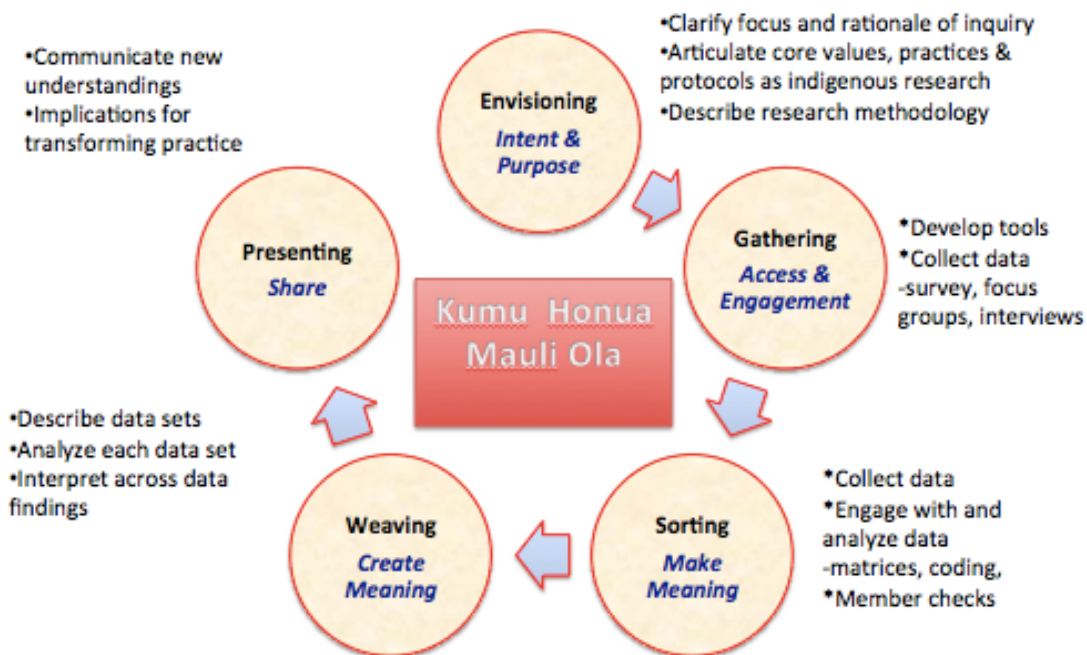
The process of making a lei begins by envisioning the recipient and occasion to elucidate the intent as well as determine the appropriate type of lei. In considering lei styles that would appropriately illustrate the intended metaphor, the lei haku as a traditional style of weaving together a variety of flowers and foliage was selected. Intimate familiarity with places and processes allow access to respectfully connect with the natural environment. Requesting permission is an essential protocol conducted prior to entering the forest and opens the way for safe and productive gathering. The choicest flowers and foliage are sought out and gathered from different areas-until it's lawa-there's just enough. While departing, words of appreciation are offered. Taking stock of all that was gathered, each piece is carefully considered for obvious and subtle distinctions. Individual pieces of foliage are meticulously tended to, sorted, and pruned to prepare for their selection and placement in the lei weaving process. As a labor of love, once the lei is complete, it's presented to encircle its wearer with aloha.

Figure 1. Lei-Making Metaphor



As participant researcher, having a clear sense of purpose guided the overall research design to be able to clarify the type of study that would be meaningful and benefit the preparation of kumu maui ola Hawai‘i. My capacity to access and gather Hawaiian educators’ experiences throughout various educational communities was made possible by relationships that were created through decades of personal and professional involvement in Hawaiian language education. Respectful of those relationships, I humbly requested individuals to participate in this study. Each activity was opened and closed with pule (prayer) to guide and enrich the process. As ideas were selected, arranged, and woven together, they were thoughtfully considered for the particular significance and contribution. As with the lei, it was with sincere aloha that this study was conducted and presented to enhance Hawaiian language educational efforts.

Figure 2. Lei-Making Metaphor Informing Research Design



As described above, attention to the congruence of the methods, tools, and processes was essential to assure that the research design for this study would be pono within maui ola Hawai‘i educational contexts. Indigenous researchers (Brayboy, 2005; Garcia & Shirley, 2012; Kawai‘ae‘a, 2012a; Kovach, 2009; Smith, 2012; Vaioleti, 2006) have advanced research undertaken by and/or for Indigenous peoples as a means to explicitly promote agendas of self-determination and sovereignty rights. Kovach (2009) added “We can call it decolonization, we

can call it Indigenous praxis, or we can call it resistance. The point is that Indigenous research needs to benefit Indigenous people in some way, shape, or form” (p. 93). These principled concepts served to inform the aspirations of this study as it was designed as Indigenous research-conducted by a Native Hawaiian educator to specifically contribute to the maui ola Hawai‘i-the well-being and advancement of Hawaiian language education.

A primary consideration deepening the methodology of this study was ensuring the research design was based on cultural values that reflect the Hawaiian educational community. This was accomplished by deliberately incorporating and adhering to Hawaiian protocols, tools, and behaviors. Smith (2012) characterized the epistemological framework of Indigenous research as “bringing to the centre and privileging indigenous values, attitudes and practices” (p. 128). Kovach (2009) agreed that framing the work of Indigenous scholars to honor Indigenous ways of knowing and being is accomplished by placing Indigenous epistemologies at the center of their research methodologies. According to Kovach (2009), qualitative research can be considered as an “inclusive place” providing room for Indigenous research. “Indigenous methodologies may be a subcategory of a Western paradigm that utilizes qualitative research approaches” (p. 30). However, Kovach (2009) acknowledged important and unique distinctions of Indigenous research by recognizing its fundamental qualities and processes. Such distinctions are uniquely reflective of cultural values, the issues it addresses, and the benefits it promotes. “Considerations accompanying research choice, including knowledge-gathering methods, sampling, and protocols take on a particular character within Indigenous methodologies” (Kovach, 2009, p. 121).

Kawai‘ae‘a (2012a) further described Indigenous research methodology as a complex process of “balancing the technical and cultural aspects of research and refer to this balancing act as a ‘double door approach’ that includes relationship-binding principles, culturally appropriate research methodology, cultural and research competencies, protocols for sharing information, research assurances for reciprocity, and community partnering strategies” (p. 114). Garcia and Shirley (2012) operationalized many of the essential concepts of Indigenous research by framing their studies as Critical Indigenous Qualitative Research. Their studies were designed to be respectful and ethical in ways that “honor participants and situate the research agenda within consideration and accountability to communities” (Garcia and Shirley, 2012, p. 77) as they promoted decolonization through a “process of praxis, dialogue and self-reflection” (p. 76).

In honoring the oral traditions of Indigenous communities, respectful strategies to appropriately engage participants in telling their stories were described by Brayboy (2005), Kovach (2009), Sukop (2007), and Vaioleti (2006). Kovach (2009) utilized a “conversational method” in “research sharing circles” (p. 124) which integrated Native American protocols and processes to gathering group knowledge in academic and applied research. Vaioleti’s (2006) description of the Talanoa research methodology contributed to an understanding of the intention and processes of appropriate research within Polynesian and Pacific cultural contexts. Through engaging in discussions that are “multi-level and multi-layered,” the Talanoa methodology is consistent with and reflective of oral traditions. “It allows people to engage in social conversation which may lead to critical discussions or knowledge creation that allows rich contextual and inter-related information to surface as co-constructed stories” (Vaioleti, 2006, p. 24). The importance of personal relationships as well as an understanding of the culture promote “respectful, reciprocating interaction... The reciprocity embedded in Talanoa will raise the expectations that researchers and participants have of each other, promoting mutual accountability, which adds to the trustworthiness and quality of the research” (Vaioleti, 2006, p. 26). Sukop (2007) also honored oral traditions of Indigenous peoples by validating oral interviewing strategies as a means to empower both the individual and collective voices and experiences of participants. Brayboy (2005) honored stories and oral knowledge as “real and legitimate forms of data and ways of knowing” (p. 430).

Centering Indigenous cultural values and practices within research methodologies resonated with Kahuawaiola’s foundational philosophy, the Ke Kumu Honua Mauli Ola (KHMO) as a means to inform the development and implementation of an appropriate research approach. As cultivating mauli ola Hawai‘i proficiencies is a definitive goal of Kahuawaiola, specific attention to integrating pili ‘uhane (spirituality), ‘ike ku‘una (traditional knowledge), ‘ōlelo (language), and lawena (behaviors) as essential cultural elements throughout the study defined and enriched the methodology while ensuring its integrity. As displayed in Table 2, the research design framework developed for this study depicts Hawaiian values and practices (KHMO) as its primary core. Incorporating the lei-making metaphor into the research design ultimately informed the cohesive development and flow of the study. The lei-making processes guided the data collection, analysis, and reporting as described in chapters 3-5. The focus in this chapter encompassed two of the initial lei-making processes, i.e., envisioning and gathering as the



research methodology was developed and implemented. Chapter 4 continued the process by focusing on sorting and weaving as the data was analyzed. Chapter 5 concluded the process by reporting its findings.

Table 2. Use of Lei Metaphor Informing Research Design

| <b>KE KUMU HONUA MAULI OLA EDUCATIONAL PHILOSOPHY</b><br><i>Pili ‘uhane (Spirituality) ‘Ōlelo (Language) ‘Ike ku‘una (Traditional knowledge)</i><br><i>Lawena (Behaviors)</i> |  |  |  |  |  |
|---|--|--|--|--|--|
|   | <b>ENVISIONING</b><br><i>INTENT &amp; PURPOSE</i>  | <b>GATHERING</b><br><i>ACCESS &amp; ENGAGEMENT</i>   | <b>SORTING</b><br><i>RECOGNIZE</i>   | <b>WEAVING</b><br><i>CREATE MEANING</i>  | <b>PRESENTING</b><br><i>SHARE</i>  |
| <b>Lei Metaphor</b>   | Reflect on appropriate type of lei for recipient and occasion  | Utilize capabilities in order to gain access and gather foliage  | Purposeful selection and preparation of foliage  | Weave lei by tapping into creativity & intuition   | Present lei as adornment and symbol of aloha to honor relationship   |
|   | <b><u>Chapter 3</u></b>  |  | <b><u>Chapter 4</u></b>  |  | <b><u>Chapter 5</u></b>  |
| <b>Formulating the study</b>  | <b>Research Design</b> <ul style="list-style-type: none"> <li>• Clarify focus and rationale of inquiry</li> <li>• Articulate core values, practices &amp; protocols of Indigenous research</li> <li>• Define research processes</li> </ul> | <b>Phase I: Data Collection</b><br><i>Developing Tools</i> <ul style="list-style-type: none"> <li>• Anamana‘o (survey)</li> <li>• Hui kūkākūkā (focus groups)</li> <li>• Nīnauele (interviews)</li> </ul> <i>Engaging with participants</i> <ul style="list-style-type: none"> <li>○ All stakeholders</li> <li>○ Mentor teachers</li> <li>○ Program graduates</li> </ul> | <b>Phase IIa: Data Analysis</b> <ul style="list-style-type: none"> <li>• Develop matrices to organize data</li> <li>• Code data</li> <li>• Transcribe audio from hui kūkākūkā and nīnauele</li> <li>• Summarize and/or translate key quotes</li> <li>• Conduct member checks</li> <li>• Engage with and reflect on data sets</li> <li>• Initial categorizing and analysis of data</li> </ul> | <b>Phase IIb: Description &amp; Interpretation of Data</b> <ul style="list-style-type: none"> <li>• Identify and reflect on key quotes and emergent themes</li> <li>• Describe and contextualize each data set</li> <li>• Analyze cross-case data sets</li> <li>• Conduct multi-methods analysis</li> <li>• Interpret data findings</li> </ul> | <ul style="list-style-type: none"> <li>• Reflect on and communicate new understandings</li> <li>• Discuss limitations</li> <li>• Propose potential implications</li> </ul> |

Employing a multi-methods approach was determined to be advantageous as it would allow for a variety of means of connecting with participants and allowing their experiences and expertise to inform and deepen understandings of this inquiry. Both quantitative and qualitative approaches were used to sequentially generate and collect data from participants. An anamana‘o (stakeholder survey) was developed to gather both quantitative (ratings) and qualitative data (written comments) on pre-determined program components. Additionally, qualitative data (oral narratives) were collected using open-ended questions in hui kūkākūkā (focus groups) with mentor teachers and nīnauele (interviews) with program graduates.

All methods employed in this study were developed and implemented with an acute awareness of and respect for Hawaiian cultural norms, protocols, and traditions to be reflective of the KHMO philosophy. As such, the study reflected practices common to the maui ola Hawai‘i community’s experience, knowledge, and perspectives. Here again, the lei-making metaphor informed specific protocols that initiated this study with practices that were pono-culturally sound and grounded in values and traditions. An example of a cultural practice employed throughout this study was the offering of pule (prayer) to open and close activities by acknowledging Akua (higher powers) and ‘aumākua (family guardians), requesting guidance, and expressing appreciation for our collective well-being. Another prominent feature of this study was the predominant use of the Hawaiian language throughout all activities including developing the tools, engaging with the participants, and analyzing the data sets. Maintaining Hawaiian as the primary language of interaction and data collection was critical to supporting previously established language relationships between the researcher and participants. Equally important was the opportunity to promote the status of the Hawaiian language within the field of Indigenous research.

To address concerns of reliability and validity of a multi-methods approach, all activities were rigorously documented. Numerous matrices were developed to ensure all major activities were documented to: 1) Provide demographic and programmatic information about project participants; 2) Monitor the development and implementation of data collection; and 3) Organize categories, themes, and quotations. Promoting a reflective practice and critique of research processes, journal entries were written and reviewed prior to and immediately after each planned activity. Issues of validity affecting this project and my positionality as participant researcher were carefully considered. As a Hawaiian educator working within a Hawaiian educational

program, I made sure that my role as participant researcher was transparent. My familial and professional experiences as parent, grandparent, student, educator, and administrator have actively contributed to my commitment to the growth and well-being of the Hawaiian language revitalization movement. Relationships within various levels of Hawaiian education have been built and maintained for over 40 years. It was this intensive, long-term involvement that validated my commitment to positively engage with participants who entrusted me to appropriately apply the study's findings to benefit the Hawaiian educational community.

As a participant researcher, I was aware that my current role as a Kahuawaiola course instructor, field supervisor, and program director could potentially impact responses provided during data collection. However, I felt assured that as the prior relationships established with members of the participant groups were built on mutual respect and aloha, they could be considered as a strength that added to the depth of this study. However there was the possibility that some participants would be hesitant to speak freely, not wanting to be critical or offensive to the researcher or to the program. As eliciting honest and open responses was crucial to the desired outcomes of this project, the nature and intent of the study was carefully explained prior to and during all data generating activities. Emphasis was put on the importance of learning from participants' experiences and expertise as maui ola Hawai'i educators. Throughout the study, I strove to convey a genuine openness to be non-judgmental and listen carefully to the ideas as they were shared.

In order to ensure that the themes and questions addressed were real and of import, multiple drafts were vetted with colleagues. This process was confirming as it provided valuable input and an additional layer of validation. As all of the qualitative data was produced in Hawaiian, member checks with each participant were conducted to assure that the verbatim transcripts, along with translations and/or summaries of key quotes, were met with approval. Although this became a lengthy, time-consuming process, member checks were vital to accurately representing and honoring the participants' voices. This was an important step in confirming shared understandings of ideas as they were expressed while minimizing potential misinterpretations on the part of the researcher.

Wanting to maintain and build upon relationships with participants, I carefully articulated the study's goals to reflect maui ola Hawai'i education as I engaged with participants in this study. As in lei-making, requesting permission is important in gaining access. The request for

participation was humbly made as the study's intent was communicated. Written copies of all correspondence, questions, and themes were prepared in both Hawaiian and English languages to promote clarity of concepts and were distributed prior to each session to allow for participants to prepare their thoughts. All communication between the researcher and participants intentionally acknowledged and honored their perspectives, experiences, and expertise. A spirit of reciprocity was expressed to participants that acknowledged the importance of their contributions to advance the collective well-being of the maui ola Hawai'i educational community.

The various data generating activities were developed as opportunities to engage members of this unique segment of the Hawaiian educational community. Both homogeneous and purposeful sampling strategies framed the selection of participants for the various activities of this study to ensure a sufficient amount of data would be generated. Homogeneous sampling of all program stakeholders from the three most current Kahuawaiola program cohorts (2010-2013) included mentor teachers, program instructors, and program graduates. All 38 program stakeholders were invited to participate in a web-based anamana'o (stakeholder survey) developed specifically for this study. Cognizant of busy schedules, invitations to participate in the anamana'o were sent out twice over a three-week period in order to include as many participants as possible. Purposeful sampling informed the selection of hui kūkākūkā (focus groups) and nīnauele (interview) participants based on criteria that assured representation from various islands, schools, and grade levels. Sample sizes for the hui kūkākūkā sessions and nīnauele were pre-determined based on my ability to sufficiently attend to each of the activities within the time constraints of this study. For those who were invited to participate in these sessions, personal and/or phone contacts initiated the requests, with follow-up information and confirmations sent via e-mail.

There were two major phases of this study: Phase I: Data Collection, including the development of tools and collection of data (described below); and Phase II: Description and Analysis of Data (presented in Chapter 4).

### **Phase I: Data Collection**

As a multi-methods study, data generating opportunities were created as inclusive processes to optimize the involvement of as many program stakeholders as possible in this study. As with lei-making, the gathering process is intentional; collecting varied materials that possess different qualities and characteristics is desirable. Ensuring the breadth and depth of perspectives in this

study was important to appropriately reflect a range of experiences and expertise. As such, three different data collection activities were developed. An anamana‘o (stakeholder survey) was designed to collect a breadth of data focused on program stakeholders’ perceived value and effectiveness of pre-determined preservice programming areas. The anamana‘o, hui kūkākūkā (focus groups), and nīnauele (interviews) elicited deeper level responses through open-ended questions.

### **Anamana‘o (Survey).**

Ideas and issues raised by Kahuawaiola student teachers were considered as an important resource in identifying essential preservice practices that would be relevant to this study for this study. A review of two types of archival program documents was conducted to ensure this study’s relevancy. Two document types were included in the review: 1) progress surveys and 2) reflective essays. These documents had been produced by three recent cohorts (2010-2013) of Kahuawaiola student teachers (n=14) at the end of each of the three semesters of the preservice program. The progress surveys had been completed anonymously by each student teacher as a self-reflection of the progress they felt they had made during their preservice experiences, as well as any challenges they had encountered. The reflective essays were required assignments that consisted of short narratives (two pages) articulating the student teachers’ development of their maui ola Hawai‘i educational philosophy.

Examination of both of these documents was an initial opportunity to determine specific areas of programming that could be considered as “critical” to their preparation within Kahuawaiola. Frequently cited ideas specific to the development of cultural and professional proficiencies were identified. There were deepening levels of cultural and professional awareness and abilities expressed as student teachers progressed through the three semesters of the program. Generally, ideas and experiences that surfaced reflected the diversity of individual student teachers’ journeys of becoming a kumu maui ola Hawai‘i. Particular references were made to their unique backgrounds and strengths, which were relayed as idiosyncratic perspectives. Particularly, there was a considerable range of experiences during their clinical practicum placements. Analysis of these documents was facilitated by arranging ideas that were frequently cited into a matrix (Appendix A). These ideas were categorized as factors that either contributed or challenged their success; a third column combined them as emerging topics. The

information that surfaced benefited the study by providing preliminary indications of key program components needing further exploration. While some of the components were linked to a particular semester's activities, others appeared consistently in each of the three semesters. These included: development of Hawaiian language knowledge and skills, use of technology, application of cultural knowledge and skills, and focus on curriculum development. The major ideas were then clustered into five program-related areas:

- Programming: Culturally immersive learning environments; Integrated culture-based experiences; Residential summer session logistics; Developing reflective praxis.
- Curriculum scope and sequencing: Hawaiian CBE pedagogy; Hawaiian language and cultural development; P-12 academic content; Academic vocabulary; Moenahā curriculum framework; Classroom management; Special needs students; Course requirements, i.e., projects, units, papers, etc.
- Clinical practicum: Sequenced vs. simultaneous P-12 placements; Mentor teacher support; Placement as student teacher vs. Hired as classroom teacher.
- Relationships: Benefits of cohort model; Support from faculty and mentor teachers; School community.
- Communication: Use of technology for access, communication and course delivery; Communicating with parents

The final step in the review of these documents connected the five program-related areas to Kahuawaiola's programming. The following nine core components were identified and subsequently became the basis of inquiry throughout this study. Each of the components specifically informed the development of the themes and questions employed within this study:

- 1) Koina komo papahana (Program entrance requirements)
- 2) Papa paepae ho'ona'auao maui ola (Cultural and content pedagogy courses)
- 3) Wā a'oākumu (Student teaching)
- 4) Papa seminā (Seminar courses)
- 5) Ha'awina lā (Lesson planning and teaching)
- 6) 'Ōpa'a Moenahā (Moenahā unit planning and teaching)
- 7) Loiloi ha'awina & 'ōpa'a (Lesson and unit assessment)
- 8) Mo'oa'o (Student teacher portfolio)

9) Loiloi puka a‘oākumu (Summative assessment of student teacher)

A comprehensive anamana‘o was developed and administered to program stakeholders as an inquiry into these nine core program components. The anamana‘o was developed to collect both quantitative and qualitative data including; 1) rating levels for each of the nine program components; and 2) narrative text commentaries related to those nine components, along with two additional open-ended questions (Appendix B). The questions requested rating and providing comments for the nine core program components. In order to contextualize the focus of the anamana‘o, each of the nine questions related to programming components was prefaced with the phrase: “Rate and describe the value and effectiveness of the (core component) in cultivating student teacher’s cultural and professional proficiencies.” The use of the word “proficiency” in this context was intended to include the range and depth of knowledge, skills, and dispositions considered in preparing kumu maui ola Hawai‘i.

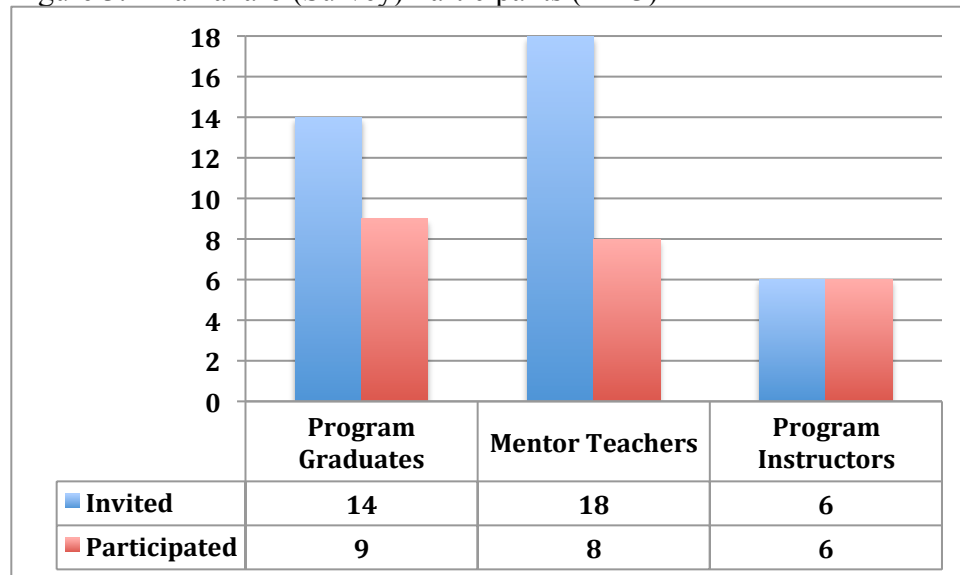
The anamana‘o was developed as a bilingual tool with all directions and questions available in both Hawaiian and English. Intent on crafting questions that were clear and relevant, multiple drafts of the questions were distributed to colleagues and advisors for input prior to administration. Three rating levels were provided: 1) Kūpono Loa (Very Appropriate); 2) Lawa (Sufficient); and 3) Pa‘akikī (Challenging). Ratings at the Kūpono Loa level indicated the highest level of value and effectiveness; the Lawa level as an adequate level; and the Pa‘akikī level as potentially problematic. Two additional items consisted of open-ended questions requesting input on the overall effectiveness of the program as well as recommendations for improvement and future development.

A sizeable investment of time and effort was necessary to develop the survey as an online tool and to ensure the set of questions would effectively elicit the desired information. Developed using Survey Monkey, the use of technology facilitated the dissemination of the survey, as well as expedited the collection and initial organization of responses. A small pilot administration of the tool was carried out to confirm its online capacities would appropriately present the information and questions in Hawaiian, as well as collect and organize the responses. Care was taken to ensure the ease of technology use for participants which included providing hyperlinks that accessed documents and information for each component referred to within the survey. The quantitative data (ratings) were initially organized into tables and charts using the web-based Survey Monkey tool. Review and analysis of both quantitative and qualitative data

continued by charting elements into concept maps, charts, and matrices allowing for item analysis of aggregated data from the three participant groups.

Program stakeholders represented three different participant groups including all program graduates, mentor teachers, and program instructors who had participated in the Kahuawaiola program during 2010-2013. Invitations to participate included a description of the study and a link to the anamana‘o (Appendix C) which were sent out as an e-mail to 38 individuals. Participants were requested to identify their affiliation with Kahuawaiola as either a program graduate, mentor teacher, or program instructor. Figure 3 illustrates the numbers of invited and participating (n=23) stakeholders. The anamana‘o participants included nine of the 14 (64%) program graduates, eight of the 18 (44%) mentor teachers, and all six (100%) program instructors. Although the total sample size was small, this 60.5% response rate provided a high level of confidence that the data accurately reflected these groups and that the results would be considered generalizable to all program stakeholders. In keeping with ethical research practices, participants’ identities were kept anonymous, yet over half of those responding personally informed me upon their completion of the survey, remarking on the value of this study and thanking me for including them. The anamana‘o was submitted twice to participants: the first submission was on Oct. 1, 2013, and the second on Oct. 24, 2013.

Figure 3. Anamana‘o (Survey) Participants (n=23)





### **Hui Kūkākūkā (Focus Groups).**

Responses from the anamana‘o were used to inform the development of eight open-ended questions (Appendix D) that guided the hui kūkākūkā (focus group) sessions. Prior to convening the hui kūkākūkā, input was solicited from faculty colleagues and advisors on draft questions; revisions were made prior to distribution to participants. The questions were used to guide the discussions although the actual flow of the discussions determined their actual use. The hui kūkākūkā sessions were designed as opportunities to engage mentor teachers in critical dialogue specific to preparing kumu maui ola Hawai‘i. Participants were provided with a written description of the study, a copy of the guiding questions, and a request for written consent along with permission to be audio-recorded. Twelve individuals from the mentor teacher group were invited to talk-story in one of three focus group sessions. Each mentor teacher was contacted individually to request their participation, which was followed-up with numerous e-mails confirming their participation and meeting logistics (Appendix E).

To ensure maximum variation among the mentor teachers participants, purposeful selection was based on the following three criteria: 1) having served as a mentor teacher within Kahuawaiola at least once during the past three cohorts; 2) representation at both elementary and secondary school levels; and 3) representation at multiple schools on different islands. While all 12 mentor teachers initially agreed to participate, nine were actually available to meet on the scheduled session dates. As provided in Table 3, the nine mentor teacher participants have extensive Hawaiian language medium/immersion classroom experience ranging from 10 to 24 years. They were employed in six different schools on three islands, two-thirds as elementary teachers. Six were former Kahuawaiola program graduates who had completed their preservice training during 1999-2005. Five of the mentor teachers were in stand-alone K-12 Hawaiian language medium schools, two of which were affiliated with Kahuawaiola as maui ola Hawai‘i laboratory schools. Four were in kaiapuni Hawai‘i schools-Hawaiian language immersion programs on mainstream English campuses.

Table 3. Hui Kūkākūkā (Focus Group) Participants (n=9)

| <b>Mentor teacher</b> | <b>Years as kumu</b> | <b># of student teachers 2010-13</b> | <b>Program level</b> | <b>Location of school</b> | <b>Kahuawaiola graduate</b> |
|-----------------------|----------------------|--------------------------------------|----------------------|---------------------------|-----------------------------|
| <b>1</b>              | 24                   | 1                                    | Elem                 | Hawai‘i                   | no                          |
| <b>2</b>              | 13                   | 2                                    | Elem                 | Hawai‘i                   | yes                         |
| <b>3</b>              | 10                   | 4                                    | Sec                  | Hawai‘i                   | yes                         |
| <b>4</b>              | 15                   | 3                                    | Elem                 | Maui                      | no                          |
| <b>5</b>              | 13                   | 1                                    | Elem                 | Maui                      | yes                         |
| <b>6</b>              | 14                   | 1                                    | Sec                  | Maui                      | yes                         |
| <b>7</b>              | 15                   | 1                                    | Elem                 | O‘ahu                     | yes                         |
| <b>8</b>              | 14                   | 1                                    | Sec                  | O‘ahu                     | yes                         |
| <b>9</b>              | 17                   | 2                                    | Elem                 | O‘ahu                     | no                          |

Scheduling of each of the hui kūkākūkā sessions was challenging due to the participants’ heavy work-loads and family and community obligations. Sessions were eventually conducted according to their availability. Three focus group sessions were held: 1) on O‘ahu island, Nov. 25, 2013 (n=4); 2) on Hawai‘i island, Dec 1, 2013 (n=2); and 3) on Maui island, Jan. 5, 2014 in Maui (n=3). All focus group sessions were conducted exclusively in Hawaiian. Each session lasted approximately 90 minutes and was followed with refreshments and additional time to talk story. Field/observation notes and audio recordings of each session were collected to allow for accurate transcription and analysis. Member checks included providing each participant with a copy of the transcript along with translations and summaries as an opportunity for review, revision, and approval.

**Nīnauele (Interviews).**

Nīnauele were semi-structured individual interviews with program graduates sharing their preservice preparation experiences along with insights gained during their initial years as classroom teachers. Seven open-ended interview questions were developed based on responses from the anamana‘o and hui kūkākūkā sessions. Drafts of interview questions were sent out to mentors and faculty colleagues for input prior to conducting nīnauele. Questions (Appendix F) were primarily focused on experiences that participants considered to be beneficial as well as

challenging to their preparation. The questions were provided to participants prior to interview meetings to allow time for reflection on their experiences.

In order to generate data from a maximum variation among the program graduates, purposeful selection of interview participants was based on the following set of criteria: cohort year, gender, program level licensure, and island location. Five Kahuawaiola program graduates were invited to participate in these nīnauele (Appendix G). Three had been educated as Hawaiian language immersion students, although only one attended from P-12 (Pūnana Leo pre-school through kula kaiapuni high school). All five had previously graduated from Ka Haka ‘Ula o Ke‘elikōlani College with an undergraduate degree in Hawaiian Studies.

