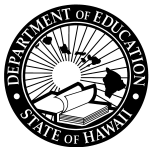


The Foundational & Administrative Framework

For Kaiapuni Education

Hawaiian Language Immersion Program

Ke Ke'ena Kaiapuni, Office of Hawaiian Education
Department of Education, State of Hawai'i



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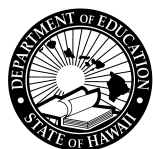
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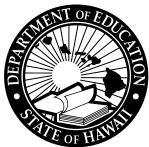
SUPERINTENDENT'S MESSAGE

Education in Hawai'i has a long and storied history. The sovereign nation of Hawai'i enjoyed the title of being one of the most literate nations in the world. During this period, Hawaiian people demonstrated the ability to acquire and employ foreign concepts and knowledge to their benefit and were active participants in all aspects of their society. Hawaiians were successful at preserving their language, culture and ways of knowing, navigating foreign concepts within a Hawaiian context for the benefit of educating their keiki.

Such context continues today in various forms and arenas. Within the Hawai'i Department of Education, Ka Papahana Kaiapuni (Kaiapuni) provides one such avenue. As a Hawaiian education system re-established in 1987, Kaiapuni is a rich Hawaiian context for teaching and learning. Each Kaiapuni school shapes the way in which state standards, priorities, and initiatives are integrated into the curriculum. In doing so, Kaiapuni provides a venue for extending the existence of Hawaiian education into the future.

The Hawai'i Department of Education (HIDOE) is committed to the full implementation of Kaiapuni as an innovative and successful education system. This framework includes fundamental educational philosophies, beliefs and expectations regarding curriculum, instruction and assessment for Hawai'i Department of Education Kaiapuni schools. The framework provides stakeholders with a guiding document in understanding their roles and responsibilities in the implementation of Kaiapuni vision and goals.

The Department fully embraces the concept of lōkahi and will continue to strive for excellence within the Kaiapuni community. I mua kākou!



BACKGROUND

The Hawaiian Language Immersion Program was first implemented in the Department of Education in School Year 1987-88. The implementation of the program was as a result of continued lobbying from parents and community supporters. There was a strong desire to continue Hawaiian language education for the keiki matriculating from the Pūnana Leo Hawaiian language preschools into the HIDOE's kindergarten. A majority of Board of Education members at that time supported this initiative.

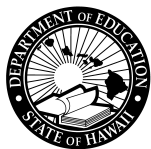
Since its inception, the Hawaiian Language Immersion Program (HLIP) has grown rapidly and provided parents with an option for K-12 public education. Currently, the Kaiapuni option employs Hawaiian language immersion methodology at 22 sites within the Hawai'i public education system. Sixteen sites fall under the jurisdiction of the Superintendent of the Department of Education and six Charter School sites fall under the jurisdiction of the State Public Charter School Commission. Kaiapuni schools are located on five of the eight major islands.

The implementation of Ka Papahana Kaiapuni continues to be a source of both challenges and successes for the Department as the program continues to break new ground each year. The Hawai'i context has become a model for other indigenous populations throughout the nation and is gaining national and international recognition as a model for indigenous language revitalization.

Most recently, the Hawai'i Department of Education has had to address federal compliance issues related to the No Child Left Behind Act of 2001. Areas of struggle include the adoption of Common Core standards, standardized curriculum and large-scale assessment requirements. Such federal requirements proved problematic when applied to Hawaiian immersion classrooms.

Issues such as these continue to be addressed by the HIDOE under the direction of the Hawai'i Board of Education as Hawai'i continues through uncharted territory of indigenous language immersion education.

Moving forward, the HIDOE will remain focused on the principles of Hawaiian language immersion education developed and supported by the State Board of Education, the Department of Education, 'Aha Kauleo Kaiapuni Stakeholder Group, and the Hawaiian community.

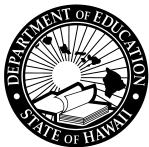


ABRIDGED HAWAIIAN LANGUAGE EDUCATION TIMELINE

The abridged timeline below lists the major benchmarks of Ka Papahana Kaiapuni starting from 1826 to current BOE policy, which mandates the teaching of Hawaiian culture and language in the public schools (See Appendix B for full timeline).

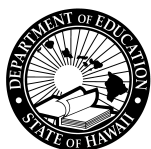
"Na wai ho'i ka 'ole o ke akamai, he alanui i ma'a i ka hele 'ia e o'u mau mākua." Na Liholiho

YEAR	EVENT
1826	Missionaries standardize the Hawaiian alphabet and develop the Hawaiian orthography.
1840	The Hawaiian Kingdom promulgates its first written constitution, in the Hawaiian language, establishing a public compulsory education system for children between the ages of six and fifteen. Hawai'i is the first nation to make education compulsory.
1896	Act of June 8, 1896, Chapter 57, Section 30 is enacted to limit the time that languages other than English can be used for instruction in the public school system. Until then, students were also taught in Hawaiian. Although this law does not totally restrict the use of other languages, it effectively eliminates Hawaiian in the public school system and supports the belief that a good education could only be acquired through programs conducted in English. (Walk, 2007)
1978	State Constitutional Convention. The Hawaiian language is given official status in the State Constitution. The study of "Hawaiiana" is accorded special promotion by the State.
1985	Punana Pūnana Leo o Honolulu opens in Kalihi, O'ahu and Punana Pūnana Leo o Hilo opens on the island of Hawai'i.
1986	Through lobbying efforts of Punana Pūnana Leo, parents, and Hawaiian language educators, HRS 298-2 is amended to allow for Hawaiian to be the medium of instruction in the public school system.
1987	The State Board of Education (BOE) and Superintendent Charles Toguchi approve the Hawaiian Language Immersion Program (<i>Ka Papahana Kaiapuni Hawai'i</i>) on a



pilot basis in two schools; Keaukaha Elementary School in Hilo and Waiau Elementary School in Pearl City, O‘ahu.

- 1990 ‘Aha Kauleo Kaiapuni Hawai‘i, the Hawaiian Language Immersion Program advisory council, is established by the BOE.
- 1990 The BOE approves *Ka Papahana Kaiapuni Hawai‘i* as a K-12 program.
- 1998 The Department creates the Hawaiian Language Immersion Program Educational Specialist position. This position is housed in the branch of the Department that provides curriculum and instructional support to public schools.
- 1999 The first two classes of students in Ka Papahana Kaiapuni schools graduate at Ke Kula Kaiapuni ‘o Ānuenue, in Pālolo, O‘ahu and at Ke Kula ‘o Nawahīokalani‘ōpu‘u in Hilo, Hawai‘i.
- 2001 Hawaiian Studies and Language Program Policy 2104 is passed. The Board of Education recognizes that appropriate support for and coordination of Hawaiian Studies and Language program is needed to educate all students and ensure the perpetuation of the culture and language of Hawai‘i.
- 2008 The Hawaiian Language Immersion Program celebrates 20 years of kaiapuni education within the Department of Education. A series of events are held throughout the school year with a culminating celebration at the Hawai‘i Convention Center in May 2008.
- 2014 In February, a new and more rigorous BOE Policy 2105 is passed unanimously by the Board of Education.
- 2015 The Office of Hawaiian Education in the HIDOE is officially established in February, elevating its status as a section in the Office of Curriculum, Instruction and Student Support Services (OCISS) to an office under the Superintendent's Office.



HI DOE Kaiapuni PROGRAM DESCRIPTION

Ka Papahana Kaiapuni is a Kindergarten through Grade 12 Hawaiian language immersion program. A kaiapuni school is identified as a public education school whose main medium of instruction is Hawaiian. There are several school models under the HDOE purview. They include shared school site as well as self-contained schools. A shared school site is a school whose kaiapuni program is housed on an English-speaking school campus. A self-contained site is one in which the entire campus and its curriculum are delivered in Hawaiian medium. Presently, there are 22 kaiapuni schools.

