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Portland State University McNair Research Journal 2013

E Mau Ana Ka Haʻaheo: A Case Study on Ke Kula Kaiapuni ʻO ʻĀnuenue

by
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Abstract

After the illegal overthrow of Queen Liliʻuokalani in 1893, ʻŌlelo Hawaiʻi, the language of the Kanaka Maoli, was considered a political and cultural threat to the new Republic of Hawaiʻi. In 1896, Sanford B. Dole signed Act 57 into law, mandating that the “English language shall be the medium and basis of instruction at all public and private schools” (Benham and Heck, 1998). Without the legal right to teach ʻŌlelo Hawaiʻi in schools or use it in government, new generations no longer learned the language as their grandparents once did, and therefore the number of native speakers dramatically decreased. In 1978, ʻŌlelo Hawaiʻi began to make its way back to the people when the State of Hawaiʻi added ʻŌlelo Hawaiʻi as an official language of the state. My research follows the journey of the language, from the ban to the eventual reincarnation, while providing a case study and program evaluation of one of the most successful programs in Hawaiʻi, in terms of language and cultural revitalization. The two goals for this study are: (1) to contribute to the improvement and understanding of the history and future of ʻŌlelo Hawaiʻi; and (2) to provide an example of a successful program which can be used by other Indigenous cultures as a model for the possible development of an immersion institution.

Perspective

The author of this paper, Zachary Kealohalaulā Wong, was born and raised on the island of Oʻahu in Kalama Valley. Although not a fluent native speaker, Zachary was raised within the Kanaka Maoli culture with traditional Kanaka Maoli values.

Introduction

As has been seen with other Indigenous cultures, the people of Hawaiʻi, the Kanaka Maoli, were devastated by contact with outsiders of western culture, resulting in a great deal of cultural loss. This external interference resulted in sickness, forced assimilation, and the eventual overthrow of the monarchy of Hawaiʻi.

Ka Papahana Kaiapuni, a Department of Education State of Hawaiʻi public school language immersion program, was the focus of this study and is just one example of the cultural revitalization and the resurgence of language initiatives in Hawaiʻi today. The Kanaka Maoli faced, and continue to face, social, economic, and political injustices similar to those experienced by other Indigenous populations after western colonization. The Kanaka Maoli culture, its morality, and its values were demeaned through the imposition of Christianity by Western missionaries and the Western values of foreigners coming to and settling in the islands (Warner, 1990). Hence, my work examines the use of language immersion as a mechanism to preserve culture and stem this loss. As an Indigenous researcher, I have unique insight, access, and acceptance within the community, which allows me to understand and portray the importance of cultural preservation through language immersion in a unique way.

History of ʻŌlelo Hawaiʻi

ʻŌlelo Hawaiʻi has had a rocky history. After Captain James Cook arrived in 1778, many Europeans duplicated his voyage, including missionaries. Beginning in 1820, missionaries arrived to “civilize” the Kanaka Maoli by teaching them to read and write (Fischer, 1997). ʻŌlelo Hawaiʻi was specifically an oral language, which meant, missionaries, in order to fulfill their missions, had to help construct a physical language (one that can be written). What resulted was a 12-letter alphabet, consisting of a, e, i, o, u, h, k, l, m, n, p, and w. Because of this change, many of the original words were misconstrued for others, changing the Hawaiian language forever (Fischer, 1997).

Just a few decades later, the Kanaka Maoli were considered some of the most literate people on earth, and by the mid-to-late 1800s, ʻŌlelo Hawaiʻi became the language used in the courts, the school system, the legislature, and in government offices (Fisher, 1997). Additionally, numerous publications were produced in the Hawaiian language, such as newspapers and books. By the 1850s, it was reported that all Kanaka Maoli adults were able to read and write in their native language (Kloss, 1977).

The printing press played a large role in the education and proselytization of the Kanaka Maoli. Such technology allowed books and newspapers written in ʻŌlelo Hawaiʻi to circulate throughout the islands. The first printed work was the Bible, which assisted missionaries in setting the stage for further means of “civilizing”, or converting, the people of Hawaiʻi. The number of Kanaka Maoli publishers, writers, and editors greatly increased. Due to this, western values, religious beliefs, and perspectives were soon being adopted. It was not until 1861 with the establishment of an independent native press through Ka Hoku o Ka Pakipika and Ka Nupepa Kuokoa that the printed discourse began to widen when Indigenous perspectives were being printed (Nogelmeier, 2003; Chapin, 1996).

In 1893 the monarchy of Hawaiʻi was overthrown by the United States Government and in 1896, the new government of Hawaiʻi signed Act 57 into law, mandating that the “English language shall be the medium and basis of instruction at all public and private schools” (Benham & Heck, 1998). Corporal punishment was used if children spoke ʻŌlelo Hawaiʻi (Kawakami & Dudoit, 2000).