Table 4. Nīnauele (Focus Group) Participants (n=5)

| <b>Program Graduate</b> | <b>Cohort year</b> | <b>Gender</b> | <b>Program Level Licensure</b> | <b>Island</b> | <b>Former Hawaiian immersion student</b> |
|-------------------------|--------------------|---------------|--------------------------------|---------------|--|
| 1                       | 2010               | female        | P-12                           | O‘ahu         | no                                       |
| 2                       | 2011               | female        | P-12                           | Maui          | yes                                      |
| 3                       | 2011               | male          | P-12                           | O‘ahu         | yes                                      |
| 4                       | 2012               | female        | P-12                           | Hawai‘i       | no                                       |
| 5                       | 2012               | male          | K-6                            | Hawai‘i       | yes                                      |

All nīnauele were conducted in Hawaiian. Participants were requested to provide written consent, as well as permission to have interviews audio-recorded. Each nīnauele was scheduled to last approximately 90 minutes and were conducted in January 2014. Audio recordings of each interview allowed for accurate transcription. Member checks were conducted by providing each participant a copy of the transcript along with translations and summaries as opportunities for review, revision, and approval.

### **Summary.**

This chapter, He Kahikū described key Indigenous research concepts that guided and informed the research design, development, and implementation of this multi-methods study. Care was taken to centralize core cultural values throughout practices that enabled tools and activities to appropriately engage maui ola Hawai‘i educators into this study. The development and implementation of this first phase of the inquiry specifically focused on developing the tools and processes to collect data relevant to the unique contexts of preparing kumu maui ola

Hawai‘i within the Kahuawaiola program. As participant researcher, transparency of postionality, intent, process, and potential outcomes of the study were communicated to participants. The experiences and perspectives of program stakeholders were collected through an anamana‘o (survey), hui kūkākūkā (focus groups) and nīnauele (interviews) which generated both quantitative and qualitative data sets. Applying a lei-making metaphor was valuable in guiding the overall research design as it provided the means to envision, define, and implement each of the activities. As a lei-maker carefully prepares to access and collect flowers and foliage, so I as the participant researcher was mindful in following necessary protocols while conducting these initial research activities.

## CHAPTER 4

### HE KAULOLO

Ulu ka lā i ka maui ola, He Kaulolo, kau ka lā i ka lolo. The sun's intensity overhead signifies the intensity of energy and illumination as growth is sustained. The absence of shadows cast during the noontime hour of Kaulolo is symbolic of newly acquired knowledge being internalized. This chapter reports on the second phase of this multi-methods study as the data generated through the anamana'o (survey), hui kūkākūkā (focus groups), and nīnauele (interviews) are described and analyzed. A cross-case analysis surfaced the major findings of the hui kūkākūkā and nīnauele which were clustered into three emergent themes for presentation and discussion. This was followed by a multi-methods analysis as an opportunity for deeper examination.

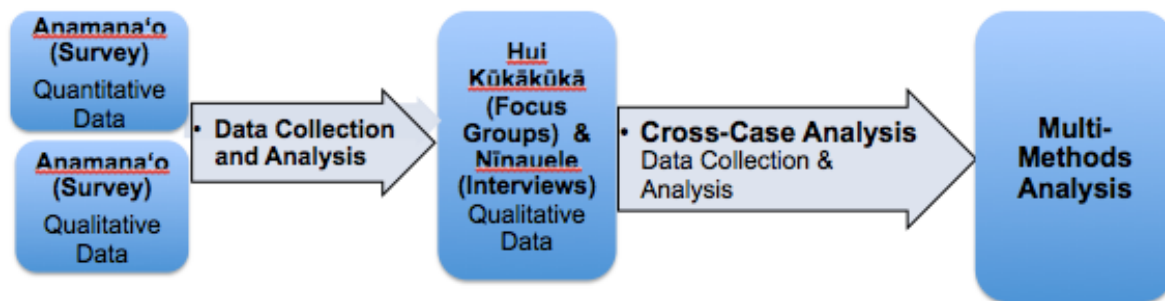
#### **Phase II: Data Analysis**

Continuing with the lei-making metaphor, preparations are complete; a variety of choice flowers and foliage were carefully gathered. The next step for the lei maker involves meticulously sorting and assembling individual pieces together as the lei maker makes small bundles that display their uniqueness. Relying on both intuition and creativity, the lei maker weaves each item securely together. As the weaving of the lei progresses and individual elements are connected, an intricate pattern of colors and textures is created. Similarly, the essence of the program stakeholders' experiences and perspectives were woven together to reveal their unique experiences within the contexts of kumu maui ola Hawai'i preparation.

Both quantitative and qualitative data were collected by engaging with Kahuawaiola program stakeholders. As an adaptation of an explanatory sequential design described by Creswell (2014), the anamana'o initiated this inquiry as a mixed method strand. Both quantitative and qualitative data were collected which was followed by qualitative research (hui kūkākūkā and nīnauele). "The strength of this design lies in the fact that the two phases build upon each other so that there are distinct, easily recognized stages of conducting the design" (Creswell, 2014, p. 38). However, as the study progressed it became evident that the majority of the data collected was qualitative. As such, this study is best considered as a hybrid model that employed a multi-methods approach as it relied on both types of data sets to effectively inform the research (Figure 4). Although the data provided information on a variety of issues affecting Hawaiian language

education, the data sets were examined for insights specifically related to kumu maui ola Hawai‘i preparation. The presentation and analysis of anamana‘o (survey) data sets is followed by a cross-case analysis of the qualitative data from the hui kūkākūkā (focus group) and nīnauele (interview) sessions. Concluding this chapter is a multi-methods analysis that integrates the major findings of the various data sources.

Figure 4. Sequential Multi-Methods Study



### Description and Analysis of Anamana‘o (Survey) Data

As described in the previous chapter, a bilingual, web-based anamana‘o (Appendix B) was developed and administered to Kahuawaiola program stakeholders who participated during 2010-2013. This was the first of three data generating activities developed and implemented to collect perspectives about the efficacy of nine preservice program components to cultivate cultural and professional proficiencies. The data sets generated in the anamana‘o included both quantitative (ratings) and qualitative (commentary text) data provided by 23 program stakeholders.

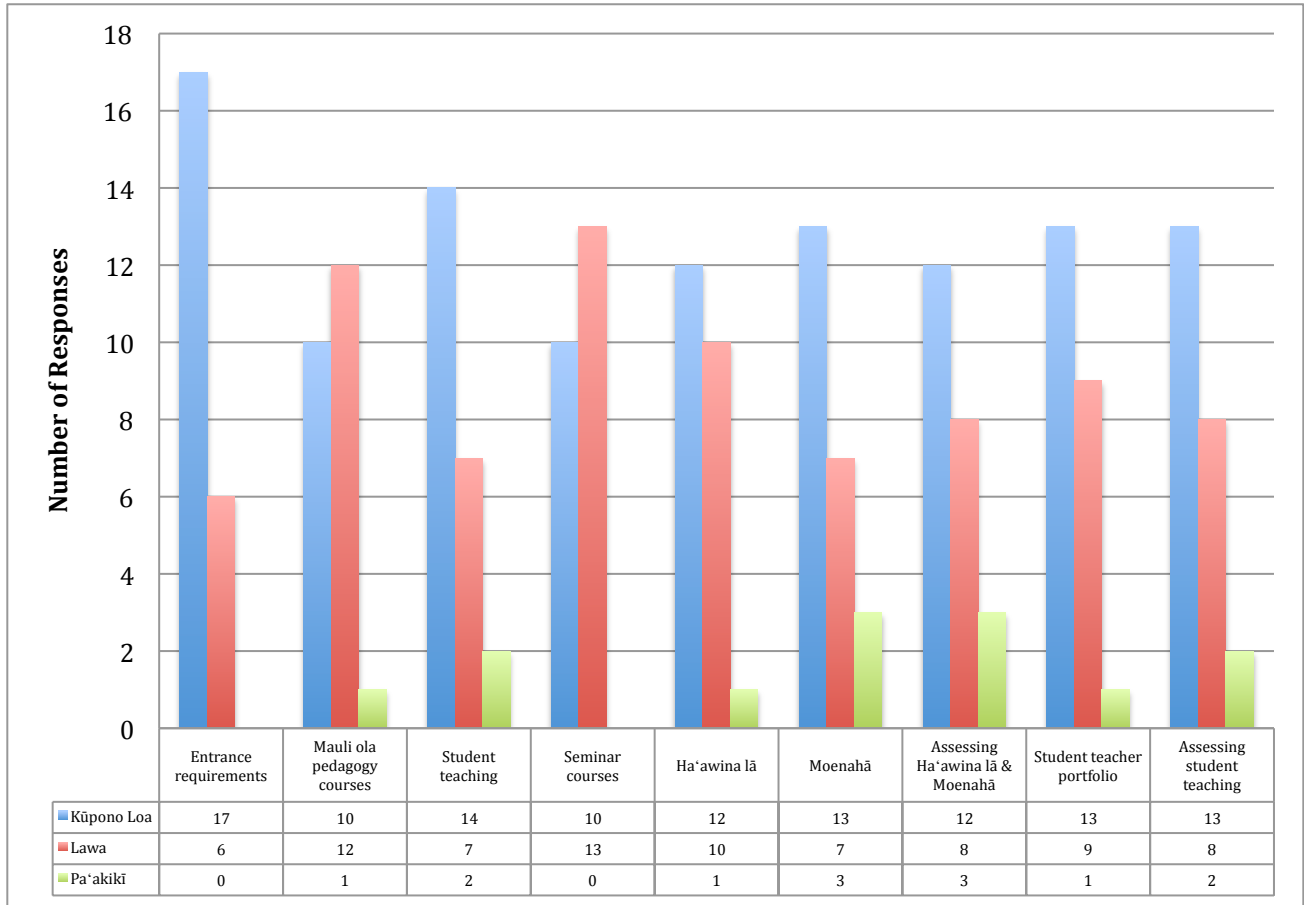
Response counts of the number and percentage of responses received from all anamana‘o participants (n=23) is provided in Table 5 and illustrated in Figure 5. Initial item analysis consisted of designating ratings as “high scoring” at a particular rating level (Kūpono Loa, Lawa, Pa‘akikī) by applying a cut score that represented the majority of the responses (12 or more, >50%). The data indicated that seven of the nine program components were rated as high scoring at the Kūpono Loa (Very Appropriate) level, with those scores ranging from 52%-74%. The two remaining components addressed program coursework with the Maui ola pedagogy courses scoring slightly below the cut scores at both the Kūpono Loa (Very Appropriate) and Lawa (Sufficient) levels and the Seminar courses scoring 57% at the Lawa (Sufficient) level. Pa‘akikī

(Challenging) ratings were minimal for all components although seven components were rated at that level by one to three (4%-13%) participants. Overall, the ratings of the nine core program components provided substantial evidence that is indicative of program stakeholders perceptions. Scores were fairly consistent for all components at the Kūpono Loa and Lawa rating levels which is interpreted to portray their value and effectiveness in preparing kumu maui ola Hawai‘i.

Table 5. Anamana‘o (Survey) Ratings

| Question #<br>Core Program<br>Components   | <u>Kūpono Loa</u><br>(Very Appropriate) |                   | <u>Lawa</u><br>(Sufficient) |                   | <u>Pa‘akikī</u><br>(Challenging) |                   |
|--|---|-------------------|-----------------------------|-------------------|----------------------------------|-------------------|
|  | % of<br>responses                       | # of<br>responses | % of<br>responses           | # of<br>responses | % of<br>responses                | # of<br>responses |
| <b>Q2</b><br><b>Koina komo papahana</b><br>(Entrance requirements)                         | 74%                                     | 17                | 26%                         | 6                 | 0                                | 0                 |
| <b>Q4</b><br><b>Papa paepae ho‘ona‘auao<br/>maui ola</b><br>(Maui ola pedagogy<br>courses) | 44%                                     | 10                | 48%                         | 11                | 8%                               | 2                 |
| <b>Q6</b><br><b>Wā a‘oākumu</b><br>(Student teaching)                                      | 62%                                     | 14                | 30%                         | 7                 | 8%                               | 2                 |
| <b>Q8</b><br><b>Papa seminā</b><br>(Seminar courses)                                       | 44%                                     | 10                | 57%                         | 13                | 0                                | 0                 |
| <b>Q10</b><br><b>Ha‘awina lā</b><br>(Lesson planning and<br>teaching)                      | 52%                                     | 12                | 44%                         | 10                | 4%                               | 1                 |
| <b>Q12</b><br><b>Moelahā</b><br>(Unit planning and<br>teaching)                            | 57%                                     | 13                | 30%                         | 7                 | 13%                              | 3                 |
| <b>Q14</b><br><b>Loiloi ha‘awina &amp; ‘ōpa‘a</b><br>(Assessing lessons and<br>units)      | 52%                                     | 12                | 35%                         | 8                 | 13%                              | 3                 |
| <b>Q16</b><br><b>Mo‘oa‘o a‘oākumu</b><br>(Student teacher portfolio)                       | 57%                                     | 13                | 39%                         | 9                 | 4%                               | 1                 |
| <b>Q18</b><br><b>Loiloi puka a‘oākumu</b><br>(Assessing student<br>teaching)               | 57%                                     | 13                | 35%                         | 8                 | 8%                               | 2                 |

Figure 5. Anamana‘o (Survey): Component Ratings



Content analysis of each of the participant groups’ ratings and comments of the nine components was facilitated by clustering the components into four programmatic groupings: 1) Program entrance requirements; 2) Program courses; 3) Planning and instruction; and 4) Clinical practicum. Examining both the response counts of the ratings for each of these four groupings (Figures 6-14) along with their respective written comments provided a deeper understanding of the survey responses. Selected excerpts from comments from the three participant groups are provided for each component in Tables 6-14. As comments were primarily written in Hawaiian, they are presented as submitted by participants with short summaries provided in English.

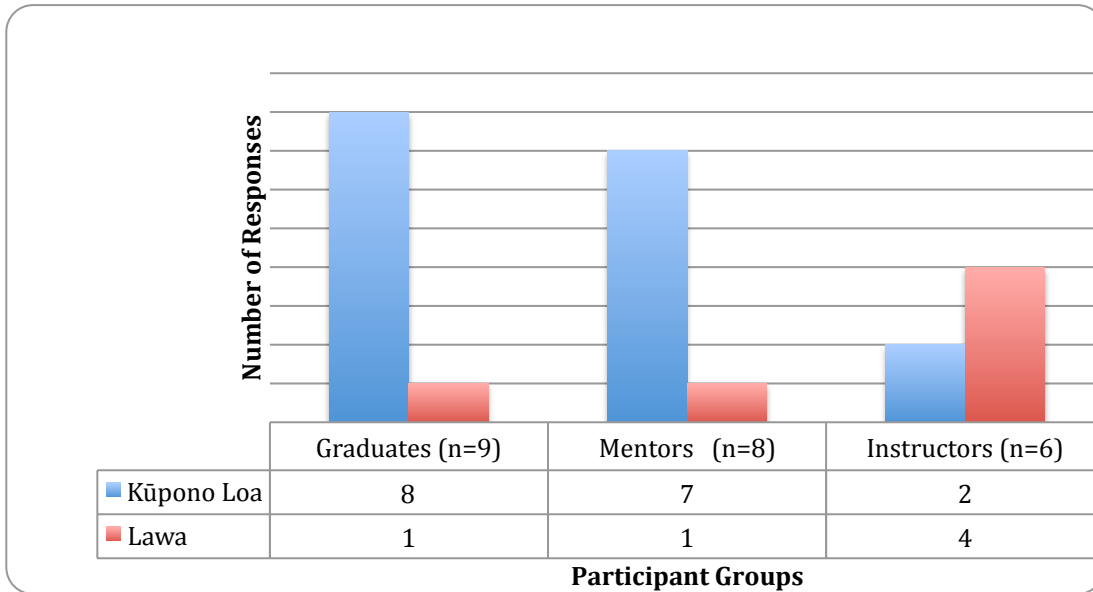
**Program Entrance Requirements.**

Two anamana‘o items (Q2 & Q3) addressed the program’s entrance requirements. This item had the highest rating among all of the components with 17 (74%) participants providing a Kūpono Loa rating. Reviewing the data by participant groups revealed 89% of graduates, 100%



of the mentor teachers, and 33% of the program instructors rated this component as Kūpono Loa. Six (26%) of this item’s ratings were at the Lawa level, four of which were provided by instructors. There were no Pa‘akikī ratings for this component.

Figure 6. Anamana‘o (Survey) Responses: Program Entrance Requirements (Q2)



Evident from the written comments is that both cultural and academic requirements were considered to reflect the desired caliber of applicants. Comments affirmed the importance of ensuring the applicants’ cultural knowledge base with specific mention of the KHMO elements, i.e., language, spirituality, behaviors, and traditional knowledge. With entrance requirements primarily fulfilled through undergraduate coursework, timely access and counsel were cited as supportive in fulfilling the numerous requirements of the application process. Overall, both the ratings and comments provided strong evidence that program entrance requirements were perceived to be very appropriate and valuable for entrance into kumu maui ola Hawai‘i preparation.

Table 6. Anamana‘o (Survey) Excerpts: Program Entrance Requirements (Q3)

| PARTICIPANT GROUP          | Kūpono Rating   | Lawa Rating  |
|----------------------------|---|--|
| <b>Program Graduates</b>   | <p>“‘Oiai ‘ano pa‘akikī nā koina komo papahana no kekahi o nā moho e noi ana i ke komo, akā nō na‘e he kūpono ia ‘ano koina ‘o‘ole‘a no ka hō‘ike ‘ana i ka maika‘i loa o ka papahana i mea e mākaukau pono ai ia mau kumu ma ke a‘o ‘ana ma nā ‘ano kula ‘ōlelo Hawai‘i like ‘ole.”</p> <p><i>While the requirements are difficult for some applicants, the rigor is needed to reflect how well this program prepares teachers for various types of Hawaiian language schools.</i></p> | <p>“aole i lawa ka akaka o keia mau koina ma ka wa b.a., ka wa hoi e paa ai ia mau koina.”</p> <p><i>The requirements were not clear while an undergraduate-which is the time that requirements need to be met.</i></p>  |
| <b>Mentor Teachers</b>     | <p>“Kūpono ka pae ‘ike e pono ai he moho hou.”</p> <p><i>These requirements are appropriate for the level of knowledge needed by new student teachers.</i></p> <p>“The entrance requirements determines how serious a student is about becoming a teacher.”</p>   | <p>“He mea nui ka ‘o‘ole‘a ma luna o ia mau a‘oākumu i ‘ike i ka hana ‘oia‘i‘o maoli o ke kūlana kumu, ‘a‘ole he hana ma‘alahi a pono e mākaukau pono ma ka no‘ono‘o, ma ka ‘ike, ma ka na‘au, a me ka ‘uhane pū kekahi.”</p> <p><i>Rigor is important in preparing for the reality and challenges of teaching, so preparation needs to be cognitive, emotional, and spiritual.</i></p>  |
| <b>Program Instructors</b> | <p>“‘Ua lawa ka ‘o‘ole‘a a me ka palupalu e ‘ae komo ‘ia nā a‘oākumu e ‘imi ana i ka ho‘oikaika.”</p> <p><i>Requirements are sufficiently rigorous and flexible to be able to build upon.</i></p>   | <ul style="list-style-type: none"> <li>• “‘O kekahi mea, ho‘okō ka moho i nā koina komo papahana akā na‘e nawaliwali kona lawena a pili ‘uhane.”</li> <li>• “‘A‘ole lawa nā papa mo‘omeheu e ho‘okahua ‘ia ka ‘ike Hawai‘i.”</li> <li>• “I ko‘u mana‘o, ha‘aha‘a ke koina no ka papa ‘ōlelo makahiki 3 &amp; 4.”</li> </ul> <p><i>Concerns addressed ensuring the behaviors, spirituality, cultural knowledge and Hawaiian language proficiency of student teachers.</i></p> |

(English summaries added)

### Program Courses.

Four survey items addressed program courses: 1) Maui ola pedagogy courses (Q4 & Q5); and 2) Seminar courses (Q8 & Q9). All of these courses were designed to provide student teachers with a foundation in mauli ola Hawai‘i educational theory and pedagogy. The Maui ola pedagogy courses consisted of five content-specific courses offered during the initial semester of

the program; the two Seminar courses were offered in conjunction with the two semesters of clinical practicum.

As indicated in Figures 7 and 8, ten (44%) participants provided ratings at the Kūpono Loa level for both of these items. The number of Lawa ratings were also similar for both types of program courses; the Maui ola pedagogy courses received Lawa ratings by 11 (48%) participants-with six (75%) of the mentor teachers providing that rating. The Seminar courses received Lawa ratings by 13 (57%) participants. Also of note is that the Seminar were the sole component that was rated as high scoring at the Lawa level. The two Pa‘akikī ratings for the Maui ola pedagogy courses were received from program graduates; there were no Pa‘akikī ratings for the Seminars.

Figure 7. Anamana‘o (Survey) Responses: Maui Ola Pedagogy Courses (Q4)

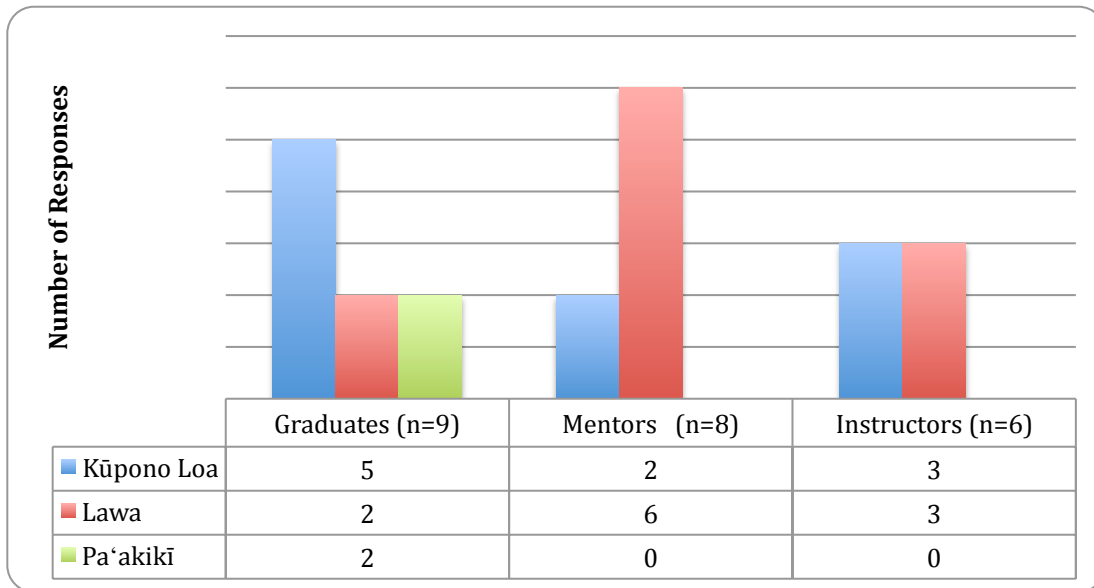
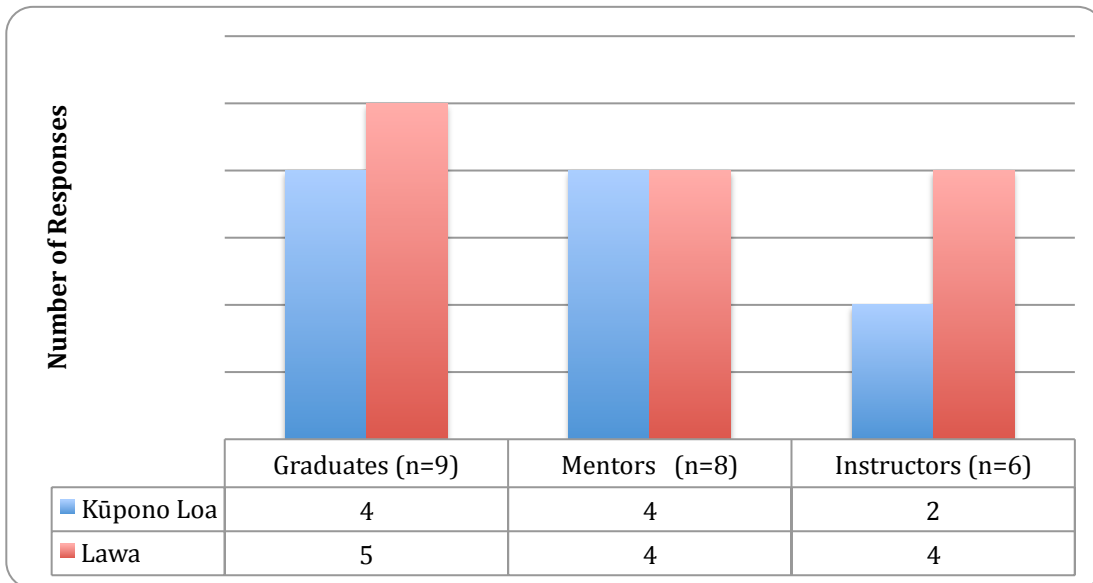


Figure 8. Anamana‘o (Survey) Responses: Seminar Courses (Q8)



As indicated in Tables 7 and 8, comments regarding the program courses focused on various knowledge and skill sets gained through these courses in preparation for and during clinical practicum. A range of perspectives was evident in the comments with courses described as being effective, well developed, and appropriately sequenced as they supported acquiring necessary teaching skills. Overall, these courses were perceived to be valuable professional learning opportunities with authentic and applied learning deepened through dialogue and reflection. Hawaiian culture-based pedagogy and the Moenahā curriculum framework (Kawai‘ae‘a, 2012b) were explicitly recognized as foundational in developing Hawaiian perspectives which integrated pedagogy skills to support maui ola Hawai‘i teaching. Specific areas needing further development were also identified as comments surfaced the need to increase familiarity in the areas of secondary level content and pedagogy, increase behavior/classroom management skills, and address state mandated curricular standards.

Table 7. Anamana‘o (Survey) Excerpts: Maui Ola Pedagogy Courses (Q5)

| PARTICIPANT GROUP               | Kūpono Rating  | Lawa Rating  | Pa‘akikī Rating   |
|---------------------------------|--|--|---|
| <p><b>Program Graduates</b></p> | <p>“Ua ‘āwili ‘ia ka papamanawa o ia wā Kahikole me ka no‘eau loa, kohu lei aloha ia e pāpahi ai ku‘u wahi pāpale ku‘una. He kahe pono nā papa a pau a ma ka hopena o ia wā Kahikole, ua pa‘a nā ‘ano mākau like ‘ole a pau ia‘u e kōkua ai ia‘u ma ke a‘oakumu ‘ana ma hope mai. Ua kūpono loa, mahalo nui au i ka po‘e na lākou i ho‘olālā i ka papamanawa a me nā papa e pono ai.”</p> <p><i>Scheduling during Kahikole (summer semester) was done with great expertise, like a garland of love that adorned my hat. All of the courses were well sequenced and at the end of that part of the program, all the various skills that had been taught helped as I began student teaching. They were very appropriate: I really appreciated the preparation that went into scheduling these essential courses.</i></p> | <p>“Inā ua hiki ke ‘ike i ke kumu a‘oakumu me ka pae haumāna e a‘o ai ma ka wā a‘oakumu ma ia wā kauwela a laila ua hiki ke ‘oi aku ka ho‘opili ‘ana i ia mau papa i ka papa ha‘awina o ia kau aku. A laila ‘oi aku ka mākaukau paha o nā mohono ka wā a‘oakumu.”</p> <p>“Pono paha he mau papa e a‘o aku i nā koina hou a me nā ‘onaehana hou a ka moku‘āina e like me Common Core, SLO, apwa.”</p> <p><i>Knowing the grade level placement while still in summer pedagogy courses will make the lessons more meaningful. Important to also learn about state systems, i.e., Common Core, SLO, etc.</i></p> | <p>“He lako ka haumana i ka ike e pono ai ka hoolala, ma kekahi ano, o ka mea e paa ole loa ai i ka haumana, o ia ka hookele lawena, a he mea e ao ole ia ai, a he waiwai ole ka hoolala haawina ina aohe hookele lawena, eia nae loiloi ia ka hookele lawena ana. Pehea la e loiloi ia ai kekahi mea e ao ole ia?”</p> <p><i>While being equipped with knowledge about preparing lessons, behavior / classroom management was an area not sufficiently attended to, and without that skill, the lesson is not of value. How can we be assessed on management skills if it is not taught?</i></p> |
| <p><b>Mentor Teachers</b></p>   | <p>“Nui ka hana a nui ka loa‘a”</p> <p>“Kūpono loa ‘o Moenahā no ka ho‘omōhala ha‘awina Hawai‘i me ka ma‘i‘o ho‘ononiakahi ‘ia. ‘O ke kahua maui ola Hawai‘i kahi e ho‘omaka ai. Maka‘ala ‘ia pū ke keiki holo‘oko‘a a me kona “kaila a‘o.”</p> <p><i>Gains are made through hard work. Moenahā is really appropriate for developing Hawaiian lessons with integrated content. The maui ola foundation provides for teaching the whole child in his learning styles.</i></p>   | <p>“He waiwai nō kēia mau papa i ka mohono ma kona a‘o ‘ana ma nā kula kaia‘ōlelo. A‘o ‘ia kēia mau papa ma ke kuana‘ike Hawai‘i a ‘o ia ka mea e waiwai loa ai ka papa. A ‘o ia kuana‘ike Hawai‘i a me ka hiki ke a‘o ma o ke kuana‘ike Hawai‘i ka mea e pono ai ke kumu mākaukau ma nā kula kaia‘ōlelo.”</p> <p><i>These courses are valuable to prepare for teaching in a Hawaiian medium school. Having these courses taught through a Hawaiian perspective is what makes them so valuable. The Hawaiian perspectives and the ability to teach through</i></p>   | <p>n/a</p>  |

|                            |   |   |     |
|----------------------------|---|---|-----|
|                            |   | <i>such a perspective is essential as a prepared teacher for Hawaiian medium schools.</i>   |     |
| <b>Program Instructors</b> | <p>“Kūpono loa nā papa a me ke ‘ano o ke a‘o ‘ia ‘ana.”</p> <p><i>The courses and the type of instruction are very appropriate.</i></p> | <p>“Nui ka ‘ike e pa‘a ai i loko o ka wā pōkole loa.”</p> <p>“Mana‘o wau, maika‘i nā papa paepae ho‘ona‘auao i a‘o ‘ia ai i nā moho. Pehea e ho‘oikaika ai i ka pili ‘uhane i loko o nā moho?”</p> <p><i>Lots of learning was condensed into a very short period. I think that the courses were good. Also need to consider how to strengthen spirituality.</i></p> | n/a |

(English summaries added)

Table 8. Anamana‘o (Survey) Excerpts: Seminar Courses (Q9)

| <b>PARTICIPANT GROUP</b>   | <b>Kūpono Rating</b>  | <b>Lawa Rating</b>  |
|----------------------------|---|---|
| <b>Program Graduates</b>   | <p>“Makemake nui kēia i ka hiki i kēlā me kēia haumāna (nā moho ho‘i) ke hō‘ike aku a hō‘ike mai i nā ha‘awina i haku ‘ia a wehewehe pū.”</p> <p><i>Really liked sharing our work with each other.</i></p>  | <p>“Hiki ke ho‘okā‘oi ‘ia nā papa i hoihoi a kūpono no nā haumāna.”</p> <p><i>Courses can be improved to be more interesting and appropriate to students.</i></p>   |
| <b>Mentor Teachers</b>     | <p>“He kōkua nui ke ka ‘analike nā moho i kā lākou hana ma ka papa kekahi i kekahi. Pēlā lākou e hikaloi ai a (inā he pono) e ho‘ololi ai i kā lākou e hana nei ma ka papa.”</p> <p><i>The exchange among student teachers supports each others self-reflection and growth.</i></p> | <p>“‘O ka papa seminā kahi e hiki ai i ka moho ke kūkākūkā me ke kumu a hikaloi i kāna hana ma ka lumipapa.”</p> <p><i>Student teachers and instructors are able to discuss and self-reflect on classroom experiences.</i></p>                                |
| <b>Program Instructors</b> | <p>“He wā ho‘oulu a‘oākumu.”</p> <p><i>Encourages student teachers’ growth.</i></p>   | <p>Maika‘i kekahi papa me ka hele pū ‘ana o ke kahu a‘oākumu e ‘oi aku ai ka pili o ka hana me ke kahu a‘oākumu ma luna o ka ‘ike ma ka seminā.</p> <p><i>Would be good to have mentor teachers also attending and learning about the seminar topics.</i></p> |

(English summaries added)

**Planning and Instruction.**

Six survey items addressed planning and curriculum development: 1) Ha‘awina lā (Q10 & Q11); 2) Moenahā (Q12 & Q13), and 3) Assessments of lessons and units (Q14 & Q15). Student teachers’ expertise in developing curriculum and instructing students were foundational skill sets developed throughout the preservice program. The Ha‘awina lā outline was used to develop and reflect on the details of daily lesson planning, instruction, and assessment. Moenahā was the principle framework for planning, teaching, and assessing curriculum units. Assessments were formative performance-based assessments of both the Ha‘awina lā and Moenahā that were conducted throughout the student teachers’ planning (via on-line dialogues) and instruction (class-room observations).