School Name	Grade Level	School Type
Ke Kula Kaiapuni 'o Ānuenue	K-12	Self Contained
Ke Kula Kaiapuni o Hau'ula	K-6	Program within a School
Ke Kula Kaiapuni 'o Kekaulike	9-12	Program within a School
Ke Kula Kaiapuni o Maui ma Kalama	7-8	Program within a School
Ke Kula Kaiapuni o Maui ma Pā'ia	K-6	Program within a School
Ke Kula Kaiapuni 'o Nahi'ena'ena	K-6	Program within a School
Ke Kula Kaiapuni o Nānākuli	K-6	Program within a School
Ke Kula Kaiapuni 'o Pū'ōhala	K-6	Program within a School
Ke Kula Kaiapuni o Waiau	K-6	Program within a School
Ke Kula Kaiapuni Waena & Ki'eki'e o Kahuku	7-12	Program within a School
Ke Kula 'o 'Ehunuikaimalino	K-12	Self Contained
Ke Kula 'o Nawahīokalani'ōpu'u (Hilo High)	9-12	Self Contained on a Charter School Campus
'O Hina i ka Malama (Moloka'i High)	9-12	Program within a School ^[1]

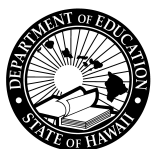


'O Hina i ka Malama (Molokai Middle)	7-8	Program within a School
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The goal for all kaiapuni schools is to implement total immersion in the medium of Hawaiian. English is introduced as a content area for one hour a day beginning in Grade 5.

In addition to the kaiapuni schools, there are six Hawaiian language immersion charter schools. Individual school boards administer the charter schools. As such, a kaiapuni charter school may or may not use this document as a guide for administrative support.

School Name	Grade Level	School Type
Ke Kula 'o Samuel M. Kamakau	K-12	Self Contained
Ke Kula Niihau o Kekaha PCS	K-12	Self Contained
Ka 'Umeke Kā'eo PCS	K-6	Charter Program within a School-Elementary/Self Contained-Secondary
Ke Kula 'o Nawahīokalani'ōpu'u Iki	K-6	Self Contained
Kawaikini PCS	K-12	Self Contained
Kualapu'u PCCS	K-6	Charter Program within a School



Vision

He oia mau nō ka pono o ka lāhui kanaka i ka na‘auao Hawai‘i.

Mission

Ka Papahana Kaiapuni mission is to:

- provide a culturally rich and dynamic learning environment*
- ensure excellence in the Hawaiian language, culture, history, and ways of knowing*
- empower students to self-determine success and stewardship in community and family*

Kaiapuni Core Priorities

The strategic priorities for Ka Papahana Kaiapuni are as follows:

- Hawaiian language, culture and knowledge are at the center of Ka Papahana Kaiapuni education, administration and operation.
- All stakeholders and community supporters are included as active, collaborative participants in educational, administrative and operational decision-making.
- Educational resources are allocated to meet Ka Papahana Kaiapuni vision.
- Kaiapuni content, curriculum and instruction are continuously improved through informed, researched- based practices using qualitative and quantitative data.
- The Department of Education and all stakeholders are responsive to administrative and operational supports necessary to maximize student learning.

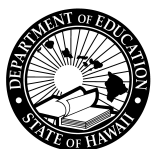




Figure 1

'Ohana as the Foundation for Student Success

'Ohana is an essential part of Hawaiian custom where it is commonplace to see the transference of familial knowledge. The accountability of each member of the 'ohana to commit to each other, through the eating of poi from a common bowl or through the kuleana that each member bears to ensure the welfare of the 'ohana, is a large part of what 'ohana means. It is with this understanding that the Department approaches the administration and operation of Kaiapuni schools.

The HIDOE's strategic plan includes goals for student success, staff success and successful systems of support. In order to achieve these goals within the Kaiapuni education context, the Department needs to engage in shared decision-making and decisions aligned to the innovative nature of Kaiapuni methodology, its vision and mission. Coordination between all Kaiapuni stakeholders (see Figure 1) provides students with a solid foundation of 'ohana, where all members understand and commit to fulfilling their kuleana. To do so, Kaiapuni stakeholders at the state, complex and school levels must uphold the following commitments.

- Accept and be accountable for each individual's role and responsibility in achieving the vision, mission and goals of Kaiapuni education.
- Provide necessary systemic support at all levels of Kaiapuni implementation.
- Ensure smooth daily operations.
- Make appropriate, well-informed decisions for Kaiapuni student success.
- Provide adequate funding and resources.



KAIAPUNI STUDENT LEARNING

Through the Hawai'i public education system, Ka Papahana Kaiapuni provides a complete K-12 educational program in the medium of Hawaiian language. The majority of students in Kaiapuni enter school with English as their first language, and while others may enter with some proficiency in Hawaiian acquired at home or through pre-school education.

The Kaiapuni Lens^[3]

The Kaiapuni lens is what Kaiapuni graduates use to engage locally and globally for self, familial and community self-determination (see Figure 2). Hawaiian language, history, cultural understandings and ways of being are the foundation of the Kaiapuni educational experience. The curricular design of Kaiapuni education provides space for Hawaiian educational epistemology, methodology and pedagogy to exist. The design also requires measurements of student achievement as a fundamental focus. A Kaiapuni graduate exhibits skills that are founded on the Kaiapuni educational experience requiring the application of the language, cultural values, ancestral knowledge and Hawaiian ways of knowing into everyday lives. This kind of Hawaiian language literacy can only be achieved by a diverse and rich content focused on development of the Kaiapuni lens.

Collaboration is essential for all areas of Kaiapuni implementation including student learning. It is with this idea that Kaiapuni students are able to:

- Comprehend and communicate through Hawaiian language (in various settings).
- Apply knowledge and skills related to Hawaiian culture, understandings and ways of being.
- Exemplify responsible, caring familial and community stewardship.
- Independently engage in knowledge and skills in all content areas of the curriculum consistent with the basic philosophy of Ka Papahana Kaiapuni.

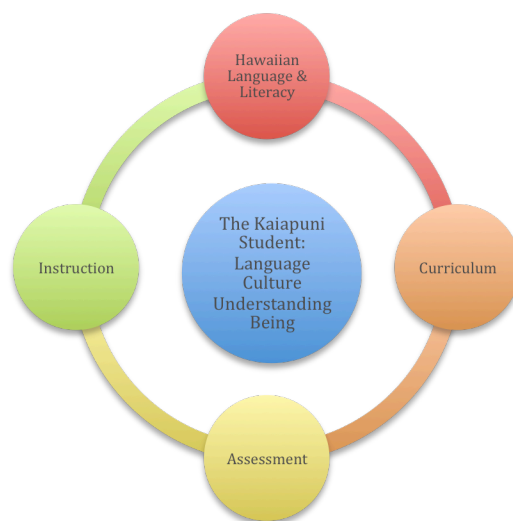


Figure 2

KA ‘ŌLELO HAWAI‘I

‘Ōlelo Hawai‘i Core Value Statement

Hawaiian language is an essential key to unlocking and utilizing the knowledge of our kūpuna in order to productively and successfully engage the world^[4].

I ka ‘ōlelo nō ke ola, i ka ‘ōlelo nō ka make. Without a language, a people and their customs and traditions cease to exist. Therefore, it is imperative that ‘Ōlelo Hawai‘i is situated at the core of kaiapuni education, since Hawaiian is the language used to engage with our environment. Consequently, the ‘Ōlelo Hawai‘i Core Value Statement should be ingrained into the mindset of all kaiapuni stakeholders to support kaiapuni student success.

For this reason, kaiapuni schools and their community stakeholder role groups commit to a high degree of language acquisition, competency, and cultural knowledge in and through ‘ōlelo Hawai‘i. The overall objective is to develop proficient and fully functioning Hawaiian language speakers (1) in a variety of communicative settings, (2) with high levels of fluency and authenticity similar to native speakers, and (3) as future Hawaiian language-speaking parents and community leaders.

Although individual campuses and classrooms may have unique approaches to accomplishing this goal, the following basic commitments to language development remain a common thread for all Kaiapuni schools.



Language Commitments

Fully develop and implement Hawaiian language & literacy as close as possible to native-like ability.

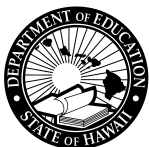
“If Hawaiians harbor any genuine hope of reviving the language, it must be revived in the domains outside and well as inside the classroom” (Warner, 2001). Kaiapuni education plays a significant role in the larger Hawaiian language revitalization movement. In order to be effective, all role groups of Kaiapuni schools must work together to provide language opportunities in its natural context to allow language proficiency in all contexts and in all disciplines.



Figure 3

Identification of and alignment of native speaking functions in the Kaiapuni Hawaiian language context is a needed step to begin shaping curriculum for our schools (Figure 3 above).¹ For the majority of Kaiapuni students, Kaiapuni educators are the primary Hawaiian language input mode. Thusly, Kaiapuni educators need to be aware of their own language proficiency and its impact on the success of Kaiapuni students. Oftentimes, the

¹ The graphic was redrafted by K. Sang to depict the model presented by Dr. Diane Johnson in April 2013 at a presentation sponsored by the University of Hawai'i Mānoa, College of Education, Pu'uhoonua Grant.



ceiling for a student's language proficiency is determined by the ceiling of the teacher's language proficiency skills.