What was once a thriving written and oral language was now on a rapid decline. However, in the early 1960s and 1970s, a resurgence of pride in the Hawaiian culture and language, known as the Hawaiian Renaissance, pervaded the land, coinciding with Indigenous and ethnic minority movements throughout the country (Yamauchi and Luning, 2010). In 1978, as a result of this resurgence, ʻŌlelo Hawaiʻi was added as an official language of the State of Hawaiʻi alongside English.

ʻŌlelo Hawaiʻi Today

Despite ʻŌlelo Hawaiʻi's earlier repression, the language is beginning to thrive again. Today, it is difficult to identify the number of speakers because national data sources do not account for degrees of fluency, and the sample sizes of local data usually prevent generalizable results (see figure 1) (Ng-Osorio and Ledward, 2011). However, it is safe to say that the number of speakers of ʻŌlelo Hawaiʻi has significantly increased from decades past.

Immersion Programs

One way the language of the Kanaka Maoli is making its way back to the people is through immersion programs. ʻŌlelo Hawaiʻi Immersion programs originally started with pre-school, but it currently encompasses K-12. An estimated 2,000 learners participate in ʻŌlelo Hawaiʻi language immersion programs each year (Kawaiʻaeʻa, 2007; Ka Papahana Kaiapuni Hawaiʻi, 2008).

Hawaiʻi, located approximately 1,400 miles southwest from the coast of California (Figure 2), presently has 21 immersion programs across the state: four on

14 a. Does this person speak a language other than English at home?

- Yes
- No → SKIP to question 15a

b. What is this language?

For example: Korean, Italian, Spanish, Vietnamese

c. How well does this person speak English?

- Very well
- Well
- Not well
- Not at all

Figure 1. Questions from U.S. Census on Language Use

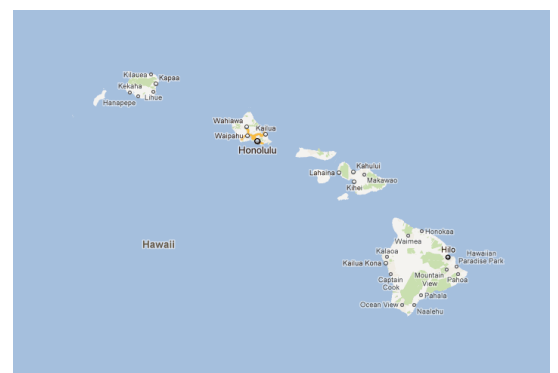


Figure 2. Islands of Hawaiʻi

Hawaiʻi Island, four on the island of Maui, two on the island of Molokaʻi, six on the island of Oʻahu, four on the island of Kauaʻi, and one on the island of Niʻihau.

Defining Immersion

In total immersion, all education is delivered in the target immersion language, including subjects like reading and language arts. In partial immersion, education is delivered in English at least half of the school day. Partial Immersion is a method that requires that language arts and reading are always taught in English.

ʻAha Pūnana Leo (ʻAPL)

ʻAha Pūnana Leo is a non-profit educational organization dedicated to preserving the language of the Kanaka Maoli, through Pūnana Leo, the organizations language programs. At Pūnana Leo, three and four year old preschool students are immersed in a total-immersion environment where the language is spoken fluently. At this time, there are eleven language school clusters in the ʻAPL system, across five islands of Hawaiʻi.

The goals of Pūnana Leo are to

- (1) Create a supportive environment where students and their families develop the ability to communicate effectively in the Hawaiian language, understand and appreciate Hawaiian culture and values and participate confidently in contemporary Hawaiian society, and
- (2) Execute a program that ensures kindergarten readiness in areas of age-appropriate social, intellectual, and perceptual motor skills. (ʻAha Pūnana Leo, retrieved 2011).

Ka Papahana Kaiapuni Hawaiʻi

Ka Papahana Kaiapuni Hawaiʻi is a K-12 program, organized through the Hawaiʻi Department of Education, and is a site-limited program. Ka Papahana Kaiapuni focuses on cultural revitalization, not just language revitalization. This program delivers academics through ʻŌlelo Hawaiʻi, but bases the education on “Kanaka Maoli cultural practices, paying close attention to the values of community, family, as well as the education the students are receiving” (Yamauchi and Luning, 2010). English instruction begins in grade five and continues through grade twelve. Currently, there are nineteen sites throughout the islands of Hawaiʻi, with an enrollment exceeding 1500.

Ka Papahana Kaiapuni is an institution that teaches through the medium of ʻŌlelo Hawaiʻi, and is considered a total immersion program, from grades K-4. Once English is introduced in grade five for one-hour a day, it is considered partial-immersion.