As provided in Figures 9-11 all three components were rated as high scoring at the Kūpono Loa level with 12 to 13 (52-57%) participants providing that rating. Seven to ten (30-44%) participants rated these components at the Lawa level. There were also Pa‘akikī level ratings; by one (4%) participant for Ha‘awina lā and by three (13%) participants for both the Moenahā and Assessments components.

Figure 9. Anamana‘o (Survey) Responses: Lesson Planning-Ha‘awina Lā (Q10)

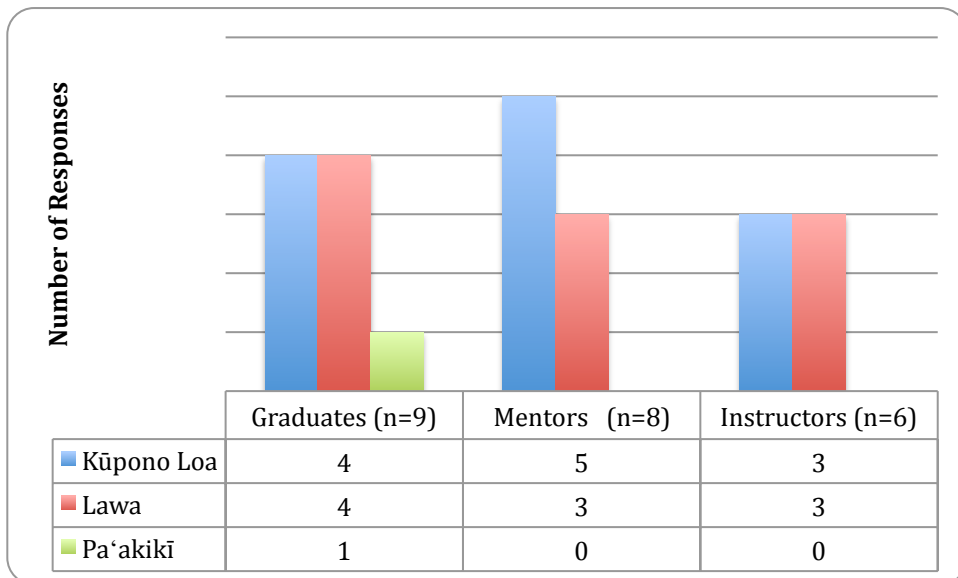


Figure 10. Anamana‘o (Survey) Responses: Unit Planning-Moenahā (Q12)

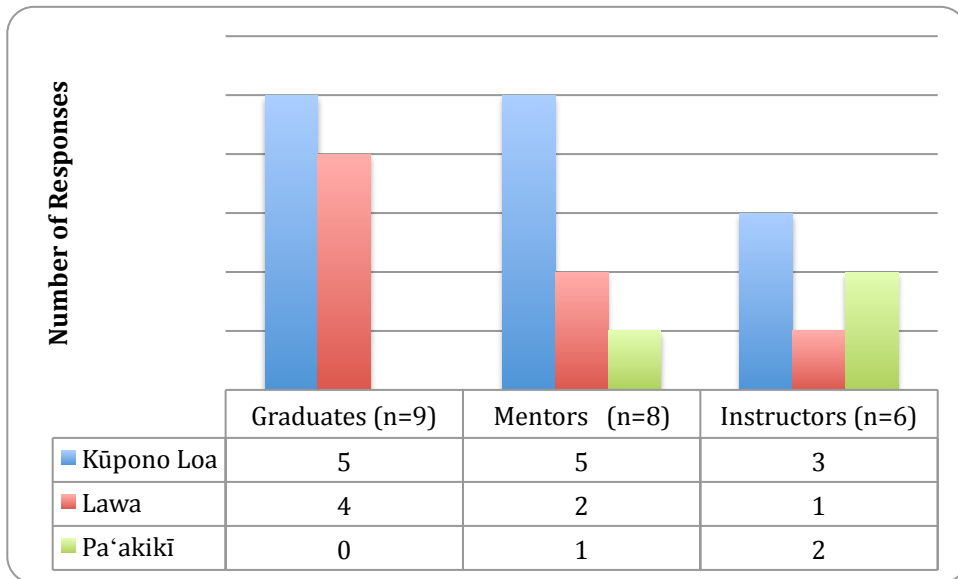
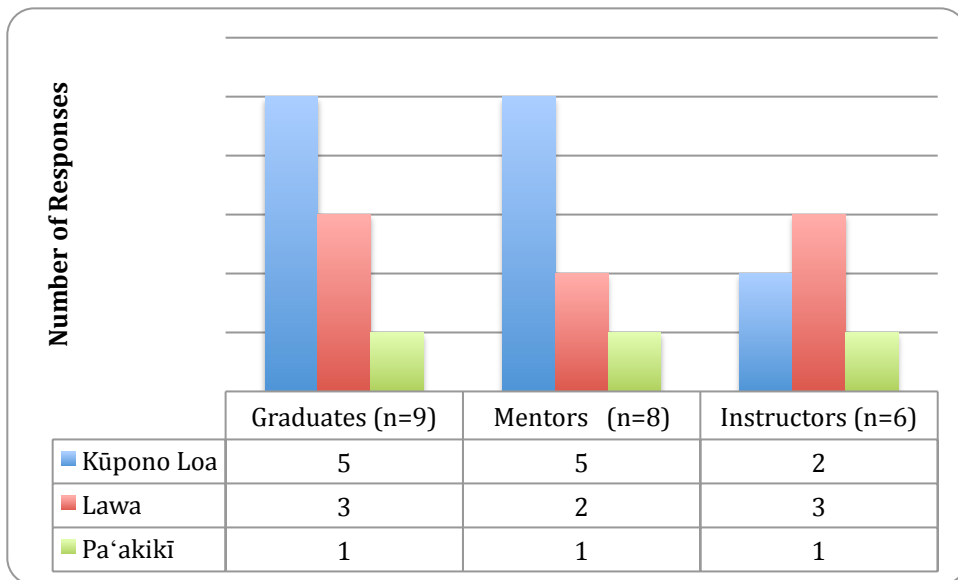


Figure 11. Anamana‘o (Survey) Responses: Assessing Lesson Planning (Q14)



Excerpts of comments for these three components are provided in Tables 9-11. One of the program graduates eloquently compared the intricacies of learning to develop curriculum to a blossoming flower, “Maika‘i ka ‘ike ‘ana i ka pō‘aiapili o ka ho‘omohala ha‘awina me he pua ala.” Comments acknowledged the importance of learning the unique processes involved in curriculum development appropriate for P-12 Hawaiian medium/immersion students. Remarks specific to Moenahā’s culture-based curriculum framework cited its explicit focus on Hawaiian



pedagogy to effectively teach from a cultural perspective while addressing their students’ diverse needs. It was noted that ongoing practice and support using Moenahā was critical for student teachers to become competent in developing curriculum units. Responses varied regarding the assessments of lesson and unit development-some remarked on their appropriateness and usefulness and were appreciative of the new electronic format. Others felt that revisions were needed to ensure assessment criteria was better aligned to and reflective of the levels of student teachers’ growth throughout the program. Overall, the data indicated the need for and value of the unique considerations that were supported through curriculum development and assessment processes in developing these unique skill sets needed by maui ola Hawai‘i educators.

Table 9. Anamana‘o (Survey) Excerpts: Lesson Planning-Ha‘awina Lā (Q11)

| <b>PARTICIPANT GROUP</b>   | <b>Kūpono Rating</b>  | <b>Lawa Rating</b>   |
|----------------------------|---|--|
| <b>Program Graduates</b>   | <p>“Ua maika‘i loa ka haku i ka ha‘awina lā ma ke ‘ano he mahele o ka ‘ōpa‘a nui. “<br/> <i>Developing the lesson plans within the larger unit was really good.</i></p>   | n/a  |
| <b>Mentor Teachers</b>     | <p>“Kāko‘o nui nā kumu Kahuawaiola i nā moho me ka ho‘omōhala ha‘awina, ke a‘o ‘ana, a me ka hikaloi ‘ana.”<br/> <i>The Kahuawaiola teachers really provide support in learning to develop, teach and reflect on curriculum.</i></p>            | <p>“Ua hiki ke ‘oi aku ke ki‘ina ho‘omākaukau ha‘awina ma kekahi mau ‘ano, ma ka ho‘ololi i ke kālele o ka haku ha‘awina me ka wā e kālele ‘ia ai nā ‘ānu‘u haku ha‘awina.”<br/> <i>The structure of developing lessons can be improved by focusing on the timing of the various phases.</i></p> |
| <b>Program Instructors</b> | <p>“‘O ka maika‘i, loa‘a ka wā haku, ho‘oponopono, ho‘ohana, a laila hikaloi i ke a‘oākumu. ‘O ia ka hana maoli a ke kumu maika‘i.”<br/> <i>The process of developing, revising, implementing then reflecting is what good teachers do.</i></p> | <p>“Inā pono ka moho e ho‘oikaika i ka maui o nā haumāna, no ke aha mai ‘a‘ole pono ka moho e haku i ka ha‘awina me ka ho‘okomo ‘ana i nā mahele o ka maui?”<br/> <i>If the student teacher is to strengthen the students’ maui, why isn’t there sections specifically addressing maui?</i></p>  |

(English summaries added)

Table 10. Anamana‘o (Survey) Excerpts: Unit Planning-Moenahā (Q13)

| PARTICIPANT GROUP          | Kūpono Rating   | Lawa Rating   | Pa‘akikī Rating   |
|----------------------------|---|---|---|
| <b>Program Graduates</b>   | <p>“Helu ‘ekahi ka Moenahā...He mea ku‘una ia i ukuhi ‘ia mai loko mai o nā ‘ohana Hawai‘i o kēia wā i mea e hāpai a‘e ai i nā keiki a makua o ka wā e hiki mai ana. WAIWAI loa ia. Ho‘ohana au i ka Moenahā i nā lā a pau.”</p> <p><i>Moenahā is #1...the traditions of contemporary Hawaiian families are applied to prepare for the future. It is very VALUABLE. I use Moenahā everyday.</i></p> | <p>“Maika‘i ke ‘ike i nā ‘ao‘ao a pau ma ho‘okahi manawa.”</p> <p><i>It would be good to be able to see all the pages [on the computer] at once.</i></p>  | n/a   |
| <b>Mentor Teachers</b>     | <p>“Ma ia ka‘akālai a‘o, maka‘ala ‘ia nā kaila a‘o like ‘ole o nā keiki. He kōkua nui ia kaila a‘o i ka ho‘ononiakahi ‘ana i nā ma‘i‘o like‘ole ma ka ‘ōpa‘a ho‘okahi. Launa kūpono ia ka‘akālai me ka loina Hawai‘i.”</p> <p><i>Diverse learning styles are integrated into all content areas making it an appropriate Hawaiian pedagogy.</i></p>  | <p>“O ka ‘ōpa‘a ke “ki‘i nui” e ho‘okele ai i ka hana a ka moho ma ka ho‘olālā ‘ana i nā ha‘awina lā. He kōkua nui ka ‘ike koke ‘ana i nā ana ho‘ohālike e ho‘okō ‘ia nei ma ka ‘ōpa‘a ha‘awina.”</p> <p><i>The unit is the “big picture” guiding the student teacher in lesson planning. It really helps to know what standards are being addressed.</i></p> | Moenahā keeps changing.   |
| <b>Program Instructors</b> | <p>“I moakāka kā ke kumu ‘ike le‘a ‘ana i kahi e alaka‘i ‘ia ai ka no‘ono‘o o kona mau haumāna.”</p> <p><i>It clarifies where to guide student’s thinking.</i></p>  |   | <p>“‘A‘ole paha lawa ka papa ma ke kauwela wale nō. Pono he ho‘onui‘ike hou a‘e mai ke kahu a‘oākumu a me ka luna a‘oākumu.”</p> <p><i>It is not sufficient to only learn during the summer, ongoing assistance from mentor teachers and supervisors is needed.</i></p> |

(English summaries added)

Table 11. Anamana‘o (Survey) Excerpts: Assessing Lesson Planning (Q15)

| <b>PARTICIPANT GROUP</b>   | <b>Kūpono Rating</b>   | <b>Lawa Rating</b>   | <b>Pa‘akikī Rating</b>  |
|----------------------------|--|--|---|
| <b>Program Graduates</b>   | n/a  | n/a  | “Aole lawa ka moakaka a kikoi o ka makaaha no ka mea loiloi.”<br><i>There is not enough clarity in the rubrics.</i> |
| <b>Mentor Teachers</b>     | ““Oi aku ka ma‘alahi ma ka lolo uila.”<br><i>Electronic format is much easier.</i> | n/a  | “Pono e hō‘ano hou ‘ia ka maka‘aha.”<br><i>The rubrics need to be revised.</i>                                      |
| <b>Program Instructors</b> | n/a  | ““Ike au i ka pili o nā mana‘o me ka hana.”<br><i>The criteria are related to the tasks.</i> | n/a   |

(English summaries added)

### **Clinical Practicum.**

Six survey items addressed clinical practicum: 1) Student teaching/clinical practicum (Q6 & Q7); 2) Student teacher portfolio (Q16 & Q17); and 3) Student teaching/clinical practicum assessments (Q18 & Q19). Student teaching consisted of two semesters of full-time classroom-based experiences guided and supported by the expertise of mentor teachers and university supervisors. The student teacher portfolio was a capstone project that included assignments and projects as evidence of growth and reflective praxis related to developing cultural and professional proficiencies. The student teacher assessments were summative performance-based measurements administered at the conclusion of each of the two student teaching semesters.

As illustrated in Figures 12-14 and provided in Tables 12-14, the response counts indicated these three components were rated as high scoring at the Kūpono Loa level by 13-14 (57-61%) participants. Seven to nine (30-39%) participants rated these components at the Lawa level. There were also Pa‘akikī level ratings; by one (4%) participant for the portfolio and by two (8%) participants for both the student teaching and assessment components.

Figure 12. Anamana‘o (Survey) Responses: Student Teaching (Q6)

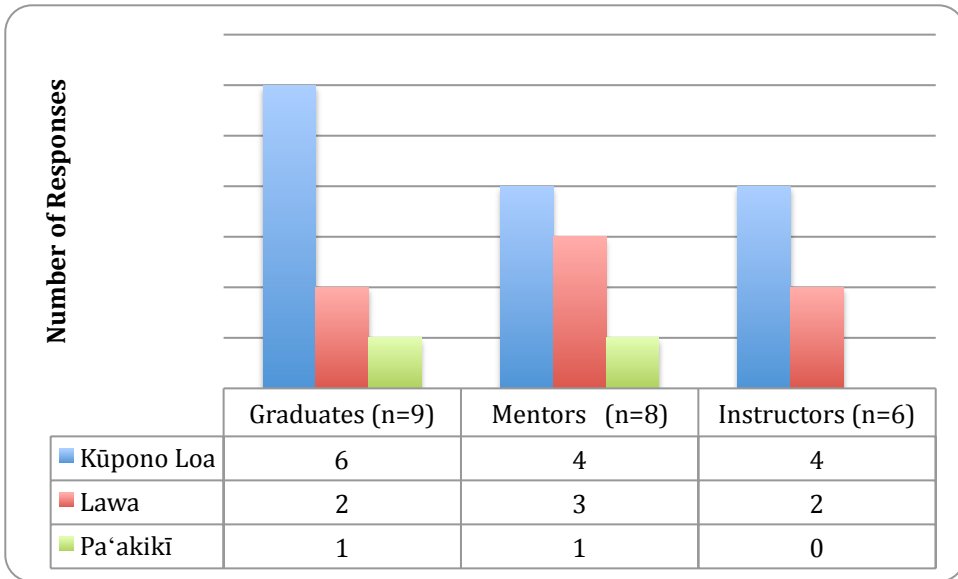


Figure 13. Anamana‘o (Survey) Responses: Student Teacher Portfolio (Q16)

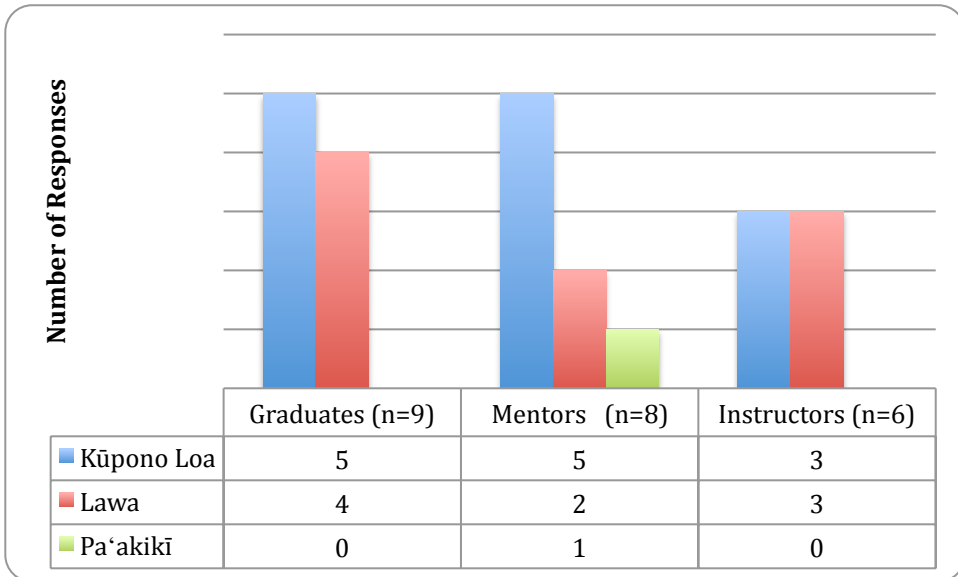
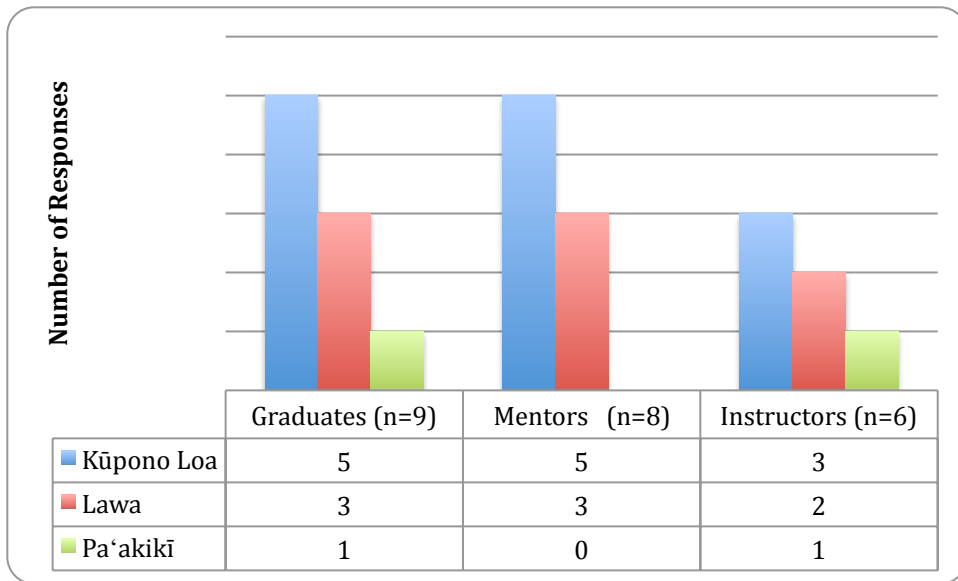


Figure 14. Anamana‘o (Survey) Responses; Assessment of Student Teaching (Q18)



All participant groups were in agreement that extensive classroom-based experiences were a valuable component of preservice preparation. Positive comments were expressed regarding the scaffolding and sequencing of expectations and responsibilities throughout the two student teaching semesters. However, the types of placements, the amount and type of support provided, as well as challenges with time management were issues that impacted the overall quality of the student teaching experience. The student teacher portfolio was recognized for its value in providing cumulative evidence of progress made towards developing cultural and professional proficiencies. Shortcomings of the portfolio surfaced regarding inadequate communication of its intended outcomes as well as its prescriptive web-based format. Assessments were described as comprehensive and appropriately reflective of Hawaiian medium/immersion teachers. Dialogue was cited as a means to deepen the learning throughout the assessment process. Concerns were raised by all three participant groups concerning rater reliability as well as the amount of time required to complete the assessment.

Table 12. Anamana‘o (Survey) Excerpts: Student Teaching (Q7)

| PARTICIPANT GROUP          | Kūpono Rating   | Lawa Rating   | Pa‘akikī Rating  |
|----------------------------|---|---|--|
| <b>Program Graduates</b>   | <p>“Kohu kūlolo ia wā Kaulolo. ‘Ono loa i ke kalo, kanu o ka ‘āina (nā haumāna Hawai‘i ho‘i), ka wai-meli (nā ‘ōlelo a‘oa‘o a nā kahu a me nā kumu i kōkua mai ia‘u), ka wai niu (nā ha‘awina like ‘ole i hua mai ai mai loko mai o ka wā a‘oākumu), a me ke kōpa‘a (ke kō o nā koina a pau e puka ai au a lanakila).”</p> <p><i>The last semester of student teaching was like kūlolo (taro pudding) as the Hawaiian students are the delicious taro, the counsel from mentors and teachers was the honey, all the lessons learned during student teaching was the coconut milk, and the victory of success was the sugar.</i></p> | <p>“‘Oiai ua hana nui ma ka haku ha‘awina, ‘a‘ole i lawa ko‘u ho‘oma‘ama‘a i ke a‘o ‘ana.”</p> <p><i>Since I spent so much time developing lessons, there was not enough time to practice teaching.</i></p>   | <p>“No ka maikai loa o ke ao ana, e aho e noho piha ma lalo o kekahi kumu.”</p> <p><i>Full-time placement with a mentor teacher provides the best learning experience.</i></p> |
| <b>Mentor Teachers</b>     | <p>“Kūpono ka papamanawa; ‘o ka mua, nānā pono ka mohohi i ke kumu iā ia e a‘o ana ma ka papa a wala‘au ‘o ia me ke kumu no kāna hana ma ka papa. Ma hope ho‘omaka ka mohohi me ka ha‘awina lā a hō‘ike koke ke kumu i ka mohohi i nā mea ‘ike ‘ia. Ke ma‘a ka mohohi i ka hana ma ka papa, a‘o ‘ia ka ‘ōpa‘a ha‘awina i ka papa holo‘oko‘a.”</p> <p><i>Scaffolding is good - observation and discussion followed up with guided lesson planning, culminating with teaching the whole the class.</i></p>  | <p>“Maika‘i ka hana ‘ana ma ka wā a‘oākumu akā na‘e, ‘o ka pa‘akikī ka hō‘ike ‘ana i ka mohohi i ka laulā o ka hana o ke kumu a‘o i ka manawa pōkole.”</p> <p><i>While student teaching activities are good, it is difficult to cover so much within such a short time.</i></p> | <p>“Pa‘akikī kēia no ka mea pa‘ahana ke kumu.”</p> <p><i>Since the [mentor] teacher is so busy, it is challenging.</i></p> <p>“It depends on the mentor teacher.”</p>          |
| <b>Program Instructors</b> | <p>“Mana‘o au ‘o kēia ka māhele ko‘iko‘i loa! A‘o ke a‘oākumu ma o ka hana maoli ‘ana me nā keiki.”</p>   | n/a   | <p>“Aia i ke ‘ano o ka mālama ‘ia o ka mohohi.”</p> <p><i>It depends on how the student teacher</i></p>  |

|  |  |  |                     |
|--|--|--|---------------------|
|  | <i>I think student teaching is the most important part of preparation-learning to actually work with children.</i> |  | <i>is mentored.</i> |
|--|--|--|---------------------|

(English summaries added)

Table 13. Anamana‘o (Survey) Excerpts: Student Teacher Portfolio (Q17)

| <b>PARTICIPANT GROUP</b>   | <b>Kūpono Rating</b>   | <b>Lawa Rating</b>   |
|----------------------------|--|--|
| <b>Program Graduates</b>   | <p>“Maika‘i ka hiki ke ‘ike ‘ia nā hana a pau i hana ‘ia akula ma ka makahiki kula.”<br/> <i>It is good to see all that was produced throughout the school year.</i></p>   | <p>“Oiai ‘oko‘a na‘e ke kaila a me ke ‘ano o kēlā me kēia moho ma ka ‘imi ‘ana i kona ‘ano he kumu, kūpono ka waiho ‘ana i kēia puke kumu ma ka laulā i mea e hō‘ike maoli ai nā moho i kona ‘ano.”<br/> <i>Since each strives to develop their own teaching style, may be better to allow for different portfolio styles.</i></p> |
| <b>Mentor Teachers</b>     | <p>“He mea ko‘iko‘i kona wā nanalu, ma hea e holo pono / pono ‘ole ai, a pehea e ho‘oponopono ai.”<br/> <i>The time to reflect is critical, both when things are going well and figure out what to do when they are not.</i></p> | <p>“‘A‘ole mōakāka a ‘a‘ole ahuwale ka waiwai...e wala‘au ‘ia me nā moho, a e kūkulu ‘ia ke kuana‘ike no ka pāhana i mea e ‘i‘ini ai lākou i ka ho‘okō ‘oi kelakela aku nō<br/> <i>Its value wasn’t clear to the student teachers and needs to be better explained.</i></p>  |
| <b>Program Instructors</b> | n/a  | <p>“Maika‘i ka pahana no ka mea hiki i ka moho ke kālilailai i kāna mau hana i hana ai.”<br/> <i>This is a good project for the student teachers to analyze their work.</i></p>  |

(English summaries added)

Table 14. Anamana‘o (Survey) Excerpts: Assessment of Student Teaching (Q19)

| PARTICIPANT GROUP          | Kūpono Rating  | Lawa Rating   |
|----------------------------|--|---|
| <b>Program Graduates</b>   | <p>“Pono e loiloi ‘ia ka moho. Kāko‘o piha kēia i kēlā palapala loiloi.”<br/> <i>The student teacher needs to be assessed. I fully support this assessment.</i></p>  | <p>“‘Oiai ‘oko‘a ke kaila a‘o o nā kumu e alaka‘i ana i nā moho, ‘ano pa‘akikī ka ‘ike ‘ana i ke kaulike o ka loiloi ‘ana i nā moho like ‘ole.”<br/> <i>Since the mentor teachers have different teaching styles, it is difficult to know if there is rating consistency.</i></p> |
| <b>Mentor Teachers</b>     | <p>Kūpono ka wala‘au ‘ana, kumu lumipapa a me ke a‘oākumu no ka loiloi ‘ana ma ia palapala i moakāka ke kaha i hā‘awi ‘ia.”<br/> <i>Important for the mentor teacher and student teacher to discuss the assessment in order to understand the ratings.</i></p> | <p>“Nānā kiko‘ī ‘ia nā hi‘ohi‘ona he nui o ka moho a kona a‘o ‘ana ma ke kaia‘ōlelo Hawai‘i.”<br/> <i>All the characteristics of teaching in a Hawaiian medium environment are considered.</i></p>  |
| <b>Program Instructors</b> | <p>“Maika‘i ka nānā ‘ia o nā ‘ao‘ao like ‘ole o ke kumu.”<br/> <i>It does a good job at considering all the aspects of being a teacher.</i></p>  | <p>“O ka loiloi puka nui, he nui loa ka hana.”<br/> <i>It is lots of work.</i></p>  |

(English summaries added)

Two open-ended survey questions (Q20 & Q21) elicited participants’ thoughts about preparing for the “real world” of teaching in a Hawaiian language medium/immersion classroom as well as recommendations that would further develop kumu maui ola Hawai‘i preparation. Data from these two items were organized as affirmations of current praxis and as suggestions for further development. In Tables 15 and 16, selected narrative comments provide insights from each of the participant groups. Satisfaction with and appreciation for the rigor of preparation along with the support provided to the student teachers was expressed. Ideas for further program development focused primarily on curriculum alignment. Also suggested was the consideration of ways to better address the challenges and complexities student teachers are faced with as they are often overwhelmed by simultaneously learning to teach in addition to learning to develop their own curriculum. Attention to increasing the student teachers’ awareness of new public school initiatives and mandates also surfaced as one of the realities confronting program graduates once they were in the field.