Develop and utilize Hawaiian pedagogies of teaching and learning language in daily instruction.

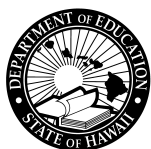
The demands of the Kaiapuni education are different from English-medium education in many ways. Lack of resources and opportunities outside of school for Hawaiian language context make it imperative for schools to provide efficient and focused language development and instruction. Most teachers are not native speakers of the language, therefore must continuously strive to better their abilities. Furthermore, careful considerations in planning for instruction and selecting teaching methods are necessary to support the learning environment in which these students are developing Hawaiian language proficiency and the Kaiapuni lens. The goal is to use Hawaiian perspectives and practices in teaching as the normalized pedagogy for daily planning and instruction.

Conduct daily instruction, operations, and administration in an 'ōlelo Hawai'i environment.

The Department of Education values Hawaiian language education in practice and commitment. The administrative and instructional environments of the education system provide numerous settings and opportunities where Kaiapuni students are exposed to Hawaiian language for various purposes and contexts. Prioritizing and encouraging the use of Hawaiian language throughout the day demonstrates a commitment to and a genuine value of learning and speaking in Hawaiian. An 'ōlelo Hawai'i environment can also be supported by targeted staff development and hiring.

Align Kaiapuni curricular resource development and implementation to the 'Ōlelo Core Value statement.

In planning for curriculum development, it is important to include a balance of process and outcomes. The instructional planning process must include steps that are intentional and thoughtful about language development with the goal of increasing proficiency for all functions and purposes for language use. In order for Kaiapuni students to be more



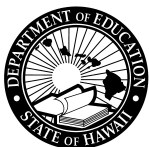
prepared to access the content of Hawaiian knowledge primary resources (i.e. Hawaiian language stories such as Kawelo or Ka Mo'olelo o 'Umi and content books such as Anatomia), the development of language skills for language users must be thoughtful and intentional. This type of forward thinking allows Kaiapuni educators to use primary Hawaiian resources as a curriculum base Kaiapuni students.

Support and expand research specific to Hawaiian language and Kaiapuni.

The University campuses at Mānoa and Hilo have worked arduously in the past twenty years to produce Hawaiian language scholars whose work focuses on important aspects of Kaiapuni curriculum development and teacher preparation. Additionally, the Hale Kuamo'o, the Bishop Museum, the Office of Hawaiian Affairs, Kamehameha Schools, and others have also contributed to the field of study by providing easy to access Hawaiian language primary resources and secondary resources.

In its continued commitment to provide for high level student achievement and proficiency in Hawaiian, the Department must work closely with these organizations to provide research-based methodologies and innovation for Kaiapuni education. Data collection for the purpose of strengthening Kaiapuni practice is also important. Developing the relationships between these community resources and Kaiapuni schools helps to bridge research and practice together in a symbiotic relationship. This kind of relationship is a healthy and purposeful exchange of giving and taking from each other in terms of informing research, identifying research needs and solidifying Kaiapuni educational practice.

The commitment to focusing on oral language skills is an important part of the foundation of Kaiapuni. Through oral language, children learn to focus their thoughts and organize their ideas (Lyle, 1993). In the Kaiapuni classroom, communicative fluency is an important first step in success in Kaiapuni and a great effort and resources should be devoted to securing the communicative fluency of all Kaiapuni haumāna. Appendix B at the end of this document provides a examples of these commitments in practice.



KA PAPAHAHA KAIAPUNI CURRICULUM & INSTRUCTION

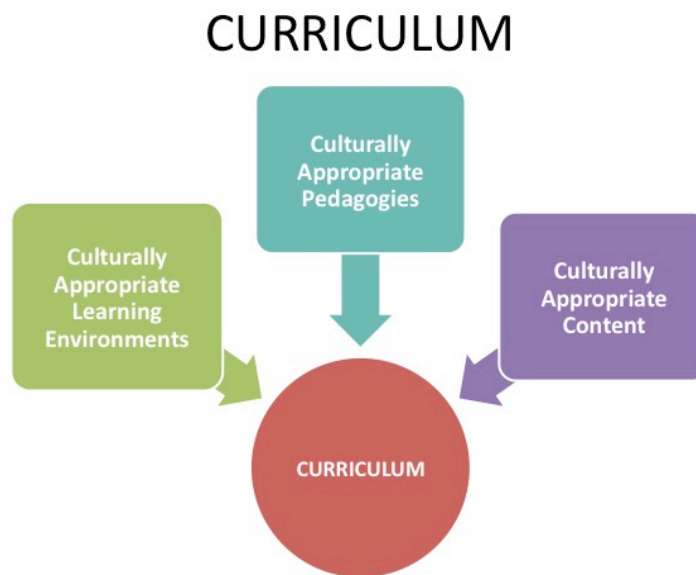


Figure 4

The United Nations Declaration on the Rights of Indigenous People adopted by the General Assembly (Resolution 61/295) in September 2007, reaffirms human right to practice and transmit their cultural traditions and customs. Ka Papahana Kaiapuni (Kaiapuni) Curricular Framework is posited on this notion. There are three fundamental curricular components of Ka Papahana Kaiapuni schools. These components are interconnected and interdependent elements, as is the culture and practice of Hawaiian people (see Figure 4).



Culturally Appropriate Learning Environments

Culturally Appropriate Learning Environments are located in time, place and action (see Figure 5). They are founded on and validated by the educational practices of our kūpuna, documented in archived Hawaiian language mo'olelo, in the traditions of cultural practitioners, in the homes of Hawaiian families across the globe and in Ka Papahana Kaiapuni classrooms. In order to create culturally appropriate learning environments, Kaiapuni schools must:

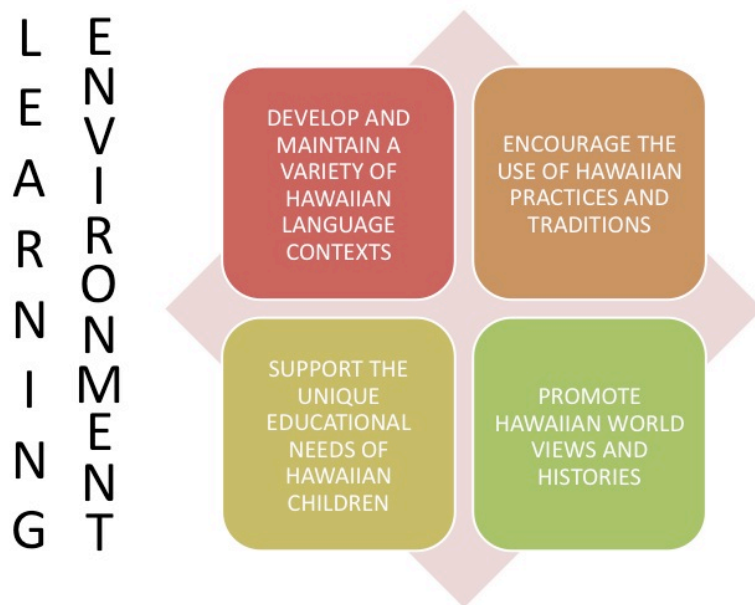
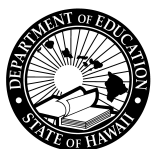


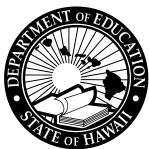
Figure 5

- 1. Develop and Maintain Hawaiian Language in all Contexts:** Hawaiian language is the medium of instruction in the Kaiapuni school learning experience, in and out of the classroom. This experience encompasses the entire range of activities including recess, lunch, library, assemblies, sports, extra-curricular activities and etc. In addition, schools develop opportunities for students to engage in a broad range of Hawaiian language contexts off campus including academic and non-academic activities^[5].
- 2. Support the Unique and Educational Needs of Kaiapuni Students:** Kaiapuni school communities have the autonomy to make educational decisions at the school level



regarding curriculum and assessment in order to preserve the intent of this program and shall be directed by student achievement of the program goals. The needs of the students who enroll in this unique program shall be the target^[6].

