
1

Nā Lau Lama

COMMUNITY
REPORT

Executive Summary

2 Introduction

10 Summaries of Working Group Findings

32 Glossary

Introduction

What makes children sustain the natural love for learning with which they are born? What kinds of educational strategies stimulate and engage the hearts and minds of young and adolescent learners to reach their fullest potential?

These kinds of questions underlie the Nā Lau Lama initiative, a statewide collaboration developed to improve the educational outcomes of Native Hawaiian public school students. Drawn together from both public and private institutions, the more than 70 Hawaiian organizations that make up Nā Lau Lama recognize their shared kuleana or responsibility in creating more culturally responsive learning environments for Hawaiian students. The premise of Nā Lau Lama is that in order to grow educated Hawaiians, how they are taught and *what* they are learning must be culturally relevant and meaningful.

Fortunately, much progress has been made in understanding how to captivate young Hawaiian learners. Many promising pathways for educational success have emerged in Hawaiian indigenous education, in particular. The Nā Lau Lama collaboration worked to identify these diverse successes through a two-year process of community research and data gathering. The work revealed significant resources in our communities by tapping into those who have used both modern and ancient ways to understand and meet the needs of Hawaiian keiki—the leaders, teachers, and service providers in our public schools and community programs/services across the state. These resources are found in progressive public classrooms, innovative Hawaiian-focused charter schools, Hawaiian language immersion schools, and a wide range of cultural programs. The Nā Lau Lama vision is to see these promising educational practices integrated within the public classrooms where the majority of Native Hawaiian children are educated.

Although Nā Lau Lama's objective is to improve the educational outcomes of Native Hawaiian students, it is critical to note that the practices recommended by the Nā Lau Lama working groups benefit all students. The relevance created by differentiated, place-based, and rigorous project-based learning experiences has the potential to deeply impact the quality of education for all of Hawai'i's children. By drawing in families, communities, and the environment through place-based education and service learning, we are also nurturing stewards who will sustain the life of these islands.

THE HISTORY OF NĀ LAU LAMA: ENSURING EDUCATIONAL SUCCESS WITH A STRENGTHS-BASED APPROACH

A conference in 2006 launched the Nā Lau Lama initiative. Inspired by the need for engagement and collaboration between the state education system and Hawaiian educational organizations, the initial Nā Lau Lama conference was a milestone in establishing the necessary links needed to strengthen educational outcomes for Native Hawaiian learners. Called together by the Hawai‘i Department of Education with additional funding from the Office of Hawaiian Affairs and Kamehameha Schools, this meeting drew nearly 250 education and community professionals from different organizations and capacities throughout the state, all committed to a common cause. This group of leaders began the process of identifying and validating program-specific educational practices to collectively articulate innovative ideas and educational practices that really work for Native Hawaiian learners.

The conference began with a vision of a single child, whom we will call Keola, sitting in the center of a classroom. Keola (which can be a male or female name) represents the individual Hawaiian learner and highlights the responsibility we all have in meeting the needs of each and every learner. Attendees were called upon to continually visualize Keola throughout the conference, to not lose sight of the task at hand. Keola was kept at the front of participants’ minds as they began the important process of identifying successful educational practices to reach and impact Native Hawaiian learners.

WHO IS KEOLA?

Hawaiian children like Keola have many strengths to celebrate. They:

- Are descendants of the first inhabitants of Hawai‘i, brilliant **navigators**—the first to cross thousands of miles of the Pacific. As accomplished architects of aquacultural and agricultural knowledge, Hawaiian **ingenuity** sustained a thriving population of up to a million. Hawaiian children are resilient survivors of severe population and language decimation after Western contact and eventual colonization.

- Represent an indigenous people who, despite challenges, come from **strong** communities and families, who **love** our land and our culture, who are decidedly resilient, and who offer the gift of **aloha**.
- Love to **laugh** and **learn** with research showing that, though as **diverse** as the many colors of the rainbow, they are more likely to **succeed** in certain kinds of learning environments than others.

Educational statistics about Native Hawaiian student outcomes have not changed much in past decades (see Kana'iaupuni, Malone, and Ishibashi 2005). The data, summarized below, helped stimulate the level of urgency and need for collaboration that created the Nā Lau Lama initiative.

Keola is one member of the largest ethnic group within Hawai'i's public schools.

