Professional Development Working Group

Hoʻokahua: ‘O ke kahua ma mua, ma hope e kukulu
Establishing a foundation for teaching and learning

The Nā Lau Lama Professional Development Working Group brought together a strong and committed group of community volunteers with a wealth of experience in professional development and teacher education. The group, with members from all major Hawaiian islands, included concerned community members, faculty, and staff from the Hawai‘i State Department of Education (DOE), the Kamehameha Schools, and both major campuses of the University of Hawai‘i and the Hālau Wānana Indigenous Teacher Education program.

PURPOSE STATEMENT
The purpose of the Professional Development Working Group is to recommend a framework for the preparation of committed educators who wish to positively impact Native Hawaiian learners. The emerging priorities in professional development and teacher education discussed here focus on Hawaiian culture-based and place-based educational practices and culturally grounded tenets of success.

KULEANA
The Professional Development Working Group focused on four major areas in which educators teach Hawaiian learners:

- **Pre-service teachers** (teachers-in-training, teachers newly arrived from out-of-state)
- **Kūpuna and other Hawaiian-culture-based educators** (para-professionals, educational assistants, and contracted personnel)
- **In-service teachers** (currently working in the DOE, including new teachers already in the classroom)
- **Leadership** (principals, school administrators, and others in leadership at the school community, complex, district, or state level)
CORE IDEOLOGIES OF HAWAIIAN CULTURE-BASED EDUCATION

To assist teachers and administrators in each of the four areas above to grow and develop as culturally grounded educators, our working group recognized the need to create new types of development opportunities based on Hawaiian pedagogy, teaching methods, and learning styles. In developing our recommendations, our working group considered a native lens couched in the following traditional Hawaiian values and wisdoms to guide the discussions that frame Hawaiian culture-based pedagogical practices.

1. **Ho'olohoe** (*listen, feel, be attentive to*): Fostering connection and developing a relationship with the concept to be learned. Listening, observing, feeling, reflecting, discussing, being in the context of the big idea, building self-discipline, spiritual-emotional, and sensory experience.

2. **Ho'opili** (*to bring/put together, imitate*): Providing direct instruction, the transfer of knowledge, content, and skills from teacher to student.

3. **Ho'ohana** (*to practice, work, use, apply*): Practicing of new knowledge. Developing proficiency through practice, tinkering, experimenting, repetition, and hands-on experience with the new learning.

4. **Ho'opuka** (*to emerge, graduate*): Demonstrating proficiency of new knowledge through application in projects, products, demonstrations, service, or performance.

Maintained within each of these four native processes are embedded cultural values critical to the development of teachers and student learning. These values shape the cultural contexts and delivery of the learning processes that encourage students and teachers to experience learning through a holistic process. They are particularly necessary, however, for those educators who teach Hawaiian haumāna, or students, and who wish to help each of the keiki in their care reach their full potential. Thus, in order for Hawai‘i’s public education system to enhance the use of “cultural ways of thinking and doing,” the Professional Development Working Group recommends that the DOE encourage teachers and students to apply these four processes in all school settings.
TENETS OF SUCCESS

Professional development opportunities that successfully help teachers of indigenous learners are:

- Designed to be available over a period of time and in spiraling stages so that teachers can take advantage of increasing levels of development opportunities as they grow in their understanding of indigenous education and Hawaiian culture-based learning.

- Experiential, including exposure to different kinds of teaching and learning environments, various out-of-classroom settings, and other non-standard learning sites; they should be intended to help grow a Hawaiian place-based/culturally grounded professional educator.

- Respectful of and knowledgeable about Hawaiian culture, honoring local beliefs, learning styles, and values.

- Cognizant of the diversity of Hawai‘i’s population and provide opportunities for teachers to understand how the Hawaiian culture, as host culture, is shared by all students in Hawai‘i’s schools.

- Able to serve the needs of teachers from different backgrounds who work to educate Hawaiian students, including teachers who are new to Hawai‘i as well as master teachers who are passionate about Hawaiian place-based/culturally grounded education.

- Mindful of differences while preparing teachers from various backgrounds to be culturally competent. Appropriate professional development opportunities help each teacher, no matter his or her background, to become comfortable with teaching place-based/culturally grounded education. Such professional development in place-based/ culturally grounded curriculum and values enables teachers to become more comfortable with and increases the chances for implementation of these indigenous approaches.