The goals of Ka Papahana Kaiapuni are to

- (1) Provide students opportunities to achieve a high level of proficiency in comprehension and communication in the Hawaiian language (in various settings).
- (2) Enable students to develop a strong foundation of Hawaiian culture and values.
- (3) Empower students to become individuals who are responsible and caring members of our community.

(4) Enable students to acquire knowledge and skills in all content areas of the curriculum consistent with the basic philosophy of Ka Papahana Kaiapuni Hawaii, General Learner Outcomes (GLOs) and the Hawaii Content and Performance Standards II (HCPSII) of the Department of Education. (Ka Papahana Kaiapuni, retrieved 2011)

Ka Haka ʻUla O Keʻelikōlani College of Hawaiian Language

Ka Haka ʻUla O Keʻelikōlani is a school established through legislation on the University of Hawaiʻi Hilo campus. Housed under Ka Haka ʻUla O Keʻelikōlani are: Hale Kumaʻo Center for Hawaiian Language and Culture (the research division for the college), Hawaiian Medium Laboratory Schools, and the Hawaiian Studies Program.

Ka Haka ʻUla O Keʻelikōlani offers a Bachelor of Arts degree in Hawaiian Studies, a minor in Hawaiian Studies, and two certificates in Hawaiian Language and in Basic Hawaiian Culture. The college also offers undergraduate degrees in Linguistics. Graduate degrees include a Masters of Arts in Indigenous Language and Culture Education, a Masters of Arts in Hawaiian Language and Literature, and a Ph.D in Indigenous Language and Culture Revitalization.

The legislation that established Ka Haka ʻUla O Keʻelikōlani provided space for laboratory school programs. The lab schools work in conjunction with the college as well as ʻAha Pūnana Leo. Here, classes are taught in ʻŌlelo Hawaiʻi, but the focus is on college preparation, environmental and health studies, sustainable agriculture, and teacher training.

Hawaiʻinuiākea School of Hawaiian Knowledge

Hawaiʻinuiākea School of Hawaiian Knowledge was established on May 16th, 2007 when the Board of Regents at the University of Hawaiʻi at Mānoa voted to establish the college. Hawaiʻinuiākea is comprised of Kamakakūokalani Center for Hawaiian Studies, the Kawaihuelani Center for Hawaiian Language, and Ka Papa Loʻi ʻO Kānewai Cultural Garden.

Hawaiʻinuiākea offers Bachelor of Arts degrees in Hawaiian and Hawaiian Studies, as well Minors in Hawaiian Language and in Immersion Education. Masters degrees include a Masters of Arts in Hawaiian Language and in Hawaiian Studies. Both the BA and MA programs, as part of Hawaiʻinuiākea, include one of five areas of concentration:

- (1) Halau o Laka: Native Hawaiian Visual Culture
- (2) Kukulu Aupuni: Envisioning the Nation
- (2) Kumu Kahiki: Comparative Polynesian and Indigenous Studies
- (4) Malama ʻAina: Hawaiian Perspectives on Resource Management
- (5) Moʻolelo ʻOiwī: Native History and Literature.

Ke Kula Kaiapuni ʻO ʻĀnuenuē

Ke Kula Kaiapuni ʻO ʻĀnuenuē, is a school within the Ka Papahana Kaiapuni Hawaiʻi program, and is at the center of this study. Ke Kula Kaiapuni ʻO ʻĀnuenuē (ʻĀnuenuē) is nestled in the quiet valley of Palolo in Honolulu, Hawaiʻi. ʻĀnuenuē was established in 1995 and is one of a few programs that are self-contained, meaning the school has its own campus. Many of the programs

part of the Ka Papahana Kaiapuni system operate as a “campus within a campus”, using facilities of pre-existing public Hawaiʻi State Department of Education institutions.

Subject Areas

Some subject areas are taught in ʻŌlelo Hawaiʻi or from an Indigenous perspective. For example, the social studies curriculum at ʻĀnuenue is taught through an Indigenous perspective using translated materials and traditional literary sources. Field trips are often offered in conjunction with social Studies to enhance and augment student learning. Currently, Mathematics resources and teaching materials are in the process of being translated.

Hawaiian Language Arts is much like English Language arts, in that it strives to develop proficiency in the use of ʻŌlelo Hawaiʻi. Language Arts classes also work to provide experiences for students to develop skills in listening, speaking, reading, and writing in ʻŌlelo Hawaiʻi.

Athletics

One aspect of ʻĀnuenue that receives a lot of outside attention is the athletics program, but more specifically football. With the majority of the high school population being female, specifically 65%, most football players, because of the lack of players, have had to learn to play both offensive and defensive plays, and face being switched around from one side to the other during games each week.

“Our football team, we have 23 athletes suited up, so our challenge is always to be having enough athletes here to complete. So what we’re trying to do is create a pack” (Wengler, 2011).

