Greetings to our many readers.

Ke Kuamoʻo O Keʻelikolani is the newsletter of Ka Haka ʻUla O Keʻelikolani College of Hawaiian Language at the University of Hawaiʻi at Hilo.

Due to the growing interest in indigenous language revitalization around the world in recent years, the staff of Ke Kuamoʻo thought it appropriate to dedicate this issue to sharing with all of you the great strides that have been taken in the revival and preservation of the Hawaiian language through Hawaiian language educational programs.

The stories selected, many of which were taken from previous issues of Ke Kuamoʻo, are included herein with the intent of disseminating information on both the history and progression of Hawaiian language educational programs around the State.

Such programs have proven that perseverance can have very positive results.
Indigenous Immersion Distinct

When talking about language revitalization, it is important to understand the difference between the various types of immersion and their goals. Indigenous language immersion focuses on language revitalization and is a crucial step toward normalized mother tongue education in the indigenous language. Foreign language and heritage language immersion, however, do not focus on language revitalization.

Foreign language immersion began in Quebec, Canada, among English speaking people living among Franco-Canadians who controlled the economy. For a long time in Quebec, Franco-Canadians who controlled the economy.

Indigenous immersion has sharply distinct goals from foreign language and heritage language immersion. First, it occurs in the natural homeland of the language. Second, the goal of indigenous immersion is to reestablish the language for internal use in the home and the community rather than for external use with foreigners or distant relatives. Third, indigenous immersion is often accompanied by a change in the legal and official status of the indigenous language in its homeland. Indigenous language immersion has spread farther than any other type of immersion. There are hundreds of thousands of students and their families reestablishing their languages through indigenous immersion programs, as among the Mohawks of North America, the Welsh of Great Britain, and the Maori of New Zealand.

Hawaiian Medium Students Outperform English Stream Classmates on SAT

The SAT data shown below were taken from Keaukaha Elementary School located in the Keaukaha Hawaiian Homestead, state land reserved for Native Hawaiians. Hawaiians as a group have the lowest SAT scores in the state, and Keaukaha is typically one of the lowest scoring schools on the Big Island of Hawaii.

Since 1986, the government has allowed the use of Hawaiian as a language of instruction, and in 1987, a stream at Keaukaha Elementary was established to teach through the Hawaiian language. This stream – Pāpahanu Kaiapuni Hawai‘i – was originally established to accommodate children coming out of the Punana Leo, a preschool taught entirely through Hawaiian. Some of the children in the Pāpahanu Kaiapuni Hawai‘i stream, however, entered with no knowledge of Hawaiian at all.

English is taught as a second language in this program for one hour a day beginning at grade five (the year before the SAT is administered). The first group of these Hawaiian language educated children reached the sixth grade took the SAT in 1993. The Hawaiian medium sixth grade class included only children of Hawaiian ancestry, and although the percentage of Hawaiians in the English stream classes was also very high, none could speak Hawaiian.

The Pāpahanu Kaiapuni Hawai‘i children took the SAT in English along with the English stream children. Despite the handicap of not being able to take the test in their classroom language, these Kaiapuni Hawai‘i children outperformed those in the English program, scoring better in English as well as all other areas including math, science, and social science.

It is significant that the Kaiapuni Hawai‘i children outperformed the English stream children in English. Their English instruction was through the medium of Hawaiian, and they had received less than 10% of the English instruction received in the English stream when the SAT was given.

Much of the skill that the children acquire in English comes from transfer of literacy from Hawaiian, and exposure to English in the media and the majority non-Hawaiian speaking population. Major weaknesses in English skills for the Hawaiian medium children included spelling and mechanics (punctuation, etc.), areas that are relatively easy to correct.

1993 Sixth Grade Reading & Math SAT Scores at Keaukaha Elementary

<table>
<thead>
<tr>
<th>Program</th>
<th>Reading Below Average</th>
<th>Reading Above Average</th>
<th>Math Below Average</th>
<th>Math Above Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hawaiian Program</td>
<td>19%</td>
<td>26%</td>
<td>19%</td>
<td>24%</td>
</tr>
<tr>
<td>State Average</td>
<td>19%</td>
<td>26%</td>
<td>19%</td>
<td>24%</td>
</tr>
</tbody>
</table>

When talking about language revitalization, it is important to understand the difference between the various types of immersion and their goals.