- Connected to a “toolbox of strategies” that are based on core Hawaiian values, for different levels and types of educators and educational policymakers, including teachers, school-level staff, complex-, district-, and state-level administrators, and community and cultural teachers and leaders.
Teachers committed to developing and growing as place-based/culturally grounded professionals are encouraged to understand that their students’—as well as their own—education occurs not just in the classroom but throughout their communities. “Ke A’o Kahua Honua,” place-based/culturally grounded education, honors Hawaiian culture as the host culture. It recognizes the importance of place and gives all of its residents a sense of belonging, knowledge about the history of the place, and a desire to take care of the land and people. Therefore, each educator will focus on localizing the place-based/culturally grounded education they learn and teach, which means the following:

• **Know your community:** Each school, and the teachers, students, and staff who are part of it, live and work as members of a specific community, located in a certain place. Each school’s community has a unique history, important cultural sites and special places, unique traditions and protocols, critical needs, and sharp problems. Place-based/culturally grounded learning strategies encourage teachers, students, and families to see themselves and their communities as precious gifts.

• **Learn the cultural protocols of your specific community:** Basic Hawaiian cultural values are practiced in every community, but each has its own appropriate protocols and customs. Understanding and respecting local protocols will help you become a member of your community.

• **Build relationships:** Aloha is key. Relationships should always be built on aloha—goodwill, mutual respect, and an acknowledgment of each other’s skills and talents. Building strong relationships is each person’s kuleana, every individual’s responsibility. Respect must be reciprocal, and each person must take care of his or her own responsibilities while working to keep the relationship strong.

• **Teach, learn, and live in culturally respectful ways:** This means being responsible, truthful, and careful in words and actions. All people who live in a community can mālama the ʻāina (care for the land) and each other. This requires being sensitive to the subtle protocols of manner and tone practiced by local cultural practitioners and other members of the Hawaiian community.
Central to the Hawaiian belief system is the idea that the gods gave birth to the Hawaiian islands and that Hawaiians are the younger siblings of the land itself. This story is the basis for three essential relationships:

- **Pilina ‘uhane:** There is a spiritual connection between all things, including people and the environment. The story of Papa (earth, the mother) and Wākea (sky, the father) exemplifies that connection and identifies it as a familial one. All things, including land and ocean, are children born of the gods.

- **Pilina kanaka:** Loina, or values, form the basis of the rules by which people interact in a society. Hawaiian values support collaborative living; the development and maintenance of positive relationships; the use of mind and body to provide sustenance for self, family, and community; and the efficient carrying out of responsibilities. Genealogy is studied as a way to ensure attention to the values of ancestors and their influence on contemporary life.

- **Pilina ʻāina:** Stewardship for the environment is likened to the care given to an older, perhaps elderly, relative. Conservation of resources is evidenced in the development of the Hawaiian kapu system, which, for example, regulated fishing to preserve species. On islands where resources are limited and irreplaceable, close attention to environmental conditions is essential.
RECOMMENDATIONS

Target Audience: Pre-Service Teachers, New Teachers, Teachers-in-Training

Professional development opportunities that successfully help new and emerging teachers of indigenous learners are those that:

- Integrate Hawaiian language, culture, history, and traditions within the learning experience.

- Recruit and train more teachers who are prepared to integrate place-based/culturally grounded educational methodologies and Hawaiian epistemology (worldview) into their daily teaching practice.

- Increase the annual number of local and Native Hawaiian education graduates from both traditional and alternative programs. Our working group recommends that the enrollment in place-based/culturally grounded education programs be doubled by June 2009. Additionally, we recommend expanding the existing successful and promising education models noted above.

- Encourage collaborations between schools and local organizations and agencies whose missions are aligned with Hawaiian values. These agencies, including the Hawaiian trusts, can assist local schools and new teachers by increasing capacity and learner access for professional development opportunities at the local, island, and state level.