In addition, Head coach Tim Kealohamakua Wengler says, “one of the main goals of our program is to take the Hawaiian language and expand it. So that it is not just a language of the classroom but we are expanding the language through football and trying to educate the community out there that our language is not something of just a classroom, or a dying language, [but] that it is a growing language and it can be used, in not just the classroom but out in the community, in football, in basketball, in volleyball, it can also be used at the beach, or wherever we might be. The main goal is to preserve and keep the language alive in all aspects of our life. If I can use football as a tool and as a method to take this language further, that’s what our main goal is to do” (Wengler, 2011).

One of the easiest ways to recognize the team is the use of ʻŌlelo Hawaiʻi on the field. All their calls, plays, and directions are called out in ʻŌlelo Hawaiʻi, which is not only a means to keep the language alive, but a strategic use of the language as well.

School Completion

ʻĀnuenue is a small school with roughly 100 students in grades 9-12. A great benefit of the small class sizes is the individual attention. The student:teacher ratio of the school, according to the Hawaiʻi State Department of Education 2009-2010 School and Improvement Report, is 14:1. ʻĀnuenue also has seen a 0.0% drop out rate in the 2009-2010 school year.

Method Of Study

The data for this study was gathered using online survey questions in addition to personal interviews. A unique survey was created for each of the four populations interviewed: Administra-

tion/Faculty/Staff, Current or Recent Students, Family Members of Current or Recent Students, and Community Members.

Purpose of Study

This study was designed to look at the journey of *‘Ōlelo Hawai‘i* and determine how current immersion initiatives work towards language and cultural revitalization. This study also examines Ke Kula Kaiapuni ‘O ‘Ānuenuē, a program that is generally perceived as successfully renewing language and cultural practices. The purpose of this research is to assist in the further development of language and cultural revitalization in Hawai‘i. Additionally, the researcher hopes to provide a general scope into the current work of the Kanaka Maoli, allowing other Indigenous populations a unique perspective of language and cultural revitalization efforts.

Participants

There are four types of participants in this study: Administration/Faculty/Staff, Current or Recent Students, Family Members of Current or Recent Students, and Community Members.

Administration/Faculty/Staff

The researcher asked four individuals to give their insights about the program. The ages of the participants ranged from 41-43, with self-reported races of Kanaka Maoli, Native American, Chinese, Caucasian, and Puerto Rican.

Current or Recent Students

The researcher asked eight individuals to give their insights about the program. The ages of the participants ranged from 16-23, with self-reported races of Kanaka Maoli, Chinese, Japanese, Caucasian, Samoan, Filipino, Mexican, Maori, Tahitian, and Native American.

Family Members of Current or Recent Students

The researcher asked four individuals to give their insights about the program. The ages of the participants ranged from 27-55, with self-reported races of Kanaka Maoli, Caucasian, and Chinese.

Community Members

The researcher asked four individuals to give their insights about the program. The ages of the participants ranged from 40-53, with self-reported races of Kanaka Maoli, Chinese, Portuguese, and Caucasian.

Procedure

Participants were recruited using a snowball method of recruitment. Initial contacts were recruited by prior professional and personal connections the researcher had with faculty and staff at *‘Ānuenuē*, key community members, and parents of currently enrolled students. Each of the initial contacts were asked to provide the names of at least three others whose insights would be of value to this study, until the target numbers were reached.

Survey length depended on category. Each survey, depending on depth and breadth of the responses provided, greatly varied in time-to-completion amongst categories. Surveys generally lasted between 30-65 minutes. The number of questions asked also depended on category, ranging

from 16-22 questions. Question topics ranged from day-to-day activities, to the resources provided to program graduates (see Appendices A-D for a complete list of questions).

Prospective participants were contacted through email or by phone, and provided with a link to more information. An offer was extended to meet in person at the institution or mutually agreed upon location. The link took prospective participants to Qualtrics.com, a survey-generating website. The page provided further explanation of the study and instructions for the survey. Prospective participants were only allowed to take the survey if they first agreed to the terms of the interview process, and granted consent for the researcher to use their responses in my study. The instructions stated that if a questions evoked any uneasy feelings, the participant could skip the question or stop the survey altogether, with no harm or damage to their relationship to the researcher or institution.

Data Analysis

Data from the completed surveys was organized by category (Administration/Faculty/Staff, Current or Recent Students, Parents of Current or Recent Students, and Community Members). Reported names were changed to pseudonyms to protect the identity of the participant, and prevent any responses being tracked to the original participant.

The researcher used a constant comparative method of data analysis, whereby main themes and sub-themes were noted as they emerged in the data, using open coding (Creswell, 1998). Once all interview responses were coded, a second round of axial coding was completed to determine connections between themes, and to finalize the theme categories (Strauss and Glaser, 1967).