A subtype of foreign language immersion is heritage language immersion. Here, however, students have a connection to the language through their immigrant ancestors. Otherwise, the goal remains the same: the main language of use and identity for the students is English with the school language becoming a special skill. Because heritage immersion focuses on immigrant groups in the process of assimilation, it naturally progresses to pure foreign language immersion as the immigrant groups melt into the general society. Heritage language immersion is not common but exists for the Ukrainian language in the Canadian Prairie Provinces.

Hawaiian and are published for disobeying.

THE HISTORY OF THE HAWAIIAN LANGUAGE AT A GLANCE...

1841 The Kingdom of Hawai‘i establishes formal public education in the islands and includes the first high school west of the Rocky Mountains. Hawaiian texts are published and Native Hawaiian literacy rates soar to higher than 90%, placing the Hawaiian nation among the most literate in the world.

1893 Hawaiian Monarchy is overthrown.

1896 The Hawaiian school system is destroyed by the Republic of Hawai‘i to encourage annexation to the U.S. Both children and teachers are forbidden to speak Hawaiian and are published for disobeying.

1898 Hawai‘i is annexed to the U.S. with the provision that the Hawaiian language continue to be banned from all classrooms.
What Makes Hawaiian Language Immersion Schools Successful?

A Teacher’s Perspective

During my 15 years of teaching experience, 12 of which have been within the Hawaiian language immersion program, I have had the opportunity to visit many school sites and observe a number of teachers. Through these experiences, I have found that the most successful immersion programs all had the following characteristics in common:

- **Vision & Mission Statement** - The vision and mission statement, written by the staff of each individual program site, provide guidance and direction in decision making as well as staff planning. Both the vision and mission statement are discussed often to ensure that all are working towards achieving the same goal together.
- **Philosophical Document** - The philosophical document determines how the vision and mission are to be carried out. Basing curriculum on philosophical beliefs ensures that students will be educated in a manner conducive to the desired mission. For example, it is possible for students to learn to speak Hawaiian without necessarily learning traditions, culture, and characteristics which are the essence of being Hawaiian. However, if the desired outcome is that students think, feel, and act in a Hawaiian way, a conscious effort needs to be made on the part of the staff to ensure that curriculum and teaching strategies are constantly evaluated and are in agreement to the desired outcome.
- **Teachers** - Teachers continuously strive to improve not only teaching skills but language skills as well. Teachers take full advantage of programs that are offered by the University system and the D.O.E. Inservice programs available to teachers are Leo Ola, Kaua’o Kaiapuni Hawai’i, and Kākākou. Language skills can also be strengthened by taking a sabbatical leave to allow time to attend regular classes, or by attending HITS classes through the university. When teachers learn new skills, they are better able to collaborate, plan, and help strengthen other teachers at their site.

I have found that the most successful immersion programs were all those in which the desired destination is clear, the vision, mission, and philosophical statements are discussed often to assure that all are working towards achieving the same goal. Successful immersion schools striving to attain their goals are much like the Hokūle‘a as it sets out on a voyage: the vision, mission, beliefs, prior knowledge, and a plan on how the crew will meet their goal has to be firmly in place. If not, the canoe will wander aimlessly in the deep, wide ocean with detrimental results. Much planning and preparation is needed to ensure that the desired outcome is achieved. Dedicated work is needed not only from the individual crew members, but also from family, friends, and support members at home. Checkpoints are frequent during travel to ensure that the canoe stays on target and will eventually reach the desired destination.

The process is much the same with immersion schools. If schools want to reach a desired destination, they need to know what the desired destination is, how they will get there, and how the task will be completed, with checkpoints along the way to ensure a successful outcome.

Hawaiian Language Immersion Student Wins English Award

William H. Wilson
Professor, Ka Haka Ula O Keʻelikōlani

Note: The following article was originally printed in the summer 1992 issue of Ke Kumu Honua Mauli Ola Hawai‘i.