- Integrate an understanding of the host culture’s rigor and high standards of excellence into secondary education recruitment programs, such as the Gear Up program, Future Teachers of America, and Teach Across America. Emerging teachers should be encouraged from their earliest years to participate in place-based/culturally grounded activities and to develop competency in Hawaiian teaching and learning methods and styles.
Professional development opportunities that successfully help newly hired teachers of indigenous learners are those that:

- Provide new teachers with orientation programs that culturally acclimate them to the communities in which they will teach and build basic knowledge about Hawaiian culture and language. Example: For the last 10 years, the Hawai‘i State Teachers Association (HSTA)/Leeward Chapter has had a successful New Hire Orientation program for all new hires; approximately 300–400 new teachers per year attend. They have offered this program in a variety of venues and use a variety of strategies to orient new teachers to the Hawaiian community. Among these is the showing of the video He Makana, which includes scenes of kūpuna in the community talking about Hawaiian values and the importance of relationships. The HSTA/Leeward Chapter also holds classes and field trips over a six-month period for new teachers. The focus of this effort is to help new teachers become more effective by enhancing their understanding of local culture.

- Provide coaches and mentors who can help teachers build good community and school relationships, and assist them in aligning place-based/culturally grounded teaching practices, content, and assessment strategies to required standards-based learning environments.

- Provide support to new teachers so that they can meet baseline competency requirements in their understandings of Hawaiian language, culture, and place. The Hawaiian education community, in collaboration with the DOE, must provide support to new teachers and adequate opportunities to become more culturally competent and develop appropriate assessments for baseline competency. Our working group recommends that Nā Honua Mauli Ola be used as a guiding resource for development of both learning opportunities and assessment.

- Create community and school collaborations to host place-based/culturally grounded orientation classes and workshops and support new teachers and their coaches or mentors. Provide new teachers with support and connection to community-school partnerships.
• Provide iterative professional development in place-based/culturally grounded educational methodologies and Hawaiian worldview, offered through a variety of approaches and at various times. Offer incentives for full attendance of new educational staff at place-based/culturally grounded orientation programs and ongoing Hawaiian culture-based professional development.

Target Audience: Kūpuna and Para-Professionals

Professional development opportunities that successfully help kūpuna and other cultural practitioners as teachers of indigenous learners are those that:

• Increase the number of kūpuna and build the capacity of the current Kūpuna Program in DOE elementary schools.

• Ensure that all kūpuna and the Hawaiian-culture-based programs in which they participate be fully funded, respectfully implemented, and widely promoted.

• Ensure that each school communities’ kūpuna and other skilled cultural practitioners are provided plenty of opportunities, in a variety of venues both in and out of the classroom, to work with and teach the schools’ regular teachers.

• Kōkua or help all teachers so they have plenty of opportunities to learn from Hawaiian kūpuna and cultural practitioners. Provide funding and other assistance so that these opportunities are valued and the knowledge of the kūpuna is respected and honored as it is shared and passed on. It is especially important to provide learning experiences and opportunities through which new teachers can learn about Hawaiian culture from our kūpuna.
• Enhance curriculum through oral histories, documentaries, and the mo’olelo, or stories of nā kupuna and Hawaiian cultural practitioners. This can be done through living presentations (via Web cam if necessary) or by using videos/DVDs, transcriptions, and so on. Example: The State DOE Hawaiian Studies office provides in-servicing for K–6 DOE kupuna, including the Mo’okalaleo Palapala project, which focuses on a literacy model that addresses Hawaiian values and concepts; oral history and primary sources are also available.

• Expand and enhance both the orientation programs currently offered to newly hired kupuna and continuing education programs for kupuna currently teaching in DOE schools. Orientation programs should include information about DOE procedures and the Kūpuna Program statewide, and all kupuna should be provided opportunities to take courses made available by local community groups and Hawaiian educational organizations, such as Hawaiian language, ‘ukulele, hula, and so on. Kūpuna should be supported and encouraged to attend all available in-service and other educational opportunities and should be provided one-to-one mentoring/monitoring by the District Cultural Personnel Resource Coordinator.

• Develop an Elder Teachers’ Endorsement program, such as Alaska’s elder model of Limited Certificate, in which knowledgeable elders are recognized for their contributions to the education of indigenous and other students and teachers.
EXAMPLE OF AN ELDER TEACHERS’ ENDORSEMENT PROGRAM:
WHO QUALIFIES FOR A LIMITED CERTIFICATE?

If you can demonstrate subject matter expertise and teaching competency as verified by the local school district, but do not have a bachelor’s degree because such a program is not sufficiently available, you may be eligible for a Limited Certificate in one of these specialty areas:

- Alaska Native language or culture
- military science
- vocational or technical course

The Limited Certificate must be requested by the local school board, through its chief school administrator. The request must be accompanied by two letters of recommendation verifying the applicant’s length of experience and competency in the specialty field. Note that a Limited Certificate is valid only in the requesting district. The holder of a Limited Certificate may teach only in the area(s) of endorsement, as indicated on the Limited Certificate.