More than one in four (26%) public school students are Native Hawaiian, which comprises one of the largest ethnic groups within Hawai'i's public schools.

Compared with students of other ethnic backgrounds in Hawai'i:

...Keola is more likely to attend a school that has failed accountability measures outlined by the No Child Left Behind Act (NCLB).

Roughly 78% of all Native Hawaiian students attend a school that is not in "Good Standing" as defined by NCLB compared with 70% of non-Hawaiian students.

...Keola is more likely to participate in a federal school meals program for low-income children.

More than half of all Native Hawaiian students (52%) qualify for subsidized lunch, an indicator of poverty, compared with 33% of non-Hawaiian students.

...Keola is more likely to be identified as needing special education services.

Among Native Hawaiian students, 16% receive special educational services compared with 9% of all non-Hawaiian students.

...Keola is less likely to meet proficiency in the Hawai'i State Assessment (HSA).

When it comes to reading, over half of all Native Hawaiian students (52%) did not meet proficiency in the 2006–2007 HSA compared with roughly a third of non-Hawaiian students (36%). In the case of math, nearly three-fourths of Native Hawaiian students did not meet proficiency in the 2006–2007 HSA compared with over half of non-Hawaiians (57%). In addition, nearly half (48%) of all Native Hawaiian students scored in the “well below” proficiency category.

Source: 2006–2007 Hawai'i Department of Education data.

HARNESSING THE SUCCESS OF HAWAIIAN EDUCATION INITIATIVES

Nā Lau Lama is an effort to draw upon and share current, innovative educational practices and the rising strengths of indigenous education to meet the critical needs of Native Hawaiian students. Despite statistics that point toward the academic deficits of Native Hawaiian students as a whole, the findings of Nā Lau Lama's community research process indicate that within a culturally responsive learning environment, Native Hawaiian students can and do make significant gains in engagement and achievement.

A growing base of evidence suggests the successes of educational programs and strategies that build on the strengths of Native Hawaiian families and communities to stimulate the minds and hearts of Native Hawaiian learners. Some examples of promising practices include, among others, “Education with Aloha” as defined by Nā Lei Na'auao–Native Hawaiian Charter School Alliance.

Data collected over the past six years at these Hawaiian-focused charter schools indicate that students identify the unconditional aloha exhibited by teachers, staff and administration as the primary factor for their educational successes. Other promising practices include using Hawaiian language as the medium of instruction, reinforcing cultural identity and traditional practices, learning through place-based education and experience, and integrating family and community in education. These promising practices are working in various settings, including preschool programs, conventional public schools, public charter schools, private schools, community programs, and higher education.

These findings are consistent with the research literature showing that cultural relevance is critical to educational leadership and pedagogy.

WHAT DOES THE RESEARCH SAY?

- Scholars and educators alike argue that children's learning is more effective if it occurs in cultural context; that is, with attention to cultural values and behaviors, learning styles, and the context of place and the physical environment.
- Studies also show that some of the biggest effects of culture-based education include increased children's self-esteem and resiliency, which in turn lead to positive student performance and behavior.
- Consistent with the findings presented in this community report, culturally relevant schools typically demonstrate solid relationships with and support from surrounding communities and families. Strong links between home, neighborhoods, and school are key features of effective educational programming in indigenous communities.
- At the state, national, and international levels, mounting research shows that indigenous culture-based educational strategies indicate success where other Western culture-based strategies have failed in reducing educational disparities between indigenous students and their peers and in promoting positive and successful outcomes among indigenous students.

- A local example: The culture-based strategies present in Hawaiian-focused charter schools provide an environment that many Native Hawaiian learners need. Despite serving a challenging population—more socioeconomically and educationally disadvantaged than conventional public schools—the pedagogical innovations in Hawaiian education have enabled Native Hawaiian students to experience success in school. As a result, Hawaiian-focused charter schools have achieved high levels of family and student engagement and solid gains in reading and math achievement, especially among lower performing students.
- Data gathered over 6 years at Nā Lei Na‘auao schools indicate that students and parents identified the conscious practice of aloha as the primary change agent in education. This Education with Aloha framework includes:
 - a. Cultivating and growing aloha as a foundation for curriculum.
 - b. Creating familial relationships among all school community members reflected in the utilization of family terms and treatment of each other as ‘ohana.
 - c. Personalized, individual attention and care extending well beyond usual teacher/student or school/parent relationships.