The fifth grade free verse, English poetry writer in the State of Hawai‘i, studies all his school subjects, including English, through Hawaiian! Kekua Burgess of the Kaiapuni Hawai‘i program at Kaaukaha Elementary in Hilo won the competition among fourth through sixth graders in the public schools in April. He is the son of Keokea and Terry Burgess.

Kekua’s accomplishment is more than a personal victory, it is a powerful statement regarding education and the Hawaiian language. In Hawaiian immersion programs such as the one at Keaukaha Elementary, no English is taught until the fifth grade (see Why English Is Delayed Until The Fifth Grade In Kaiapuni Hawai‘i). Although Hawai‘i’s public school system was once taught entirely through the medium of Hawaiian, it was outlawed after the Hawaiian Monarchy was overthrown and only made legal again in 1986. The original political ban was justified by contending that Hawaiian culture and education are incompatible—a position that is challenged by the fact that Hawaiian medium schools, during the 18th century produced a higher literacy rate than that of any Western nation during the same period.

Kekua is in the lead Kaiapuni Hawai‘i class at Keaukaha Elementary—a mixed group of seven fifth graders and eleven fourth graders. When the first graders began English instruction last fall, two of the seven were designated Gifted and Talented in English and the others are all doing as well as, or better than, the children in the English class at Keaukaha. All Kaiapuni Hawai‘i children, including those who speak only Hawaiian at home, gain their English speaking skills through overwhelming exposure to the community, television, and non-Hawaiian speaking family members. Even with formal instruction in English reading and writing, most children begin to transfer their skills in reading and writing in Hawaiian to English on their own by the fourth grade. Kekua’s sister Lahela, a second grader, is already reading English books on her own.

Kekua’s father explains, “Kekua entered the program in English reading and writing, most children begin to transfer their skills in reading and writing in Hawaiian to English on their own by the fourth grade. Kekua’s sister Lahela, a second grader, is already reading English books on her own.

Kekua Burgess is one of five students who graduated in May 1999 from Nāwahīokalaniʻopuʻu. (See related story on the five Nāwahī seniors on page 6.)

I saw that wave, I saw it tower up as high as the soaring birds above it. It was like a plane taking off from its runway, it was a mountain of water. Then it slammed massively upon itself, forming the most hollow barrel, it is a sculpture of God made for man to surf.

1978
A provision is submitted before the Hawai‘i State Constitution to allow Hawaiian the status of official language in Hawai‘i along with English, and passes.

1983
Hawaiian language teachers form ‘Aha Pūnana Leo, Inc., a grassroots organization dedicated to the revitalization of the Hawaiian language through education.
**Why English Is Delayed Until The Fifth Grade In Kaipouni Hawai’i**

William H. Wilson
Professor, Ka Haka 'Ula O Ke'elikolani

*Note: The following article was originally printed in the fall 1998 edition of Ke Kuamo'o E Ola Ai!*

One distinct feature of the Kaipouni Hawai’i program is the way in which English is introduced into the curriculum. From kindergarten through grade four, students do all their work in Hawaiian. English is introduced in the fifth grade and continues throughout high school, taught for an hour each day.

Hawaiian writing and reading skills acquired prior to the fifth grade rapidly transfer to English for Hawai’i

Hawaiian immersion students. English is so pervasive in daily life through media and popular culture that even while attending school totally immersed in Hawaiian, students are still exposed to an overwhelming use of English, thus enabling them to develop a high level of fluency in spoken English.

Many parents new to the Kaipouni Hawai’i program, however, worry about the delay of teaching English. Their worries are ameliorated by non-Kaipouni Hawai’i teachers and principals who express credibility that English is delayed until grade five. References are made to “the real world where English rules” and the “worthlessness of Hawaiian in modern society.” Many “educated” Hawaiians, teachers and principals hold to these ideas without any academic justification, lacking as they do in training or exposure to international research in indigenous language education. However, it has been proven by schools taught through Welsh, Gaelic, Navaho, Māori and Mohawk that immersion schools can, and do, provide superior academic results. The most successful of such schools are those that give the marginalized indigenous languages the highest priority and greatest emphasis.