Table 15. Anamana‘o (Survey): Excerpts from comments (Q20)

| PARTICIPANT GROUP                 | AFFIRMATIONS OF CURRENT PRACTICES  |
|-----------------------------------|--|
| <p><b>Program Graduates</b></p>   | <p>“Nui loa ka waiwai o nā ha‘awina me nā loiloi e mālama ‘ia ai ma ka papahana Kahuawaiola. ‘Ano ‘o‘ole‘a mai ia papahana ma muli o kekahi mau papahana ho‘omākaukau kumu ‘ē a‘e, akā nō na‘e, he mākaukau pono ke kumu Kahuawaiola ma nā ‘ano like ‘ole.”<br/> <i>The lessons and the assessments within Kahuawaiola are very valuable. The rigor advances the level of preparation of this program beyond other teacher education programs, as Kahuawaiola teachers are well prepared.</i></p> <p>“I ko‘u mana‘o, ua mākaukau au no ke a‘o ho‘okahi ma muli o ke komo ma Kahuawaiola. Ma muli o ka hiki ke nānā, hahai, a‘o me ke kāko‘o, a laila e a‘o ho‘okahi.”<br/> <i>I know that Kahuawaiola prepared me to teach. Having the opportunity to observe, follow, and being supported to learn to teach.</i></p> <p>“‘O ke kāko‘o kālā hele kulanui he mea nui ma ia ‘ano papahana ho‘omākaukau kumu, ‘oi ai ‘a‘ole nui nā wahi e hā‘awi ai i ke kālā ma hope o ka puka mai ka papahana muli puka.”<br/> <i>It was really important to have funding to attend this type of teacher preparation program since there are not many funding sources for the graduate level.</i></p> |
| <p><b>Mentor Teachers</b></p>     | <p>“Maika‘i ka hana o Kahuawaiola i ka ho‘omākaukau ‘ana i na moho. Aia no i ka makaukau o ka moho ina holopono kana a‘oakumu ‘ana. ‘Okō‘a loa ho‘i ka pae kula ki‘eki‘e.”<br/> <i>Kahuawaiola’s preparation of teachers is good. It is ultimately up to the student teacher’s own level of preparation if they progress during student teaching. Teaching high school is really different.</i></p>  |
| <p><b>Program Instructors</b></p> | <p>“Pōmaika‘i kākou i ka loa‘a ‘ana o kēia papahana. Na ka haumana e lawe i ke a‘o a ho‘ona‘auao.”<br/> <i>We are blessed to have this program. The students are able to apply the knowledge they have learned.</i></p>  |

(English summaries added)

Table 16. Anamana‘o (Survey): Excerpts from comments (Q21)

| PARTICIPANT GROUP               | SUGGESTIONS FOR FURTHER DEVELOPMENT  |
|---------------------------------|--|
| <p><b>Program Graduates</b></p> | <p>“No nā moho e like me a‘u, hā‘awi i kekahi mau ha‘awina i ho‘omākaukau mua ai i hiki ke loa‘a ka manawa e ho‘oma‘ama‘a i ke a‘o ‘ana. A laila ‘a‘ole alo‘ahia ma ka haku ‘ana i nā ha‘awina wale nō.”<br/> <i>For student teachers like me, having some lessons that were already developed would be useful to practice teaching skills. Then, it wouldn’t be so stressful in developing all the lessons.</i></p> <p>“‘O ka mea ho‘okahi i a‘o ‘ole ‘ia aku, ‘o ia ho‘i ka ulu o ka hoi o ka haumāna i ka hana i loko o ka lumi papa. Na ke kumu e mālama i ia hoihoi ma kona ‘ano he kumu a he kanaka.<br/> <i>One thing that was not taught was how to motivate learners. It is up to the teacher as a Hawaiian to create that interest.</i></p> <p>“E ho‘okā‘oi i nā ‘ao‘ao ‘ē a‘e o ke kumu ma waho o ke kuana‘ike Hawai‘i a me ka ‘ike ku‘una. Ua mākaukau nō nā kōnaka no ia ‘ao‘ao, ‘a‘ole na‘e mākaukau no ka hana maoli me nā keiki (ho‘okele lawena, hālāwai makua, apwa), CC, SLO a me EES”<br/> <i>Increase areas in addition to having a Hawaiian perspective and traditional knowledge. People are already prepared with those, but not enough preparation in really working with children (behavior/classroom management, parent meetings, etc.), CC (Common Core), SLO (Student Learning Outcomes), and EES (Educator Effectiveness System)</i></p> |

|                            |   |
|----------------------------|---|
|                            | <i>training.</i>  |
| <b>Mentor Teachers</b>     | <p>“:-) E kālailai hou i ka papaha‘awina KWO, e nānā hou i nā papa me nā pilina o nā papa kekahi i kekahi... a e ‘o‘ole‘a ma ke kūkulu hou - i lilo ia papahana he polokalamu ‘oi kelakela e komo ai ka haumāna ‘oi kelakela”</p> <p><i>Kahuawaiola’s curriculum should be analyzed by reviewing the courses to make connections between the courses...and being rigorous when revising- in order to become an exemplar program that the best students will enroll in.</i></p>  |
| <b>Program Instructors</b> | <p>“‘Oī aku nā la‘ana ‘ōpa‘a ha‘awina e kō ana i kēia pahuhopu a me nā pahuhopu ana ho‘ohālikelike.”</p> <p><i>More examples of units are needed to address the goals and standards.</i></p> <p>“E komo hou nā kahu/luna ma ka papa Moenahā. ‘A‘ole paha ka hapanui o nā kahu ‘ike no ka ‘ōnaehana hou. Maika‘i inā hiki ke loa‘a nā ‘ai kulanui i ia mau kahu no ke komo ‘ana ma ka papa Moenahā.”</p> <p><i>The mentor teachers and university supervisors need to have Moenahā training. The majority of the mentor teachers aren’t familiar with its new system. It would be good to have college credits for a Moenahā course.</i></p> |

(English summaries added)

### **Anamana‘o Summary.**

As intended by this initial data collection activity, the anamana‘o proved to be a comprehensive strategy to effectively engage a sizeable percentage of the program’s stakeholders in this study. A substantial amount of evidence was generated that reflected stakeholders’ perceptions of the value and effectiveness of nine core program components. The data provided specific information of discrete cultural and professional practices across a range of grade levels (P-12) and program-based contexts. Collectively, the ratings and written narratives as quantitative and qualitative data sets provided a depth of information far beyond what either data type alone could have produced. The narratives were especially informative as they allowed for a deeper level of understanding of what participants considered in rating each components. With three levels of ratings provided, there often appeared to be a fine line between ratings. This was especially apparent with comments at the Kūpono Loa and Lawa ratings as many Lawa rating comments were very positive. Participants provided constructive criticism by relaying specific concerns and suggesting modifications to better address student teachers' needs. Although there was a certain amount of vulnerability that accompanied the request for ratings and input by program stakeholders, the high ratings received at the Kūpono Loa and Lawa levels for all nine components provided credence of the overall efficacy of the program. The anamana‘o data are considered as an important baseline of relevant information related to various aspects of designing and implementating this maui ola preservice program. As such, the

responses were useful as a springboard to frame the subsequent activities of this inquiry- the hui kūkākūkā (focus groups) and nīnauele (interviews) sessions.

### **Description and Analysis of Hui Kūkākūkā (Focus groups) and Nīnauele (Interviews) Data**

Two research activities were conducted to generate qualitative data: 1) three hui kūkākūkā sessions with mentor teachers (n=9); and 2) individual nīnauele with program graduates (n=5). These sessions were organized as opportunities of focused dialogue where participants' experiences and perspectives related to kumu maui ola Hawai'i preparation were elicited. All sessions were small face to face gatherings that were designed and implemented as culturally appropriate oral interactions. As participant researcher, I hosted each session; commencing each with a short ho'okipa as a welcome and offering pule at the beginning and ending of each session. A comfortable atmosphere conducive to a natural talk-story encounter was created and refreshments were provided. With the exception of one of the nīnauele (which was took place in the home of the participant), all sessions were conducted in schools.

As anticipated, the hui kūkākūkā and nīnauele were very enjoyable. The three hui kūkākūkā were talk-story sessions comprised of two to four participants. Discussions flowed naturally as participants readily shared their thoughts, with dialogue interspersed with lots of laughter. A positive synergy among participants was evident as the nature of exchanges conveyed a high level of mutual respect. Common experiences among the mentor teachers contributed to building personal and professional connections to each other and to the Kahuawaiola program. As participant researcher, my primary role in the hui kūkākūkā was to facilitate the discussions including opening and closing the sessions, introducing the guiding questions as appropriate, and ensuring all participants had sufficient opportunities to contribute. While frequently drawn into the discussion through participants' questions, I was conscious of minimizing my participation in order to maximize the participants' voices. To accomplish this, I shared my thoughts and then quickly redirected the topics back to them. For two of the three hui kūkākūkā, I was assisted by a colleague who took field notes and operated the digital recorders.

Additionally, many aspects of the Talanoa methodology (Vaioleti, 2006) were consistently evident throughout the hui kūkākūkā sessions. The dynamics of each session were closely aligned to the description of data collection within Talanoa as: "A respectful, reciprocating interaction. Talanoa is a good conversation: one listens to the other. When to speak and what one says depends upon what the other has to say" (Vaioleti, 2006, p. 26). As the hui kūkākūkā

questions had been developed to guide the discussions, topics were pre-determined and made available to participants prior to each session, these sessions were semi-structured. While they did not follow the open conversation technique as described in Talanoa, they definitely could be described as “good conversation”.

When compared to the hui kūkākūkā, the nīnauele as individual interviews allowed for more in-depth input from each participant. Each of program graduates recalled preservice and recent classroom experiences in describing benefits and challenges realized. Although the nīnauele format was also consistent to oral talk-story sessions, the interactions felt less spontaneous. During each nīnauele, my primary role as participant researcher remained consistent with the hui kūkākūkā sessions. As I conducted these sessions with individual program graduates, I listened carefully and posed probing questions to support further elaboration when appropriate.

It was important to approach the initial stage of analysis with processes that appropriately reflected the data and allowed the major ideas to surface. The lei metaphor informed this portion of the study as it was integrated into various procedures including categorizing, coding, transcribing, translating, and analyzing the data. A principle concern was being able to maintain the integrity of each participant’s contribution while honoring the uniqueness and depth of their ideas. Allocating ample time and space for sustained engagement with both the recordings and transcripts was essential in developing a comfortable level of familiarity with and connection to the data. Various approaches were explored in presenting and interpreting the narrative texts as methods that would be considered culturally appropriate to the Hawaiian educational community and acceptable as a qualitative study. As such, great care was taken to accurately relate the participant’s ideas within appropriate contexts.

Collectively, the qualitative data produced in the hui kūkākūkā and nīnauele sessions was sufficient in amount and quality to inform this study. These data sets consisted of 10½ hours of audio recordings and over 90 pages of transcribed text. Saldaña (2009) described coding of qualitative data as a heuristic process, “an exploratory problem-solving technique without specific formulas to follow. Coding is only the initial step toward an even more rigorous and evocative analysis and interpretation for a report. Coding is not just labeling, it is linking” (p. 8). Employing Sandana’s framing of coding qualitative data as a cyclical process that was “context-specific” (p. 2) justified trying out various coding types to appropriately facilitate the analysis of these data sets. As part of the first coding cycle, “first impression” (p. 4) topics and phrases were

highlighted and mapped out. The Descriptive Coding method was utilized to “document and categorize the breadth of opinions stated by multiple participants” (p. 7). The major topics that surfaced were subsequently organized into a variety of matrices which enabled examination of individual and within case patterns. The participants’ experiences were coded by framing ideas as successes and affirmations as well as challenges.

In Vivo coding “that prioritize and honor the participant’s voice” (Saldaña, 2009, p. 74) categorized verbatim text as key quotes. The second cycle of coding examined commonalities among the two participant groups as a cross-case analysis. An outcome of coding both the hui kūkākūkā and nīnauele sessions was the eventual emergence of three themes. The data sets were presented as a cross-case analysis as a means to holistically link the data together and capture the richness and depth of both participant groups’ perspectives as they related to the themes. As such, combining the mentor teachers and program graduates’ voices together created an important level of cohesion illuminating the themes with both the commonality and diversity of participants’ experiences. This interweaving of participants’ voices was also supported by the unity evident among these two participant groups in their adherence to a shared philosophy and vision of maui ola Hawai‘i education.

With all of the qualitative data generated exclusively in Hawaiian, its review and analysis required working between two languages. The selection of excerpts used in this report incorporated multiple layers of summarizing and translating. Member checks were conducted as I submitted applicable sections to each participant for their review and approval. Key quotes are presented in Hawaiian as they were spoken in order to accurately and authentically depict the perspectives and experiences related by the participants. Hawaiian speakers will be able to access these quotes, appreciating levels of eloquence and subtleness while creating their own understandings of the text. For the benefit of English speakers, the Hawaiian texts are accompanied by summaries in English.

The reporting of the qualitative data commences with reflections of preservice experiences by the five program graduate interviewees. Each graduate provided a ‘ōlelo no‘eau as a traditional Hawaiian saying they considered symbolic of their Kahuawaiola experiences. These reflections were intentionally elicited and presented here as an initial pathway to connect with their perspectives and experiences within this distinct context. Introducing this section with excerpts using metaphorical language is an authentic Hawaiian way of conveying understandings

and expressions beyond conventional conversational exchanges. According to Pukui (1983), “Since the sayings carry the immediacy of the spoken word, considered to be the highest form of cultural expression in old Hawai‘i, they bring us closer to the everyday thoughts and lives of the Hawaiian who created them” (p. vii).

### **Program Graduates Reflections.**

#### Program Graduate Reflection #1: (2011 program completer)

This program graduate was raised and educated exclusively within Hawaiian language immersion-from pre-school through college. Enrolling in Kahuawaiola was the means to fulfill her commitment to return to her home community prepared to contribute to the growth of Hawaiian language medium/immersion education. Focused on moving Hawaiian immersion education forward, this graduate clearly expressed her affinity to Hawaiian education as a motivating factor in becoming a teacher. At the time of this interview, she was employed in a Hawaiian language immersion program situated within a large English mainstream middle school.

I ko‘u no‘ono‘o ‘ana i nu‘ukia a i ‘ole makia e no‘ono‘o ai i ko‘u wā ma Kahuawaiola, ua haku ‘ia he peleha mō‘aukala o ko‘u a‘o ‘ana ma kēia ‘ano papahana. ‘O ka ‘ōlelo a‘u i no‘ono‘o ai, ‘o ia nō, “*E kia ‘i mau i ke kula.*” Ma ka pelaha, ua kaha ki‘i wau i pueo e lele ana ma ke kia‘i ‘ana ma kekahi honua. Ua no‘ono‘o wau, kūpono kēia ‘ōlelo, ‘oiai ‘o ia ka‘u kuleana, ‘o ia ke kuleana e ho‘i ma ke ‘ano he pukana. Akā, ‘a‘ole nō no ka hō‘ike ‘ana i kēlā ho‘omau ‘ana, no ka ho‘oikaika ‘ana.

*As I reflected on a vision or a motto, I thought about my time in Kahuawaiola when I had made a poster illustrating my educational journey. The words that I thought of were, “To be a constant guardian of learning.” On the poster, I drew an owl flying while guarding earth. I thought that this was an appropriate expression since that is my responsibility as a graduate. But going beyond the mere continuation of the program, focused on strengthening it. (Translation added)*

#### Program Graduate Reflection #2 (2012 program completer)

This program graduate was a former Hawaiian immersion preschool and elementary student. He attended a private school for Hawaiians for secondary level classes. He described benefiting from the experiential nature of learning within Kahuawaiola’s program in building his cultural

and educational foundation. At the time of this interview, he was employed in an outdoor learning environment where he instructs taro cultivation to multiple grade levels of students.

“Ke no‘ono‘o ai wau i nā kau ‘ekolu o kēlā papahana ho‘omākaukau kumu ‘o Kahuawaiola, mai ke kauwela a i ke kupulau, ke kau kupulau, no‘ono‘o koke wau i ka ‘ōlelo no‘eau, “*Ma ka hana ka ‘ike.*” ‘Oiai, komo akula wau me kekahi ‘ano ‘ike, akā ma o ka hana e a‘o maoli ai wau i kēia mea he a‘o kumu, he kumu a‘o ma ke ‘ano he kumu honua maui ola. Eia na‘e ke no‘ono‘o nei wau i kēia mea he ho‘ona‘auao, ma o Kahuawaiola wau i mōhala a‘e ai kēia ‘ike no ka ho‘ona‘auao a puka koke mai i kēia ‘ōlelo no‘eau, ‘o ia ho‘i, “*E lawe i ke a‘o a e mālama, a e ‘oi mau loa ka na‘auao.*” A he ‘oia‘i‘o, ‘oiai ua lawe ‘ia ke a‘o mai ka hana ‘ana a laila, ‘oi a‘e ka na‘auao ma ka puka, a ua hele a mākaukau ma nā ‘ano like ‘ole a pau no ke a‘o kumu.”

*Reflecting on the three semesters in the Kahuawaiola teacher preparation program, this traditional saying quickly came to mind, “Learning through experience.” While I entered the program with some knowledge, it was through the program’s experiences that I really learned about teaching as a kumu honua maui ola Hawai‘i teacher. As I also reflected on education, it was through Kahuawaiola that I was able to expand my knowledge which is reflected in this traditional saying “Applying learning increases one’s knowledge.” And that is true, as I applied what I learned, upon graduation I was prepared to be a teacher in all the various ways that are needed. (Translation added)*

### Program Graduate Reflection #3 (2013 program completer)

This program graduate was a former Hawaiian immersion student having been educated in Pūnana Leo and kula kaiapuni from preschool through grade 10. He entered Kahuawaiola with over ten years of experience as a Pūnana Leo preschool teacher. The characteristics and responsibilities of a maui ola Hawai‘i teacher educating children through the Hawaiian culture were compared with those of a farmer. Grounding instructional strategies reflective of cultural and educational outcomes symbolized seeds of Hawaiian wisdom being planted. At the time of this interview, he was employed as an elementary teacher in a Hawaiian language medium school.

“*E kanu mea ‘ai o nānā keiki i kā ha ‘i*” no ka mea, ua hiki ke ho‘ohālikelike ‘ia ka mana‘o nui o ia ‘ōlelo no‘eau me ke ‘ano o ka nohona kumu kaia‘ōlelo Hawai‘i. I ko‘u mana‘o, ‘o ka mana‘o nui o ia ‘ōlelo no‘eau, ‘o ia ho‘i ka ho‘omāhūhūa ‘ana i ka ‘āina a momona, a maika‘i ka nohona a puni ke keiki. A maika‘i ka nohona, ‘a‘ole pono e ‘auana aku ke keiki i ko ha‘i kīhāpai. No ke kanaka

mahi'ai, he 'elua mea nui i mea e momona ai ka 'āina. 'O ka mea mua, kona na'auao. He na'auao ka mahi'ai ma ka 'ike 'ana i nā hi'ohi'ona o ka lani a me ka honua. He na'auao ka mahi'ai i ke 'ano o ka lepo, nā pōhaku, nā mea kanu a me nā holoholona e puni ana kāna māla a pēlā wale aku. 'O ka mea 'elua, nā pono hana. 'O nā pono hana nā mea e kāko'o ana i ka mahi'ai e ho'okō i kāna pahuhopu 'o ka ho'oulu mea'ai. Eia nā mea nui 'elua e lanakila ai ka mahi'ai. Ua like pū me ke 'ano o ke kumu kaia'ōlelo Hawai'i. He 'elua mea nui i ke kumu i mea e lanakila ai nā haumāna. 'O ka mea mua, pono e na'auao ke kumu. Ma Kahuawaiola, ua ho'ona'auao 'ia mākou ma ka ho'omōhala ha'awina, nā ana ho'ohālikelike, nā hi'ohi'ona keiki, nā ma'i'o, nā mākau, nā ka'akālaia'o a pēlā wale aku. 'O ka mea 'elua, nā pono hana e kāko'o ana i ke kumu a lanakila nā haumāna. Ma'ane'i e komo ai nā mele, nā hula, nā pā'ani, nā mea enehana a pēlā wale aku. He kuleana nui ko ke kumu kaia'ōlelo Hawai'i ma ka ho'omōhala ha'awina 'ana. He pono e hoihoi a waiwai nā ha'awina i nā haumāna. Inā 'a'ole lākou 'ike i ka waiwai, e ho'omaka ana lākou e 'auana aku i ko ha'i kīhāpai a poina i ka Hawai'i."

*The main ideas of "Plant food or children will look elsewhere" can be compared to the role of a Hawaiian medium teacher to sustaining our children by promoting our own ways as Hawaiians. Two main things are needed by a farmer to work the land and ensure productivity: 1) knowledge of the environmental elements related to the heavens and the earth; and 2) essential tools to cultivate food. This is similar to the work of Hawaiian medium teachers; the two main things needed for students to be successful are knowledge and tools. In Kahuawaiola, we were taught to develop lessons considering standards, the characteristics of the child, content, skills, instructional strategies, etc. The critical tools enabling students to be successful included songs, dances, games, use of technology, etc. A primary responsibility of a Hawaiian medium teacher is developing curriculum with lessons that are interesting and relevant to the students. If they don't see the value, they will begin to wander off and forget about being Hawaiian.*

(Translation added)

#### Program Graduate Reflection #4

(2013 program completer)

This graduate attended public elementary and a private school for Hawaiians for secondary grades. She described how her learning to teach came from many sources as she actively sought out knowledge from secondary, university, and community resources, including the unique contributions made by each teacher and classmate. At the time of this interview, she was employed as secondary level teacher in a Hawaiian language medium school.



“‘Ōlelo nui ‘ia paha kēia ‘ōlelo no‘eau, akā ‘o ka ‘ōlelo no‘eau, “‘A‘ole pau ka ‘ike ma ka hālau ho‘okahi.” Ma o ka hele kulanui ‘ana mai ka wā i komo ai ma Ka Haka ‘Ula o Ke‘elikōlani, ‘ike au i ke ola o kēlā ‘ōlelo no‘eau i loko o ka‘u mau hana a pau. A ua ho‘omaka ma ka hāiki, ‘akahi nō a puka mai ke kula ki‘eki‘e, li‘ili‘i ko‘u ‘ike, ko‘u komo i loko o nā papa like ‘ole a ma kēlā me kēia papa, he hālau ia no‘u. A ‘ike ‘ia ke kuana‘ike o kēlā me kēia kumu, ‘ike ‘ia ko lākou ‘ike ma ka pākahi, ‘ike ‘ia ka ‘oko‘a ma waena o lākou a pau. ‘Ike i ka ‘ike o ko‘u mau hoapapa. ‘O kēlā mau mea a pau, ua lilo he mau hālau li‘ili‘i no‘u i ‘ō a i ‘ane‘i. A komo au i loko o nā hana like ‘ole pili a pili ‘ole i ka papahana. A ua hele i kekahi mau ho‘onui ‘ike, ma waho hou aku o ke kulanui, hele au i kekahi mau ho‘onui ‘ike no nā kumu ma waho aku o ka papahana. Ma laila au e ‘ike ai i ka ulu o ko‘u ‘ike ma waho aku o ke kulanui nei. No laila, i ko‘u mana‘o, he ‘ōlelo no‘eau kūpono kēlā no ko‘u alahele i loko o Kahuawaiola, mahalo.”

*Not all knowledge is found in one school” is a frequently cited traditional saying. From the time I began attending college at Ka Haka ‘Ula o Ke‘elikōlani, I realized the existence of that saying in everything I did. While I started off with limited knowledge having just graduated from high school, the various courses I enrolled in each became my hālau-my sources of learning. And I learned from the unique perspectives and knowledge of each teacher as well as from my classmates. These were the collective sources of knowledge. And I also participated in different activities, some were related to the program and others were not. As I went to educational workshops outside of the program, it was then that I realized how much my knowledge had grown. So, I think that is an appropriate traditional saying of my journey within Kahuawaiola, thanks.*  
(Translation added)

#### Program Graduate Reflection #5 (2010 Program completer)

During the three years since completing Kahuawaiola, this graduate reflected on the need for continued learning beyond her preservice preparation. Realizing the need to continue to grow professionally in order to meet her students’ needs, she has pursued ongoing learning opportunities including relying on the expertise of her colleagues. After two years teaching in an elementary Hawaiian language immersion program situated within an English mainstream school. At the time of this interview, she was employed as an elementary teacher in a Hawaiian language medium school.

“No‘ono‘o au i kēia mea, “Nānā ka maka, pa‘a ka waha, hana ka lima” No‘ono‘o au i kēlā no ka mea ‘o ka hapanui o ka manawa, ma kēia mau makahiki i hala aku nei, he mea nui ko‘u kilo a‘o i nā kumu ‘ē a‘e, pēlā au i ho‘oikaika ai i ka‘u mea. ‘A‘ole nui nā kumu

i ha'i ia'u i ka'u hana, akā ma ko lākou ha'i 'ana i kā lākou hana, pēlā au i hana a 'ike ai i ka'u hana a pehea au e hana i kēia mea a i kēlā mea. No laila, i ko'u nānā 'ana a lohe 'ana i nā kānaka 'ē a'e, pēlā au i a'o ai."

*I thought of this saying "Be observant, quiet, then productive" because during these recent years, it has been important for me to observe other teachers and that is how I have strengthened my practice. Not many teachers have directly told me what I should be doing, but when they shared their practices, then I realized what and how I can approach the various activities that were needed. So I have continued to learn by observing and listening to others. (Translation added)*

The program graduates' reflections provided valuable insights into their journeys as they transitioned from being college students to novice level teachers. Each of the graduates was very thoughtful as they reflected on various aspects of their own learning. The 'ōlelo no'eau shared provided a cultural lens eloquently framing and articulating their experiences. A strong commitment to learning to teach through a Hawaiian cultural foundation was expressed as a continuum bridging their ongoing learning experiences. The importance of developing their capacity as educators was a primary focus as their reflections indicated the value they placed on strengthening their own cultural and professional foundation in order to positively impact their students. All in all, an acute sense of responsibility to the maui ola-the well-being of their students and maui ola Hawai'i education program was clearly portrayed.

### **Emergent Themes**

This section presents the major ideas that surfaced through an extensive examination and analysis of the qualitative data from the three hui kūkā and the five nīnauele sessions. These ideas are presented as three emergent themes: 1) Ka 'Ike Maui Ola Hawai'i (Hawaiian Cultural Identity); 2) Ka 'Ike Pilina Kāko'o (Collaboration); and 3) Ka 'Ike Kumu A'o Maui Ola Hawai'i (Hawaiian culture-based teacher praxis). The use of word 'ike in each of the themes is indicative of the awareness, understanding, and knowledge attributed to each of the themes. A brief explanation provides a context for each of the themes. This is followed by numerous key quotes from both participant groups and concludes with a short summary. The key quotes were carefully selected to be representative of participant voices and to distinguish each of the themes with experiences that were considered as critical to kumu maui ola preparation. As the flow of the discussions was organic, the three themes were not specifically linked to individual focus

group and interview questions, but were gathered and connected from across the data sets in order to highlight essential ideas.

***Emergent Theme 1: Ka ‘Ike Maui Ola Hawai‘i (Hawaiian Cultural Identity).***

The theme of ‘ike maui ola Hawai‘i (Hawaiian cultural identity) emerged as participants relayed the importance of its development as a foundation informing perspectives and practices as kumu maui ola Hawai‘i. The Hawaiian educational philosophy Ke Kumu Honua Maui Ola (KHMO) was embraced through intentional program design and implementation throughout Kahuawaiola to cultivate personal and collective understandings and practices valuing ‘ike maui ola Hawai‘i. Comprehensive programming provided opportunities to learn about, discuss, reflect, and apply the four major ‘ao‘ao (attributes) of maui ola Hawai‘i: ‘ōlelo (language), ‘ike ku‘una (traditional knowledge), pili ‘uhane (spirituality), and lawena (behaviors). These attributes are the four essential cultural traits articulated in KHMO that provide an authentic and holistic approach to considering ‘ike maui ola Hawai‘i within educational contexts. For the purposes of this study, references to Hawaiian cultural identity were not restricted to those exclusively connected to KHMO. Six key quotes were selected to elucidate core ideas and experiences related to ‘ike maui ola Hawai‘i.

Key Quote #1: Mentor Teacher

“... ‘o kekahi hana ko‘iko‘i i mea e ola maoli ai ka maui, ‘o ia ka ‘ike o ka haumāna ma o ka mālama ‘ana i Ke Kumu Honua Maui Ola i loko o ko lākou na‘au iho, no ka mea, inā ola ma ‘ane‘i wale nō, well, he ‘ike po‘o wale nō...pa‘akikī ka unuhi i kēlā i loko o nā lima. Akā inā he ‘ike na‘au, unuhi ma‘alahi ‘ia. A ‘o kekahi hana ko‘iko‘i ka ‘imi ‘ana i nā pō‘aiapili e kahukahu ana i kēlā ‘ike na‘au no Ke Kumu Honua Maui Ola...ka ‘imi ‘ana i ke ola maoli no ke kanaka, he ‘ike na‘au. He hana ko‘iko‘i kēlā i ko‘u mana‘o... Akā, ka ho‘ohana o nā kumu a pau i ka Moenahā me ke Kumu Honua Maui Ola i mea e launa ai ke a‘o a nā kumu a pau a i mea loa‘a ai nā la‘ana maika‘i i nā haumāna mai kīnohi mai.”

*...an essential component to ensuring that the maui lives organically is for the student’s knowledge of Ke Kumu Honua Maui Ola to be actualized within themselves, because if it only lives here, well, it is only cognitive knowledge...which makes it difficult to apply in your work. But when internalized, it translates seamlessly. And another important task is to provide appropriate contexts to actualizing Ke Kumu Honua Maui Ola...where each is able to seek out for themselves a maui that exists naturally and authentically. I think that is an important task... But the consistent use of Moenahā [a Hawaiian curriculum framework] and*

*the Kumu Honua Maui Ola philosophy by all teachers enables the cultural connections into instruction and provides good examples for the students from the beginning [of the program]. (Translation added)*

Key Quote #2: Program Graduate

“Paipai kākou kekahi i kekahi, ho‘oulu kākou kekahi i kekahi ma ka ‘ōlelo Hawai‘i a laila he mea kēlā e holo pū ai me ka lawena a ka Hawai‘i, a‘o ‘ia, paipai ‘ia ka mālama ‘ia o nā loina o kēlā me kēia pō‘aiapili. No laila ‘ike nō ‘ia ka ho‘oulu ‘ia o ko‘u mākaukau maui ola Hawai‘i.”

*We encouraged each other, supporting each other in strengthening our Hawaiian language skills, and along with the language are Hawaiian behaviors that are taught and encouraged by participating in traditional practices within various contexts. That is how we were able to develop our Hawaiian cultural identity. (Translation added)*

Key Quote #3: Program Graduate

“A ma o ka ho‘ona‘auao i ka ‘ōlelo, ka ‘ike ku‘una, ka pili ‘uhane, a me ka lawena ‘o kekahi mea a‘u e ‘ike ai ma ke ‘ano he hana ko‘iko‘i e ho‘oulu kūpono ai ka mākaukau maui ola Hawai‘i. ‘O ia nō nā piko, ua ‘ike wau he waiwai nui ia, ‘a‘ole nō pili i ka lumi papa, eia na‘e he hana kuluma ia mai ia ‘ano kula ho‘ona‘auao. A ahuwale ka waiwai a me ke ko‘iko‘i o ia ‘ano hana. A no‘u iho ua ulu nui ko‘u maui ola ma ka māhele kauwela ma ka haku ‘ana i ka lei piko no ka piko wehe a laila ka ho‘onalo ‘ana i ka lei piko ma ka piko pani. Waiwai loa kēlā a hiki i kēia lā. Ua mau nō kēlā ‘ano ‘ike a me ka ‘i‘ini i loko o‘u e ho‘ōla i kēlā ‘ano hana, e ho‘onui a‘e i kēia ‘ano mea he piko ma nā kula kaiapuni a ho‘oikaika ho‘i i nā kula kaiapuni ma o kēia ‘ano piko.”

*Infusing education with our language, traditional knowlege, spirituality, and behaviors were critical experiences which I consider appropriately fostered maui ola Hawai‘i aspects. The piko gatherings were very important, not only related to the classroom, but as a custom that should be maintained within educational settings. The value and importance of these practices is evident. Personally, my maui ola grew tremendously during the initial summer activity of weaving of the lei piko for the opening and returning it to the land at the closing gathering. That was an extremely valuable experience which strengthened my desire to revive piko gatherings at Hawaiian immersion schools. (Translation added)*

Quote #4: Program Graduate

“He mau mo‘oki‘ina ko ka lā ma ke kula holo‘oko‘a, no nā limahana a pau loa‘a kēlā mo‘oki‘ina, a laila i loko o kēlā me kēia papa. Me kēlā me kēia wā, loa‘a nā mo‘oki‘ina a he mea, he mea ia‘u, he mea nui kēlā ma ka ho‘oulu i ko‘u maui ola Hawai‘i. ‘O ke kū ‘ana ma ka piko, ka mālama ‘ana i ka pule, he ‘ao‘ao kēlā o ka ‘ike ku‘una a me ka pili ‘uhane.”