- 3. Encourage the Use of Hawaiian Practices and Traditions:** Hawaiians have a human right to practice and transmit their cultural traditions and customs (United Nations Declaration on the Rights of Indigenous Peoples adopted by the General Assembly Resolution 61/295 on 13 September 2007). Hawaiian practices and traditions are integral components of the school environment^[7].
- 4. Promote Hawaiian World Views and Histories:** Hawaiians have the human right to maintain their integrity as a distinct people by promoting Hawaiian world-views and histories (*United Nations Declaration on the Rights of Indigenous Peoples adopted by the General Assembly Resolution 61/295 on 13 September 2007*). Dominant or majority world-views and histories do not replace and/or take precedence over Hawaiian world-view. In fact, Hawaiian world view and histories of its people form the basis of Kaiapuni curriculum and in doing so, provide educators with a platform for Kaiapuni curriculum development^[8].



Culturally Appropriate Pedagogies

Traditional learning strategies and concepts are used as an instructional foundation for teaching and learning in Kaiapuni classrooms. Figure 6 below represents a Kaiapuni pedagogical process for learning. The elements of this learning process are used in Kaiapuni classrooms to convey knowledge. They include research-based pedagogies and methodologies that are founded on Hawaiian practice as well as aspects of Western educational theory and practice.



Figure 6



Aloha is central to the Kaiapuni pedagogy. Aloha describes the human interaction in the Kaiapuni learning community that is based on respect, tolerance, and empathy that empowers the realization of the Hawaiian processes of learning. Aloha can manifest itself in different ways, such as the hug a haumāna might give their kumu when meeting at a store to the ‘o‘ole‘a parental voice a kumu might use to discipline haumāna. Relationships are strengthened and learning takes place through common experiences, just as they occur in the home. Kaiapuni acknowledges the values of the home and encourages families to actively engage in the learning experiences of the school environment. The bonds of ‘ohana make students, teachers and staff more accountable to each other.

For Kaiapuni, the answer begins with na‘auao, made up of two separate words: na‘au, meaning intestines, bowels, guts; mind, heart, affections; of the heart or mind; mood, temper, feelings; and ao, meaning light, day, daylight, dawn; to dawn, grow light; enlightened; to regain consciousness. Together, the word becomes na‘auao and is defined here as learned, enlightened, intelligent, wise; learning, knowledge, and wisdom. Na‘auao, therefore, is the result of education.

A Process for Learning

Figure 6 above represents a Kaiapuni pedagogical process for learning. The elements of this learning process are used in Kaiapuni classrooms to convey knowledge. They include research-based pedagogy and methodologies that are founded on Hawaiian practice and align to consider Western educational theory and practice. What do these strategies look like in application?

Ho‘ona‘auao

The process to becoming na‘auao is *ho‘ona‘auao*. Kaiapuni sets students on a quest for knowledge and becomes the environment in which the seeking of knowledge takes place. It is the first step in the learning process to na‘auao. When a student internalizes that there is something new to learn, they are set on a path with the end result being na‘auao. When a student achieves na‘auao in one concept or learning experience, it opens the door to the next journey or new learning experience^[9].



Ho'oma'ama'a

Throughout the Kaiapuni learning experience, students have many opportunities to ho'oma'ama'a (practice) to both fail and succeed. Through ho'oma'ama'a students begin to gain confidence with new learning. As they fail or succeed, students strengthen their confidence to assume an active role in their learning^[10].

Ho'ā'o

Learning requires that students engage in experiences that allow them to ho'ā'o, or apply learning to authentic experiences. They begin to apply knowledge and test theory through methods of observation, listening and doing, and making inferences that allow for growth as independent critical thinkers.

Ho'opa'ana'au

Ho'opa'ana'au is similar to the meaning of the term “memorization” but is different in that ho'opa'ana'au is more of a visceral feeling than a cognitive act. It may be echoed in the Western idiom, “Know by heart.” The Hawaiian belief is that “memorization” or mastery is felt in your na'au or your gut, where feelings are held. The emotional connection for any new event is the glue that holds firm indefinitely these new learning experiences within the na'au and becomes internalized. When students ho'opa'ana'au an item – be it a Hawaiian chant or the multiplication table – the emotional connection of the student becomes the driving force to help students master and utilize the new information.

Ho'omana

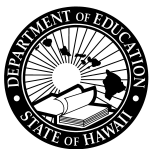
Students become empowered with new knowledge and learning experiences. Knowledge is the source of empowerment and it enables students to use their knowledge to make choices. Ho'omana allows students to scaffold old experiences with new ones. It is the driving force on their path to becoming na'auao.

Hō'ike

Hō'ike means to “make visible” or to demonstrate a practice, skill, or talent. Hō'ike is a foundation for students to show mastery of knowledge and plays an important role in the assessment process. Hō'ike has taken on the western meaning of the word “test” as well.



Following practice over time, when students have reached mākaukau (steps taken towards preparedness and quality or excellence), they are encouraged to hō'ike, whether it be an oral presentation, a performance, or paper-and-pencil assessment activity.



Culturally Appropriate Content^[11]

The foundation of Kaiapuni curriculum is derived from Hawaiian understandings and interactions with the environment. Kaiapuni essential content include themes found in Hawaiian traditions and practices. The following have been identified as part of, but not limited to, the essential content of Kaiapuni curriculum: Akua, Nohona, 'Ohana, Mo'olelo and 'Āina. Through the use of Kaiapuni essential content themes, Kaiapuni learning encompasses the breadth of K-12 academic skills, knowledge and proficiencies. In doing so, Kaiapuni students gain a sense of who they are, where they come from, and are equipped with the skill sets to reach their individual goals. These five broad themes are described below.

Akua-Universal Relationships^[12]

A strong relationship of kua'ana-kaikaina exists within Ka Papahana Kaiapuni. Examples of such relationships are not limited to those that exist between people but include universal relationships derived from the world around us. Each of those elements has a reciprocal relationship much like that of an older sibling who cares for and nurtures a younger one and sets a good example. In return, the younger sibling cares for, listens to and supports the elder to maintain balance within the relationship. These relationships help dictate acceptable behaviors and are embodied in cosmogonic traditions.

'Ohana - Familial Relationships

Inclusion of the family is a key factor in the success of Ka Papahana Kaiapuni. Kaiapuni was borne as a result of efforts of families and supporters who have met the call of duty to preserve and protect the language and culture of Hawai'i. The learning successes are dependent on the internal and external familial relationships of Kaiapuni students and the knowledge they bring with them from the home. By enrolling their child into Kaiapuni, the family is making an active commitment to Kaiapuni. In doing so, they become equally accountable for the success of their keiki. The collective sense of 'ohana is carried into the classroom and school. Aloha between student and teacher are strong and extends beyond the classroom.



‘Āina - Natural World

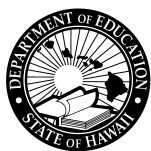
Haumāna are encouraged to develop a reverence for the natural world and the sensibility that we are temporal stewards of earth. The ‘āina, kai, and lani are essential aspects of our daily life. Providing stewardship for the environment helps us function as kanaka. We receive nourishment from the ‘āina and the kai. The lani with its celestial bodies and phenomena help us to navigate the voyager’s journey. The ‘āina becomes the classroom for many activities.

Mo’olelo - Histories & Genealogies

Genealogy is an integral part of understanding kuleana. If one knows from whom they come and to whom they are accountable, it is easier to know what is and is not theirs to do. Kaiapuni haumāna internalize and practice the concept of mo’okū’auhau. Recognizing the genealogy of one’s knowledge base is also a part of the Kaiapuni content area. Students grasp that there are a myriad of knowledge sources available to them and use the genealogy of that knowledge as a platform from which to speak. Mo’olelo is a unifying force that provides a common identity and knowledge base.

Nohona - Practices & Stewardship

Kaiapuni students are taught to *‘auamo i ke kuleana* or to take on the responsibility of learning and this is how they are accountable for their part in educating themselves. They develop their kuleana as it pertains to their lives and their community. It is important for our students to be able identify their kuleana and adopt a lifestyle that leads to fulfillment of these responsibilities to perpetuate Hawaiian language, culture, understanding and ways of being, as well as to act as stewards of such knowledge.

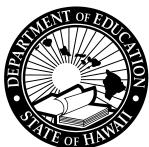


ASSESSMENT OF STUDENT LEARNING: OVERVIEW

Assessment is a key element of Kaiapuni. It guides and binds us to our goals and values. It drives our curriculum and defines our teaching practices. Kaiapuni employs Hawaiian education methodology, pedagogy and philosophy that are constantly evolving. There are multiple factors that impact Kaiapuni practice, including new Hawaiian education research at the University level, archival Hawaiian language resources and the expanding knowledge of Hawaiian practices. The Department must remain cognizant of these influences and their impact on the shape of Kaiapuni practice. The Department must be flexible and acknowledge that the assessments of learning in Kaiapuni are appropriate and valid measures of Kaiapuni desired outcomes. Due to the vital importance of assessment, Kaiapuni strives to develop and implement a more appropriate method of assessment through partnership with all Kaiapuni stakeholders.