Results

Five dominant themes emerged: quality education, English education, strengths and suggestions for improvement, continuing education, and implementation suggestions.

Quality of Education

According to the results of this study, Students seemed to agree that the quality of education they are receiving or have received from □Ānuenuade adequately prepares them for the future in the community or in postsecondary education.

Ka□imi, a recent graduate of □Ānuenuade, feels that the immersion programs across the state are all unique, in that all the programs, though housed under one department in the Hawai□i State Department of Education, address different needs of the community. "I believe that every school teaches differently. I am a part-time teacher at [another immersion program], and the way they work with the students is different from [the way] □Ānuenuade or Nanakuli works with their students. For me, I think the education I received might not be the same as a student from Kamakau or Nawahi [other immersion programs], but I continue to go to school and I am doing completely fine."

Christopher, a recent graduate of □Ānuenuade stated, "I feel that I know math and can read and write just as fine as people from other schools, but our school goes about teaching those things differently. We also gain extra knowledge in areas that most students in other schools have no idea about."

Kaimanu, an alumni of the program and a parent of a current student at ʻĀnuenuē feels that the education delivered, and gained through the program to be superior than that of non-immersion programs. “I personally feel my education at ʻĀnuenuē was better than the cookie cutter education other schools offer. I was given the benefit of bypassing so many of the lies found in more western prescribed educations, most notably the factual history of our island nation, and the truth that Hawai’i isn’t even a state. As far as learning about Hawai’i goes, this means ʻĀnuenuē is superior to any school I know of, both here in Hawai’i and especially abroad. The most obvious benefit of all, [is] learning to speak my own language. The US, like any empire, began its attempt to destroy us by trying to eliminate our culture, starting with our language. Is it not among the most important things any Hawaiian can do for their child, to put them in a school in their own language?”

Measuring how successful a program is, proves difficult. At one end, many of the participants interviewed through this study are pleased with the education that is delivered through this program. At the other end, the data provided by the Hawai’i Department of Education seem to state that the school is delivering a below-average education.

Keoni, a recent graduate, has a more critical approach than his peers, “I think that the Hawaiian language and culture is crucial to Native Hawaiians, however, we do live in an English speaking and writing society. It is only to our advantage that English, in terms of writing and reading, be increased or improved at ʻĀnuenuē, in conjunction with the Hawaiian language.”

For a quantitative evaluation of ʻĀnuenuē’s results, the School Status and Improvement Report, provided by the Hawai’i State Department of Education, provides useful data. In the 2009-2010 year, ʻĀnuenuē’s results, in comparison to the rest of the public institutions in the state, are quite varied, with the overall state statistics ahead of ʻĀnuenuē’s statistics (see figure 3).

Kaleo, an administrator of Ke Kula Kaiapuni Hawai’i, stated, “ʻĀnuenuē follows and adheres to the same state protocols set forth for all Hawaii public schools. In addition to that, ʻĀnuenuē is also supported by the Hawaiian Education Programs Section, Hawaiian Language Immersion Programs (a state office of DOE).”

Even though ʻĀnuenuē adheres to the standards of the Hawai’i State Department of Education, general statistics between non-immersion public institutions of education and ʻĀnuenuē are hardly comparable. Curriculum, although held to the same standards and evaluation, are clearly different. How can we account for the extra time spent within the curriculum of heightened ethnic studies of immersion schools, that non-immersion institutions leave out? A more accurate system would add a third bar, allowing for the analysis between other K-12 immersion institutions across the state and ʻĀnuenuē. Perhaps a disadvantage of a state-run immersion program is the responsibility of equal evaluation. It is clear that immersion and non-immersion students receive contradistinctive educations, so a distinct set of evaluations must be produced to help immersion institutions better evaluate their performances.

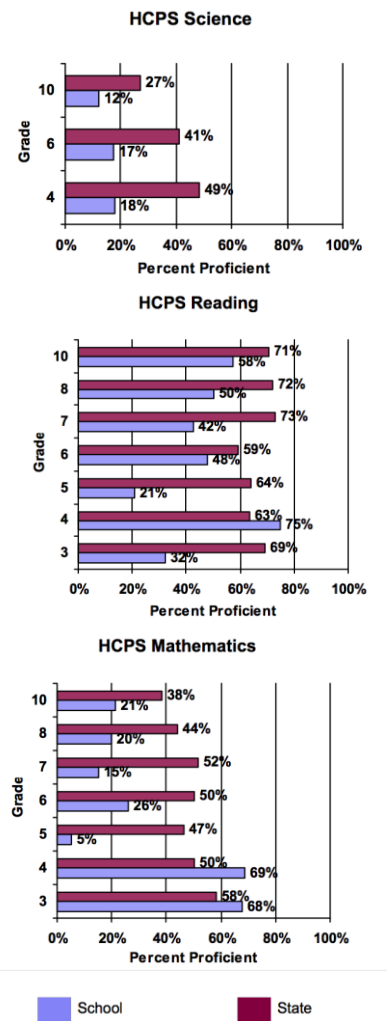


Figure 3. Results of subject scores at ʻĀnuenuē. 2010.