*Participation in daily cultural rituals that brought the whole school together as a community was instrumental to cultivating my maui ola Hawai‘i. Attending piko and*

*offering pule connected traditional knowledge and practices with spirituality.*  
(Translation added)

In these quotes, ‘ike maui ola Hawai‘i was considered as an essential part of a student teacher’s personal journey-an ongoing learning process with growth stimulated and fostered by engaging in Hawaiian cultural practices as part of a supportive learning community. This process was described by a mentor teacher as a natural progression, commencing with ‘ike po‘o (awareness as cognitive understanding), to ‘ike na‘au (internalizing as deeper “gut-level” understanding), and becoming ‘ike kino he ola maoli (fully realized and permeating into all practices). A program-wide approach that provided consistent support to increase awareness and understandings of ‘ike maui ola Hawai‘i was considered to be instrumental.

Several specific experiences that have normalized Hawaiian cultural practices into learning environments were recognized as opportunities to explicitly engage student teachers with cultural values and traditional knowledge. An example cited in the mentor teacher’s excerpt was implementing Moenahā (Kawai‘ae‘a, 2012b) as Kahuawaiola’s primary curriculum design framework to integrate KHMO attributes as a foundational Hawaiian culture-based educational practice. Student teachers were afforded numerous opportunities to engage in developing and actualizing their ‘ike maui ola Hawai‘i through the Moenahā curriculum design as a modeled and guided process. The program graduates’ quotes also affirmed the benefits of participating in cultural activities as part of a supportive learning environment. For instance, the collective engagement of program faculty and student teachers to make a lei piko was recognized in facilitating cultural and spiritual connections. The presence of their lei piko at daily piko gatherings, along with offering pule, oli, and mana‘o o ka lā (prayer, chants, and motivating thoughts) were considered as important activities that deepened the ‘ike maui ola Hawai‘i of individuals and the community.

The following quotes provided by two of the program graduates conveyed additional perspectives. Both discussed some of the challenges they had experienced in maintaining a sense of Hawaiian cultural identity once employed; they were clearly distressed by the dissonance encountered. They expressed conflicted feelings of the de-valuing of ‘ike maui ola Hawai‘i within the mainstream educational programs where their kaiapuni Hawai‘i schools were situated. Divergent regional perspectives towards ‘ike maui ola Hawai‘i were also reported.

#### Key Quote #5: Program Graduate

“Ano pa‘akikī, ‘oiai ‘a‘ole hahai nui ‘ia. ‘A‘ole nānā nui ‘ia kēlā i ka honua kula holo‘oko‘a me nā kumu ‘ē a‘e. ‘A‘ole i a‘o ‘ia pēlā, no laila, pa‘akikī ka hana ho‘okahi. Hiki ke huikau nā haumāna i ke komo ‘ana i ka papa a laila, ka ha‘alele ‘ana, a laila komo a ha‘alele. A hiki ke pōina ‘ia ka hana e pono ai, ke ‘ano o ka mana‘o e pono ai....Akā, e like me ka‘u i ‘ōlelo ai ma mua, ‘a‘ole i a‘o ‘ia pēlā ma ka hale, kēia ‘ano Kumu Maui Ola Hawai‘i. No laila, he pa‘akikī kēia. A maika‘i inā hiki ke hui nā honua kula a pau ma kekahi ‘ano a hiki i nā haumāna ke ‘ike i nā hana o nā kula ‘ē a‘e no ka mea, ma kēia ‘ano kula, hiki ke pōina ‘ia kēlā mana‘o nui a kēia ala o ka ho‘ona‘auao Hawai‘i. ‘Oiai, he mau ‘ōpio wale kēia, ‘a‘ole lākou ‘ike, aia kekahi mau kula ‘ē a‘e, aia nā haumāna ‘ē a‘e e hana ana i nā mea like.”

*Since it [KHMO] is not followed, it has been difficult since it has not been a consideration of the whole school or the other teachers, it is not taught. So it has been challenging to maintain as an individual. The students may be confused since they come and go between classes. But the important emphasis and the main ideas can be forgotten...But like I previously said, the elements of Kumu Maui Ola Hawai‘i are not practiced in the homes which is why this is so difficult. It would be good if all of the schools would gather so the students would get to know others, because in this kind of school, those main ideals of Hawaiian education can be forgotten. As youth, they don’t realize that there are other schools and other students who are involved in similiar learning. (Translation added)*

#### Key Quote #6: Program Graduate

“Ma loko o nā kaiāulu ‘ōlelo Hawai‘i, loa‘a nā kuana‘ike ‘oko‘a, ko kekahi mokupuni, ko kekahi mokupuni, ko kekahi mokupuni, no laila, ma ko‘u puka ‘ana mai kēia mokupuni a e noho ana ma kekahi mokupuni, ‘ike au i ka ‘oko‘a. Ma mua ‘aole au ‘ike i ka ‘oko‘a, akā ‘ike au i nā mana‘o ‘oko‘a. Lohe au i nā mana‘o ‘oko‘a mai kekahi mokupuni, ma nā mokupuni ‘ē a‘e. A no laila, inā kūpa‘a ma ka papahana, ua a‘o, ua kūpa‘a nā kumu, nā moho, nā kahu. Kūpa‘a lākou a pau ma luna o ke Kumu Honua Maui Ola. A no laila, ke pa‘a kēlā, mahalo au i ke a‘o ‘ana i kēlā e hiki ia‘u ke kūpa‘a ke ho‘ā‘o kekahi i ho‘ololi i ko‘u mana‘o.”

*Throughout Hawaiian language communities, there are different perspectives on each island, so after graduation I left to live on another island, it was then that I realized those differences. Before that, I didn’t know there were differences, although had heard about some different ideas on each island. So, as we were taught here in the program, the commitment is evident throughout the program, with the teachers, the student teachers, the mentor teachers, all are committed to Kumu Honua Maui Ola. So with that philosophy firmly grounded, I appreciated strengthening my own foundation especially when others have tried to change my mind. (Translation added)*

***Summary of 'Ike Maui Ola Hawai'i Theme.***

The range of ideas that were shared by both participant groups contributed to an expanded understanding of current perspectives and issues relevant to this theme. Consistent among all participants was the recognition that cultivating one's awareness and growth of 'ike maui ola Hawai'i was a transformative process. As an integral component of preservice training, numerous distinctive experiences elevated student teachers' cultural-based educational praxis, i.e., Moenahā and piko. Both of these were examples of cultural practices that incorporated Hawaiian perspectives as core preservice activities to be implicitly and explicitly integrated, modeled, and supported. Such experiences were said to effectively promote the development of 'ike maui ola Hawai'i through the sustained use of Hawaiian language, traditional knowledge, behaviors, and spirituality. In this regard, the consideration of the KHMO philosophy was instrumental in cultivating a foundational awareness and understanding of cultural identity from a traditional Hawaiian perspective.

In addition to reflecting on relevant experiences which contributed to the valuing of 'ike maui ola Hawai'i, being included as a member of a supportive maui ola Hawai'i educational community promoted the growth of their own cultural identity as individuals, as well as the means to contribute to deepening a collective community identity. There were differences in the perspectives and levels of valuing of Hawaiian cultural identity reported among various Hawaiian language medium/immersion schools and communities. As expressed by both mentor teachers and program graduates, the existence of internal and external pressures and conflicts have been challenging to 'ike maui ola Hawai'i on personal and community levels. Particularly, the effects of past and present mainstream educational policies and practices that continue to marginalize Hawaiians in public education were described as impeding the growth of 'ike maui ola Hawai'i. Much angst accompanied reports of being expected to comply with aggressive public school policies and mandates that were designed specifically to promote the dominant American educational agenda. In many Hawaiian language medium/immersion schools, one of the positive responses to such mandates has been towards strengthening and reaffirming the valuing of 'ike maui ola Hawai'i as a form of intervention and resistance.

***Emergent Theme 2: Ka ‘Ike Pilina Kāko‘o (Collaboration).***

The Kahuawaiola program relied heavily on the collaboration of community-wide expertise. Throughout the three semester program, program staff and faculty along with classroom teachers from P-12 Hawaiian language medium/immersion schools throughout the islands were enlisted as primary sources of counsel, instruction, mentoring, and assessment for each of the student teacher cohorts. Additional experts from the community served in an adjunct capacity providing topical instruction, i.e., traditional lifestyle, arts, technology, special needs, licensing, etc. As exemplars of Hawaiian culture-based education, their collective efforts were orchestrated to address the multiple facets involved in working with and supporting student teachers.

The sequencing and scaffolding of preservice experiences was highly dependent upon the working relationships among a number of individuals including program faculty, instructors, mentor teachers, and student teachers. As presented in Table 17, there were numerous relationships created and maintained within Kahuawaiola’s program to foster the collective responsibility for the maui ola, the well-being and success as a community of learners. The pedagogical framework of A‘o aku a‘o mai provided a cohesive approach to reciprocal teaching and learning by supporting the engagement of each participant as active members of this dynamic learning community.

Table 17. Relationships Within Kahuawaiola

| <b>Semester 1: Summer</b>   | <b>Semester 2: Fall</b>   | <b>Semester 3: Spring</b>                  |
|---|---|--|
| <i>5 maui ola pedagogy courses<br/>Residential</i>                  | <i>Clinical practicum &amp; Seminar I</i>                       | <i>Clinical practicum &amp; Seminar II</i> |
| ----- student teacher & student teacher (among cohort members)----- |   |  |
| ----- student teachers & program faculty and staff -----            |   |  |
| student teachers & course<br>instructors                            | -----student teacher & mentor teacher(s)-----                   |  |
|   | -----student teacher & program supervisor(s)/instructor(s)----- |  |
|   | -----mentor teachers & program supervisors-----                 |  |

During 2010-2013, student teachers were enrolled in small cohort groups that consisted of four to seven students per cohort. The size of the cohorts was conducive to developing and maintaining a high level of collaboration among faculty, instructors, and mentor teachers to provide individualized support to each student teacher. During the first semester of the program,



student teachers were immersed in learning about maui ola Hawai‘i theory and pedagogy of the major academic content areas. Relationships among student teachers and program faculty and instructors were initially established through an all-day orientation followed by five consecutive weeks of intensive coursework. The summer semesters attended by the three cohorts in this study were conducted as residential sessions, with student teachers fully immersed as a living, learning Hawaiian language educational community. Program instructors rotated in and out of residence via scheduled blocks linked to their courses. Ten key quotes consider various aspects related to ‘ike pilina kāko‘o as a collaborative community of educators.

#### Key Quote #7: Program Graduate

“Makemake nui au i ka ikaika o ka pilina ma waena o nā moho a me nā kumu ma ke kauwela. Mana‘o au ‘a‘ole paha like ma nā papahana ‘ē a‘e, ‘oiai noho pū, ‘ai pū, wala‘au a ao a pō a pō ke ao. I kekahi manawa, hele a ukiuki akā ma ka hopena ‘ano ikaika ka pilina no mākou nā moho, ma‘alahi ka noi ‘ana i kōkua mai nā moho ‘ē a‘e. ‘A‘ole au ‘ike inā me nā papahana ‘ē a‘e, inā ‘a‘ole pili loa, ‘a‘ole paha makemake e noi, a pehea kēia? maika‘i kēia? pehea kēlā? Akā ‘o mākou, kēlā me kēia pō, ua hō‘oia mākou kekahi me kekahi, ua hana ‘oe i kēia? o ‘a‘ole – ua lohe au i kēia, a laila hō‘oia, he aha nā ‘ōkuhi pololei? Inā pololei kā mākou hana a ‘ae, maika‘i kēlā, ka hiki ke hō‘oia no ka mea, ua pili loa mākou, no laila, mahalo au i kēla i loko o nā hana a pau... Pono e kia ka mana‘o ma luna o ka hana o ia papa, no laila, ‘o ka hapanui o ke kūkā a hō‘oia mau, aia ma hope o ka papa, a i ‘ole ma waena, ma na wā ‘ai, ma ke aumoe. ‘Oiai mākou e ku‘upau ana i nā ha‘awina, no laila, mana‘o au, pili, pili i ko mākou hō‘aumoe ‘ana kekahi me kekahi.”

*I really liked the strong relationships among the student teachers and the instructors that were developed during the summer. I don't think that this happens in other programs, as we lived and ate together, we communicated all day and night. Even though we got annoyed with each other, we had a strong bond as student teachers so it was easy to ask each other for help. I don't know about other programs, if you aren't really close, you probably wouldn't want to ask for help; to clarify and get feedback. But with our group, every evening we would check with each other, making sure we were understanding the lessons and confirming assignments with each other. Being able to check with each other was because we were very close which I appreciated throughout all of the activities... Since we needed to concentrate on the lessons during class, the majority of our discussions and checking was done after class or between classes, as well as during meals or late at night. As we put all our effort into our lessons, by living together we developed a close bond. (Translation added)*

As a cohort, the support student teachers gave each other, along with the support provided by the instructors, was conveyed to be an important means to successfully navigate the intensity of

the summer session. The extended time afforded by the residential nature of the program allowed student teachers to bond as a learning community. Not only were they comfortable learning together, they reported that peer support boosted their confidence as learners and increased their motivation to succeed. Focused on succeeding as a group, the consistency of engagement and collaboration as a cohort was said to deepen their learning.

Upon completion of the summer session, student teachers spent the next two semesters in full-time P-12 classroom-based clinical practicum in support of the Ma ka hana ka 'ike experiential learning strategy. The practicum requirement in Kahuawaiola is completion of over 1,100 hours working with students in various content areas and grade levels. While this amount of classroom-based practice is over twice as much required by the state licensing board, Kahuawaiola considered this as an essential requirement in developing an adequate level of expertise for this unique educational context. Practicum placements consisted of accommodations that were individualized for each student teacher to be relevant to their pursuit of one or more teaching licenses. For these three cohorts, placements included a total of nine schools located on three islands, including seven Hawaiian language medium/immersion schools, one Hawaiian culture-focused public charter school, and one secondary-level Hawaiian language and culture program in a mainstream public high school. Additionally, weekly seminars continued cultural and professional learning. Offered as distance learning courses, the seminars provided program access and continuity for those outside of east Hawai'i and were team-taught by the program faculty.

Each student teacher was assigned a practicum support team that included two or more mentor teachers and program supervisors. Program faculty were assigned to student teachers as their primary supervisors and P-12 teachers were their classroom-based mentor teachers. Depending on the requirements applicable to specific licenses, student teachers developed and demonstrated cultural and professional knowledge and skills with their support team modeling teaching and providing feedback through multiple performance-based assessments. Organization of the support teams varied; some were consistent for the two semester practicum while others were re-organized in the second semester to allow for teaching experiences in different grade levels and content areas. Insufficient staffing at some Hawaiian language medium/immersion schools often required the hiring of student teachers during their practicum which impacted the types of placements, makeup of teams, and levels of mentoring and support.

#### Quote #8: Program Graduate

“O kekahi mea, ‘o ia ho‘i, ‘a‘ole nō pili i ka papahana akā he mea pilikino, ‘o ia ho‘i ka ho‘oha‘aha‘a ‘ana i ka na‘au i mea e ‘a‘apo ai i nā ‘ike a pau a me nā ‘ōlelo a‘oa‘o, ho‘oholomua, ho‘oikaika a nā kumu...‘Oiai ma ka hana ka ‘ike, ‘a‘ole nō i pili i ke a‘o, akā e hana ana, komo ka na‘au, komo ka pili ‘uhane a komo ke kanaka holo‘oko‘a i loko.”

*Another thing that while not directly related to the program but is more on a personal level was being humble enough to learn from the various counsel provided in order to progress and strengthen as a teacher...While knowledge is acquired through experiences, it is not only about learning, but more of a holistic process involving the affective domain and spirituality. (Translation added)*

#### Key Quote #9: Mentor Teacher

“Ua kāko‘o ‘ia i mākaukau lākou a hana lākou me ka maika‘i, me ka pono, me ka ‘olu‘olu kekahi, me ka na‘auao. Ma muli paha o nā makaloī kūpono, ma muli paha o ke kūkā ‘ana o nā kumu me nā kahu a me ke a‘oākumu, i ku‘u mana‘o, he pilina maika‘i ke kūkulu ‘ia i loko o kēia polokalamu...‘O kekahi mea maika‘i, e loiloi ana ‘oe i ka hana, e loiloi ana wau i ka hana. Pono e hō‘ike ‘ia mai ka ha‘awina ma mua a kūkā a ho‘oponopono. ‘O kēlā ‘ōnaehana holo‘oko‘a, ua kūpono i ku‘u mana‘o, hilina‘i ‘oe ia‘u.”

*They [the student teachers] are supported in order to become competent, to have an appropriate demeanor, and to be knowledgeable. This was accomplished because of the appropriate types of assessments along with the discussions between [Kahuawaiola] faculty, the mentor teachers, and the student teacher. I think that there are? good relationships built within this program...Another good thing is that both you [Kahuawaiola faculty] and I assessed their performance. Requiring the student teachers to have their lessons prepared ahead of time allowed for them to confer with us and make improvements. I think that entire process was appropriate, including you trusting in me. (Translation added)*

#### Quote #10: Mentor Teacher

“A ‘oiai kākou e a‘o ana i kekahi kanaka e like me ke kumu ma loko o ka lumi e a‘o ana i ke keiki ‘eā, ‘oko‘a ka mea e pono ai kēlā me kēia kanaka...ua a‘o wau, he ‘oia‘i‘o. He akamai kona ma nā ‘ano like ‘ole a a‘o wau i nā mea he nui i kēlā kau...he kālena kona ma kekahi mea, ‘o kona lawena, ‘o ia ka ‘ao‘ao e nānā nui ai, e ‘o‘ole‘a nui ai i kēlā ‘ao‘ao nāwaliwali, ‘oiai, ‘o ia ka mea e pono ai ‘o ia.”

*And while we worked with individuals [student teachers], it was similar to teachers instructing their own students. Really, each individual had their own unique needs...I have learned a lot, it's true that each was smart in different ways...while each possessed*

*different talents, it may be their behavior was an area needing lots of attention and where I have had to be firm since it really needed to be strengthened. (Translation added)*

#### Quote #11: Mentor Teacher

“I kekahi manawa, ua ‘ano kānalua wau inā pololei ka wā ‘o‘ole‘a a me ka wā ho‘omanawanui... ‘oiai e lilo ana lākou he mau hoakumu no mākou, no laila, inā mākaukau lākou, mākaukau kākou. No laila, ‘o ko‘u mau hoakumu a pau, he mau moho Kahuawaiola ma mua, inā kōkua nui wau iā ia, ke puka ‘o ia e lawe ana ‘o ia i kēlā ‘ike a pau a‘u i a‘o ai iā ia, a laila ‘oi aku ana ka ikaika o ke kula me nā haumāna...Inā hana ikaika me ia ma kona wā a‘oākumu, e pa‘a ana kekahi, kona kahua. Inā ‘a‘ole i pa‘a maika‘i kēlā, e haku wale ana ‘o ia e like me kona mana‘o...A nui nā kumu ho‘ohālike maika‘i ma Kahuawaiola kekahi, no ka mea, ‘o nā luna, nā kahu, ‘ano wae maika‘i ‘ia. Maopopo iā kākou, inā a‘o ‘oe ma kēia papahana, e hana ana ‘oe ma ‘ō aku o nā hola hana. A pono e aloha i kēlā, ‘a‘ole kō, ho‘okō wale. Maika‘i ka loa‘a o kēlā mau po‘e kumu ho‘ohālike no lākou ma nā ‘ano wahi like ‘ole me ke kulanui nei a me ka lumi papa kekahi no ka mea e ‘ike ana lākou.”

*Sometimes, I was not sure about the extent of firmness and patience needed...but knowing that they [student teachers] would become our colleagues, so, to the actual extent that they were prepared, we are prepared. As all of my fellow teachers here are graduates of Kahuawaiola, if I really help them, then upon graduation they [student teachers] will take all that knowledge that has been taught and it will strengthen the school and the students...If I work hard with them during the clinical practicum, their foundation will be firm. If not, they will end up relying solely on their own thinking...Also, there are good teacher models within Kahuawaiola, because the faculty and mentor teachers are well selected. We realize that if you are part of this program [Hawaiian language revitalization], you are committed to work well beyond the norm. And you need to love what you do [teaching] and not just do it to fulfill your work hours. It is good to have those role models at the university and also in the classroom as examples of that kind of commitment [and love for teaching] because they’ll learn from those examples.*

(Translation added)

#### Quote #12: Mentor Teacher

“O ke kono mau ‘ia ‘ana o‘u e lilo i kahu a‘oākumu no kēia mau moho, ma laila ko‘u ‘i‘ini nui, ka pono e nanalu a ‘ano “ma ko‘u wā me kēia...” ‘O kēlā ‘ano, ‘o kēlā ka ulu mau ‘ana ma nā ‘ano like ‘ole a pau...mana‘o wau maika‘i kēlā, ke kūkākūkā, hāpai mana‘o mau, no laila waiwai ko laila ka hāpai mau ‘ana i kēia ‘ano wā e ho‘opuka ai kēia mau mea... No laila, i nā manawa a pau a‘u i komo ai no kēia kuleana kahu a‘oākumu, ua kūpono. Ua nui ko‘u ulu ma ke ‘ano he kanaka, ma ke ‘ano he kumu.”

*Since I am frequently requested to mentor student teachers, I really appreciate this as an opportunity to reflect “when I was like them” ...By doing that, I feel there is continuous growth extending into various capacities...I think that it was good to discuss ideas as*

*they came up, so those kinds of opportunities to dialogue were valuable. In considering the mentor teacher's responsibility, each time has been good. I have been able to really grow personally and professionally as an educator. (Translation added)*

Quote #13: Mentor Teacher

“Kāko‘o wau i kēlā, ka waiwai o nā kuleana o ke kahu a‘oākumu. Hiki ke ‘ike ua ‘ano hā‘awi ‘oe i kekahi pōhaku i kēia kanaka a hiki iā ia ke kūkulu i kona kahua. A hiki ke no‘ono‘o ma kekahi ‘ano, ua kōkua ‘oe iā ia i ke kūkulu i kēlā kahua. A he mea waiwai ia‘u i hiki ia‘u ke ho‘oikaika i ko‘u ‘ao‘ao kekahi.”

*The responsibilities of the mentor teachers are valued. It is like you are providing a rock for him to build his own foundation. And if considered in that way, you have helped to build that foundation. And it has also been valuable to strengthen myself. (Translation added)*

Quote #14: Program Graduate

“Aia ka maika‘i o ka wā a‘oākumu i ke kahu a‘oākumu. Inā ‘eleu ua kahu lā, e ili ana kēlā ‘ano ma luna o nā moho nei a pēlā pū inā ‘o ka ‘ēko‘a. I loko nō o ke ‘ano o ke kahu, maika‘i ka hiki i kahi moho ke nānā a hahai i kahi kumu ho‘ohālikelike.”

*The quality of the clinical practicum depends on the mentor teacher. If the mentor teacher is “on it,” those qualities are passed on to the student teacher, otherwise that may not happen. As role models, the characteristics of effective mentor teachers are what the student teacher observes and learns from. (Translation added)*

Quote #15: Program Graduate

“Waiwai ka loa‘a o ‘oukou, nā mākuahine. I ko‘u mana‘o ‘o ka nui o nā kumu ma ke kau kauwela a me ka papahana, he mau mākuahine o kēlā mau papa puka kaiapuni mua. A no laila, ua ‘ike nui ‘oukou i nā ‘ano ha‘awina like ‘ole a pau o ka ‘ōlelo Hawai‘i a me ka ho‘ohana ‘ana i ka ‘ōlelo ma nā pae a pau, mai ke kula kamali‘i a hiki i ka pae makua. Pehea e ho‘ohana ai ma waena o nā pae hanauna? A waiwai kēlā ho‘oili ‘ia o kēlā ‘ike ma o kēia ‘ano kumuhana.”

*It is valuable to have you folks as the majority of the instructors both during the summer session and throughout the program as the mothers of the first classes of immersion graduates. You folks are really knowledgeable about all the different types of lessons taught through the Hawaiian language as well as being able to apply the language in all the different levels of education that range from young children to adults. Learning how to use [language] among the generations are valuable experiences. (Translation added)*

The importance of the roles and responsibilities assumed by practicum support team members was recognized in the development of student teachers throughout their classroom-based clinical and seminar experiences. Building relationships as a team was cited as important

in cultivating a collaborative spirit that was expressly focused on the student teacher's progress. The team's relationships were considered to be optimum when sufficient time and energies were consistently allocated to communicating and clarifying responsibilities and expectations, as well as discussing progress being made and difficulties encountered.

As experienced mauli ola Hawai'i educators, both program faculty and mentor teachers were recognized as contributing unique skill sets through direct and sustained instruction and support. Commitment to supporting student teachers was expressed by mentor teachers as their contribution to resourcing the Hawaiian language medium/immersion schools with high quality teachers who would become their future colleagues. As classroom-based role models, mentor teachers considered their roles positively, as valuable professional development opportunities. Some of the dynamics involved in mentoring student teachers surfaced as mentor teachers described challenging experiences. Becoming familiar with student teachers was considered key to appropriately tailoring the amounts and types of support needed to grow areas of strength and to address weaknesses. Increasing the ability to model and articulate cultural and professional processes was cited as examples of how mentor teachers were refining and deepening their own praxis in order to positively impact the student teachers' development.

As the core of the practicum support team, it was ultimately up to each individual student teacher to be responsible for his/her/hers own learning. The progressive nature of assignments and assessments provided multiple opportunities to engage the cohort and support team members in dialogue and reflection. However, the potential of working collaboratively was increased when the student teacher kept an open heart and mind to being an active part of this process, valuing the relationships as critical resources, as well as seeking out and heeding advise as provided.

#### ***Summary of 'Ike Pilina Kāko'o Theme.***

The participants' experiences and perspectives as clustered within this theme provided new understandings of the important role that collaboration plays in cultivating the mauli ola-the well-being of all involved in preparing kumu mauli ola Hawai'i. The major members of this preservice program were brought together as a unique educational community to explicitly support cultural and professional learning. The dynamics evident among the various relationships enabled the student teachers' transition from being college students to becoming novice mauli ola Hawai'i teachers. This transition was considered as a positive outcome of the multiple levels, types, and sources of support afforded through intentional collaborations.

Student teachers consistently cited the value of the residential summer session as they bonded as a cohort and built relationships with program instructors. This initial level of support and bonding was said to have enhanced their affective and cognitive domains and contributed to high levels of motivation and sustained engagement throughout the program. The collective focus of the instructors and mentor teachers to be responsive to student teachers' needs was considered instrumental in guiding and scaffolding appropriate learning experiences. With constructive input provided from the support team throughout the practicum semesters, experiences were process-oriented to promote reflective learning.

Being a mentor teacher was described as a welcome opportunity that challenged and strengthened their professional and cultural abilities as educational leaders. Working in this capacity required honing a reflective praxis in order to effectively articulate their educational leadership philosophy, along with their cultural, professional, and personal qualities particular to maui ola Hawai'i teaching. Mentor teachers felt honored to be selected to work with student teachers as they cited this role as important to building the quality of the profession and the P-12 program. Also cited was the importance of collaboration between mentor teachers and Kahuawaiola faculty members in implementing the program and conducting performance-based assessments. While program faculty held meetings with mentor teachers and student teachers at the beginning and end of each semester, it was suggested that regular meetings and kūkā (talk-story) sessions with mentor teachers as a group would be beneficial to addressing issues as they arose and where their collective expertise could be tapped as a resource.

Attention to building and maintaining appropriate levels of familiarity, trust, and respect among members of the support team was described as essential. As schedules were very full, regular opportunities to dialogue and confer were reported to be difficult to maintain for many of the mentor teachers. The recent development and use of a variety of web-based technologies, i.e., Hōkeo Moenahā, Lulima, Google, HITS etc. has provided electronic access and the means to communicate beyond school hours, although reliance on technology was often problematic during these developmental years.

Explicit attention to refining and strengthening areas of programming that affected the quality of relationships was suggested. Although not always possible, early placement of student teachers was considered to be important in allowing sufficient time for student teachers to prepare during the summer session as well as to cultivate student teacher and mentor teacher

relationships prior to the beginning of the practicum. An expectation described by mentor teachers was that student teachers enter the clinical practicum with a respectful attitude, motivated to learn, and willing to listen. Mentor teachers reported frequently struggling to determine the appropriate types and extent of strategies to be responsive to student teacher's needs. Feeling unsure about the levels of being 'o'ole'a and palupalu-how strict or flexible to be was an issue raised in determining how to best support student teacher development. If support and/or resources from program faculty or fellow mentor teachers was not accessed, uncertainty caused frustration and strained student teacher and mentor teacher relationships.

***Emergent Theme 3: Ka 'Ike Kumu A'o Maui Ola Hawai'i (Hawaiian Culture-Based Educational Praxis).***

Kahuawaiola's programming was specifically developed to reflect and respond to the unique educational contexts within P-12 Hawaiian language medium/immersion education. Nā Honua Maui Ola (Kawai'ae'a, 2012c) framed the preservice model as cultural pathways that identified and advanced culturally-appropriate educational practices. Nine cultural pathways served as student learning outcomes for the Kahuawaiola program (Appendix H) and were integrated as coursework topics and practicum activities. Ma ka hana ka 'ike experiential learning pedagogy promoted student teachers' learning to be process-oriented through rigorous application and reflection. Essential learning was centered on teaching within the unique context of Hawaiian language medium/immersion education with a focus on acquiring foundational levels of cultural and professional knowledge and skills, as well as fostering appropriate dispositions. The complexities involved in teaching through the Hawaiian language and culture for multiple grade levels of students with diverse academic and linguistic abilities was a primary focus. Developing a fundamental level of competence in creating, instructing, and assessing quality, relevant lessons was also a high priority. Learning through reflective practice was integrated with processes in place that included prompts within assignments aimed at increasing student teacher awareness of how they impacted their students' learning.

Based on the results of coding the hui kūkākūkā and nīnāuele data sets, this theme emerged from major ideas that were specifically related to the educational praxis of kumu maui ola Hawai'i. The knowledge and skill sets expressed by the participants referred to qualities and characteristics of educators as being foundational to Hawaiian culture-based education. As the analysis of these data sets progressed, the major ideas were subsequently organized into three



sub-categories. These sub-categories included: 1) Attributes of mauli ola Hawai‘i educators; 2) Preservice Programming; and 3) Curricular Issues. Consistent with the presentation of the two previous emergent themes, a short introduction commences each section to provide contextual information. The presentation of data consists of major ideas that are illustrated by numerous key quotes by both participant groups which is followed by brief commentaries.

*1) Maui Ola Hawai‘i Educator Attributes.*

Building upon the first two emergent themes, the intentional cultivation of identity and supportive relationships continued throughout this theme as being integral within preservice experiences. Core values and behaviors were essential considerations that participants recognized as directly impacting the quality of mauli ola Hawai‘i praxis. Qualities considered as desirable attributes were regularly brought into the discussion by mentor teachers when considering how to optimize teaching and learning in Hawaiian language medium/immersion settings. Discussions, journaling, and self-assessments were the primary activities that student teachers employed to explore and reflect on their own foundational values and qualities in determining how well they supported student learning.