ALASKA NATIVE LANGUAGE OR CULTURE

For a Limited Certificate in Alaska Native language or culture, you must submit a resume demonstrating competency in an Alaska Native language or a minimum of four years’ experience involving an Alaska Native culture, as determined by the school district (http://www.eed.state.ak.us/TeacherCertification/Certification.html#limited).
Professional development opportunities that successfully help educational assistants (EAs) and para-professionals as teachers of indigenous learners are those that:

- Partner with the Hawaiian educational community to support orientation programs about Hawaiian culture, followed with iterative professional development in place-based, culturally focused educational methodologies and Hawaiian worldview, offered through a range of approaches and at a variety of times.

- Groom para-professionals already in the school environment who are not certified and assist them to become certified as EAs, by sustaining the growth of strong personal relationships; develop support groups and other hui to facilitate onsite delivery of professional development opportunities.

- Support, develop, and fund opportunities for kūpuna, substitute teachers, para-professionals, EAs, tutors, and others to secure licensure and, potentially, certification via DOE onsite delivery of professional development opportunities.

- Increase and support alternatives that prepare culture-based educators for a variety of educational options, including Hawaiian immersion and Hawaiian-focused charter schools.

Currently, there are four teacher certification programs in Hawai‘i that are culture-based teacher education programs:

- Hālau Wānana: www.halauwanana.org
- Ka Lama o ke Kaiāulu: www.hawaii.edu/kalama
- Kahuawaiola: www.kahuawaiola.org
Target Audience: In-Service Teachers

Professional development opportunities that successfully help existing in-service and continuing teachers and school-level staff as teachers of indigenous learners are those that:

- Provide iterative professional development in place-based/culturally grounded educational methodologies and Hawaiian language and epistemology for teaching staff in all content areas. Such opportunities should be offered to in-service teachers as a regular part of their professional development, use a range of approaches and themes, and be offered at a variety of times and locations to encourage broad participation.

- Provide funding for ongoing professional development opportunities in place-based/culturally grounded educational methodologies, pedagogies, and epistemology.

- Provide and train coaches and mentors who understand the teaching/learning processes of traditional Hawaiian instruction and can help teachers build strong relationships with their students and the communities in which they teach, practice Hawaiian values, increase Hawaiian language competency, become comfortable teaching place-based/culturally grounded content and using Hawaiian pedagogies and assessment strategies, and assist with mapping cultural content in alignment with standards-based requirements. This conceptual framework is a “backward mapping” approach to education. Teachers begin with the end goal in mind, which includes proficiency in content and skills, dispositions, and purposes to be achieved.

- Support professional development opportunities that are aligned with teachers’ and their communities’ goals and help teachers achieve credit status for place-based/culturally grounded learning and teaching in all content areas. Support the addition of a “Hawaiian Education” field for teacher licensing and certification in all content areas and for teachers who teach across content areas (e.g., Language Arts and Hawaiian Studies). Match teaching assignments to teachers’ expertise and comfort level with place-based/culturally grounded content and Hawaiian pedagogies, and minimize teacher reassignments to improve the continuity of place-based/culturally grounded education in each school.
• Help teachers develop community connections and relationships. Provide support to help teachers develop these connections and sustain community-school partnerships.

• Provide funding to allow and encourage teachers to attend community-sponsored development opportunities and other offerings. Create an environment where community-based education, for both teachers and their students, is fully supported.

• Create and maintain an easily accessible Web database of place-based/culturally grounded educational professional development opportunities that is aligned with Hawaiian cultural values, including offerings from alternative and indigenous educational programs, and in collaboration with the Hawaiian educational community.

Professional development opportunities that successfully help emergency hires as teachers of indigenous learners are those that:

• Recruit more Hawaiian and local graduates with bachelor's degrees in fields specific to school content needs.

• Offer intensive, multiweek summer orientation and training programs in Hawaiian place-based/culturally grounded teaching and learning methods and pedagogies that include strategies for managing standards-based requirements, classroom behavior, and management and provide teachers with basic competency in place-based/culturally grounded educational methodologies and Hawaiian epistemology.