The current system of evaluation and assessment employed by the Hawai'i State Department of Education (HIDOE) is beginning to address aspects of the cultural and educational needs of Kaiapuni. In 2015, the HIDOE received a waiver from the US DOE large-scale assessment requirement for Kaiapuni. It has also begun work on the development and field-testing of a new Hawaiian language assessment for grades 3 and 4 in conjunction with the University of Hawai'i at Manoa. The process places value on community-level knowledge and skills in building an appropriate assessment, including input from school-level and local practitioners as the best sources of knowledge. This kind of collaboration should be the model for test design for any indigenous language movement.

Innovations such as these should be pursued as a means to address government mandates and obligations. Best practices emerge when we involve all stakeholders in the multiple stages of test development and review. Moving forward, the HIDOE recognizes the need to be inclusive and transparent in all phases of test development in order to produce the most optimum measurement tools in the Hawaiian language.



Issues such as control and access to assessment data need to be addressed. All Kaiapuni stakeholders are bound to the immense responsibilities associated with native language revitalization. The Hawaiian culture teaches that the Hawaiian people are held accountable to the ways and beliefs of our ancestors. The assessment data of our children is a part of this accountability. All Kaiapuni stakeholders, in partnership with the HDOE, must implement a more accessible method of data dissemination so that the data is available and used to shape innovation and direction of Kaiapuni.

As mentioned, the Hawaiian culture teaches that people are intrinsically linked to their ancestors through beliefs and actions. This belief describes the inter-generational responsibilities of elder to parent and parent to child. Kaiapuni acknowledges that students' first educational experience begins with the families. With this said, Kaiapuni assessment must acknowledge these inter-generational relationships and reflect its significance in assessment processes and form. The Kaiapuni assessment data should be a reflection of its culture, its ancestors and the generations who have not yet arrived. As shown in the meaning of the word "paka," or to assess and criticize for a positive outcome, assessment must be culturally linked and associated to Hawaiian ways and beliefs. Kaiapuni assessment starts with the knowledge and beliefs of the Hawaiian language and culture and move forward from there.



Collaboration

Varied in form

Individual and collective assessment

Purposes for Assessment

Figure 7

Collaboration

A‘o is the Hawaiian word meaning both to learn and to teach. It is a collaborative and symbiotic relationship between teacher and student. For Hawaiians, education was not envisioned as a linear, one-direction process solely benefiting the student. Through the interactions with students and other faculty, teachers can further develop their professional understandings about learning and teaching. This symbiotic relationship between student and teacher can be exemplified at all levels of education.

Symbiotic relationships are inherent in the Hawaiian culture. Many of these relationships are seen in different forms throughout Hawaiian history. Traditional histories explain how leadership was shared among smaller groups of people based upon expertise. Our ancestors would not make unsound decisions based upon the knowledge of one individual. Decisions were made through a systematic, collaborative decision-making processes that included the input of kahuna and lower-level chiefs. This ensured a decision that included a larger voice and empowered the broader community of governing members.

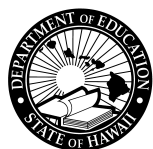


The most explicit evidence is found in the traditional concepts of laulima and alulike. Laulima describes the collective participation of many individuals to accomplish a larger, more difficult task in a more effective manner. Similarly, the concept of alulike describes the nature of cultural collaboration. Ultimately, alulike and laulima describe the process to work collaboratively towards a unified, larger goal. Concepts such as alulike and laulima are not only labeled as contemporary educational practices and effective strategies of collaboration, they are also embedded in Hawaiian ways of being and understanding, an integral part of the Hawaiian educational experiences in Kaiapuni.

Collaboration is intricately woven into the genealogy of Hawaiian cultural practice. The Kaiapuni adopts this genealogy and asserts its placement within this historical genealogy of culture and education. The No Child Left Behind Act (2001) affirms this position in section 7202 and describes the specific political relationship between the Hawaiian people and the federal government as a recognized indigenous people, similar to the Native Alaskan people. It affirms a right to conduct native language educational initiatives while maintaining its cultural integrity. This act also affirms in section 7203 part 4 that its primary focus is to “encourage the maximum participation of Native Hawaiians in planning and management of Native Hawaiian education programs.” Therefore, the HDOE must engage with all Kaiapuni stakeholders, as this collaboration is culturally implicit to the Hawaiian language and to the success of all systems of education involved.

Varied in Form

Assessment of Kaiapuni students must take many varied forms in order to fit the program’s unique goals. A “one size fits all” mentality in regards to assessment works against the very nature of the program. It does not allow schools to encourage multiple types of assessments and devalues any assessment that is not a mandated standardized assessment. Specific to the Kaiapuni context, assessments must be fluid and malleable, created by the voices of the schools in order to glean data that can truly be used to inform instruction, not just qualify for funding.



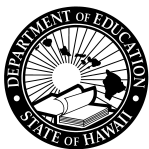
Qualitative and quantitative data will be collected that can be used both to illustrate what is currently happening in the program and to guide decision making in the years to come.

Assessment for Kaiapuni may take traditional forms, such as the recitation of mo'olelo or oli, or the ability to perform certain skills, such as conducting ceremony or feeding one's family. More contemporary forms of assessment may be decided upon, however, Kaiapuni schools must accept assessment as the responsibility of the school and teacher because they alone are the link between the Hawaiian language and assessment strategies and tools. They must also insist on the participation of all stakeholders to ensure a clear and comprehensive view of Kaiapuni.

A piece of evidence describing this is found in the story entitled Ka Mo'olelo no 'Aukelenuia'Īkū. In this story, 'Aukele is assessed as a very strong and athletic youth. His skill and ability were greater than that of other children twice his age. 'Aukele proved his skill through action. This action is at the foundation of the Hawaiian concept of hō'ike. Hō'ike is used to show or to perform a particular task that exemplifies mastery of a particular skill or set of skills. These skills, however, have relevance to 'Aukele's life experiences and becomes but a piece of a more holistic assessment of 'Aukele.

Throughout the story, 'Aukele learns many skills and behaviors. It is through repeated and constant performance of them that he proves himself. His mastery, however, was not noticed simply after one event. But rather, it was exemplified and recognized throughout a longitudinal conglomeration of successful performances. There are clearly defined philosophical beliefs of assessment intertwined within many Hawaiian stories that have immense cultural significance. This significance is at the core of the assessment beliefs and practices of Kaiapuni. Therefore, Kaiapuni assessments are longitudinal, varied and relevant to student life experiences and learning as exemplified through the cultural precedence of Hawaiian antiquity.

The kūpuna have left us with many 'ōlelo no'eau from which we draw knowledge in regards to education. "Ma ka hana ka 'ike" is one such wise saying that is often interpreted as gaining knowledge through the act of doing. We can also slightly



shift our perspective and look at this wise saying from the angle of assessment in that "Ma ka hana, 'ike 'ia 'oe," through the things you do, you will be assessed.

[13]

The Individual vs. The Collective

Kaipuni celebrates the successes of the individual as secondary to that of the larger group. Sharing in collective success is more important than the separation and uplifting of one individual over others. That is not to say that an individual's deeds go unrecognized, instead one's deeds could bring pride or shame to the family or the group represented. It is this mindset that reminds us that we are traveling together and helping each other along the way, celebrating and valuing the collective success of the entire group.

Evidence of this is found in the familial systems of Hawai'i. Hawaiian families built and maintained some of the most technologically advanced systems of agriculture and aquaculture. The cooperation and organization necessary for these systems to work were and still are impressive. The Kō ā uka and the Kō ā kai relationships were built to sustain large quantities of people through the mass cultivation of kalo and 'uala by those of the upland and the collection of the perfect amounts of fish necessary to feed the entire family by those living near the ocean. Through the combined efforts of all of these individuals, the Hawaiian collective succeeded. These technologically innovative techniques were not simply related to the physical structures, they also described the advanced development of societal structures that valued and cared for the individual through collective work and cooperation. Therefore, Kaipuni assessment strategies must take into consideration the worldview of our ancestors and maintain the collective well-being of students as the primary principle to measure Kaipuni school success.