English Education in Immersion Institutions

A common concern for non-immersion and immersion families alike, according to Kimo, a past faculty member at Kāneʻohe, is the fear of inadequate English education and preparation for immersion-students. As student Keoni mentioned above, even though the Islands of Hawaiʻi have their own distinct language, English is the most spoken language in the islands, making Hawaiʻi a predominantly English-speaking state.

The concern is most definitely a common one, however, Kaleo, an administrator of Ke Kula Kaiapuni Hawaiʻi, stated, “[this issue is] a misconception and lack of understanding in language acquisition regarding second language learning. Data shows that learning a second language does NOT take away from ones first language. In fact, it builds cognitive capacity and increases brain modalities and functionality.”

Kimo, a past faculty member at Kāneʻohe, added, “Perhaps... but then again their exposure/experiences in Hawaiian literature, poetry, thought, philosophy are greatly enhanced creating a richer linguistic environment than that found in English-only schools.”

Kaimanu, an alumni and parent of a student who currently attends Kāneʻohe, stated, “I think if...parents are as concerned with their child's education... they should make sure to do their part. Take your children to the bookstore and buy them a book they like, or cultivate an interest in poetry perhaps. I think school is totally unnecessary for learning English, as there is absolutely no shortage of resources for learning English.”

It seems that a great strategy for an immersion-parent is to ensure their child gains experience using English at home and out of school. Children are sent to an immersion-school to gain experiences and knowledge of a target language, thus the primary language of the school day should not be English. As Kaimanu stated, there are no shortages of resources for the English language, and it is all around children in the hours they are not attending school.

Strengths and Suggestions for Improvement

Kāneʻohe prides itself on the reputation it has throughout the language and cultural revitalization community. Each participant was asked how he or she perceives the strengths of Kāneʻohe, and what suggestions he or she could offer in terms of general improvement.

Kaʻimi, a recent graduate stated, “I think our schools greatest strength lies in its Hawaiian roots, much like all of us. I would like to see our school improve its facilities, but of course without funding this is difficult, if not impossible. [I] donated my Dad's drums, [but this] does not make a music program. Our school needs money and deserves it.”

Keoni agreed, but expanded upon Kaʻimi's view, “A major strength they have is teaching the students what they can do with the knowledge they are given; and also working as a family. When grandparents' day comes around, you see everyone doing their part. The elementary usually prepares the laulau and desert, [the] middle school prepares the poi, salad and a main dish, [and the] high school prepares the tents, tables, and chairs. The boys take care of the 'imu and when the pig is done, the girls shred the meat. Then they cut all the vegetables for stew and lomi salmon. Everyone works together. I think the only thing that they could better is, communication.”

Communication came up several times throughout the interview responses, including information about how the institution shares their successes with the community. Kaimanu, a parent of a current student, stated, “[the] school needs to have a better website that can be accessible and be

filled with information about the school. [The] information is very outdated. Student work can also be showcased on the website.”

Sylvia, a parent of a recent graduate mentioned, “[The] strengths are: an extremely high level of teachers, a sense of 'ohana [family] amongst the students and staff, memorization skills are ingrained in the students due to 'oli, chants, etc. I feel my child had a unique and unparalleled school experience from Papa Mala'o to Senior year. Our experience with Kānui has been a very positive one. My wish would be more Board of Education/ Department of Education support for these very important and special immersion programs.”

In terms of education, Kimberly added, “We learn how to work with our hands- we make projects, and work outside. Public speaking is also highly encouraged, so I am not afraid of getting up in front of a crowd to talk. Our teachers are all incredibly smart and are always willing to help us out if we need it. The only thing I could say is that I wish our school offered more courses like calculus and AP classes so we could get college credit.”

Kānui stands on a solid foundation for which the institution is built upon. Kanaka Maoli values are very much alive at the institution; however, most of the identified areas of improvement seem to be derived from the annual operating budget of the institution. What strategies can we employ to bring light to the outstanding cultural revitalization efforts happening within the campus at Kānui? How can we measure the success of the institution?

Continuing Education

Many of the students mentioned higher education, in one aspect or another. Many students expressed an anxiety about pursuing higher education outside of Hawai'i due to a fear of losing the language they so preciously maintained and learned throughout their lives. Keoni expressed his feelings towards this issue, “I am looking at Colorado State, Colorado Springs, Waikato in Aotearoa, or possibly [institutions in] Australia. If not then I would like to attend UH Mānoa. Of course I will continue to speak [ʻŌlelo Hawai'i]. That's actually one of the things that was holding me back. I wanted to go to the mainland or out of the country, but being raised in a Hawaiian speaking 'ohana & learning since I was born, going on to Punana Leo, then Kaiapuni all my life, I didn't just want to forget it and leave it here and have nothing to do with it. But i started to think that [if] I go to the mainland to experience that, and come home and continue. I'm always coming back anyway, & will never live on the mainland for any other reason, so I will continue up there by Skyping [video chatting] and calling friends and family, then when I graduate I'm going to come home & get my masters in 'Ōlelo Hawai'i.”