Quote #16: Mentor Teacher

‘O kēia ‘ano papahana, a‘o i ke keiki, ‘a‘ole a‘o i ke ana ho‘ohālike... Pono kākou e maka‘ala. I ku‘u wahi mana‘o, pono e ho‘omākaukau ‘ia nā moho ma luna o ka mākaukau a‘o keiki.”

*This type of program teaches children, which goes far beyond just teaching to the standards... We have to be ever mindful of that goal so that student teachers are prepared to teach children. (Translation added)*

Quote #17: Program Graduate

“‘O kekahi o nā mea i ho‘oulu ai i ka mākaukau kumu, ‘o ia ho‘i ke kilo ‘ana i nā kumu. Pehea e launa ai me nā haumāna? Pehea e alaka‘i ai i nā haumāna? Pehea e lula ai i nā haumāna? Pehea e ho‘opa‘i kūpono ai i nā haumāna me kēlā ‘ano pō‘aiapili kula a me ka pō‘aiapili Kumu Honua Maui Ola? A pehea e paipai ai i nā keiki, nā haumāna, me ke ‘ano kūpono i ka mana‘o o ko kākou kūpuna?”

*One of the things that helped to cultivate teacher readiness was by observing teachers, considering how they related to their students including how they were able to guide and manage learning. Observations included how students were effectively disciplined through both the perspectives of the school and the Kumu Honua Maui Ola philosophy as well as how they were encouraged based on the values of our elders? (Translation added)*

#### Quote #18: Mentor Teacher

“Loa‘a mau kekahi kumu mai ko‘u wā kamali‘i, ‘o ia ke kumu ‘oi kelekela. ‘O kēlā ‘ano mo‘olelo, ke lohe no kēlā ‘ano kumu a me ka pā o kāna hana i kou ola, ‘o ia ka mea e pahu nui ai ia‘u, i ko‘u mana‘o, ke ho‘omaka e pa‘akikī nā mea. A no‘ono‘o mau wau, inā hā‘awipio, ‘o mea, e pilikia ana ‘o ia, no laila, ka lohe ‘ana i kēlā ‘ano mo‘olelo a no‘ono‘o wau i ka‘u mau kumu. He aha kāna i hana ai?... Akā, ‘o kēlā mau mo‘olelo paipai ia‘u i kēlā me kēia lā.”

*I recall a great teacher from my own youth, it’s important to remember stories of teachers who influenced our lives and really inspired me during difficult times. And I have often thought that if I give up, then it may that one student who needs me and would be in trouble. So I recall those stories, thinking of my teachers and what they would do...Those are my sources of daily inspiration. (Translation added)*

#### Quote #19: Program Graduate

“...‘Ike au ma ka papahana, kālele nui ‘ia ma ke a‘o ‘ana i nā keiki, pehea ke a‘o ‘ana i nā keiki ‘ōiwi ma kekahi ‘ano. No laila, ‘a‘ole kālele nui ‘ia ma luna o ka ho‘okele lawena a ‘o ia kekahi mea, kekahi ālaina... inā ‘a‘ole hiki ke ho‘okele iā lākou. No laila ‘o ka ho‘okele lawena kekahi ālaina a‘u i ‘ike ai ma ko‘u makahiki mua. Ua nānā lihi ‘ia i kēlā, akā ‘a‘ole mākou i lu‘u ma kēlā. A mana‘o au he ha‘awina ko‘iko‘i kēlā no ka mea, ‘a‘ole hiki ke ho‘okō i ka ha‘awina inā ‘a‘ole hiki ke ho‘okele, ‘a‘ole hiki ke ho‘okele i nā keiki.”

*...I know that during the Kahuawaiola program, there was a lot of emphasis on teaching children, specifically how to teach native children. But there was not much focus on classroom/behavior management and that was an area that was challenging for me during my first year. While we briefly looked at that, it was not enough. And I think that it is very important because lessons won’t be effective if classroom/behavior management is lacking. (Translation added)*

While educator attributes was not a specific area of discussion within the hui kūkākūkā sessions, it did surface in all three hui kūkākūkā sessions. Observing and reflecting on the practices of exemplar educators was recognized as the means to connect with sources of expertise in informing and guiding daily praxis. These examples of exceptional educators provided a as well as fortifying individuals with a sense of resilience and and inspiration. Numerous stories were shared of family members, teachers, and kūpuna (elders) who were viewed as embodying maui ola Hawai‘i qualities and who had inspired participants to become teachers. Experiences and activities within Kahuawaiola’s preservice program were said to have contributed to the cultivation of foundational attributes in assuming kuleana (responsibilities) as

kumu maui ola Hawai‘i. Specific references were made to the value of focused discussions in seminars and among practicum support team members, as well as through reflective journaling. Additionally, many of the participants remarked on the need for increased instruction and practice defining culturally appropriate behavior and classroom management strategies to enhance their students’ learning. Mentor teachers shared cultural and professional values, ethics, and dispositions they considered as essential characteristics of effective maui ola Hawai‘i educators. Twelve attributes were culled from the various hui kūkākūkā sessions; selection for inclusion here was determined by being remarked upon by at least three of the mentor teacher participants.

Ke ‘Ano Lawena Kumu (Values, Ethics, and Dispositions)

- Aloha i nā keiki- *Being loving, kind, and happy with children*
- Holu nape- *Being resilient and balanced*
- Ha‘aha‘a- *Being humble as a member of community of learners and teachers*
- Hō‘ihi- *Being respectful to all*
- ‘I‘ini e komo i ka hana- *Being motivated and willing*
- Hana ‘ae‘oia- *Being resourceful and independent*
- A‘o i nā keiki- *Keeping focused on teaching students*
- Mālama i nā keiki- *Caring for the well-being of children*
- ‘Oia‘i‘o- *Creating learning that is relevant for students*
- Mai maka‘u i ka hana- *Being willing to work hard*
- Nanalu- *Being a reflective practitioner*
- ‘Ike pā‘oihana kumu- *Striving to grow as a professional*

(Translation added)

Both mentor teacher and program graduate participants consistently expressed their commitment to being part of the aukahi ho‘ōla ‘ōlelo Hawai‘i, the Hawaiian language revitalization movement as a major inspiration for becoming a kumu maui ola Hawai‘i. Being highly committed continues to sustain their enthusiasm as educators. As participants discussed working within a maui ola Hawai‘i educational setting, their passion was central to maintaining a positive demeanor when faced the realities and challenges of Hawaiian language medium/immersion education. A myriad of expectations and responsibilities shouldered by both veteran and novice classroom teachers were described. Attention to cultivating Hawaiian values

and practices was described as an ongoing process; opportunities to experience and reflect on traditional values and practices were considered as instrumental in developing an informed maui ola Hawai‘i praxis.

*2) Preservice Programming.*

As one of 13 approved educator preparation programs (EPP) in Hawai‘i, Kahuawaiola was uniquely created to resource P-12 Hawaiian language medium/immersion schools. Based on that intention, student teachers seeking a Hawaiian language medium/immersion license selected one of three grade levels (P-3, K-6, P-12) as their preparation focus for initial licensure. Being the sole Hawai‘i EEP delivered exclusively through the Hawaiian language from a Hawaiian cultural perspective, Kahuawaiola’s distinctive programming model consisted of earning 37 credits through seven courses (19 credits) and completing 1,120 hours of clinical practicum (18 credits). Program completion was normally accomplished within three semesters, although the length of the program was extended if deemed necessary (e.g., unsatisfactory progress, incomplete coursework, health related issues, etc.). According to the Hawai‘i Teacher Standards Board (HTSB) (<http://www.htsb.org/licensing-permits/preparation-programs/>), there are similar programming structures among Hawai‘i’s EPPs that offered comparable graduate level programs. While Kahuawaiola’s credit requirement was consistent with other EPPs, the uniqueness of its model was distinguished by its focus on preparing for Hawaiian language and cultural educational contexts. In keeping with the Ma ka hana ka ‘ike experiential learning pedagogy, the amount of time and framing of expectations throughout Kahuawaiola’s coursework and practicum were purposefully designed to rigorously prepare student teachers for the demands of maui ola Hawai‘i education through intensive classroom-based practice.

Table 18. Comparison of Hawai‘i’s Educator Preparation Programs

| <b>EPP Graduate Level Preparation</b> | <b>Credit hours</b> | <b>Clinical Practicum hours</b> | <b>Language of Instruction</b> | <b>Length of Program</b> |
|---------------------------------------|---------------------|---------------------------------|--------------------------------|--------------------------|
| <b>Kahuawaiola</b>                    | 37                  | 1,120                           | Hawaiian                       | 3 semesters              |
| <b>Hawai‘i EPPs</b>                   | 30-36               | 450                             | English                        | 3-4 semesters            |

Quote #20: Mentor Teacher

“‘Ano maika‘i na‘e kēia ‘ano ho‘okahi makahiki a hiki ke ho‘okomo i nā puka o nā kūlana i ‘ō a i ‘ane‘i...Inā hiki iā ‘oukou ke no‘ono‘o i kekahi ‘ano hana e kōkua mau i kēia mau moho ke

puka. He ‘ano mentorship mai ke kulanui ‘o Hilo, maiā ‘oukou...Hiki paha ke mālama ‘ia kekahi papa seminā no nā kumu hou ma hope o ko lākou puka ‘ana, he ‘ano e hō‘oia ai i kā lākou hana.”  
*...One year [of this program] is okay as it helps to fill vacant teaching positions. If possible for Kahuawaiola to think about extending the support to student teachers after they have completed the program, a type of mentorship from you folks at UH Hilo... Perhaps offering a seminar for new teachers after they have graduated as a way to check their progress.*  
(Translation added)

#### Quote #21: Mentor Teacher

“Ua pa‘akikī no‘u no ka ho‘opau a ho‘okō ‘ana i loko o ka makahiki ho‘okahi...aia kēia ma ka pae kula ki‘eki‘e kekahi. No laila, ‘oko‘a mākou no ka mea, aia mākou he ‘ano hui li‘ili‘i mākou i loko o ke kula holo‘oko‘a, ‘oko‘a kēlā papa, kēia papa. ‘A‘ole a‘o i ka makau ho‘okahi, no laila, i loko nō o kēlā, ‘o ka ho‘olālā ha‘awina ‘ana, nui ka hana. Nui ‘ino ka hana inā he a‘oākumu ‘oe a he kumu hou...‘O ka pono e ho‘olālā no nā makau like ‘ole he ‘eono, ma laila ka pa‘akikī.”

*It was difficult for me to complete and fulfill all the [P-12 Kahuawaiola program] requirements within one year...especially being at the high school level. The main difference was that as a small program within a large school, each course was different. We taught multiple subjects, so within that context, preparing lessons was a huge task. It was a tremendous amount of work as a student teacher as well as a brand new teacher...having to prepare for six different courses, that’s where the difficulty is.* (Translation added)

#### Quote #22: Program Graduate

“Pono e noi‘i i nā pae ‘elua i ka wā ho‘okahi, kama‘āina iā lākou, ua ‘ano pa‘akikī kēlā no‘u, no ka mea pono e noi‘i no ko lākou ‘ano, nā ana ho‘ohālike, a laila ho‘omākaukau ha‘awina, a‘o, loiloi, kālailai ma hope. No laila, ‘ano nui kēlā ma ka wā like...ua pa‘akikī ka ‘auamo ‘ana i nā kuleana kumu ‘oia i ua hai ‘ia au me ke ‘ano he kumu a me ke a‘o i nā kuleana a‘oākumu.”

*It was necessary for me to determine the curriculum for two grade levels [elementary and secondary] at the same time I was becoming familiar with my students’ needs. This was difficult for me because of the amount of work required getting to know their needs, the standards, then preparing lessons, teaching, assessing their learning, and then reflecting. So that was a lot to do all at one time...and since I was hired at the same time as I was student teaching, it was challenging to assume all of the teacher and student teacher responsibilities.*  
(Translation added)

Variables affecting the quality of clinical practicum were evident: 1) the range of responsibilities and expectations within the P-12 program; and 2) the effect of practicum placement deviations. It was reported that consecutive grade level placements optimized the quality of practicum experiences. As the breadth of both the P-3 and K-6 programs provided a

concentrated focus within those grade levels, the continuity between levels each semester was well supported. On the other hand, for those in the P-12 program, it was recognized that the additional preparation necessary for secondary (grades 6-12) academic fields was challenging for most student teachers. One of the mentor teachers' quotes as a recollection of her own student teacher placement in an immersion high school shared the challenge of providing an appropriate depth of content knowledge while connecting with adolescent students within one semester of placement at the secondary level. Additionally when school-level situations required student teachers to be hired as classroom teachers or placed in two levels at the same time during their practicum, i.e., preschool/elementary, elementary/secondary, these situations were reported to be less than ideal. Program graduates reported feeling "spread thin" which resulted in diminishing the potential of the overall practicum experience. Placements which spanned numerous grade levels simultaneously, rather than the usual consecutive placement, were said to have diffused the time available for mentoring, as well as the energy needed to sufficiently attend to multiple requirements at each of the levels.

A second programming area that surfaced concerned the student teacher assessments used during the two semester practicum by both mentor teachers and program supervisors. Kahuawaiola's performance-based assessment system was a comprehensive online system addressing numerous cultural and professional proficiencies. There were multiple tools and opportunities in place to monitor and facilitate student teacher progress, the two primary assessment tools included:

- 1) Maka'aha A'oākumu-a formative assessment consisting of a four-part rubric with criteria that focused on the development, instruction, and reflection of their Moenahā curriculum units; and
- 2) Student Teacher Progress Reports-a summative assessment consisting of a detailed, comprehensive rating of cultural and professional guidelines and standards.

In addition to these tools, there were also multiple opportunities for assessment of and for learning imbedded into coursework and assignments. Self-assessments by student teachers as well as peer reviews were also required.

#### Quote #23: Program Graduate

"Maika'i ka loiloi 'ana i ka pono me ka hewa o nā ha'awina i mea e 'ike ai pehea e ho'oholomua ai me ka ho'oikaika hou aku i nā ha'awina."

*Assessing both the strong and weak parts of lessons was good to be able to know how to progress and strengthen the lessons. (Translation added)*

Quote #24: Mentor Teacher

“Mana‘o au, nānā ‘ia nā ‘ao‘ao a pau o ke kumu maika‘i, akā ma kēlā mau pepa loiloi, nui nā hua‘ōlelo hou.”

*My thoughts are that [the assessments] looked at all characteristics of a good teacher, but with that assessment, there were lots of new words. (Translation added)*

Quote #25: Mentor Teacher

“Inā hiki, e kōkua me kekahi la‘ana ma ka loiloi ‘ana. Kēlā mau pepa no ko lākou a‘o ‘ana i ka ha‘awina lā, hā‘awi ‘ia kēlā mau nīnau, kekahi mau mea mōakāka...Inā hiki, e mālama ‘ia kekahi papa i kōkua i nā kahu a‘oākumu.”

*If possible, it would be helpful to provide examples to base assessments on. Examples would help to clarify using those rubrics to observing student teachers as they are teaching...and training sessions are needed to support mentor teachers. (Translation added)*

Quote #26: Mentor Teacher

“Inā kono ‘ia nā kahu a‘oākumu e kāko‘o, kōkua i ka haku ‘ana i nā analoi, no ka mea, ‘o ia ka mea e noi ‘ia nei nā haumāna e hana ai. Penei? Well, ‘oi kelakela. Penei? Holomua. Penei? Pae kūpono, pae holomua. He aha kekahi la‘ana o ka hana? Penei ‘oe e ho‘okō ai. E hiki ke mōakāka. A maopopo le‘a ka mohopenei ana ka‘u hana. A pono wau e pae kēia i mea e puka ana.”

*Mentor teachers should be invited to assist in developing the rubrics since they are the ones who are being tasked with assessment. Providing examples of various levels of practices is needed for scoring. Also work samples will assist student teachers in knowing how to succeed, it’ll help by making the criteria clear in reflecting the expected caliber of work. (Translation added)*

The participants clearly recognized the necessity and value of having assessments as formative and summative measurements of development and progress. Both of the primary assessment tools were reported to need revising to better reflect proficiencies developed at the preservice level while bridging preservice and public school expectations. Mentor teachers mentioned their willingness to be included in the revision process and expressed the need for regular assessment training opportunities. The following comments specifically addressed concerns related to student teacher assessments:

- The same assessment was used for P-3, K-6, and P-12 programs.
- Criterion for rating levels did not reflect preservice performance levels.
- Growth and progress during each of the two semesters of clinical practicum was difficult to accurately rate.
- Alignment of assessment criteria did not reflect new teacher expectations and standards.
- Inter-rater reliability was questioned as perceptions of expectations and scores by mentor teachers were inconsistent.

### *3) Curricular Issues.*

This third sub-category considered curriculum-related issues. The development of P-12 curriculum appropriate to Hawaiian language medium/immersion education goals continues to be a dire program-wide need. Without a comprehensive curriculum in place, classroom teachers continue to be tasked with developing the majority of their own curriculum. This long-standing need has directly influenced the focus on student teachers learning to develop curriculum during their preservice training. As such, throughout coursework and classroom-based practicum, student teachers acquired foundational knowledge and skills that enable them to practice developing and teaching culture-based lessons.

Student teachers had extensive training in the Moenahā culture-based curriculum design and instructional method (Kawai‘ae‘a, 2012b) as a scaffolded process of applied learning. As a culturally and developmentally-grounded framework, Moenahā lesson development was comprehensive-focusing on conceptualizing, developing, teaching, and assessing student learning. Indicative of the collaborative nature of Kahuwaiola’s program, program faculty along with mentor teachers were instrumental in teaching, modeling, and providing counsel on the numerous skill sets involved in developing Hawaiian culture-based curriculum units for multiple content areas and grade levels. The ability to create lessons that addressed diverse student needs was strengthened by attending to students’ learning styles (McCarthy & McCarthy, 2005) and multiple intelligences (Gardner, 1993) as integrated components of teaching academic content and skills. During 2010-2013, Moenahā was revised to be more appropriate for novice-level use and streamlined to support collaboration among practicum support team members. This system provided the means for the digital creation and dissemination of Moenahā curriculum units while



engaging practicum support team in kūkākūkā as dialogue that guided the overall development process from conception through assessment.

Quote #27: Program Graduate

“He pā‘umi ka hana o ke kumu kaia‘ōlelo Hawai‘i. Ma waho aku o ke a‘o ‘ana i nā ma‘i‘o i nā haumāna a me ka ho‘oma‘ama‘a ‘ana i nā mākau, he mea nui i ka Hawai‘i i ke a‘o pono ‘ana i ke kuana‘ike Hawai‘i, ka pilina kanaka, ka maka‘ala ‘ana i ka ‘ao‘ao pili ‘uhane a pēlā wale aku.”

*The work of a Hawaiian medium teacher is tenfold. Beyond teaching students academic content and skills, as Hawaiians we stress the importance of providing effective instruction through Hawaiian perspectives, which include cultivating relationships and being attentive to spirituality, etc. (Translation added)*

Quote #28: Program Graduate

“A‘ole nui nā kumuwaiwai e kāko‘o piha ana i kēlā me kēia ha‘awina Hawai‘i, no laila he pono i ke kumu kaia‘ōlelo Hawai‘i e haku i nā ha‘awina i ka hapanui o ka manawa me ka hō‘oia pū ‘ana i ke kuana‘ike Hawai‘i ma loko. Ua nui ka hana.”

*There were insufficient resources available to support the various lessons in Hawaiian, so the majority of the time, the Hawaiian medium teacher created lessons to ensure Hawaiian perspectives are intact. It was a lot of work. (Translation added)*

Quote #29: Program Graduate

“Mahalo au i ke a‘o ‘ana i kēlā mau mākau no ka haku ha‘awina ‘ana, ke a‘o me ke komo piha i ka hana. ‘Ike ‘ia ka nui o ka hana, ka nui o nā ha‘awina e haku ai, ka nui o nā koina e kō ai... Ua a‘o ‘ia ka makau o ka haku ‘ana i ka ha‘awina a laila, ka ho‘oma‘ama‘a ‘ana ma ka wā a‘oākumu, ua a‘o ‘ia a ua ‘ano ho‘oikaika ‘ia ma kēlā mau kau ‘elua.”

*I appreciate learning curriculum development skills, learning by fully experiencing the process. Now I realize the amount of work it takes to develop each lesson and the amount of lessons needed in order to meet the numerous requirements being mandated... Curriculum development skills were learned, practiced, and improved throughout those two semesters of clinical practicum. (Translation added)*

Quote #30: Mentor Teacher

“A ‘o ka ‘ike ‘ana i ka hakuha ma ka haku ha‘awina i mea e ku‘una ai, i mea e kūpono ai, mana‘o ‘ia he mea kēlā e hiki ke ho‘omōhala hou ‘ia i loko o nā moho o kēia wā. Ka hiki ke ho‘ohana i nā ‘ike, ka ‘ike kūpono o ka ‘ao‘ao ‘elua, a laila ho‘ohana no ka pono na‘e o ke keiki.”

*And the level of creativity to develop lessons that are both grounded in tradition and modernly relevant is a skill that needs to be further developed among current student*

*teachers. They have to know and be able to make relevant both traditional & modern world knowledge in ways that will benefit the children. (Translation added)*

Participants viewed curriculum development as an opportunity to be creative and responsive to their students and community although it was also an overwhelming task when assumed individually. Explicitly incorporating KHMO elements into the curriculum development process deepened considerations towards the impact of culture-based curriculum beyond the delivery of academic content. Moenahā was recognized as being instrumental in learning the processes involved in framing curriculum to be congruent with mauli ola Hawai‘i educational aspirations. It was evident that the collaboration among practicum support team members was viewed as an appropriate means to support learning the intricacies involved in developing and delivering lessons for diverse learners. Mentor teachers also reported that the Moenahā revisions were substantial enough to have initially reduced their capacity to provide curriculum development support. Challenges reported by both participant groups concerned the revised Moenahā components as well as the newly added web-based capacities. While participants expressed some frustration with technological glitches that occurred mid-semester, the online format was considered to be valuable.

### **Summary of ‘Ike Kumu A‘o Maui Ola Hawai‘i Theme.**

This theme focused on significant aspects of mauli ola Hawai‘i educator praxis. The key quotes represented a variety of ideas relevant to learning to teach within Hawaiian language medium/immersion educational settings. Three sub-categories provided insights into the particular programming areas that emerged. The range of perspectives and experiences provided by the mentor teachers and program graduates was useful in considering the efficacy of foundational practices as they directly impacted the overall quality of preservice preparation. The mauli ola Hawai‘i educator attributes provided by the mentor teacher participants may be considered as fundamental in defining a values-based practice. The collaborative process of learning to develop curriculum by applying the Moenahā framework was regarded as an integral component of this program. Overall, participants’ experiences within these particular aspects of kumu mauli ola Hawai‘i praxis were reflective of unique program areas as they have been developed and refined over many years. As experiences and constructive commentaries were shared, there was an expressed willingness by mentor teachers to continue to be involved and contribute to growing the program.

## Multi-Methods Analysis

This multi-methods analysis highlights the most significant preservice experiences related to cultivating Hawaiian cultural and professional proficiencies. As illustrated in Figure 15, topics perceived to expressly benefit the mauli ola-the well-being of student teachers along with ideas conducive to promoting future program growth were emphasized. Both survey ratings (when applicable) along with excerpts from key quotes were cited from the various data sets to lend credence to these topics as being critical to kumu mauli ola Hawai‘i preparation.

Figure 15. Critical Areas of Kumu Maui Ola Hawai‘i Preparation



### I. Hawaiian Culture-based Education as Central Focus.

#### *Developing 'Ike Maui Ola Hawai'i.*

Building a Hawaiian cultural knowledge foundation that supports the development of a personal and collective Hawaiian cultural identity surfaced. Considered as an ongoing and perhaps lifelong process, 'ike mauli ola Hawai‘i was regarded as fundamental to learning and teaching within educational settings specifically aimed at Hawaiian language and culture revitalization. With student teacher learning outcomes framed by Hawaiian cultural guidelines, critical experiences that connected and internalized cultural values, perspectives, and proficiencies were described as authentic and educative “kēlā 'ike na'au no Ke Kumu Honua Maui Ola...ka 'imi 'ana i ke ola maoli no ke kanaka” (Mentor Teacher). Consciously aspiring to KHMO attributes-inclusive of Hawaiian language, traditional knowledge, spirituality, and behaviors-transformed personal and educational

practices: “A ma o ka ho‘ona‘auao i ka ‘ōlelo, ka ‘ike ku‘una, ka pili ‘uhane a me ka lawena ‘o kekahi mea a‘u e ‘ike ai ma ke ‘ano he hana ko‘iko‘i e ho‘oulu kūpono ai ka mākaukau mauili ola Hawai‘i” (Program Graduate). Challenges to cultivating and maintaining Hawaiian cultural values in Hawaiian language medium/immersion programs that are situated in mainstream schools: “Ma kēia ‘ano kula, hiki ke pōina ‘ia kēlā mana‘o nui a kēia ala o ka ho‘ona‘auao Hawai‘i” (Program Graduate) evidences the need to continue to work together to fortify a Hawaiian cultural foundation within and among Hawaiian language medium/immersion communities.

### ***Foundational Coursework.***

Courses were intentionally developed to be Hawaiian culture-centric to provision student teachers with foundational knowledge, skills, and dispositions through a curriculum conducive to revitalization goals. Courses were recognized as unique as they enabled student teachers with foundational knowledge and skill sets relevant and applicable to a range of Hawaiian language medium/immersion educational settings. With program courses highly rated at the Kūpono Loa and Lawa levels, the value of learning and teaching from a Hawaiian cultural perspective was considered to be vital: “A‘o ‘ia kēia mau papa ma ke kuana‘ike Hawai‘i a ‘o ia ka mea e waiwai loa ai ka papa” (Mentor Teacher). The cohesiveness and continuity among courses and instructors were identified as specific areas to continue to develop: “E kālailai hou i ka papa ha‘awina KWO, e nānā hou i nā papa me nā pili o nā papa kekahi i kekahi” (Mentor Teacher). Numerous comments related to the curriculum require increased attention including: 1) Building appropriate classroom/behavior management skills; 2) Preparing for secondary level “‘o ka pono e ho‘olālā no nā makau like ‘ole he ‘eono, ma laila ka pa‘akikī” (Mentor Teacher); and 3) Becoming aware of new Hawai‘i public school mandates and initiatives: “‘A‘ole na‘e mākaukau no ka hana maoli me nā keiki (ho‘okele lawena, hālāwai makau, apwa), Common Core, SLOs [student learning outcomes], a me Effective Educator System” (Program Graduate).

### ***Culture-Based Pedagogy.***

The analysis of the data showed that there was an explicit focus on developing knowledge and skills considered essential to Hawaiian culture-based pedagogy which was perceived as appropriate and valuable to learning to teach in Hawaiian language medium/immersion contexts. Participants described Hawaiian culture-based pedagogy as a holistic process emanating from Hawaiian values and perspectives with particular attention to cultivating the mauili ola Hawai‘i-the well-being of students. “He mea nui i ka Hawai‘i i ke a‘o pono ‘ana i ke kuana‘ike Hawai‘i, ka pilina kanaka, ka

maka‘ala ‘ana i ka ‘ao‘ao pili ‘uhane a pēlā wale aku” (Program Graduate). Consistent among all participants was the recognition of the Moenahā curriculum design and methodology processes as crucial to framing teaching through the Hawaiian culture. Moenahā received high ratings at the Kūpono Loa level by 57% of the participants with comments elaborating on its importance: “O ke kahua mauli ola Hawai‘i kahi e ho‘omaka ai. Maka‘ala ‘ia pū ke keiki holo‘oko‘a a me kona ‘kaila a‘o” (Mentor Teacher). Cognizant of the complexities involved in developing and teaching curriculum to accommodate a range of learner needs at various grade levels going beyond a novice level, there was the expressed need for ongoing Moenahā support for both student teachers and their mentors. “Makemake wau e hana pū i hiki ke kōkua maika‘i, kōkua piha i nā a‘oākumu...ua makemake wau e ho‘oikaika i ko‘u ‘ike” (Mentor Teacher).

## **II. Relationships Fostering Learning**

### ***Cohort Model.***

Learning was positively impacted by the supportive relationships created within preservice experiences. Program graduates described the benefits of being members of small cohorts: “Makemake nui au i ka ikaika o ka pilina ma waena o nā moho a me nā kumu ma ke kauwela” (Program Graduate). Building upon relationships formed during the initial residential summer session, there was a clear sense of shared responsibility and deep engagement as a learning community. The notion of learner success extended beyond individuals as it was inclusive of the group. There was consistent peer support reported among cohort members especially geared towards increasing capabilities to learn and teach through the Hawaiian language: “Paipai kākou kekahi i kekahi, ho‘oulu kākou kekahi i kekahi ma ka ‘ōlelo Hawai‘i” (Program Graduate). Relationships among student teachers, program instructors, and mentor teachers were said to positively contribute to creating and maintaining positive learning environments: “He pilina maika‘i ke kūkulu ‘ia i loko o o kēia polokalamu” (Mentor Teacher). Mentor teachers remarked upon the intensity and rigor within the three semesters as being very challenging. Suggestions were offered to extend support beyond program completion by creating an induction program to maintain the peer support afforded by cohort relationships as well as having access to ongoing mentoring: “No‘ono‘o i kekahi ‘ano hana e kōkua mau i kēia mau moho ke puka, he ‘ano mentorship” (Mentor Teacher).

### ***Faculty and Mentors.***

Program faculty and mentor teachers were recognized as being uniquely qualified; they were exemplar role models who shared their extensive Hawaiian cultural and academic expertise: “Ua

‘ike nui ‘oukou i nā ‘ano ha‘awina like ‘ole a pau o ka ‘ōlelo Hawai‘i a me ka ho‘ohana ‘ana i ka ‘ōlelo ma nā pae a pau, mai ke kula kamali‘i a hiki i ka pae makua” (Program Graduate). Student teachers described benefitting from having access to numerous exemplars to observe and emulate as they became aware of the distinct complexities of Hawaiian language medium/immersion teaching. Mentor teachers described their roles as a crucial means to fostering their personal and professional growth while resourcing schools with new teachers: “Ua nui ko‘u ulu ma ke ‘ano he kanaka, me ke ‘ano he kumu” (Mentor Teacher).

### ***Practicum Support Team.***

The collaborative nature of the practicum support teams was described as a significant source of support for each student teacher’s progress in learning to teach: “Kako‘o nui nā kumu Kahuawaiola i na moho me ka ho‘omohala ha‘awina, ke a‘o ‘ana, a me ka hikaloi ‘ana” (Mentor Teacher). Program graduates relayed the value of being mentored through the intensive sequence of classroom-based experiences in preparation for solo teaching: “Ua mākaukau au no ke a‘o ho‘okahi ma muli o ke komo ma Kahuawaiola ma muli o ka hiki ke nānā, hahai, a‘o me ke kāko‘o, a laila e a‘o ho‘okahi” (Program Graduate). The importance of shared responsibilities between student teachers and their mentors to optimize the quality of classroom-based practicum experiences was expressed by both participant groups: “Aia ka maika‘i o ka wā a‘oākumu i ke kahu a‘oākumu” (Program Graduate). Reflecting on their mentoring experiences and challenges, mentor teachers remarked on wanting to increase their expertise in techniques that would strengthen their support for student teachers: “I kekahi manawa, ua ‘ano kānalua wau inā pololei ka wā ‘o‘ole‘a a me ka wā ho‘omanawanui” (Mentor Teacher).