• Provide coaches and mentors who can help emergency-hire teachers build healthy community and school relationships and assist them in aligning place-based/culturally grounded teaching practices, content, and assessment strategies to required standards-based learning environments.

• Provide support so that continuing teachers initially hired on an emergency basis can meet baseline competency requirements in their understandings of Hawaiian language, culture, and place. The Hawaiian education community, in collaboration with the DOE, must ensure all teachers have adequate opportunities to become more culturally competent and develop appropriate assessments for baseline competency. Our working group recommends that Nā Honua Mauli Ola be used as a guiding resource for development of both learning opportunities and assessment.
• Support emergency hires in achieving licensure/certification within 10 years. Provide opportunities for this through on-site delivery and collaborations with professional development programs and teacher training programs that are aligned with Hawaiian culture values.

Target Audience: Leadership Development

Professional development opportunities that successfully help leaders and administrators as educators of indigenous learners are those that:

• Build capacity for Hawaiian place-based/culturally grounded education throughout our state’s public school system and enhance leaders’ understanding of the importance of integrating Hawaiian culture, language, and epistemology in every area of Hawai’i’s public education system.

• Ensure resources at both the local school and state levels to fully develop, promote, and sustain the integration of place-based/culturally grounded educational methodologies and Hawaiian epistemology in all public schools and programs.

• Provide continuing, iterative place-based/culturally grounded professional development opportunities for DOE leadership and administrators at the school, complex, district, and state levels. Such opportunities should be offered to leadership as a regular part of their professional development, should use a range of approaches and themes, and should be offered at a variety of times and locations to encourage broad participation. Provide funding for increasing leaders’ competency in Hawaiian language and place-based/culturally grounded pedagogies and epistemology.

• Create and support a collaborative consortium of DOE departments, schools, and programs and Hawaiian educational and community organizations to expand the development of Hawaiian place-based/culturally grounded education in locally selected pilot schools and among selected teacher cohorts in every area of service.
Summary: Key Characteristics for Place-Based/Culturally Grounded Professional Development

Professional development opportunities that successfully help teachers, administrators, and policymakers as educators of indigenous learners are those that:

- Are responsive to the needs of teachers and prepare them for the students and communities in which they will teach.

- Nurture the passion for teaching, learning, leading, doing, and reflecting on Hawaiian place-based/culturally grounded education.

- Teach through the language, values, and practices of the Hawaiian culture to help teachers become comfortable with teaching place-based/culturally grounded content and using a variety of indigenous assessment methodologies.

- Build skills that capitalize on personal strengths and develop teachers’ abilities to organize, create, evaluate, and make purposeful connections to place-based/culturally grounded teaching and learning for themselves and their haumāna.
EXAMPLE OF A PLACE-BASED/CULTURALLY GROUNDED EDUCATION PROGRAM: WAIMEA MIDDLE SCHOOL, WAIMEA, BIG ISLAND

In this section, Pua Case, long-time DOE educator, Hawaiian cultural specialist, and ‘Ike Hawai‘i Resource teacher at Waimea Middle School, a public conversion charter school, provides an example of a place-based/culturally grounded Cultural Professional Development (CPD) program. The Waimea Middle School model for developing cultural competence for in-service and new teachers has the following features:

- It is ongoing, with monthly CPD activities focused on upcoming community events.

- It gives interested participants lead time and information on purpose/intent/plans for the CPD activity in advance of the event.

- All teachers at the school are invited to participate, but attendance is not mandatory and fluctuates depending on the theme covered.

- Teachers from neighboring schools are invited to participate in CPD offerings. The numbers of invitees depends on location for CPD; that is, smaller sites means fewer can be invited, and larger sites allow for more invitations.

- Teachers are not required to apply learning but are encouraged to do so; a lesson is always provided for teachers to take with them at the end of each session.

- ‘Ike Hawai‘i CPD is available to all—no distinction is made between Hawaiian and non-Hawaiian teachers—but ‘Ike Hawai‘i CPD activities are developed with Hawaiian teachers and content in mind.

- The model has input from community and local resources and is coordinated by the schools’ ‘Ike Hawai‘i CPD working group.

- Having an ‘Ike Hawai‘i Resource position and ready leadership is a key ingredient.