Atitudes assuming that academics cannot be conveyed sufficiently in Hawaiian inherently stem from the stereotypical belief in the inferiority of things Hawaiian and superiority of things English are a part of all of us whether we are conscious of it or not. We must continually challenge and guide students to recognize that they will result in the destruction of the benefits of our program. Indeed, these very fallacies are what hinders many Hawaiians from reaching their full potential in the English medium public schools as well.

In some Kula Kaipouni Hawai’i, these ideas of self-worthlessness have unfortunately gotten the upper hand and weakened the philosophy that high standards in English emerge through high standards in Hawaiian. Some principals have hired teachers who lack the level of fluency and literacy in Hawaiian language and culture needed to successfully convey a high level of thinking through the language. Some of these very same schools assign teachers with weak fluency in Hawaiian to teach kindergarten and first grade where: “they can learn the language from the Pīnana Leo children.” Unfortunately, it is at this early level of education that children grow the most and require the highest level of Hawaiian fluency input. Establishing a low level of achievement at this earliest level sets low standards for the rest of the child’s education. Other schools begin to use English for the “handwriting and vocabulary” classes. Educated parents and the social misbelief that Hawaiian language and culture are inferior to English. The result from such down grading of Hawaiian is a reduction in academics and, ultimately, English.

The Hawaiian medium education, therefore, is that high quality education through Hawaiian results in high academic achievement, directly related to the belief in the inferiority of Hawaiian language, culture and people. For instance, a Kula Kaipouni Hawai’i with a strong Hawaiian orientation, literacy skills are first learned through Hawaiian and transferred to other languages, such as English. The lead class at Nāwahīkolani‘apu‘u has shown that such a program can have very positive results.

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**1988**

The Board of Education reviews the Papahana Kaiapuni ‘Olelo Hawai’i program and deems it successful. It is allowed to continue.

**1989**

The legislature establishes the Hālau Ka‘ōpua support center at the UH-Hilo to begin producing curriculum for the Papahana Kaipouni ‘Olelo Hawai’i. Also, ‘Aha Pītanana Leo establishes the Hālau Ka‘ōpua to strengthen the Pītanana Leo preschool program. Meanwhile, Kula Kaipouni O Kupuna opens at Kupuna Elementary on Kaua‘i.

**1990**

The Board of Education establishes the ‘Aha Kaipouni Hawai’i Advisory Council to provide direction for the growth and expansion of the Papahana Kaiapuni ‘Olelo Hawai’i program. Meanwhile, Kula Kaipouni O Pūpūhā opens at Pūpūhā Elementary on Oahu.

**1991**

The Board of Education approves the Papahana Kaipouni ‘Olelo Hawai’i program to continue through grade 12 with one hour of English every day. Establishment of new levels beginning in the 5th grade. Meanwhile, Pītanana Leo O Molokai opens on Molokai.

**1992**

Kula Kaipouni O Kualapuu opens at Kualapuu Elementary on Molokai.
Looking Back, Looking Forward

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As we reach the end of the millennium, it is interesting and gratifying to look back at the strides that have been made to strengthen the use of the Hawaiian language. Though the Hawaiian immersion movement has gone strong for nearly 16 years now, it has only been in the last 8 years or so that significant strides have been made to allow for the proper use of Hawaiian on a computer, and only in the last 3 years have significant numbers of Hawaiian language speakers joined the global community known as the Internet. Here are some of the accomplishments and landmarks that have been achieved in the past few years:

Establishment of the HI font standard for Hawaiian fonts - Prior to establishment of the HI font standard by the Hale Kuamo'o, there were many different and incompatible systems for generating Hawaiian dialectical marks on the computer. The HI font system is now used by several font vendors, and has found use with the proponents of other Polynesian languages. Hale Kuamo'o provides free Hawaiian fonts for Macintosh and Windows users on Kualono.

Establishment of the Leok• Bulletin Board System - Started in 1994, Leoki now boasts over 800 Hawaiian language speakers. It was the first telecommunications system for an indigenous language that allowed for communication in that language, as well as having its user interface in Hawaiian. Leoki is used by children from grades K-12, teachers, university professors, parents, and private individuals.

Establishment of the Kualono World-Wide Web Server - Kualono was the first significant world-wide web server to provide dictionaries in both English as well as an indigenous language. It now has a “three-sided” interface, allowing users to view nearly every page in English, in Hawaiian using “HI” fonts, or in Hawaiian using Unicode, for those computer platforms that support Unicode. It also integrates databases to allow users to search several dictionaries as well as an events calendar that displays events of interest to the Hawaiian community.