### **III. Programming For Success.**

#### ***Entrance Requirements.***

As indicated by the anamana‘o ratings, the program entrance requirements received the highest Kūpono rating (74%) among all nine program components. Comments such as “Kūpono ka pae ‘ike e pono ai he moho hou” (Mentor Teacher) confirmed that while both cultural and academic pre-requisites were rigorous, they were appropriate for applicants to be successful in these unique preservice experiences. Several comments provided by mentor teachers indicated Hawaiian language and culture proficiencies should be increased beyond the current four years of language study: “Ha‘aha‘a ke koina no ka papa ‘ōlelo Hawai‘i makahiki 3 & 4” (Instructor)

and culture course requirements: “‘A‘ole lawa nā papa mo‘omeheu e ho‘okahua ‘ia ka ‘ike Hawai‘i” (Instructor).

### ***Experiential Learning.***

Ma ka hana ka ‘ike as experiential and contextualized learning was considered as vital to actualizing the successful transition of student teachers from entrance to completion. “Ma o ka hana e a‘o maoli ai wau i kēia mea he kumu a‘o ma ke ‘ano he kumu honua mau li ola” (Program Graduate). Applied learning was scaffolded to promote the development of cultural and professional knowledge and skills through extensive classroom-based experiences: “‘Oiai ua lawe ‘ia ke a‘o mai ka hana hana ‘ana a laila, ‘oi a‘e ka na‘auao ma ka puka” (Program Graduate).

### ***Assessments.***

Multiple performance-based assessments combined with a consistent emphasis on developing reflective practice were useful in articulating expectations, improving learning, and celebrating successes: “Maika‘i ka loiloi ‘ana i ka pono me ka hewa” (Program Graduate). With student teaching assessments rated as Kūpono Loa by 57% of the participants, comments validated the need for appropriate measurements of growth. The dialoguing and reflection components of assessment promoted deeper learning: “Kūpono ka wala‘au ‘ana, ke kumu lumi papa a me ke a‘oākumu no ka loiloi ‘ana mai ia palapala i mōakāka ke kaha i hā‘awi ‘ia” (Mentor Teacher). A number of concerns were raised regarding perceived discrepancies in assessing student teacher performance. These specifically addressed how assessment criteria and ratings were being interpreted differently by various instructors and mentors: “‘Oiai ‘oko‘a ke ‘ano kaila a‘o o nā kumu e alaka‘i ana i nā moho, ‘ano pa‘akikī ke ‘ike i ke ‘ano kaulike o ka loiloi ‘ana i nā moho like ‘ole” (Program Graduate). Comments regarded the amount of work entailed in the various assessment tools as excessive: “‘O ka loiloi puka nui, he nui loa ka hana” (Instructor). Work samples and professional development were identified as ways to strengthen the assessment process: “E kōkua me kekahi mau la‘ana ma ka loiloi ‘ana...inā hiki ke mālama ‘ia kekahi papa i kōkua i nā kahu a‘oākumu” (Mentor Teacher).

In summary, this chapter provided an analysis of the various data sets and concluded with a multi-methods analysis of the major findings. As presented and discussed, the quantity and quality of both quantitative and qualitative data sets were rich descriptions of program stakeholders’ experiences. The participants’ voices clearly depicted a range and variety of perspectives as evidence of both unique and shared experiences that resonated among instructors,

graduates, and mentor teachers. Collectively, many valuable insights were gained to understanding important qualities, successes, and concerns relevant to the distinctive pathway of kumu maui ola Hawai‘i preparation within Kahuawaiola.

Just as the lei-making process created vibrant patterns of colors and textures as the variety of materials woven together, so this analysis brought together the various ideas and experiences that were shared. Ua pa‘a ka lei-the weaving of the lei is completed. To assure that each piece has been appropriately placed and securely fastened, it is picked up and gently shaken. A final reflection of the lei includes a discerning visual inspection to affirm its qualities and enjoy its beauty.



## CHAPTER 5

### UA AO

Ulu ka lā i ka maui ola, ua ao. Traditional metaphors representing four phases of the sun's ascent—from wana'ao to kaulolo (from dawn to noon) framed the progress and well-being of this study. The essence of each of these expressions was realized within the progression and completion of each phase of this study in acknowledgment of the mana—the energies that sustained the maui ola of body, mind, and spirit of this undertaking. As the final chapter, Ua Ao illuminates the continuation of this journey through the application of this study's findings.

This study achieved its objectives as an inquiry into the preparation of kumu maui ola Hawai'i. The use of a lei metaphor promoted the cultural integrity of this multi-methods study as Indigenous research methods grounded in Hawaiian cultural values and practices were applied in this study's methods, data collection tools, and data analysis processes. This study developed multiple methods to explore the preservice experiences within Kahuawaiola by connecting with its program stakeholders and hearing their stories. The perspectives, expertise, and experiences of program stakeholders were recognized and honored as their collective experiences were woven together to inform this inquiry on the efficacy of current programming. The program instructors, mentor teachers, and program graduates were very generous in sharing their experiences which strengthened the authenticity and potential of this study. The breadth and depth of the findings gathered in the anamana'o (survey), hui kūkākūkā (focus groups), and nīnauele (interviews) provided valuable insights that defined critical cultural and professional proficiencies within preservice programming. From the data, three emergent themes surfaced: 'Ike Maui Ola Hawai'i, 'Ike Pilina Kāko'o, and 'Ike Kumu A'o Maui Ola Hawai'i and brought clarity and depth to the foundational knowledge, skills, and dispositions that are relevant to kumu maui ola Hawai'i. The multi-methods analysis further highlighted the focus on Hawaiian CBE, supportive relationships, and programming design as essential practices within kumu maui ola Hawai'i preparation.

## **Limitations**

The following limitations of this study are noted below. This study was:

- From the view of program participants; no participants from outside of the program were included.
- Indigenously framed and outside the norms of a regular dissertation.
- Limited to research methodologies thought to be conducive to this context. The study utilized a set of Indigenous and Hawaiian frameworks that have yet to be validated.
- Administered exclusively through the Hawaiian language. While extensive member checks were conducted, any misinterpretation or misrepresentation of the data lies solely with the researcher.

## **Implications**

On a programmatic level, the richness and depth of this study's findings has the potential to advance this unique pathway of cultural and professional learning. The data analysis provided evidence of the distinctive qualities and practices of mauli ola Hawai'i preservice programming. Suggestions were offered by participants to further enhance program effectiveness. Their comments were especially appreciated for their candor and significance in guiding necessary improvements. Implications gleaned from the data are offered as recommendations to continue to build the capacity of this dynamic learning community. The recommendations explicitly attend to ideas that resonated among and between stakeholder groups and are in response to the needs expressed by each of the participant groups. As recommendations, they are by no means exhaustive nor prescriptive; however they are offered as contributions towards realizing the great potential of kumu mauli ola Hawai'i preparation.

## Recommendations

1. Promote the benefits of the student teacher cohort model by exploring the means to deepen and extend individual and collective learning and engagement. The data supported the benefits of the residential nature of the summer session in fostering success and building community. In light of the study's findings, a renewed focus of expanding learning opportunities that specifically foster peer support and collaboration is warranted. The program's faculty may consider revising lessons and projects to increase collaboration among cohort members.
2. Create a cadre of mentor teachers by increasing support of their individual and collective expertise. The mentor teacher participants recognized the need for continued Hawaiian language and culture learning opportunities. Additional opportunities to advance their expertise in mentoring skills and techniques, curriculum development, and student teacher assessments were also specifically requested. These needs could be met by developing a well-defined educational leadership pathway including: 1) Expanding the current mentor teacher seminar into new course offerings; 2) Supporting the pursuit of advanced degrees including streamlining admission into the college's masters and doctoral degrees; and 3) Providing resources for edu-travel experiences to learn from exemplar indigenous and culture-based educational programs within and beyond Hawai'i.
3. Extend the current preservice program to include an in-service component as a new kumu maui ola Hawai'i induction program that would support continued cultural and professional learning for program graduates for the first two years after program completion. As expressed by mentor teachers, novice teachers would benefit from extending access to mentoring coupled with workshops aimed at strengthening the foundational skill sets acquired during preservice preparation.
4. Provide a series of workshops aimed at developing Moenahā curriculum units in the Hawaiian language. Both mentor teachers and program graduates recognized the value of Moenahā, the need to increase their expertise in curriculum development, and the need for access to P-12 curriculum. An increased focus on Moenahā curriculum development along with the creation of a database to house and disseminate curriculum units could begin to address those needs.

5. Convene an advisory board that includes program stakeholder groups along with cultural and content specialists to ensure new preservice program initiatives lead to authentic and sustainable program improvements. This board could guide program development by focusing on the means to optimize program components as well as to secure essential resources to develop program capacity.
6. Create ad hoc working groups that include mentor teachers to address concerns related to recruitment, curriculum, and assessment. It is anticipated that a renewed focus on improving the program's curriculum and assessments will create a stronger alignment between coursework and clinical practicum experiences.
7. Expand on the aforementioned advisory board to create a vibrant network of all kumu maui ola Hawai'i teachers to bridge P-12 Hawaiian language medium/immersion programs and collectively address pressing issues related to this group of professionals. As a new professional educational entity established for and by new and experienced Hawaiian language medium/immersion teachers, this new advisory board could create a new level of community building and networking to advance a distinctive Hawaiian identity as a unique professional group.
8. Promote a rigorous culture of research and development within Kahuawaiola to support research and development of P-12 maui ola Hawai'i education. Some of the concrete products of this study are the development of tools and processes that are appropriate to this teaching context which may stimulate further research initiatives. For instance, an annual administration of the anamana'o for each new cohort could provide a means of monitoring the impact of program improvements on core program components. Longitudinal studies are also needed to examine the effectiveness of Hawaiian CBE pedagogy on P-12 student learning with data cycling back to inform future preservice teacher education efforts.
9. Explore avenues to sustain the program. Although this topic did not surface at all as a part of this study, securing financial resources along with additional personnel are required to maintain existing program services as well as to provide for anticipated growth in both pre- and in-service programming. As the university system has increased its scrutiny on the financial expenses of small enrollment programs and sources of external funding have dwindled, it is important to develop creative strategies that simultaneously resource the

program to a sustainable level while increasing the cohort size to better resource existing and future P-12 programs.

Progress realized during the past three decades represents significant movement in revitalizing the Hawaiian language and culture through education. Ever cognizant of the empowering and transformational potential inherent in Hawaiian culture-based education, the development of a comprehensive, high quality educational system continues as a multi-generational quest. For the past 15 years, Kahuawaiola has contributed to the Hawaiian language revitalization movement by resourcing Hawaiian language medium/immersion schools with new teachers who are uniquely qualified to teach in the Hawaiian language through a strong cultural foundation. Preparing kumu maui ola Hawai‘i through distinct programming has necessitated maintaining a vigilant stand advocating for the recognition and valuing of Hawaiian cultural proficiencies as an essential component within Hawai‘i’s teaching profession. Elevating the value and integrity of the Hawaiian culture within Hawai‘i’s educational foundation requires activism that is strategically focused on making systemic changes in order to achieve parity of cultural and academic opportunities. It is imperative that educational policies, laws, and attitudes that impede the revitalization of Hawaiian language and culture be appropriately addressed. As the coordinator of Kahuawaiola, I believe that this program has a particular role within the field of educator preparation to ensure that Hawaiian education is promoted and resourced. As such, I offer the following recommendations to advance issues affecting teacher preparation, including Hawaiian proficiencies and assessments for teachers, licensing standards, and program accreditation.

1. Continue to engage with the BOE and HDOE in articulating the requirements for Hawaiian language and cultural proficiency of all of Hawai‘i’s teachers. The determination of appropriate levels of language and cultural knowledge of all teachers will need to be carefully considered and resourced to become a reality. Ideally, learning and teaching of and through the Hawaiian language will be articulated as progressions that provide a continuum of cultural and professional learning. New courses may need to be developed to address the specific needs of both teachers and students with consideration given to a variety of course delivery approaches, i.e., afterschool/weekend scheduling, distance and on-line modalities. Additionally, appropriate assessments to

measure cultural growth could promote ongoing learning as well as recognize and compensate those individuals who possess linguistic and cultural proficiency.

2. Promote the formal adoption and integration of Nā Honua Maui Ola Cultural Pathways (Kawai‘ae‘a, 2012c) into Hawai‘i’s teacher standards. The use of these pathways could be instrumental for Hawai‘i EPPs to define and support Hawaiian cultural knowledge for initial licensure as well as to guide professional growth for teachers as they prepare for licensure renewal.
3. Participate in conceptualizing and exploring alternative accreditation authorizers for indigenous and culture-based teacher preparation programs. As a new initiative of and for Native education, expand conversations to include collaborations at national and international levels to be responsive to teacher education accreditation goals and processes that are congruent with Indigenous cultural revitalization efforts.
4. Collaborate with teacher performance assessment providers to broaden the lens of criteria and develop appropriate processes to assess student teachers through the Hawaiian language and culture.

### **Reflections**

As the participant researcher of this study, I valued the learning that occurred as this practitioner inquiry unfolded. Persevering on this journey allowed the time and space to explore important aspects of kumu maui ola Hawai‘i preparation that lead to new understandings and inspired future initiatives. I am honored to be described by acquaintances as a koa, as one of the activists committed to this cultural revitalization movement. E ola koa symbolizes my aspiration to live courageously and purposefully. Being mindful of the maui ola-the well-being of spirit provisioned the means to attend to the intricacies of each phase of this study. I feel I have grown from learning and applying the crafts of a researcher, especially through the numerous opportunities afforded to engage with this learning community. By reflecting on ideas, comments, and issues raised in this study, I feel a renewed sense of purpose and resolve. The kuleana of preparing new teachers is an important responsibility which has been fortified by my participation in this research.

In my opinion, the inclusive nature of this study—hearing the voices of the program’s stakeholders—was in concert to the dynamics and evolving nature of Indigenous research. While this study’s findings will be used to inform Kahuawaiola program development at many different levels, it also supports systemic strengthening of educational practices. I am cognizant of my responsibility to reciprocate and am committed to sharing the results of this study. As I was entrusted with the stakeholders’ experiences, giving back to the community is intentional and ongoing by continuing the conversations in classes, meetings, and conference presentations. In closing, the major insights gained through this study specifically targeted the unique contexts of this one particular Indigenous teacher preparation program. I am hopeful that both the approaches and findings of this study may be of value and interest to the emerging field of Indigenous teacher preparation. Perhaps it may be considered as a stepping stone for future research aimed at advocating for and improving Indigenous education.

He lei poina ‘ole ke keiki. The essence of this lei is presented to adorn those who teach our children. The interweaving of mana‘o as presented here is symbolic of the aloha that connects us to each other while we celebrate the extraordinary beauty of our language and culture. E ola ka ‘ōlelo Hawai‘i

**PĀKU‘INA / APPENDICES**  
**Appendix A: Archival Document Review**

| <b>Program phases</b>           | <b>Successes</b>  | <b>Challenges</b>  | <b>Emerging Topics &amp; Themes</b>                           |
|---------------------------------|---|--|---|
| <b>2010-11 – Kahikole (n=3)</b> | Ke komo i ke kula kauwela<br>Ke komo pu o na kumu like 'ole ma ka mahele moenaha  | Ka ho'okele lawena no ke kula ki'eki'e<br>No wai ke kuana'ike pololei<br>No ka hikaloi i ka hana<br>Wikiwiki a pokole ke a'o i na makau a ma'i'o like 'ole<br>Ho'olo'ihi i ke a'o i ka makemakika a me ka 'epekema   | Kula ki'eki'e<br>Moenaha<br>Papa ma'i'o                       |
| <b>2010-11 – Kahiku (n=4)</b>   | Ka makaukau o na kumu ma ka papa<br>Ka 'eleu o na kahu- na ki'inaa'o, ho'omohala ha'awina a me ke kako'o<br>Ho'oulu maoli 'o KWO i ke kumu ka'oko'a<br>Ho'ohana 'ia ka 'olelo no'eau no ka ho'okele lawena<br>Nui ka hoihoi i ka ho'oili 'ike i na 'ano haumana like 'ole<br>'Imi i na hua'olelo hou no ke a'o 'ana maika'i loa na loiloi | Ka nui o ke kako'o mai ke kahu<br>Na loiloi a na kahu<br>Ho'oka'a'ike makua-'a'ole wala'au 'ia<br>No ka malama 'ana i ka 'ao'ao pili 'uhane<br>'A'ohelako 'enehana (no ka pokamana, elmo, wikio)<br>Ka waiwai o ka ha'awina makemakika<br>Ke 'ano o na koehana holomua<br>Pa'akiki e ho'okohi i ka hana a pau ma loko o na la palena pau<br>'A'ole makaukau loa ma ka haku ha'awina<br>Ka lawa 'ole o ka wa ho'omakaukau ma mua o ka makahiki kula<br>Ka pa'akiki o ka ho'oka'a'ike / hui ma o ka 'enehana                       | Kumu<br>Kahu a'oakumu<br>Papamanawa & ka hana nui<br>'Enehana |
| <b>2010-11 – Kaulolo (n=4)</b>  | A'o ma o ka 'olelo<br>Ho'a'o i na ka'akalai a'o like 'ole<br>He kokua nui ke kipa loiloi 'ana- ma ka ho'oulu i ka 'olelo, kukakuka<br>A'o nui 'ia na 'ao'ao a pau o Moenaha<br>Waiwai loa na hana a pau   | No ke a'o ma o ka 'olelo Hawai'i- he mea nui ka ho'oma'ama'a<br>Ma ka lawena kumu- 'Ike 'ia he kumu hou loa<br>Ke 'ano o ka ho'oili 'ike no na haumana a pau<br>Pa'ahana ke kahu me na kuleana like 'ole<br>A'o 'ia na hua'olelo hou no Hilo, huikau ko Maui<br>Pilikia ka 'enehana (Leoki, HITS)<br>Pokole ka wa i kalele ma ka PLT a me ke a'o ktnana 'oiaki kalele nui 'ia ke kuana'ike<br>'A'ole malama 'ia ka pilina me ke po'okumu<br>Ka ho'ononiakahi i ka ha'awina<br>Ho'oka'a'ike me na makua<br>'A'ohelako wa ho'omaha | 'Enehana<br>'Olelo Hawai'i<br>Papamanawa<br>Moenaha           |
| <b>2011-12 – Kahikole (n=6)</b> | Kako'o na kanaka a pau o KWO<br>'Ike maoli 'ia ka ulu 'ana<br>mahalo 'ia ka noho pu 'ana<br>kūpono na ha'awina & pahana<br>ka pilina aloha ma waena o na moho<br>kūpono na kumu<br>nui ka 'ike no na hua'olelo hou no na ma'i'o   | Ka papamanawa o na ha'awina like 'ole<br>Lepo ka hale noho haumana- loa'a na 'iniseka  | Pilina<br>Papamanawa<br>Ho'aumoe                              |



|                                |   |   |  |
|--------------------------------|---|---|--|
|                                | pōmaika'i maoli nō i keia polokolamu pilinalawa kūpono ka papahana  |   |  |
| <b>2011-12 – Kahikū (n=4)</b>  | Nā pō'aiapili e ho'oma'ama'a i ka ho'oikaika 'ōlelo Maika'i ka pepa nanalu ma ke 'ano he hikaloi nā haumāna   | Loiloi 'ia ke kūpono o ka ha'awina ma ka wā loiloi wale nō<br>Ka ho'oko ma nā lā palena pau<br>Nui loa ka hana<br>Nui ka hana i wehewehe 'ole 'ia ma ka mo'oa'o<br>Ho'oikaika i ka ho'oka'a'ike no ke kipa loiloi a nā luna<br>Pa'akiki ka ho'okele lawena- e ho'onui i nā ka'akalai a'o me ka nānā kiko'i<br>Ka ho'oili 'ike – māhele 2 o ka 'opa'a<br>Ka papa manawa a me nā palena pau – ma waena o nā kahu a me nā luna<br>'A'ole lawa ke kōkua a kōko'o holomua mai ka luna-nāwaliwali- 'o na mea a pau he kūhelu a 'a'ole 'olu'olu, 'o'ole'a loa<br>Pa'akiki ka pae 'oko'a<br>Ka lohi o ka mākaukau o ka hōkeo<br>'A'ole lawa ka wā launa me nā haumāna<br>Ua huikau nā lā palena me nā loli  | 'Ōlelo Hawai'i<br>Ho'okele lawena<br>Papamanawa  |
| <b>2011-12 – Kaulolo (n=4)</b> | Nui ka holomua- mau nō ka 'imi i ka ho'oikaika Pa'akiki ke 'auinalā P1 no ka papa semina, maika'i paha ka 'auinalā o ka P3<br>He waiwai maoli 'o Laulima no ka papa semina<br>Nā 'ike a pau i a'o 'ia!<br>Maika'i ke a'o i ka mākau 'ōlelo no ka pae kula ha'aha'a<br>Waiwai ka loiloi a hikaloi 'ana<br>Maika'i loa 'o Moenahā, hoihoi e a'o ma kekahi pae hou aku.<br>Mahalo nui 'ia ke kōko'o mai nā kahu- he mau mana'o holomua a ho'oka'oi | Pa'akiki ka ho'opololei i ka nui o nā hemahema mākau 'ōlelo a nā haumāna<br>Pilikia ka ho'oka'a'ike me Leokt, gmail<br>Ke a'o 'ana i ka mākau 'ōlelo Hawai'i a me Pelekānia<br>Ka ho'omākaukau i nā hana 'ae'oa kūpono<br>Ka lawa 'ole o ka wā e mālama i nā koehana holomua<br>Nui ka hana ma Malaki & 'Apelila, 'a'ole lawa ke kauālewa<br>'A'ole lawa ke a'o 'ana i ka mākau 'ōlelo a me ka ma'i'o no ka pae kula waena/ki'eki'e<br>'A'ole lawa ka 'ike ku'una a ma ka mo'omeheu<br>'A'ole mōakāka ka mana'o o "Hawai'i" ma ke lawena kumu<br>Ho'onui i ke kālele no ka ho'okele lawena, 'oi'ai 'a'ole i a'o 'ia, hewa ka loiloi kūhelu 'ia<br>Ho'onui i ka haku i ka hana 'ae'oa<br>'A'ole lawa ka mālama i ka 'ao'ao pili 'uhane o nā haumāna<br>E ho'oikaika i ka hana kā'oko'a<br>'A'ole lawa ka 'ike no ka hana ke loa'a ka haumāna SPED ma ka papa | 'Enehana<br>'Ōlelo Hawai'i<br>Moenahā<br>Ho'okele lawena<br>Papamanawa<br>Kahu / Luna A'oakumu |

|                                 |   |   |   |
|---------------------------------|---|---|---|
|                                 |   | <p>Pono e ho'oikaika i e a'o i nā mākau a me nā ma'i'o ma ka pae 'eko'a (waena/ki'eki'e)</p> <p>'A'ole i a'o 'ia kekahi 'ano mālama kaha</p> <p>'A'ole i a'o 'ia kekahi 'ano ho'oka'a'ike ma nā mākua</p> <p>'A'ole maika'i ka pilina me ka'u luna- hele a 'aloha'ahia ka 'ao'ao ho'oikaika kumu- kākō'o</p> <p>'ole mai ka'u luna-he ho'olu'ulu'u kāna mau loiloi, pa'akiki ka ho'opa'a i wā me ia- ma muli o ke 'ano o kāna mālama 'ole 'ana, minamina au i ke komo 'ana i kēia papahana</p> <p>'A'ole lawa ka ho'oka'a'ike a lohi ka loa'a</p> <p>'O kekahi o nā hana ma ka papa seminā, kohu ho'opa'ahana</p> <p>Pa'akiki ka ho'olālā piha no ka hō'ike'ike ke loa'a ka maka'aha ma ia lā nō.</p> <p>Kohu mea lā, ua ho'onoho 'ia no ka poo o ke kula, 'a'ole no ko mākou pono</p> <p>'A'ole i kōkua ka loli ma waena o Leoki &amp; gmail ma waena o ke kau</p> |   |
| <b>2012-13 – Kahikole (n=4)</b> | <p>Maika'i nā papa</p> <p>Maika'i ka ho'olohe i nā mānaleo</p> <p>Ke a'o i nā ana ho'ohālike</p> <p>He wā ko'iko'i ka hō'aumoe- Ka lu'u piha i ka hana, he kōkua nui- e ho'omau!</p>  |   | <p>Papamanawa</p> <p>Ho'aumoe</p> <p>'Ōlelo Hawai'i</p>                               |
| <b>2012-13 – Kahikū (n=4)</b>   | <p>Maika'i ka lohe 'ana i nā mana'o mai nā kānaka 'e a'e no ka ho'oikaika 'ana</p> <p>Hoihoi nā 'ano mana'o like 'ole no ka ho'okele lawena</p> <p>Ka nui o ke kākō'o i nā ha'awina like 'ole</p> <p>Maika'i ka noho pu 'ana no ke kūkā a me ke kālele piha ma luna o nā ha'awina</p> <p>Ka nui o ka ho'olako a ma ke a'o</p> <p>Hiki ke 'ike 'ia ka holomua o nā haumāna</p> <p>Ma ka hana ka 'ike-maika'i ka'u kahu</p> <p>'Ike le'a 'ia nā piko 3 – ma ka 'ao'ao pili 'uhane</p> <p>Ho'omau i kēia 'ano - ma ka hana ka 'ike</p> <p>Mahalo nui 'ia ka ho'omanawanui iā ia</p> <p>Maika'i loa nā ha'awina- waiwai nō!</p> | <p>Ho'oikaika i ka lawena kumu</p> <p>Ho'oikaika i ka haku a ho'olālā ha'awina</p> <p>A'o hou no ka ho'ononiakahi i ka ha'awina</p> <p>Ho'oikaika i ka ho'oka'a'ike me nā mākua</p> <p>'a'ole maika'i ka no'ono'o no ka hiki 'ole ke ho'omaha pono</p> <p>Pono e kama'āina i ko nā haumāna 'ano no ka ho'oili 'ike</p> <p>Pono e pa'a mua ka 'ike ma'i'o a mākau</p> <p>No ka ho'oka'a'ike- pono ka pepa, pa'akiki ka leka uila a me ka pa'i no ka loa'a</p> <p>Pa'akiki ka ho'opa'a piha ka haku ha'awina ma nā lā palena</p> <p>Ho'onui i ke 'ano o ka loiloi ha'awina e pono ai</p> <p>Ho'oikaika i ka ho'oka'a'ike me nā mākua</p>  | <p>Moenahā</p> <p>Ho'oka'a'ike</p> <p>Kahu / Luna A'oakumu</p> <p>Ho'okele lawena</p> |

|                                       |   |  |                                       |
|---------------------------------------|---|--|---------------------------------------|
| <p><b>2012-13 – Kaulolo (n=4)</b></p> | <p>Ho'oulu i ka 'ike ku'una/mo'omeheu o nā haumāna<br/>         Ho'oulu i ka mauili ola o ka haumāna<br/>         Hikaloi i kona holomua<br/>         Ho'opili i ka ha'awina i ke ola keiki<br/>         'Ike ka haumāna i ka waiwai o ka ha'awina<br/>         A'o i nā mākau &amp; ma'i'o like 'ole<br/>         Ho'oka'a'ike me ka haumāna<br/>         'Imi mau i ke a'o<br/>         'Imi mau i ka ho'oikaika kumu</p> |  | <p>'Enehana<br/>         Ala 'Ike</p> |
|---------------------------------------|---|--|---------------------------------------|

## Appendix B: Nā Nīnau Anamana‘o (Survey Questions)

### **‘ŌWEHE:**

Ma muli o kou pilina a kama‘āina i ka papahana ho‘omākaukau kumu maui ola Hawai‘i ‘o Kahuawaiola, e ‘olu‘olu e pane pālākiō me ka wehewehe pū i kou mana‘o no nā māhele like ‘ole o ia papahana. Ua laulā ke ‘ano o nā nīnau i loa‘a kahi no kou ‘ike pilikino, kou kuana‘ike a me kou ‘ike kūhohonu. Ma kēlā me kēia māhele, loa‘a ka loulou a i ‘ole ka palapala PDF ma ka leka uila e ho‘omana‘o ‘ia ana ia hana, e kaomi wale nō. A inā he mau māhele i kama‘āina ‘ole iā ‘oe, hiki ke pane, “‘A‘ole pili”

*(Based on your experiences and familiarity with the Kahuawaiola program, please rate and describe your mana‘o pertaining to cultivating student teacher’s cultural and professional proficiencies within the various components of maui ola Hawai‘i teacher preparation program. Questions are intentionally open-ended to allow for your unique experiences, perspectives and insights. In each of the sections that refers to specific ideas/documents, there are hyperlinks or PDF documents attached in the email to assist your responses, just click on the link. Also, if there are sections that you are not familiar with, responding with “‘A‘ole pili” (n/a) is fine.)*

1. E hō‘ike mai i kou pilina / kūlana ma Kahuawaiola ma nā makahiki 2010-2013.

*(Please indicate your affiliation(s) with Kahuawaiola during 2010-2013.)*

- Moho
- Kahu a‘oākumu
- Kumu

‘Ānu‘u Pālākiō (*Rating levels*):

Kūpono Loa (*Very Appropriate*) / Lawa (*Sufficient*) / Pa‘akikī (*Challenging*)

### **Pale Wana‘ao**

*‘Ō‘ili maila ka lā, ua Wana‘ao*

Ho‘omaka ka papahana ‘o Kahuawaiola ma ka Pale Wana‘ao i loko o ka ‘imi ‘ana o ka haumāna kulanui e lilo i kumu kula. A‘o i ka ‘ōlelo Hawai‘i, ho‘oikaika i ka ‘ike mo‘omeheu, komo i nā ‘ano papa ma‘i‘o like ‘ole a laila, hō‘oia ‘o ia i ka hoihoi maoli e lilo i kumu maui ola Hawai‘i.

2. E hō‘ike i kou mana‘o e pili ana i **nā koina komo papahana**.

*(Rate and describe the value and effectiveness of the program entrance requirements - in cultivating student teacher’s cultural and professional proficiencies)*

➤ **\*\*Hyperlink#1: program entrance requirements**

**Rating scale:** Kūpono Loa / Lawa / Pa‘akikī

**Comment essay box:**

3. Mana‘o: *(Your comments are appreciated in understanding your rating)*

### **Pale Kahikole**

*Hā‘ula‘ula ka lewa, ua Kahikole*

Aia a puka ka haumāna kulanui a laila, komo maoli i loko o Kahuawaiola a lilo ‘o ia i moho kumu a‘o ma ka Pale Kahikole ma ke kauwela. Ma ia pale e lu‘u loa ai ka moho i nā ‘ano papa ho‘omākaukau kumu like ‘ole. Ma o kēia mau papa e ho‘oulu ‘ia ai ka paepae ‘ike ho‘ona‘auao a me ka mākaukau o ka maui ola no kona wā a‘oākumu. Kālele ‘ia ka ho‘oikaika ‘ana i ke kuana‘ike Hawai‘i, ka ‘imi ‘ana i ka ho‘okō nu‘ukia ho‘ona‘auao, nā mo‘oki‘ina a me ka ho‘okama‘āina ‘ana i ke ao kūlohelohe, ka ho‘omohala ha‘awina, a me ke a‘o i nā haumāna.