Building on this research base, the purpose of the Nā Lau Lama initiative is to begin to identify the practices that work and to create mechanisms for incorporating more of them in public school classrooms in ways that benefit all keiki. This community report is one such mechanism, beginning with sharing the results and mana‘o (thinking) of the 250 plus volunteers who contributed their time and effort to this public purpose.

THE PROCESS

The success of any educational model lies in the extent to which the characteristics of the model are understood completely, embraced wholeheartedly, and practiced consistently. Yet even with the acceptance and buy-in of an educational model, there really is no simple, perfect, or single model that exists that can meet the needs of every learning situation or every individual learner. Understanding the limitations and complexities of identifying whole educational models that work for Native Hawaiians, the emphasis of this phase of Nā Lau Lama is to identify a collection of successful practices that have been substantiated in the classroom to work for Native Hawaiian learners.

In working to identify these successful practices, a research process began to unfold. Five volunteer working groups were created, each focusing on a specific topic relevant to improving educational outcomes for Native Hawaiian learners. Participants self-selected a working group that best aligned with their area of expertise. The primary purpose of the working groups was to identify, structure, and facilitate discussions about factors that contribute to positive outcomes for learners and eventually support the implementation of these practices in public school classrooms.

Understanding classroom instruction is only one factor contributing to educational success, the working groups each focused on different critical areas that impact learning, summarized in the following section.

- The Strengthening Families and Communities Working Group examines ways that program planners can design and structure programs to involve families and the community in meaningful ways.
- The Culture-Based Education Working Group focuses on both educational content and context, identifying successful practices that integrate Hawaiian culture into academic content and teaching methods to create relevance and rigor in classroom curriculum.
- To capture learning in authentic ways, the Indigenous Assessment Working Group draws upon the intersections of both culturally grounded and research-based approaches to assessment.

- The Professional Development Working Group highlights the need for sustained teacher training in culture-based and place-based methods to increase capacity of Hawai‘i’s teachers to adapt to and meet the needs of their largest constituency.
- And lastly, to accomplish systemic change, the Advocacy Working Group outlines ways to create support systems that increase advocacy efforts at all levels of the education system.

Each working group met individually throughout the course of a year, coming back together at key points to share and present findings. To conduct their research, the working group members were trained in appreciative inquiry, conducted focus groups and interviews with key stakeholders in their area and communities, developed a writing committee, and synthesized their research into a working group report, which is the core of this community report.

MOVING FORWARD

In sharing this community labor of love, our immense gratitude goes out to each and every person who contributed their thoughts, their critiques, their desires, hopes, and beliefs to this ongoing initiative. **Our hope** is that this work is not something that sits on a shelf, but is at once a beginning and at the same time something age-old and continuously in progress; something that continues to build understanding, innovation, and information sharing; something that continues to inspire the kind of collaboration and partnership that brought so many together to contribute their knowledge and time. **Our joy** is in sharing this report as a celebration of human capacity and compassion, bringing together so many diverse hands, hearts, and minds. And, **our strongest desire** is that this work leads to action because of the one thing that we all share in common—the passion and commitment to improve the lives of Hawai‘i’s children, the children that we all serve.

Summaries of Working Group Findings

Strengthening Families & Communities

SUCCESSFUL PRACTICES

Seek opportunities to collaborate with families and the community in educational efforts.

The 'ohana is a child's first teacher. Collaborative efforts encourage educational programs to understand and value a child's family and community.

Create a safe environment where families feel welcome to share their mana'o.

Be an active listener and encourage parental involvement by acknowledging the parent's role as a partner in their child's academic development.

Create educational programs that make Hawaiian culture and values primary to the curriculum.

In order to create a meaningful and relevant environment where families and communities feel welcome, Hawaiian culture and values should be made primary in the development of programs.

Share stories of personal and academic success that reinforce Hawaiian values.

These empowering mo'olelo inspire and affirm strengths in our families and keiki. Listening to successful stories about Hawaiians helps to instill a strong sense of cultural identity and self-worth.

BACKGROUND

The Strengthening Families and Communities working group of Nā Lau Lama represents a gathering of people who work every day with Hawaiian families in Hawaiian communities. This group of dedicated people know firsthand the incredible strength of our Hawaiian families and the spirit of resilience that Hawaiian communities possess. With this in mind, the working group wanted to articulate how to harness the existing energy of Hawaiian families and communities in order to improve educational outcomes, not just for Hawaiian haumāna, but for the betterment of our state and our lāhui.