- Stipends are provided for presenters and Waimea Middle School participants. Stipends demonstrate that value is placed on cultural practitioners, their work, and their knowledge; stipends are also useful in attracting participants.
Examples of Past CPD Activities at Waimea Middle School

- **Bon Dance** with the Japanese community is integrated with comparative hula discussion and activity. Cultural significance of both types of dance is discussed and compared. This cross-cultural element is important to help non-Hawaiians embrace Hawaiian host culture and is grounded in drawing comparisons of other cultures with the host culture.

- **Mauna Kea Stories** with local resource storyteller at Anna Ranch provides place-based/culturally grounded educational opportunities focused on preparations for Aloha Week. The parade and paniolo theme allow for discussion of rich, place-based experiences, pāʻú riding, and so on. Activity includes a historic walk with the director of Anna Ranch.

*Note:* Waimea Middle School provides $25 stipends for its teachers because this CPD opportunity is conducted after school hours. About 30 teachers attend, including some from neighboring schools who are invited to participate. All other teachers receive certificates of attendance.

**Districtwide Saturday Cultural Learning Workshops**

The districtwide weekend workshops include Niu (Sam Kama), Moʻolelo with Silk Screening Component (Hiko Hanapi), Lauhala (Kealiʻi Lily), ‘Ie‘ie (Kanani Kaulukukui), and Lei and Kapa Making (Marie McDonald), with practitioners teaching at their selected site (it can be at their homes). The key strategy is that teachers will witness Hawaiian teaching through the cultural practitioner as lead speaker.

- The practitioner determines the workshop time and place.
- The practitioner fully runs the workshop.
- Waimea Middle School is the central school and the Waimea Hawaiian Civic Club provides funding to pay practitioners to conduct the workshops and pays stipends to Waimea Middle School teachers.
- The workshop makes the connection between the community and the classroom.
• The ‘Ike Hawai‘i Resource teacher is the coordinator who maintains the relationship to community resources and helps to make this CPD happen.

• This type of learning opportunity provides teachers throughout the district with a Hawaiian approach to teaching and an in-depth introduction to a Hawaiian-related skilled practice, including protocols and family-based traditions, and provides teachers with a hands-on product and place-based lesson to take back to the classroom.

Summary of Professional Development Opportunities at Waimea Middle School

• At mandatory faculty school meetings and trainings, ‘Ike Hawai‘i CPD has 10 minutes on the agenda once a month to provide short lessons and updates on ‘Ike Hawai‘i projects.

• An “Introduction to Hawaiian Language and Mo‘olelo” class currently is offered to the school’s faculty and community once a week for the months of March to June (total of 20 attend).

• Other ‘Ike Hawai‘i strategies are used throughout every school day. ‘Ike Hawai‘i resources are infused—not separated out from the rest of the curriculum.

• Teachers incorporate their own daily ‘Ike Hawai‘i work during their day.

• ‘Ike Hawai‘i provides at least two schoolwide projects during the year to keep cultural learning active and ongoing. This year’s project is a Door Beautification Project.

• ‘Ike Hawai‘i includes Ku Holo Mau Hokule‘a Voyage to Micronesia and an ongoing Mala‘ai Culinary Garden component.

• ‘Ike Hawai‘i place-based learning is included in the school’s Systems Organizational Audit and has the funding support to be incorporated throughout the campus.
Nā Lau Lama is a poʻo wai that channels successful educational practices into the classroom.

A metaphor to explain the intention and function of Nā Lau Lama

A **poʻo wai** (dam made of rocks) channels water from the **kahawai** (river) into the taro patches. Similarly, Nā Lau Lama directs a portion of the existing river of indigenous knowledge and successful practices into classrooms in need of irrigation.

How are successful practices brought into classrooms? Through the **auwai** (canal), or teacher training. Teacher training includes professional development, new teacher orientation, and on-site training. Culturally relevant books and lesson plans are integral components of Nā Lau Lama teacher training opportunities.

**Loʻi** (taro patches) refer to school complexes, which are highly organized, structured, and monitored.

**Kalo** (taro plant) represent individual schools.

The **loko i’a** (fishpond) is a residual catchment of fish, water, and nutrients that form a self-sustaining ecological system. In this metaphor, the loko i’a refers to the rich knowledge base of culturally appropriate methods and successes that can be shared with other schools, complexes, and educational systems.