4. E hō‘ike i kou mana‘o e pili ana i **nā papa paepae ho‘ona‘auao & ho‘oili ‘ike ma‘i‘o** (mākau ‘ōlelo, ‘epekema, makemakika, pilikanaka, mākau kino, puolo, ‘enehana)

*(Rate and describe the value and effectiveness of the **foundational and content pedagogy courses** - in cultivating student teacher's cultural and professional proficiencies)*

➤ *Hyperlink: course descriptions*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

5. Mana'o: *(Your comments are appreciated in understanding your rating)*

### **Pale Kahikū & Kaulolo**

*Mā'ama'ama ke ao, ua Kahikū*

Ma ka Pale Kahikū e ho'omaka ai ka moho i ka wā a'oākumu, he hana manawa piha ia. I launa me ka pae a me ka ma'i'o o nā laikini kumu e 'imi 'ia ana, ho'onoho 'ia ka moho me ke kahu a'oākumu ma kekahi honua kula me ke kāko'o pū o nā luna a'oākumu kulanui. A'o ka moho i nā hana kūmau o ka papa no ka ho'oulu 'ia 'ana o kona mākaukau no ke a'o.

*Kau ka lā i ka lolo, ua Kaulolo*

'O ka Pale Kaulolo ke kau hope o ka papahana. Ho'onoho 'ia ka moho ma ka pae 'ēko'a e like me ka hana e pono ai kona mākaukau a'o. Ke puka ka haumāna mai loko mai o kāna mau ha'awina like 'ole, puka pū ka moho me kona mākaukau e lilo i kumu a'o. Ke kō nā māhele a pau o ka papahana, 'o ke komo a'ela nō ia ma ka 'Aha Ho'omoloa Kīhei.

6. E hō'ike i kou mana'o e pili ana i nā hana ko'iko'i ma ka **Wā A'oākumu**.

*(Rate and describe the value and effectiveness of **student teaching** - in cultivating student teacher's cultural and professional proficiencies)*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

7. Mana'o: *(Your comments are appreciated in understanding your rating)*

8. E hō'ike i kou mana'o e pili ana i nā **Papa Seminā**.

*(Rate and describe the value and effectiveness of the **seminar courses** - in cultivating student teacher's cultural and professional proficiencies)*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

9. Mana'o: *(Your comments are appreciated in understanding your rating)*

10. E hō'ike i kou mana'o e pili ana i ka haku, ke a'o a me ka hikaloi i ka **Ha'awina Lā**.

*(Rate and describe the value and effectiveness of developing, teaching and reflection of the **Ha'awina Lā** - in cultivating student teacher's cultural and professional proficiencies)*

➤ *attachment #10: Ha'awina Lā*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

11. Mana'o: *(Your comments are appreciated in understanding your rating)*

12. E hō'ike i kou mana'o e pili ana i ka haku a me ke a'o i ka **'Ōpa'a Ha'awina Moenahā**.

*(Rate and describe the value and effectiveness of developing and teaching the **'Ōpa'a Ha'awina Moenahā** - in cultivating student teacher's cultural and professional proficiencies)*

➤ *Hyperlink: unit description*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

13. Mana'o: *(Your comments are appreciated in understanding your rating)*

14. E hō'ike i kou mana'o e pili ana i ka loiloi i ka **Ha'awina Lā** a me ka **'Ōpa'a Ha'awina Moenahā**.

*(Rate and describe the value and effectiveness of assessments of the **Ha'awina Lā** and the **'Ōpa'a Ha'awina Moenahā** - in cultivating student teacher's cultural and professional proficiencies)*

➤ *see attachment Q14a and 14b on email: rubrics for lesson and unit*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

15. Mana'o: *(Your comments are appreciated in understanding your rating)*

16. E hō'ike i kou mana'o e pili ana i ka **Mo'oa'o A'oākumu**.

*(Rate and describe the value and effectiveness of **Student Teacher Portfolio**- in cultivating student teacher's cultural and professional proficiencies)*

➤ *attachment Q16: Pahana.pdf*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

17. Mana'o: *(Your comments are appreciated in understanding your rating)*

18. E hō'ike i kou mana'o e pili ana i nā **Loiloi Puka A'oākumu**.

*(Rate and describe the value and effectiveness of **Student Teacher Assessments**- in cultivating student teacher's cultural and professional proficiencies)*

➤ *attachment Q 18 on email: ST Progress Report, Palapala Loiloi A'oākumu*

Rating scale: Kūpono Loa / Lawa / Pa'akikī

Comment essay box:

19. Mana'o: *(Your comments are appreciated in understanding your rating)*

20. Ma ka laulā, pehea ka maika'i o ko Kahuawaiola ho'omākaukau 'ana i nā a'oākumu no ke a'o maoli ma ka lumi papa kaiapuni/kaiā'ōlelo Hawai'i?

*(Overall, how well does Kahuawaiola prepare student teachers for "real world" teaching in a Hawaiian medium/immersion classroom?)*

Comment essay box:

Mana'o:

21. He aha kou mana'o kāko'o no ka ho'oikaika a ho'oulu i ka ho'omākaukau kumu maui ola Hawai'i?

*(What recommendations can you offer that will further improve and develop maui ola Hawai'i teacher preparation?)*

Comment essay box:

Mana'o:

## Appendix C: Ke Kono Anamana‘o (Survey Invitation)

Aloha kāua,

He wahi noi ha‘aha‘a kēia i kou kāko‘o i ka ho‘oholomua ‘ana i ka papahana ho‘omākaukau kumu mauili ola Hawai‘i ‘o Kahuawaiola me ka pane ‘ana mai i kēia anamana‘o. ‘Oiai he ko‘iko‘i loa ke kumu kaiapuni ma kā kākou hana nui ‘o ka ho‘ōla ‘ōlelo Hawai‘i, ma o ka ho‘oulu ‘oia‘i‘o i nā mākaukau like ‘ole o ia ‘ano kumu kākou e puka lanakila ai. ‘O ke ‘ano o kēia hana noi‘i nei he hō‘oia a ho‘oikaika papahana nō ia ma o ka ‘ohi‘ohina i nā mana‘o o ka po‘e a‘oākumu, nā kahu a‘oākumu a me nā kumu i pili iā Kahuawaiola ma nā makahiki 2010-2013 ma o ka hō‘ike mana‘o ma kēia anamana‘o, a laila ma nā hui kūkā a me nā nīnauele.

Inā ‘ae ‘oe i kēia noi, e ‘olu‘olu e pane i nā nīnau he 11 ka nui ma kēia anamana‘o kikoho‘e me ka hō‘ike a wehewehe pū i kou mana‘o e pili ana i ka ho‘omākaukau kumu mauili ola Hawai‘i. Na‘u e ‘ohi‘ohi ana i nā pane a pau, a laila, e ho‘onoho a kālailai ana i nā mana‘o ko‘iko‘i. E mālama pono ‘ia ana ka palekana ou, ‘a‘ohe ou mea e kānalua ai, ‘a‘ole e hō‘ike iki aku ana i kou inoa e pili ana i kou mana‘o. No laila, e ‘olu‘olu e hō‘ike ‘oia‘i‘o mai i kou mana‘o no ka pono o ka papahana.

Eia ka loulou i ke anamana‘o Kahuawaiola:

<http://www.surveymonkey.com/s/kahuawaiolasurvey>

‘Oiai ua pili ia loulou i kēia anamana‘o a me kou helu leka uila, mai ho‘ouna aku iā ha‘i.

No kou ‘ike, he ‘elua o‘u kuleana ma loko o kēia hana noi‘i; ‘o ka mua ‘o ko‘u kūlana ho‘okele papahana ‘o Kahuawaiola ia; a ‘o ka lua ‘o ko‘u kūlana haumāna ma ko‘u ‘imi ‘ana i ke kēkelē kauka ma ke Kula Ho‘ona‘auao o ke Kulanui o Hawai‘i ma Mānoa. Na ke kulanui nō i ‘āpono mua i kēia ma loko o ka‘u pāhana noi‘i.

He hana manawale‘a nō kēia kāko‘o; aia iā ‘oe ka ‘ae a i ‘ole ka hō‘ole. Inā he mau nīnau kāu e pili ana i kēia pāhana noi‘i, e ‘olu‘olu e kelepona mai ia‘u ma [\(808\) 271-2263](tel:8082712263) a i ‘ole e leka uila mai ma [kaawa@hawaii.edu](mailto:kaawa@hawaii.edu). A hiki nō ke kūkā me ka‘u kumu a‘oa‘o ‘o Dr. Sarah Twomey ma [twomey@hawaii.edu](mailto:twomey@hawaii.edu). Inā he mau nīnau e pili ana i kou kuleana ma loko o kēia pāhana noi‘i, hiki ke kama‘ilio me ka po‘e ma ka Human Studies Program, [\(808\) 956-5007](tel:8089565007) a i ‘ole [uhirb@hawaii.edu](mailto:uhirb@hawaii.edu).

E ‘olu‘olu e kaomi i ka pahu ma lalo nei i mea e hō‘ike i kou ‘ae ‘ana mai me ka ‘e‘e i ke anamana‘o. Mahalo nui loa no kou kāko‘o!

Me ka ‘oia‘i‘o,  
na Makalapua Alencastre

## Request letter to participate in Kahuawaiola survey

Aloha kāua,

This is a humble request for your assistance in further developing the Kahuawaiola teacher preparation program. Realizing the importance of Hawaiian immersion teachers to the success of our efforts in Hawaiian language revitalization, Kahuawaiola strives to cultivate the essential skills and knowledge in preparing mauli ola Hawai'i teachers. Current program development activities include this survey, focus group sessions, and interviews to collect and reflect on the experiences and insights of Kahuawaiola graduates, mentors and teachers during the years 2010-2013 which will be used to affirm program strengths and identify areas in need of improvement.

If you agree to participate in this online survey, you will be requested to respond to 11 questions in order to gain insights about mauli ola Hawai'i teacher preparation. I will collect, compile and analyze responses, which will be used to inform subsequent focus group and interview questions. In order to protect your privacy and confidentiality to the extent allowed by law, and to encourage you to respond honestly and openly, your name and any other personally identifying information will not be used. Reporting will be anonymous-your name will not be used to in disclosing responses.

Here is a link to the survey: <http://www.surveymonkey.com/s/kahuawaiolasurvey>  
As this link is uniquely tied to this survey and your email address, please do not forward this message.

This survey is being sent to you with dual purpose; first, as the director of the Kahuawaiola program; secondly, as a doctoral student in the College of Education at the University of Hawai'i at Mānoa. This project has received IRB approval by the university.

Voluntary Participation: Participation in this project is voluntary. You choose freely to participate or not to participate. In addition, at any point during this project, you can withdraw your permission without any penalty of loss. If you have any questions about this project, please contact me by phone at [\(808\) 271-2263](tel:8082712263) or by email at [kaawa@hawaii.edu](mailto:kaawa@hawaii.edu). You may also contact my advisor, Dr. Sarah Twomey at [twomey@hawaii.edu](mailto:twomey@hawaii.edu). If you have any questions about your rights as a research participant in this project, you can contact the Human Studies Program, by phone at [\(808\) 956-5007](tel:8089565007) or by e-mail at [uhirb@hawaii.edu](mailto:uhirb@hawaii.edu).

Please click the box below which will imply your consent to participate in this survey and take you to the first page of the survey form. Mahalo nui loa for your support!

Sincerely,  
Makalapua Alencastre



## Appendix D: Nā Nīnau Hui Kūkākūkā (Focus Group Questions)

E ‘olu‘olu e kau ka no‘ono‘o i kāu mau hana like ‘ole ma Kahuawaiola iā ‘oe e hō‘ike mana‘o ana.

*Please consider all of your experiences within Kahuawaiola as you share your mana‘o.*

1. E wehewehe i kekahi hana ko‘iko‘i i ho‘oulu kūpono ai i **nā mākaukau mauli ola Hawai‘i like ‘ole** e pono ai ke a‘oākumu.  
*(Describe an essential experience that you consider to be highly beneficial in cultivating **mauli ola Hawai‘i proficiencies** of Kahuawaiola student teachers.)*
2. E wehewehe i kekahi o nā hana i ho‘oulu kūpono ai i nā **mākaukau kumu like ‘ole** e pono ai ke a‘oākumu.  
*(Describe an essential experience that you consider to be highly beneficial for cultivating **professional proficiencies** of Kahuawaiola student teachers.)*
3. Aia kekahi mau **hana ko‘iko‘i loa** ma Kahuawaiola e **ho‘omau ai** no ka ho‘omākaukau kumu mauli ola Hawai‘i?  
*(Depending on responses of #1 & #2: Are there additional Kahuawaiola practices you consider as **essential** and must be continued in the preparation of mauli ola Hawai‘i teachers?)*
4. He aha kekahi o **nā hana** ma Kahuawaiola e **ho‘ololi a i ‘ole ho‘oikaika ai** no ka ho‘omākaukau kumu mauli ola Hawai‘i.  
*(Identify Kahuawaiola practices you consider as non-essential and should not be continued in the preparation of mauli ola Hawai‘i teachers.)*
5. ‘Oiaī kauka‘i nui ‘ia ke kahu a‘oākumu i kumu ho‘ohālike ma ka wā a‘oākumu, pehea e ‘oi aku ai **ke kāko‘o** o Kahuawaiola iā ‘oe no ia kuleana?  
*(While mentor teachers are relied on to be exemplar teachers during student teaching, how can Kahuawaiola better **support** you?)*
6. He aha **ka waiwai** o nā kuleana o ke kahu a‘oākumu nou iho?  
*(What is the value/benefit to you of taking on the responsibilities of a mentor teacher within Kahuawaiola?)*
7. He aha kekahi o **nā ālaina a hana pa‘akikī loa** paha ma Kahuawaiola?  
*(What are the **major challenges or areas of difficulties** associated with Kahuawaiola?)*
8. He aha **kou mana‘o kāko‘o** no ka ho‘oikaika a ho‘oulu i ka ho‘omākaukau kumu mauli ola Hawai‘i?  
*(What **recommendations** can you offer that will further improve and develop mauli ola Hawai‘i teacher preparation?)*

## Appendix E: Ke Kono Hui Kūkākūkā (Focus Group Invitation)

Aloha kāua.

As a doctoral student in the College of Education at the University of Hawai‘i at Mānoa, I am conducting an action research project aimed at strengthening preservice maui ola Hawai‘i teacher preparation by conducting an online survey, focus group sessions and interviews with Kahuawaiola program graduates, mentor teachers and program faculty. In addition to the survey, I humbly request your participation in a focus group session to share your experiences working within the program, as well as discussing the needs and aspirations as maui ola Hawai‘i educators.

**Activities and Time Commitment:** If you agree to participate, you will be invited to share your experiences and insights about maui ola Hawai‘i teacher teacher preparation. The focus group session will last about 90 minutes, and with your permission, may be audio recorded. While there are guiding questions, the session will be informal, more like a conversation-a time to talk story and share student teaching/teacher preparation experiences.

**Please help to schedule this Hui Kūkākūkā session by selecting available days and times on the Doodle website as soon as possible.**

After the focus group, the dialogue will be transcribed into a typed record. The information gathered on the recordings, as well as transcriptions, will be reviewed and analyzed to get a better understanding of the impact, benefits, and challenges experienced within the Kahuawaiola program. Findings will be used to inform program improvement.

**Benefits and Risks:** While there will be no direct benefits to you for participating in this project, your participation is meaningful and will contribute to a better understanding of the student teacher progress and success in preparing for a career as a maui ola Hawai‘i educator.

There is little risk to you in participating in this project. You have the option to not answer any question or to not continue at any time. Should you become uncomfortable during this process, we can take a break, skip the question, or stop the interview.

**Confidentiality and Privacy:** During this research project, all data, including recordings and transcriptions will be kept in a secure location. As the researcher, I will have access to this data, although legally authorized agencies, including the University of Hawai‘i Human Studies Program, also have the right to review research records.

As required, after the recordings have been transcribed, they will be destroyed. In order to protect your privacy and confidentiality to the extent allowed by law, your name and any other personally identifying information will not be used.

**Voluntary Participation:** Participation in this project is voluntary. You choose freely to participate or not to participate. In addition, at any point during this project, you can withdraw your permission without any penalty of loss.

As an expression of gratitude for your participation in this research project, you will receive a gift card.

**Questions:** If you have any questions about this project, please contact Makalapua Alencastre at Kahuawaiola, by phone at (808) 271-2263 or by email at [kaawa@hawaii.edu](mailto:kaawa@hawaii.edu). You may also contact my advisor, Dr. Sarah Twomey at [twomey@hawaii.edu](mailto:twomey@hawaii.edu). If you have any questions about your rights as a research participant in this project, you can contact the University of Hawai‘i, Human Studies Program, by phone at (808) 956-5007 or by e-mail at [uhirb@hawaii.edu](mailto:uhirb@hawaii.edu).

Please keep the project information for your records.

**Please complete the attached consent form. Your response is appreciated by September. Mahalo nui!**

**‘Ae Komo ma ka Hui Kūkākūkā o nā Kahu A‘oākumu no Kahuawaiola *Agreement to Participate in Mentor Teacher Focus Group Discussion for Kahuawaiola***

Ua heluhelu i ka ‘ikepili me ka maopopo i ke ‘ano o ke komo manawale‘a ‘ana i kēia noi‘i no Kahuawaiola a ua ‘ae akula e komo ma kēia hui kūkākūkā. ‘Ike au i ko‘u hiki ke ho‘ololi i ko‘u mana‘o me ka ha‘alele pū i kēia me ka hō‘ole wale ‘ana i ko‘u ‘ae i hā‘awi mua ‘ia, na‘u e ho‘omaopopo wale i ka mea nāna e mālama ana i kēia noi‘i.

*I have read and understand the information about participating in this research for Kahuawaiola and I agree to participate in this focus group discussion. I understand that I am volunteering to participate and am free to change my mind and may withdraw my consent and discontinue participation at any time by notifying the researcher.*

**Hui Kūkākūkā #1: #2: #3: Lā/hola** \_\_\_\_\_

**Inoa:** \_\_\_\_\_

Ke hā‘awi nei au i ko‘u ‘ae no ke komo ‘ana ma ka hui kūkākūkā no Kahuawaiola.  
*I agree to **participate** in the Kahuawaiola program focus group discussion.*

he kahu a‘oākumu, ma ka/nā makahiki 20\_\_\_\_\_

he kumu ma ka papahana, ma ka/nā makahiki 20\_\_\_\_\_

‘Ae, hiki nō ke ‘oki leo i kou mana‘o ma kēia Hui Kūkākūkā.  
*I agree to being **audio recorded** during the focus group.*

**Pūlima ‘ia:** \_\_\_\_\_

**Lā:** \_\_\_\_\_

## Appendix F: Nā Nīnau Nīnauele (Interview Questions)

Iā 'oe e hō'ike mana'o ana, e 'olu'olu e kau i kou no'ono'o ma ka 'ike a me nā hana like 'ole ma kou wā he moho Kahuawaiola a ma hope o ka puka 'ana.

*As you share your mana'o, please consider your experiences both within Kahuawaiola and in the field since graduating.*

### Nīnau ho'okele:

1. E 'olu'olu e hō'ike mai i kekahi 'ōlelo no'eau e kū hō'ailona ana i kāu hana ma loko o Kahuawaiola.  
*(Please share a 'ōlelo no'eau or metaphor that symbolizes your overall experiences within Kahuawaiola.)*
2. E wehewehe i kekahi hana ko'iko'i i ho'oulu kūpono ai i **kou mākaukau mauili ola Hawai'i like 'ole** e pono ai ke a'oākumu.  
*(Describe an essential student teaching experience that you consider to be the highly beneficial in cultivating your **mauili ola Hawai'i proficiencies**.)*
3. E wehewehe i kekahi o nā hana i ho'oulu kūpono ai i kou **mākaukau kumu like 'ole** e pono ai ke a'oākumu.  
*(Describe an essential student teaching experience that you consider to be highly beneficial for cultivating your **proficiencies in the teaching profession**.)*
4. Aia kekahi mau **hana ko'iko'i loa** ma Kahuawaiola e **ho'omau ai** no ka ho'omākaukau kumu mauili ola Hawai'i?  
*(Depending on responses of #1 & #2: Are there additional Kahuawaiola practices you consider as **essential** and must be continued in the preparation of mauili ola Hawai'i teachers?)*
5. He aha kekahi o **nā ālaina a hana pa'akikī loa** paha ma kou ho'omākaukau 'ia 'ana ma Kahuawaiola?  
*(What were the **major challenges or areas of difficulties** associated with your teacher preparation in Kahuawaiola?)*
6. E 'olu'olu, e hō'ike mai i kou mau mana'olana ma kou kūlana he kumu mauili ola Hawai'i.  
*(Please share your aspirations as a mauili ola Hawai'i educator.)*
7. He aha **kou mana'o kāko'o** no ka ho'oikaika a ho'oulu i ka ho'omākaukau kumu mauili ola Hawai'i?  
*(What **recommendations** can you offer that will further improve and develop mauili ola Hawai'i teacher preparation?)*

## **Appendix G: Ke Kono Anamana‘o (Survey Invitation)**

Aloha. As a doctoral student in the College of Education at the University of Hawai‘i at Mānoa, I am conducting an action research project aimed at strengthening preservice maui ola Hawai‘i teacher preparation by interviewing program graduates and mentor teachers about their experiences in the program. You are being asked to participate because I see you as primary program stakeholder. I humbly request your participation in this project as a program graduate/mentor teacher of Kahuawaiola Indigneous Teacher Education Program.

**Activities and Time Commitment:** If you agree to participate, you will be interviewed regarding your experiences and insights about teacher preparation as a maui ola Hawai‘i teacher. The interview will last about 90 minutes, and with your permission, may be audio recorded. While there are guiding questions, the interview will be informal, more like a conversation-a time to talk story and share student teaching/teacher preparation experiences.

After the interview, your responses will be transcribed and translated into a typed record. The information gathered on the recordings, as well as transcriptions and translations, will be reviewed and analyzed to get a better understanding of the impact, benefits, and challenges experienced within the Kahuawaiola program. Findings will be used to inform program improvement.

**Benefits and Risks:** While there will be no direct benefits to you for participating in this project, your participation is meaningful and will contribute to a better understanding of the student teacher progress and success in preparing for a career as a maui ola Hawai‘i educator.

There is little risk to you in participating in this project. You have the option to not answer any question or to not continue at any time. Should you become uncomfortable during this process, we can take a break, skip the question, or stop the interview.

**Confidentiality and Privacy:** During this research project, all data, including recordings and transcriptions will be kept in a secure location. As the researcher, I will have access to this data, although legally authorized agencies, including the University of Hawai‘i Human Studies Program, also have the right to review research records.

As required, after the recordings have been transcribed, they will be destroyed. In order to protect your privacy and confidentiality to the extent allowed by law, your name and any other personally identifying information will not be used.

**Voluntary Participation:** Participation in this project is voluntary. You choose freely to participate or not to participate. In addition, at any point during this project, you can withdraw your permission without any penalty of loss.

As an expression of gratitude for your participation in this research project, you will receive a gift card.

**Questions:** If you have any questions about this project, please contact Makalapua Alencastre at Kahuawaiola, by phone at (808) 271-2263 or by email at [kaawa@hawaii.edu](mailto:kaawa@hawaii.edu). You may also

contact my advisor, Dr. Sarah Twomey at [twomey@hawaii.edu](mailto:twomey@hawaii.edu). If you have any questions about your rights as a research participant in this project, you can contact the University of Hawai'i, Human Studies Program, by phone at (808) 956-5007 or by e-mail at [uhirb@hawaii.edu](mailto:uhirb@hawaii.edu).

Please keep the project information for your records.

**Please complete the attached consent form and return via email or in the self-addressed stamped envelope. Your response is appreciated by May 30th.  
Mahalo!**

### **Stakeholder Agreement to Participate in Action Research Project**

I have read and understand the information about participating in this research project and I agree to participate. I understand that I am free to change my mind about participating in this project and may withdraw my consent and discontinue participation in this project at any time, by notifying the researcher.

**Name (print):** \_\_\_\_\_

Yes, I will participate in the Kahuawaiola program stakeholder interview.

as a Kahuawaiola program graduate, year 20\_\_

as a mentor teacher, year(s) 20\_\_\_\_\_

I agree to being **audio recorded** during the interview.

Best way to be contacted: email/phone/mail: \_\_\_\_\_

Dates and times that you are available during Dec 2013 or Jan 2014:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

## Appendix H: Kahuawaiola Cultural Pathways

| Ka Nu‘ukia no Ka Haka ‘Ula O Ke‘elikōlani  | The Vision of Ka Haka ‘Ula O Ke‘elikōlani  |
|--|--|
| ‘O ka ‘Ōlelo ke Ka‘ā o ka Maui.  | Language is the fiber that binds us to our cultural identity.  |
| Ke Ala Nu‘ukia o Kahuawaiola   | Teacher Education Mission  |
| ‘O ke ala nu‘ukia o Kahuawaiola ka ho‘omākaukau ‘ana i nā kumu Maui Ola Hawai‘i no ka ho‘ona‘auao ma o ka ‘ōlelo Hawai‘i, no nā polokalamu a‘o ‘ōlelo a mo‘omeheu Hawai‘i, a no nā kula e lawelawe ana no nā haumāna kuana‘ike Hawai‘i.  | The mission of Kahuawaiola is to prepare <i>Mauli Ola Hawai‘i</i> (Hawaiian identity nurturing) teachers of the highest quality who are grounded in Hawaiian language and culture to serve in Hawaiian language medium schools, in Hawaiian language and culture programs in English medium schools, and in schools serving students with a strong Hawaiian cultural background. |
| Nā Puhopu & Hopena A‘o O Kahuawaiola   | Kahuawaiola Program Goals & Learner Outcomes   |
| <p><b>KWO I: ‘Ike ‘Ōlelo</b></p> <p><b><u>Puhopu</u></b><br/> <b>He kanaka ‘ōlelo Hawai‘i ola.</b></p> <p><b><u>Hopena A‘o</u></b><br/> Hō‘ike a ho‘oulu i ka mākaukau ‘ōlelo Hawai‘i ma nā pō‘aiapili a mākau like ‘ole o ke kaiaa‘o.</p>   | <p><b>KWO I: Language Pathway</b></p> <p><b>Goal</b><br/> The maui ola Hawai‘i teacher perpetuates Hawaiian language as a vibrant living language.</p> <p><b>Learner Outcome</b><br/> Demonstrates Hawaiian language proficiency within multiple contexts of the learning environment.</p>   |
| <p><b>KWO II: ‘Ike Maui Ola Lāhui</b></p> <p><b><u>Puhopu</u></b><br/> <b>He kanaka piko‘u maui ola Hawai‘i.</b></p> <p><b><u>Hopena A‘o</u></b><br/> Ho‘oulu i ka piko‘u maui ola Hawai‘i ma ke a‘o kahua mo‘omeheu.</p>  | <p><b>KWO II: Cultural Identity Pathway</b></p> <p><b>Goal</b><br/> The maui ola Hawai‘i teacher perpetuates a Hawaiian cultural identity.</p> <p><b>Learner Outcome</b><br/> Fosters a Hawaiian cultural identity through effective culture-based methods.</p>  |
| <p><b>KWO III: ‘Ike Ho‘okō</b></p> <p><b><u>Puhopu</u></b><br/> <b>He kanaka kūlia i ka nu‘u.</b></p> <p><b><u>Hopena A‘o</u></b><br/> Me ka hikaloilo i a me ka ho‘oikaika mau, ho‘omohala i nā ha‘awina e ho‘okele ana i ko ka haumāna mākaukau na‘auao, mālama kanaka, a ho‘omau mo‘omeheu.</p> | <p><b>KWO III: Applied Achievement Pathway</b></p> <p><b>Goal</b><br/> The maui ola Hawai‘i teacher strives continuously for excellence.</p> <p><b>Learner Outcome</b><br/> Utilizes consistent self-evaluation and improvement practices and creates learning experiences which guides students’ towards academic, social, and cultural excellence.</p>                         |

|   |  |
|---|--|
| <p><b>KWO IV: ‘Ike Pilina</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka pa‘a pono o ka pilina aloha.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         Ho‘oulu i ka hō‘ihi pilina aloha ma waena o ka po‘e o ka honua kula, nā ‘ohana a me ke kaiaulu.</p>                             | <p><b>KWO IV: Relationship Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher nurtures relationships with aloha.</p> <p><b>Learner Outcome</b><br/>         Cultivates respect and nurtures relationships that connect the school, families, and community.</p>                                    |
| <p><b>KWO V: ‘Ike Honua</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka kūpa‘a i ke aloha ‘āina a me ke aloha honua.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         Ho‘oulu a ‘auamo i ke kuleana mālama honua me ka palekana ma nā pō‘aiapili a pau.</p>                             | <p><b>KWO V: Sense of Place Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher perpetuates a sense of place and aloha for the land.</p> <p><b>Learner Outcome</b><br/>         Creates and maintains civic responsibility for culturally responsive, safe and nurturing learning environments.</p> |
| <p><b>KWO VI: ‘Ike Na‘auao</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka ‘imi na‘auao.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         ‘Imi, mālama a ho‘ohana i ke a‘o ma nā ki‘ina a‘o a me ka ‘ike a kuana‘ike Hawai‘i no ka pono o nā haumāna a pau.</p>                         | <p><b>KWO VI: Intellectual Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher is a lifelong learner.</p> <p><b>Learner Outcome</b><br/>         Seeks out, maintains and utilizes Hawaiian educational processes, knowledge, perspectives and experiences for the benefit of all students.</p>     |
| <p><b>KWO VII: ‘Ike Piko‘u</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka lawena kūpono.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         Aloha i ka ‘oihana a‘o a ‘i‘ini ‘oia‘i‘o i ka ho‘oikaika mau.</p>  | <p><b>KWO VII: Personal Connection Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher is professional.</p> <p><b>Learner Outcome</b><br/>         Exhibits a heartfelt love for teaching and a sincere desire for pursuing high professional standards of excellence and ongoing improvement.</p>  |
| <p><b>KWO VIII: ‘Ike Kuana‘ike</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka ‘imi i ka pilina o nā kuana‘ike o ke ao ma o ke kuana‘ike Hawai‘i.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         Ho‘oulu i ka mahalo no nā kuana‘ike like ‘ole o ke ao ma o ke kuana‘ike Hawai‘i.</p> | <p><b>KWO VIII: Worldview Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher makes global connections through a Hawaiian worldview.</p> <p><b>Learner Outcome</b><br/>         Cultivates multiple perspectives that foster an appreciation for diverse worldviews through a Hawaiian lens.</p>    |
| <p><b>KWO IX: ‘Ike Ola Pono</b></p> <p><b><u>Pahuhopu</u></b><br/> <b>He kanaka ola pono.</b></p> <p><b><u>Hopena A‘o</u></b><br/>         Lilo i kumu ho‘ohālike no nā haumāna ma ka ‘uhane, ka na‘au, ka no‘ono‘o a me ke kino.</p>   | <p><b>KWO IX: Wellness Pathway</b></p> <p><b>Goal</b><br/>         The maui ola Hawai‘i teacher fosters well-being and models healthy and responsible practices.</p> <p><b>Learner Outcome</b><br/>         Embraces healthy well-rounded and responsible practices as a role model for students.</p>                    |



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