Instead of investigating practices and models, they soon discovered that their work would be truer to their convictions, if instead they focused on their own experiences and the work they do daily with Hawaiian families and communities, including their own 'ohana. Using the Appreciative Inquiry

process, they collected and shared stories of strength, personal growth and positive academic outcomes from the Hawaiian communities in which they work. As they shared stories of Hawaiian strength and resilience, often in the face of poverty and always in the context of a struggle for cultural survival, the working group identified factors that linked their stories to positive outcomes. What they found was a set of guiding principles, values that our kūpuna knew and practiced in their daily lives. These values continue, to this day, to be the foundation of Hawaiian culture.

DESIGN PRINCIPLES

The working group suggests that you consider the following ‘ōlelo no‘eau when designing programs:

Aia ke ola i ka hale. (Life is in the home.)

Our kūpuna knew that parents and family are children’s first teachers. To properly educate a Hawaiian child, one must consider the role of that child’s family and their surrounding community. In the days of our kūpuna, most Hawaiian families lived in kauhale, the clusters of individual hale in which those tasks necessary to sustain and nurture the family were carried out. These kauhale also were our ancient institutions of education. Young girls and boys were educated by the women in the Hale ‘Āina. Older boys and young men received their education in the Hale Mua, while older girls learned about womanhood in the Hale Pe‘a. It was in kauhale that our ancestors learned various specialized skills, akin to the ways contemporary vocational schools or other institutions of higher learning teach them today.

E kolo ana no ke ēwe i ke ēwe. (The rootlet will creep towards the rootlet.)

Because they are of the same origin, children will seek out and learn from their family and community first. To our kūpuna, family and community were the beginnings, the foundations of education. In many ways, education is no different today. Values, beliefs and patterns begin forming at home. Family and community are critical components of education for all children, not just Hawaiians.

ACTIONS

The working group offers the following recommendations to community program developers, service providers and teachers in the community, as well as others with the power to act on them when working with Hawaiian children and families:

1. Focus on the Family
 - Tailor programs to families' needs, be family/child focused;
 - Build relationships and relevance using multi-generational approaches that include keiki, mākuā and kūpuna;
 - Encourage collaboration between families and program staff;
 - Remember that families are their children's first teachers.
2. Focus on the Culture
 - Use cultural concepts and activities to support Hawaiian identity;
 - Create safe environments for both children and their families by using values of aloha and mālama.
3. Focus on the Community
 - Share success by helping other programs replicate it in their communities;
 - Address diversity among Hawaiians and non-Hawaiians in your program, including addressing multiple ethnicities, socio-economic status and geography;
 - Encourage the leadership of Hawaiian families and individuals in community programs and activities, even where such leadership may not be readily obvious.
4. Focus on Values
 - Be unflinchingly honest, especially when things are not working;
 - Clearly state your purpose and goals, know what "success" means for your program as well as its participating families and communities;
 - Stick to the basics, make sure both your program and assessment designs are based on the fundamentals of Hawaiian culture and values;
 - Pass on the traditions and values of Hawaiian culture.

Culture-Based Education

SUCCESSFUL PRACTICES

Use the resources of the communities and places in which our haumāna live.

Placed-based educational strategies create relevance and meaningful learning experiences for students. Use traditional learning contexts like lo‘i kalo, loko i‘a, wa‘a voyaging and wahi pana as well as share mo‘olelo about the ahupua‘a or moku our students live in.

Incorporate community service that empowers haumāna to make a difference in their community.

Community service teaches students about the role they play within their community and their kuleana to their community. Service learning encourages students to make meaningful connections to an authentic learning experience and empowers self-identity.

Create opportunities for haumāna to learn by doing.

When students are able to practically apply what they learn, they are able to understand concepts more completely. Their acquisition of knowledge is not just conceptual but becomes a lived learning experience that they can remember long after the lesson is complete.

Align culture-based education to other “real-world” opportunities for students, such as vocational or career development. These types of experiences motivate students to take ownership of their learning and plan for and invest in their futures.

Integrate Hawai‘i Content & Performance Standards (HCPS) and Nā Honua Maui Ola Guidelines to enhance the relevance of your curriculum and teaching.