Nā Lau Lama acknowledges that there is a surging river of indigenous knowledge. The currents within this river include culture-based learning, ʻōlelo Hawaiʻi, place-based learning, involvement of the ʻohana, and other promising practices. Nā Lau Lama also acknowledges that educational programs that develop indigenous ways of knowing and doing also have their own poʻo wai to channel effective methods into their respective classrooms and students.
PROFESSIONAL DEVELOPMENT

Ho'okiwi 'Aha Ho'ona'auao 'Oiwi (Center for Native Hawaiian and Indigenous Education) is a partnership among the community, Hawai'i Department of Education, and the University of Hawai'i College of Education designed to prepare outstanding teachers and educational leaders, particularly Native Hawaiians, to work in Hawaiian communities. Designed to raise school achievement for Native Hawaiians (in Hawaiian and English languages), this initiative focuses on educational improvement and innovation as means to furthering the life opportunities of Native Hawaiians as productive citizens of Hawai'i, while sustaining their cultural values.

Pre-service teachers in the Ho'okiwi cohort participate in a two-year program designed for teacher education and curriculum development with specific regard to research on Hawaiian language, tradition, and culture within the broader context of school and community development. Students graduate with master's degrees in education as well as certification to teach in Hawai'i Department of Education schools. Associate teachers in partner schools are trained in research on curriculum development and teacher education, including the mentoring of pre-service teachers. Additionally, a cohort of doctoral students in education serve as research mentors who provide guidance in the conceptualization, conduct, and dissemination of research on Native Hawaiian and indigenous education.

Teachers who complete the Ho'okul;iwi program are well-rounded in both Hawaiian and Western knowledge and practices and are well-qualified to teach in Hawai'i Department of Education schools. Strong partnerships and well-qualified faculty that have a long history of working in communities with high numbers of Native Hawaiians are critical in meeting this goal. Between 1996 and 2007, four pre-service teacher education cohorts graduated 116 students, 46% of whom were of Native Hawaiian ancestry—five times higher than the percentage of Native Hawaiian teachers currently in Department of Education public schools. Of these students, 82% are still teaching in Hawai'i public schools, and two-thirds are in Title I schools. Among the small percent of graduates no longer in DOE schools, many remain in areas with large numbers of Native Hawaiian children.
In its first year of implementation, Kahua: New Teacher Orientation and Induction Program is working with 60 new teachers to provide culturally relevant professional development for teachers. The primary purpose of Kahua is to demonstrate effective strategies for supporting and retaining teachers in schools that serve a sizeable population of Hawaiian students. An orientation component provides new teachers with a range of teaching strategies that combine culturally appropriate, place-based, and other relevant “best practices” while a mentorship component utilizes both academic and mākua hānai, or community mentors, to provide teachers with the social support and guidance needed to connect with their communities. By helping them to build their social network within and outside of school, Kahua hopes that new teachers will cultivate an awareness of and sensitivity to Hawai‘i’s cultural approach to learning and to the value of ‘ohana, community and “sense of place”.

The goals of Kahua are to:

- Increase the retention rates of new Department of Education (DOE) teachers.

- Develop new DOE teachers’ understanding and implementation of appropriate culture-based educational practices to educate Native Hawaiian and other local students.

- Help new DOE teachers accumulate strategies for building positive relationships with parents, guardians, and other family and community members.

- Build and sustain collaborations between educators who represent higher education, Public and Charter education, and Kamehameha Schools.

- Design and implement a well-tested orientation/mentorship program that improves both teacher preparedness and student outcomes.
The Kahua program has enabled participating teachers to connect to and incorporate Hawaiian culture into their curriculum to produce culturally relevant material for their students. Based on an end-of-year survey, Kahua participants report that they have gained a better understanding of the community that they are teaching in and have increased access to Hawaiian cultural resources including content as well as culture teaching strategies.

During its first year, Kahua partnered with the Ka‘ū/Kea‘au/Pāhoa Complex on Hawai‘i Island to provide services. The program is poised to expand to the Hilo/Waiākea/Laupāhoehoe and Honoka‘a/Kekaha/Kohala/Kona complexes and will eventually extend to areas with high Native Hawaiian populations on O‘ahu, Maui, Moloka‘i and Kaua‘i.

Kahua is a collaboration between the Hawai‘i State Department of Education, Hawai‘i State Teachers Association, Kamehameha Schools, UH-Hilo Kahuawaiola Teacher Education Program, UH-Mānoa College of Education, Hālau Wānana, INPEACE and Keiki O Ka ‘Āina.