Keala added to this by stating, “Yes I plan on going to college. This is something I have actually been struggling with quite a bit. I want to go to Louisiana State University because they have an excellent weightlifting team and I would be considered a collegiate athlete. If I choose to stay at UH, I will continue to be without a team and will not be excused from school if I go to national and international meets. I want to stay, though, because I feel like I have spent my entire life learning to speak Hawaiian and it could all go away very quickly should I choose to move away. If I do leave, I will call friends and keep a daily journal in Hawaiian.”

Recently graduated students explained how they attended college, but mentioned opportunities to speak ʻŌlelo Hawai'i are few. “I did attend college. I got my BS/BA in Business from Hawaii Pacific University (HPU). I also got my MBA from HPU, and I am currently working on my J.D. from the William S. Richardson School of Law at UH Mānoa. I occasionally speak Hawaiian if I run in to my old classmates, but those instances are few.”

Others plan on contributing to the language revitalization community, "I am currently a student at Leeward Community College. I am pursuing my degree in teaching. I plan on being a Hawaiian language teacher at the elementary that I attended which is Ke Kula Kaiapuni 'o Nanakuli. If I don't teach at Nanakuli I would like to teach at Ke Kula Kaiapuni 'o Waiau. I want to work with elementary students."

Concerns for further developing proficiency in ʻŌlelo Hawaiʻi outside of the state, are a legitimate concern. With Hawaiʻi being the only place in the world to learn and be immersed in the language of our Kanaka Maoli ancestors, leaving Hawaiʻi seems almost counterintuitive to what program participants have been working on all their lives: language and cultural revitalization. Will there ever be adequate resources available to those wishing to pursue education outside Hawaiʻi?

Suggestions for Implementation

Several participants offered suggestions, as well as cautions to those interested in starting a program for their community.

Kathy, a community activist, suggested, "1) Find dedicated families, teachers, and administrators that will be a part of the program no matter what. 2) It's not only about speaking the language and translating books and other curriculum. Write books that are culturally appropriate. 3) Culture is a big part of a school like this."

Isis, a community member, suggested, "I would recommend a language immersion institution in an instant, it instills the pride of culture, language and a sense of place for the Indigenous. It is a nourishing environment that develops and propagates Indigenous peoples, and builds on their self-esteem as a people. It is equally important for the community to benefit from the leadership of the host peoples."

Kaimanu, a parent of a current student, suggested, "1) Have a mission statement. 2) Have strong and committed teachers/administrators. 3) Keep them, the student body, and the parents accountable."

Kaleo, an administrator of the program, suggested, "language learning and literacy [are] high priorities; secure and maintain a culturally responsive environment that provides for a language rich environment; [engage in] parent and community education and support; create a support network for culture and language learning."

Paulette, an administrator and DOE employee suggests, "everyone involved needs to spend as much time with native speakers as possible and really learn to get inside the mind set of the language. There are many 'Hawaiian language people' who English informs/influences the way they speak Hawaiian so much that the thought patterns are distinctly English with a Hawaiian veneer; this is a disservice to the language and unique world that it offers. Second, act sooner than later... languages die very quickly and once knowledge is lost many times it is impossible to retrieve... it needs to be a community wide effort to truly support the movement... it's not enough for educators or linguists to make this happen... it needs to have broad grass roots support."

Conclusion

Throughout this study, we learned that Hawaiʻi has many language and culture revitalization efforts happening concurrently. For each program, there is a tremendous diversity of opinions, attitudes, perspectives, and strategies on how language revitalization should, and can be attained. Re-

ardless of rigor, results, or attempts, each of the programs in Hawai'i becomes effective when one more child or individual becomes comfortable in their own language.

What was once a declining language is now beginning to thrive once again and the resurgence of pride and responsibility to our people is what created these immersion programs. These same qualities are what we need to instill in our young people to ensure that our language and culture is further developed, and other efforts are put in place to ensure our place in the world does not diminish.

Limitations

The research for this paper was done over the course of 36 days, and in most cases, the interviews were gathered through online submission. Due to this approach, even where there were follow-up interactions, much of the passion in the initial answers seemed diminished, diluted, or less prevalent. In my experience, when working with Indigenous communities, sitting down and communicating seems to be much less invasive, and lends itself to a more participant-oriented process.