Translation of Netscape Navigator into Hawaiian - In November of 1998, the Hale Kuamo'o released Ka Ho'oikele, a Hawaiian language version of the popular Netscape Communicator for Macintosh. It was only the second translation in any language completed independently of Netscape Communications under their Universal Localization Program, and the first for the Macintosh platform. Ka Ho'oikele features not only a web browser, but email, a news reader, and HTML generator as well.

Alana I Kai Hikina - Pioneering Internet Radio Broadcast - The 'Aha Pūlama Leo and radio station KWXX began broadcasting Alana I Kai Hikina in the summer of 1998, featuring DJ Mākela Bruno. It is conducted completely in Hawaiian, and with the assistance of the Hale Kuamo'o, this show is broadcast via the Internet using RealAudio, and draws listeners from the US mainland, as well as from such remote locations as Sweden, England, Germany, Africa and New Zealand. Due to the incredible popularity of this show, KWXX decided to broadcast their entire programming day over the Internet.

It is also exciting to look forward and see what the 21st century will bring in the areas of technology and telecommunications. Here are but a few projects that we are now working on:

Ka Leo Hawai'i - From 1972 through 1989, the Ka Leo Hawai'i radio program was hosted by Larry Kimura and broadcast on KCCN radio in Honolulu. The show featured Larry and others conversing with and interviewing native Hawaiian language speakers. All of the shows were recorded on reel-to-reel tape, which are now housed at the University of Hawai'i at Hilo library. We will soon begin digitize these tapes, enhance the audio, and store them both on compact disk as well as in RealAudio format so that they can be listened to over the Internet. The files will be linked to a searchable database, allowing students and teachers to search the entire database, see the contents of the recordings, and instantly listen to any passage they desire on their own computer.

Leoki 5.5 - Because of technical limitations, only users of the Apple Macintosh computer have had access to Leoki up until this time. However, we have just completed the translation database for the latest version of the FirstClass Client, and hope to have a Windows (and perhaps Unix) version of the Hawaiian FirstClass Client by the fall of 1999. In doing so we will be able to provide Leoki access to nearly everyone with a personal computer and access to the Internet.

Hawaiian Language Classes on the Web - We are discussing the feasibility of providing and interactive learning experience for Hawaiian language learners on the World-Wide Web, using Kualono and RealAudio. There are many people out there who cannot attend regular Hawaiian language classes, and although we do not believe that web-based learning can replace the traditional classroom setting, it certainly can enhance it, as well as provide access to non-traditional learners.

For information, visit one of the following websites:

- Kualono http://www.olelo.hawaii.edu
- About Hawaiian Language http://www.olelo.hawaii.edu/op/organizers/about.html
- Hale Kuamo'o http://www.olelo.hawaii.edu/op/organizers/kuamo.html
- Hawaiian Fonts http://www.olelo.hawaii.edu/op/resources/fonts.html
- Leoki http://www.olelo.hawaii.edu/op/info/leoki.html
- Ka Ho'oikele http://www.olelo.hawaii.edu/op/resources/kaoikeokele/
- Alana I Kai Hikina http://www.olelo.hawaii.edu/op/alana/

1993

Ke Kula ‘O Nāwahīkala‘i ‘ipu‘u, housing intermediate and high school students on the island of Hawai‘i, begins classes in a remodeled building in downtown Hilo.