The educational perspective described in this section does not hinder individual student growth. In actuality, this view develops a sense of caring and teamwork within the entire student population. It assists Kaipuni students to embrace their relationship and responsibility to be more than just themselves, more like that of a family. Kaipuni education strives to shift the educational paradigm from an individual, competitive focus to that of the common good through culturally based education.



Mandated Assessment

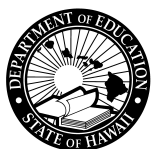
Current federal legislation directly influences the decision-making of the Hawai'i State Department of Education. Kaiapuni stakeholders are cognizant of the nature of this federal legislation and its requirements as well. Therefore, valid and appropriate assessments must be driven by Kaiapuni framework within this context.

With that established, the Department pronounces that data will drive the direction of Kaiapuni assessment development. Assessments conceptualized and developed with the English language as their focus are inappropriate and invalid methods of assessment for Kaiapuni students. Student achievement is directly connected to the medium of instruction. The best method for the development of an assessment tool for Kaiapuni students is to work in partnership with Kaiapuni stakeholders and psychometricians to properly develop an assessment tool with the Hawaiian language being the language of origination and conceptualization.

In conclusion, the acquisition and dissemination of Kaiapuni data is used to affect instruction and school-based decision-making. The design of any mandated assessment for Kaiapuni students should accommodate the Hawaiian language in the context of Kaiapuni instruction and curriculum.

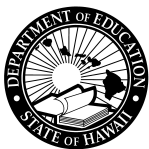
School-Wide

One of the most important foundational beliefs of the Kaiapuni is that Kaiapuni school structure and philosophy are aligned to that of 'ohana. The 'ohana is a culturally based system of Hawaiian governance. 'Ohana are filled with aloha and all decisions are driven by the needs of all members. Each 'ohana makes collective decisions as to what is best for them and empowers and embraces their collective voice. In the school-based 'ohana of Kaiapuni, assessment is formulated as a positive collection of faculty, student and parent produced data that will ultimately form a perpetual school wide process for improvement. Conversations facilitated from within the school, guided by all stakeholders will be driving forces when deciding on forms of school-wide assessment. ^[15]



Class Setting Assessment

Assessment within individual class settings happens daily. It takes on varied forms and involves teachers and students. Assessing a student's progress is the responsibility of the classroom teacher and is built upon the relationship of working together daily. It can be used in a timely manner in order to inform 'ohana as to the progress of their keiki. Classroom level assessments may sometimes be the most meaningful and valid sources of data. It is often directly related to daily lessons, takes the form of observations as well as student reflections, and can happen in a variety of learning environments, occurring wherever instruction takes place, be it in the lo'i, māla, kai, hale 'aina, hale waihona puke, or pā pā'ani.



APPENDIX A

LEGAL AUTHORITY

There are multiple policies provided for in international, federal and state law establishing the need to implement initiatives like Kaiapuni. These policies provide some guidance for the States in regards to native rights of Hawaiian people and for implementation of educational programs to assist in Hawaiian language revitalization efforts.

As a result, the Department of Education acknowledges and is charged with the duty of planning for and implementing Kaiapuni within the public education system. The following provides for the various legal authorities under which Kaiapuni is supported.

International Law

In 2010, President Obama signed the United Nations Declaration on the Rights of Indigenous Peoples. The declaration recognized and reaffirmed “that indigenous individuals are entitled without discrimination to all human rights recognized in international law, and that indigenous peoples possess collective rights which are indispensable for their existence, well-being and integral development as peoples.” The declaration more specifically addresses education:

Article 13

1. Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their own names for communities, places and persons.
2. States shall take effective measures to ensure this right is protected and also to ensure that indigenous peoples can understand and be understood in political, legal and administrative proceedings, where necessary through the provision of interpretation or by other appropriate means.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems



- and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.
2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

Federal Law

United States Public Law 103-15, 103d Congress Joint Resolution 19 is purposed:

“To acknowledge the 100th anniversary of the January 17, 1893 overthrow of the Kingdom of Hawai‘i, and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawai‘i.”

Furthermore, the resolution acknowledges the unique condition of Native Hawaiians as follows:

Whereas, the long-range economic and social changes in Hawai‘i over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people;

Whereas, the Native Hawaiian people are determined to preserve, develop and transmit to future generations their ancestral territory, and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions;

The “No Child Left Behind Act of 2001,” Public Law 107-110 under the “Native Hawaiian Education Act” further asserts the federal government’s recognition of the Hawaiian condition and their commitment to support distinct Native Hawaiian educational initiatives. They also confirm in Section 7202 that Native Hawaiians are included in:

- (A) The Native American Programs Act of 1974 (42 U.S.C. 2991 et seq.);
- (F) The Native American Languages Act (25 U.S.C. 2901 et seq.);
- (G) The American Indian, Alaska Native, and Native Hawaiian Culture and Art Development Act (20 U.S.C. 4401 et seq.);

1. The Purposes of the Act are described in Section 7203:
2. Authorize and develop innovative educational programs to assist Native Hawaiians;
3. Provide direction and guidance to appropriate Federal, State, and local agencies to focus resources, including resources made available under this part, on Native Hawaiian



- education, and to provide periodic assessment and data collection;
4. Supplement and expand programs and authorities in the area of education to further the purposes of this title; and
 5. Encourage the maximum participation of Native Hawaiians in planning and management of Native Hawaiian education programs.

State Law

The State of Hawai'i recognizes the distinct political situation of the indigenous people of Hawai'i and confirms their right to advance culture, history, practices and language. In fact, Hawai'i is the only state in the United States that has designated a native language, Hawaiian, as one of its two official state languages. The State of Hawai'i Constitution states in Article XV, Section 4:

“English and Hawaiian shall be the official languages of Hawai'i, except that Hawaiian shall be required for public acts and transactions only as provided by law.”

The State of Hawai'i further describes their commitment in Article 10, Section 4 of the State Constitution:

“The State shall promote the study of Hawaiian culture, history and language. The State shall provide for a Hawaiian education program consisting of language, culture and history in the public schools. The use of community expertise shall be encouraged as a suitable and essential means in furtherance of the Hawaiian education program. [Add Const Con 1978 and election Nov 7, 1978]”

Additionally, the Hawai'i State Legislature has included in a subsection of the Hawai'i Revised Statutes (HRS 302H) room for the establishment of a Hawaiian system of education that would parallel mainstream public education. While this piece of legislation is still being adapted to inclusively address the needs of Kaiapuni, the potential to reaching the goal of a parallel system becomes more real because of its existence.

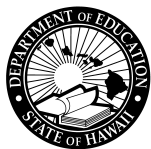
Hawai'i Board of Education Policy 2105



Ka Papahana Kaiapuni (Kaiapuni Educational Program) provides students with Hawaiian bicultural and bilingual education. Additionally, the program contributes to the continuation of our Hawaiian language and culture. The Kaiapuni Educational Program offers students an education in the medium of the Hawaiian language. The comprehensive program combines the use of Hawaiian teaching methodologies, language, history, culture and values to prepare students for college, career and to be community contributors within a multicultural society. The Department of Education (Department) shall develop the necessary rules, regulations, guidelines and procedures as well as an updated strategic plan for the program. Every student within the State of Hawai'i's public school system should have reasonable access to the Kaiapuni Educational Program.

The goals of the Kaiapuni Educational Program shall be:

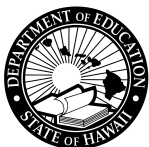
1. To provide parents and student a Hawaiian bicultural and bilingual education based upon a rigorous Hawaiian content and context curriculum. The Kaiapuni Educational Program is offered to students K-12.
2. The curriculum and standards are to be developed by the Department to prepare students for college, career and contributors to community with the assistance of the appropriate stakeholders including the 'Aha Kauleo, Office of Hawaiian Affairs, University of Hawai'i system of colleges, 'Aha Pūnana Leo, the Charter School Commission and any other stakeholders selected by the Department. The development of the Kaiapuni curriculum, content, instruction and assessment should be informed and researched-based utilizing qualitative and quantitative data.
3. The Department shall establish in the Office of the Superintendent an Office of Hawaiian Education of which the head shall be part of the Superintendent's leadership team which will have oversight of the program's implementation and accountability to ensure effective curricula, performance standards for professional qualifications, organizational structure (e.g. Complex Area, Office), and community engagement. Additionally, this office will provide an annual program performance report to the Board of Education (BOE) and community via the Superintendent.
4. The program's success is largely dependent on the capacity, capability and expertise of the program's professional staff. The Department will establish professional qualifications and develop training programs internally and/or in cooperation with stakeholder groups/universities. The goal is for program professionals to be qualified in both English as a



medium of instruction and Hawaiian as a medium of instruction and appropriately compensated for these additional qualifications.