It is imperative, when working and collaborating with Indigenous peoples to engage in indigenous methodologies when collecting data and contacting prospective participants. These methods encompass: meeting face-to-face as much as possible, to determine whether a connection is made; ensuring that it is okay to ask questions, if you are not already invited to do so; being explicit of feelings that may be evoked if participating within a particular study, among other things.

The researcher attempted to connect with participants using these methods, to ensure that the research practices never got in the way of, or silenced, the studied individual experiences. As it turns out, one of the biggest challenges of the employment of Indigenous methodologies is the length of time it takes to effectively employ it. Because of the time constraints of this study, the research process did not lend itself to incorporating Indigenous methods in its full form, but where possible, they were incorporated.

Further Research Opportunities

This paper helps to bridge the gap in scholarly work regarding Kanaka Maoli language and culture revitalization. However, the researcher would like to see this study repeated with other immersion programs in the state that are part of the Ka Papahana Kaiapuni Hawai'i system. It would also be enlightening to do a comparison study of the various Kaiapuni programs to see how similar or dissimilar they are from each other. Several times in the research, the comparisons with other programs arose, but since many participants do not have equal experience and/or information on more than one program, the comments and opinions were biased towards the program they attended, or knew the most.

Another area of expansion is the research and/or development of a standardized system to adequately evaluate the education being delivered to our children, so we can start to see tangible results, and move forward with determining the future of these special programs.

A'ohe hana nui ke alu 'ia.
No task is too big, when shared by all.

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Appendix B
Interview Questions for Current and Recent Students

1. What is your full name?
2. What is your email address?
3. What is your age?
4. What is your race? If you belong to more than one, please list them.
5. If more than one, which race do you most identify with?
6. What is your relationship with the school?
7. What are your expectations for your school?
8. How do you feel your education compares to other students from other immersion schools?
9. How do you feel your education compares to other students from other non-immersion schools?
10. What kind of other programs would you like to see in your school? (i.e. music, theater, etc.).
11. A major concern by non-immersion families is that if they enroll their students in immersion programs, their student's English education dwindles. What are your thoughts on this?
12. Have you thought about attending college? If so, what are your plans? If you decide to attend a mainland school, will you continue to speak Hawaiian? If so, how?
13. Has the school changed your family in any way? If so, how?
14. What are the school's strengths? What do you wish they would do better?
15. What resources are available to you as a student of this school?
16. What resources are available to you as a graduate from this school?
17. Tell me about your use of the Hawaiian Language in your day-to-day life. Do you use it at home? Only at school?
18. Has your studies in the Hawaiian Language helped you to understand the Hawaiian culture? If so, how?

Appendix C
Interview Questions for Community Members

1. What is your full name?
2. What is your email address?
3. What is your age?
4. What is your race? If you belong to more than one, please list them.
5. If more than one, which race do you most identify with?
6. What is your relationship with the school?
7. How long have you known about the work of the school? How have you and your family been involved with the school?
8. What are your expectations from the school? What are the community's expectations?
9. What do you see as the school's strengths? What do you wish they would do better? What do you wish they would do differently?
10. How does the school incorporate community members?
11. How, if at all, does the school let the community members know about its successes?
12. What should other members of the community know about the successes of the school?
13. How, if at all, important is it for the school to involve the community? Why?
14. What three (or more) suggestions would you give another Indigenous community who wish to start a school like this for themselves?
15. What three (or more) cautions would you give another Indigenous community who wish to start a school like this for themselves?
16. How, if at all, does Anuenue fit into culture revitalization?

Appendix D
Interview Questions for Parents of Current or Recent Students

1. What is your full name?
2. What is your email address?
3. What is your age?
4. What is your race? If you belong to more than one, please list them.
5. If more than one, which race do you most identify with?
6. What is your relationship with the school?
7. How long have you known about the work of the school?
8. What are your expectations from the school? What are the community's expectations?
9. What are the reasons you chose to send your child to a Hawaiian Immersion Institution?
10. What are the school's strengths? What do you wish they would do better?
11. A major concern by non-immersion families is that if they enroll their students in immersion programs, their student's English education dwindles. What are your thoughts on this?
12. How does the school keep track of their successes? How does it let parents and other community members know about its successes?
13. What should other members of the community know about the success of the school?
14. What is it like having a child in the school?
15. What type of environment does the school foster?
16. Would you suggest other parents enroll their children in the school? If so, why?
17. Has the school changed your family in any way? If so, how?
18. What three suggestions would you give to another Indigenous community who wish to start a school like this for themselves?
19. What advice would you give to other parents interested in sending their children to an immersion school?
20. Have you learned the Hawaiian language? Is it a primary language in your household? Has that changed from before?
21. What are the benefits of sending your child to an immersion school?
22. How, if at all, does Ānuenuē fit into cultural revitalization?