1994


1995

The Board of Education approves Kula O ‘Ānuenue on O‘ahu as the State’s first K-12 total immersion site. Also, the Office of Hawaiian Affairs provides a grant to ‘Aha Pūlama Leo to purchase the former Henry ‘Ōpūkaha‘ia School site in Kea‘au to permanently house the Nāwahīkala‘i ‘ipu‘u program. Meanwhile, Pitānā Leo O Kawāiaha‘o opens on O‘ahu, and Pitānā Leo O Wai‘anae opens in West Hawai‘i as well as Kula Kapaunui O Kealakehe at Kealakehe Elementary. Leoki, the first telecommunications system for an indigenous language, is established. By years end, Kualono, the first significant world-wide web server to provide documents in both English as well as an indigenous language, is also established.
The final report, which was published earlier this year, gave full support to the M.A., citing its importance in increasing efforts to revitalize the Hawaiian language within communities throughout the state. The first graduate field of study to be offered exclusively at UH-Hilo and nowhere else in the UH system, this program is an important historical milestone: it marks the beginning of comprehensive graduate work in the Hawaiian language, focusing on the vast and treasured literary repository of stories, myths, and poetry written by Hawaiians of the nineteenth and early twentieth centuries. Hawaiians will be the exclusive medium of instruction and study for all course lectures, discussions, readings, exams and papers. This fall, the first three M.A. courses will be: Kālalānui 'Oli 'Olelo Hawai'i (Research Methods in Hawaiian Language), Mo'akala o ka Helo a Mo'okalaleo Helo (History of Hawaiian Language and Literature), and Mo'okalaleo Hawai'i Ko'ona (Traditional Hawaiian Literature). Subsequent course offerings will include: Piln'ōelo Kūlāna Kīkēkī (Advanced Grammar) and Mo'okalaleo Hawai'i Ho'eulopa 'Ia (Hawaiian Literature Developed on European Models).

Nine students have been selected to form the first graduate cohort, which will proceed through a two-year course of study. Like other graduate programs, the M.A. in Hawaiian Language and Literature will culminate in each student's selecting and researching a thesis topic, followed by the writing and defense of the dissertation. Thanks to a financial partnership between UH-Hilo and the Office of Hawaiian Affairs, the grip of severe state budget constraints that threatened the future of the M.A. program has been somewhat relaxed. The agreement calls for each side to assume one-half of the total $122,000 yearly operating expenses over a five-year period.

The following article was originally printed in the fall 1998 issue of Ke Kuamoʻo.

The five lead class students of Nāwahīokalaniʻopuʻu, the UH-Hilo laboratory school located on property owned by the 'Aha Pūnana Leo, are now in their senior year. Based on their successful completion of all but two courses required by the D.O.E. for graduation, the seniors earned As and Bs in university level course work. Ranking among the highest performing students in all five Nāwahī seniors completed the SAT exam was waived.

But because the SAT is based on the national SAT exam, usually based on the context of North American English language culture, it is not required for foreign students taught through different linguistic and cultural traditions. Although all five Nāwahī seniors completed the SAT exam with average scores of over 1200, the unique linguistic and cultural basis of their education was similar enough to that of foreign students so that their admittance was based on their grades and the college preparatory nature of their high school courses rather than their SAT scores. During the fall semester, with this exception, the seniors earned As and Bs in their university courses language, mathematics, horticulture, agriculture, Hawaiian Language, and political science, much to the disappointment of skeptics who doubted the seniors' abilities to succeed in university level course work. Ranking among the highest performing students in several of their classes, these five seniors acknowledged that they were well prepared for this experience through their course work at Nāwahīokalaniʻopuʻu.

Since this story was first printed, all five seniors have gone on to successfully complete university course work during the spring 1999 semester as well with final GPAs ranging from 2.9 to 3.5. Upon their high school graduation in May, the Nāwahī seniors, along with six from Ke Kula 'O Kāne‘o‘e Ánuenue in Pālolo, O‘ahu, were the first students in over 100 years to be completely educated through the medium of Hawaiian from K-12.

Kahuawaiola Hawaiian Medium Teaching Certification Students have been educated entirely in Hawaiian language. But because the Nāwahī seniors are concurrently enrolled at the University of Hawai‘i at Hilo on an early admittance program.

The following article was originally printed in the spring 1998 issue of Ke Kuamoʻo.

Note: The following article was originally printed in the spring 1998 issue of Ke Kuamoʻo.

Hawaiʻi, indeed, the worlds, first Master of Arts program in Hawaiian Language and Literature will commence this fall in UH-Hilo's newly established College of Hawaiian Language, Ka Haka Ûla O Keʻelikōlani. Originally planned for implementation in the fall of 1997, the M.A. program was postponed for one year to accommodate UH-Hilo's accreditation review by the Western Association of Schools and Colleges.