5. The program's effectiveness requires the development and proper administration of appropriate formative and summative assessment tools. These program evaluation tools should be in alignment with the State's Kaiapuni curriculum and measure student growth and proficiency with the goal to prepare students for success in college, career and community.
6. The delivery of the program to students within the Department may include one of three organizational structures depending on the number of program students: (a) All students are enrolled in the program; principal and teachers are dual qualified. (b) Majority of students are enrolled in the program; principal and teachers are dual qualified; those students not in the program would be taught in English under supervision of the school's principal; and, (c) Students are offered a Kaiapuni Educational Program in an English medium school. Only the teachers teaching the Kaiapuni classes are required to be dual qualified. This policy shall not apply to teachers currently employed by the Department and/or Charter Schools prior to February 18, 2014, and may be waived on an individual basis by the Superintendent of Education as circumstances warrant.
7. Each Kaiapuni School shall comply with all applicable BOE policies, rules and regulations.

This policy is applicable to Kaiapuni charter schools. A charter school may request a waiver of this policy from the BOE.



APPENDIX B

HAWAIIAN LANGUAGE EDUCATION TIMELINE

The timeline below lists the major benchmarks of Ka Papahana Kaiapuni starting from 1826 to current BOE policy, which mandates the teaching of Hawaiian culture and language in the public schools.

"Na wai ho'i ka 'ole o ke akamai, he alanui i ma'a i ka hele 'ia e o'u mau mākua." Na Liholiho

YEAR	EVENT
1826	Missionaries standardize the Hawaiian alphabet and develop the Hawaiian orthography.
1831	Lahainaluna Lāhaināluna Seminary is established on Maui by the American Board of Commissioners of Foreign Missions as a teacher training college taught in the medium of Hawaiian language. It is the first college west of the Rockies (Lahaina Restoration Foundation, 2015).
1840	The Hawaiian Kingdom promulgates its first written constitution, in the Hawaiian language, establishing a public compulsory education system for children between the ages of six and fifteen. The law also provides for a Hawaiian language school wherever "parents having fifteen or more children suitable to attend school live close together." Hawai'i is the first nation to make education compulsory.
1850	Previous to 1826, the Hawaiian language is mainly a spoken language. Within 24 years of the introduction of basic Hawaiian orthography, "...literacy amongst Hawaiians was said to be universal" (Warner, 2001).
1893	The sovereign, independent government, the Kingdom of Hawai'i, recognized internationally, is overthrown by a small group of persons, including United States citizens assisted in their efforts by the United States Minister, a United States naval representative, and naval forces of the United States.
1896	Act of June 8, 1896, Chapter 57, Section 30 is enacted to limit the time that languages other than English can be used for instruction in the public school system. Until then, students were also taught in Hawaiian. Although this law does

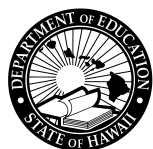


not totally restrict the use of other languages, it effectively eliminates Hawaiian in the public school system and supports the belief that a good education could only be acquired through programs conducted in English. (Walk, 2007)

- 1978 State Constitutional Convention. The Hawaiian language is given official status in the State Constitution. The study of “Hawaiiana” is accorded special promotion by the State.
- 1984 The first Punana Pūnana Leo private Hawaiian language immersion preschool opens in Kekaha, Kaua‘i.
- 1985 Punana Pūnana Leo o Honolulu opens in Kalihi, O‘ahu and Punana Pūnana Leo o Hilo opens on the island of Hawai‘i.
- 1986 Through lobbying efforts of Punana Pūnana Leo, parents, and Hawaiian language educators, HRS 298-2 is amended to allow for Hawaiian to be the medium of instruction in the public school system.
- 1987 The State Board of Education (BOE) and Superintendent Charles Toguchi approve the Hawaiian Language Immersion Program (*Ka Papahana Kaiapuni Hawai‘i*) on a pilot basis in two schools; Keaukaha Elementary School in Hilo and Waiau Elementary School in Pearl City, O‘ahu.
- 1989 The Hale Kuamo‘o is the Hawaiian Language Center within Ka Haka ‘Ula ‘o Ke‘elikōlani of the University of Hawai‘i at Hilo. Established by the Hawai‘i State Legislature in 1989, the Hale Kuamo‘o is housed within the University of Hawai‘i at Hilo. the centerIt supports and encourages the expansion of the Hawaiian language as a medium of communication in education, business, government and other contexts of social life in the public and private sectors of Hawai‘i and beyond. through curriculum and resources production. Its present home, Ka Haka ‘Ula o Ke‘elikōlani, is later established in 1997.

Ke Kula Kaiapuni o Maui ma Pā‘ia is the first Kaiapuni school established on Maui island.

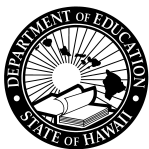
Ke Kula Kaiapuni ‘o Kapa‘a on Kaua‘i is established at Kapa‘a Elementary. It will eventually grow to later include satellite sites at Kapa‘a Middle School as well as Kapa‘a High School.



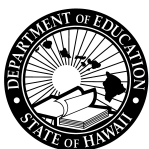
- 1990 ‘Aha Kauleo Kaiapuni Hawai‘i, the Hawaiian Language Immersion Program advisory council, is established by the BOE.
- The BOE approves *Ka Papahana Kaiapuni Hawai‘i* as a regular instructional K-12 program, instead of a pilot.
- Ke Kula Kaiapuni ‘o Pū‘ōhala in Kāne‘ohe, O‘ahu opens its doors in the Fall.
- 1993 Ke Kula Kaiapuni ‘o Kualapu‘u on Moloka‘i opens late in the school year in February.
- 1994 The Long-Range Plan for the Hawaiian Language Immersion Program is created and approved by the BOE. [16]
- Ke Kula Kaiapuni ‘o Nānākuli opens its doors.
- 1995 K-8 students move from Waiau Elementary School to Anuenue School in PaloloPālolo, O‘ahu; the first K-12 *Papahana Kaiapuni* site in Hawai‘i.
- Nāawahīokalani‘opu‘u is established at the old Henry Opukahaia School site at Kea‘au, Hawai‘i.
- Classes are offered to Ke Kula Kaiapuni Hawai‘i o Kona students in Papa Mālaa‘o at the Pūnana Leo o Kona.
- 1996 Ke Kula Kaiapuni o Maui ma Kalama opens its doors for further the Kaiapuni education of in-coming seventh graders from Pā‘ia.
- 1998 The Department creates the Hawaiian Language Immersion Program Educational Specialist position. This position is housed in the branch of the Department that provides curriculum and instructional support to public schools.
- In-coming Kaiapuni ninth-graders from Kalama enter Ke Kula Kaiapuni ‘o Kekaulike, Maui’s only high school immersion program.
- Ke Kula Kaiapuni o Hau‘ula is established on O‘ahu.
- Ke Kula Niihau o Kekaha is established in Kekaha, Kaua‘i.



- 1999 The first two classes of students in Ka Papahana Kaiapuni schools graduate at Ke Kula Kaiapuni ‘o Ānuenue, in Pālolo, O‘ahu and at Ke Kula ‘o Nawahīokalani‘ōpu‘u in Hilo, Hawai‘i.
- Kaiapuni opens at Moloka‘i High and Intermediate School.
- 2000 ‘Aha Kauleo Kaiapuni Hawai‘i, an organization operating under its by-laws, ceases to be active.
- Princess Nāhi‘ena‘ena in Lāhainā begins their Kaiapuni program.
- Ke Kula o Kamakau Lab PCS opens in Kailua, O‘ahu.
- 2001 Hawaiian Studies and Language Program Policy 2104 is passed. The Board of Education recognizes that appropriate support for and coordination of Hawaiian Studies and Language program is needed to educate all students and ensure the perpetuation of the culture and language of Hawai‘i.
- Ke Kula Kaiapuni o Keaukaha in Hilo becomes a conversion charter school named Ka ‘Umeke Kā‘eo.
- Ke Kula Niihau o Kekaha receives its charter to begin instruction in the Niihau dialect of Hawaiian.
- 2002 ‘Ehunuikaimalino is established as a stand-alone K-12 Kaiapuni site on the old campus of Konawaena Elementary, taking the place of Ke Kula Kaiapuni Hawai‘i o Kona.
- 2003 Ke Kula Kaiapuni o Hawai‘i ‘o Kahuku Academy opens its doors for in-coming intermediate Kaiapuni students at Kahuku Intermediate and High School.
- 2004 HLIP students in Grades 3 and 4 are subjected to a translated version of an English standardized-test. In an unprecedented move by Superintendent Patricia Hamamoto, the translated test is cancelled and a move to develop a more appropriate assessment tool is launched.
- Ke Kula Kaiapuni o Kualapu‘u becomes a charter conversion school.



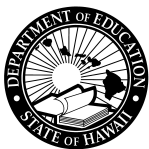
- 2006 The pilot version of the Hawai'i Aligned Portfolio Assessment (HAPA) is administered to kaiapuni students in Grades 3 and 4. The project is led by Dr. Sarah Gronna, Educational Specialist, Student Assessment Section, Puanani Wilhelm, Administrator, Hawaiian Studies and Language Program Section, and Dr. Don Burger of Pacific Resources for Education and Learning. The HAPA administration assists kaiapuni schools into developing an understanding of student learning within the kaiapuni context.
- 2008 The Hawaiian Language Immersion Program celebrates 20 years of kaiapuni education within the Department of Education. A series of events are held throughout the school year with a culminating celebration at the Hawai'i Convention Center in May 2008.
- Kawaikini Charter School is established on Kaua'i, ending Ke Kula Kaiapuni o Kapa'a. Some students elect to finish out their high school years at Kapa'a High School instead.
- 2011 The Department reverts back to testing students in HLIP Grades 3 and 4 using a translated version of the Hawai'i State Assessment for Reading and Math, including Science for Grade 4 only. The decision proves to be controversial and results in stakeolder outcry.
- 2011 The 'Aha Kauleo is reactivated as a forum to address issues facing the kaiapuni schools and Hawaiian medium education.
- 2013 Board of Education (BOE) Chariman Don Horner and member Cheryl Lupenui convene a special advisory committee to the Board whose responsibility is the drafting of new BOE policy for kaiapuni schools.
- 2014 In February, a new and more rigorous BOE Policy 2105 is passed unanimously by the Board of Education.
- The Department of Education secures a Memorandum of Agreement with the University of Hawai'i, College of Education. Dr. Kalehua Krug heads the team tasked with creating an appropriate Hawaiian Language-based assessment for grades 3 and 4 in Language Arts and Math.



The Department of Education received the first-of-its-kind federal waiver to prevent double-testing for Hawaiian immersion third and fourth grade students.

Ke Kula Kaiapuni o Lāhainā offers an immersion program to in-coming Kaiapuni sixth graders.

- 2015 The Office of Hawaiian Education in the HDOE is officially established in February, elevating its status as a section in the Office of Curriculum, Instruction and Student Support Services (OCISS) to an office under the Superintendent's Office.
- 2015 Dr. Krug and his team complete, pilot and administer a field test in May in record time. Scoring sessions are held over the summer to obtain data about the test.



APPENDIX C

EXAMPLES OF LANGUAGE COMMITMENTS IN PRACTICE:

What should a person see happening in a school?

Fully develop and implement Hawaiian language & literacy as close as possible to native-like ability.

- Teachers will continuously seek out opportunities to strive for native-like fluency.
- Schools will provide models of native speakers and/or native-like speakers.
- Students will have the ability to produce, perform, and critically engage in the analysis of chants, songs, and stories according to Hawaiian oral traditions as well as contemporary practices.
- Students will have the ability to read traditional and contemporary Hawaiian stories.
- Students will write in traditional and contemporary forms of writing.

Develop and utilize Hawaiian pedagogies of teaching and learning language in daily instruction.

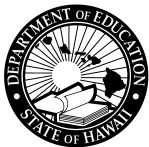
In order to normalize this commitment in practice, focus should be placed on the development of appropriate teaching methods that:

- Target Hawaiian language acquisition for all learners;
- Support the development of language skills targeting native---like fluency and usage;
- Align with Hawaiian traditions and perspectives.

Conduct daily instruction, operations, and administration in an ‘ōlelo Hawai‘i environment.

The ability to recognize and capitalize on learning opportunities can be found throughout the school day and in all school activities. Department functions at all levels of the system should include direction that:

- Fosters an environment of learning & speaking in Hawaiian for the entire system and school community;



- Provides professional development opportunities on Hawaiian language and culture for staff at all levels of the Department;
- Aligns curricular & instructional decision-making to support high levels of Hawaiian language proficiency
- Ensures that students can communicate effectively in Hawaiian language in all contexts
- Ensures minimum Hawaiian language qualifications can be met for any teaching staff that is required to plan and/or deliver instruction to Kaiapuni students.

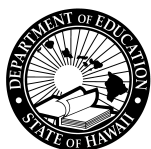
Align Kaiapuni curricular resource development and implementation to the ‘Ōlelo Core Value statement.

Evaluate present curricular materials and support relevant curricular resource development to align to high standards of Hawaiian language use

- Include specific and intentional language goals in curricular resource development
- Train and empower teachers to implement new curricular resources
- Equip teachers with necessary tools to align instruction with ‘Ōlelo core value statement

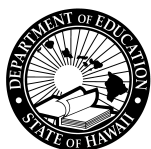
Support and expand research specific to Hawaiian language and Kaiapuni.

- Lexicon development and re-evaluation (including examination of recently created words and reinstituting existing traditional words)
- Language acquisition (seeking an understanding of effective and efficient pedagogy for language acquisition and culturally-based techniques)
- Investigate idioms and contexts for usage
- Collect oral and aural proficiency data
- Examine and document language shifts and trends starting from the first recordings of the Hawaiian language to present day
- Gather data on Kaiapuni
- Incorporate language research from around the world to strengthen understandings about the Hawaiian language learning and teaching
- Disseminate and incorporate research findings into Kaiapuni pedagogy and curriculum

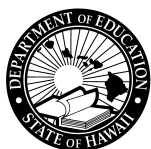


**OPTIMUM CONDITIONS FOR LANGUAGE SUCCESS
& IMPORTANT CONSIDERATIONS**

High Proficiency Level	Ideal	Considerations
Teacher Quality	Well-prepared and culturally-appropriate language instruction for grades K-12 to develop high proficiency levels of communication	Establish Hawaiian language literacy standards and benchmarks for K-12.
	<p>HLIP teachers should:</p> <ul style="list-style-type: none"> (a) possess fluent, close to native-like authenticity; (b) have strong cultural and educational background; and (c) desire to continue educational and cultural growth. 	The job of the HLIP teacher is very demanding. Since the majority of HLIP teachers do not have degrees both in Hawaiian language and education, it is very difficult to find qualified immersion teachers. Also, a four-year college degree does NOT ensure a native-like speaker of Hawaiian.
		<p>Selecting a qualified HLIP teacher is one of the greatest factors of successful language acquisition.</p> <p>Please consider these recommendations when hiring HLIP teachers:</p> <ul style="list-style-type: none"> (1) Teachers must be at least fluent but ideally possess native ability. (2) Teachers must be able to demonstrate various deliveries of instruction. (3) Teachers must be able to assess language and behavioral needs. (4) Teachers must have a strong cultural knowledge in various fields such as: lauhala weaving, hula, genealogy, and so forth. (5) Teachers must have a desire to strengthen themselves as cultural practitioners in and out of class.
Deliberate Strategies	Instruction will be in the Hawaiian language	Instruction should be organized in terms of concrete experiences. Visuals,



		props, hands on activities are integral components of instruction.
	Instruction is Hawaiian-standards based with established benchmarks for K-12 and focused on individual/collective student achievement and performance.	Please consider collaborating and/or creating instructional materials to assist teachers in HLIP strategies.
Professional Development	Teacher preparation and professional development includes second-language acquisition instructional strategies and cultural learning.	In the past, second-language learning was not permissible as professional development or teacher preparation.
		Please encourage administrators in written form to be knowledgeable and sensitive to HLIP teacher/professional development.
Routine and Repetition	Effective routine(s) and repetition(s) in various settings.	Exposure to Hawaiian language outside of the classroom is limited. Furthermore, most HLIP students begin their education with a limited knowledge of vocabulary, i.e. names of certain animals or some colors.
		Please consider a focus on creating routines and repetitions dealing with phrases and grammatical structure that are based on Hawaiian thinking and perspective.
Flexibility	The DOE will encourage adjustments and accommodations to facilitate the process of Immersion education.	A generalized approach to HLIP administration accompanied by outside mandates often times jeopardize the success of the HLIP program. Immersion's educational needs vary from that of English education since HLIP needs are specific to immersion and language medium education.
		Please consider allowing HLIP students and teachers flexibility in the language acquisition process.



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