HCPS and culture-based instruction are not mutually exclusive. Standards give a sense of alignment to appropriate benchmarks our students should be meeting while culture-based instruction motivates learning and informs how our students are being taught.

Ensure rigor as a critical component of culture-based learning experiences.

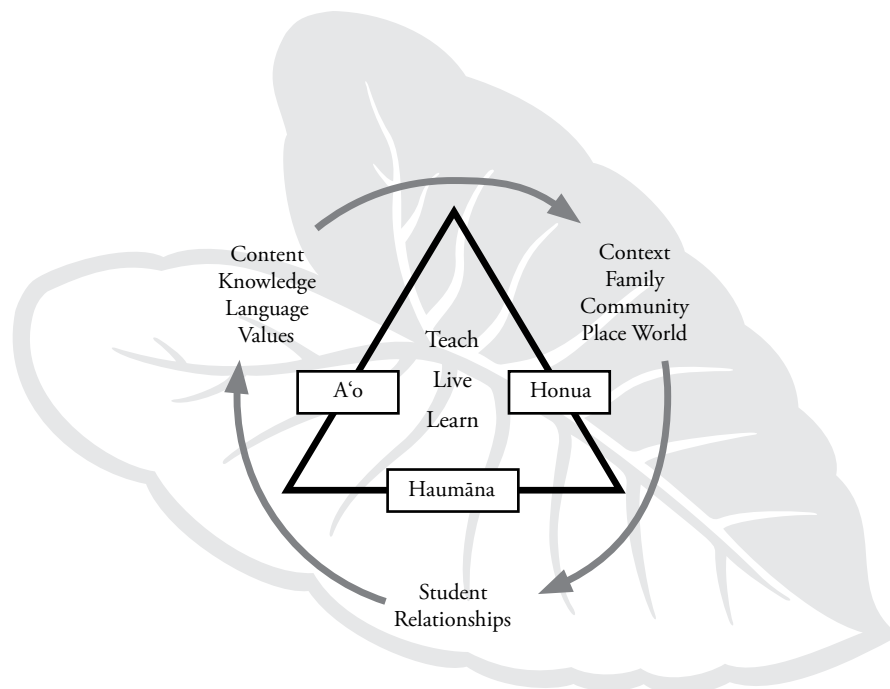
Rigor, whether explicit or implicit, should never be compromised when designing a culture-based curriculum. Communicate clear learning objectives to students and set high expectations.

BACKGROUND

The Culture-Based Education (CBE) working group members have a deep passion and appreciation for education that is relevant to the host Hawaiian culture, especially in communities that have high concentrations of Hawaiian and part-Hawaiian children. Many of our members have first-hand experiences in teaching, developing curricula and integrating different teaching strategies that put an emphasis on Hawaiian values and ways of knowing. This group focused on identifying content, methods and educational models rooted in Hawaiian culture that can be fully integrated in the mainstream educational realm for all children, faculty, staff and administration of the Department of Education.

The CBE working group, and others in the Nā Lau Lama initiative, have taken on the kuleana to help others connect our host culture to mainstream academics. Once we are able to make this connection, culturally-based academic content and methods will become meaningful and relevant to teachers and students, regardless of whether they are Hawaiian or non-Hawaiian. We believe it is possible to teach all academic subjects in the context of and through Hawaiian culture, by using the resources of the communities and places in which our haumāna live and our teachers teach, including using traditional Hawaiian learning sites.

A MODEL OF HAWAIIAN CULTURE-BASED EDUCATION



The depiction of the haumāna at the base of the triangle is symbolic of the foundation for all our educational endeavors. Each individual student must always strive for the highest, “Kūlia I Ka Nu‘u,” so that learning and living the knowledge will ultimately lead to the student becoming a teacher too as they add new knowledge to the world. The arrow pointing upwards from the haumāna to the ki‘eki‘e, or peak, of the triangle represents the striving for the highest achievement in all their endeavors. As students mature and grow, we encourage them to follow these Hawaiian-culture based guidelines for learning:

Nānā ka maka	See with your eyes
Ho‘olohe ka pepeiao	Listen with your ears
Pa‘a ka waha	Don’t speak too quickly
Hana ka lima	Work with your hands

The dynamic of the kalo leaf/triangle graphic also recognizes that a‘ohe pau ka ‘ike i ka hālau ho‘okahi, or all knowledge is not learned in one school. Just as each student is a unique learner, so too are our communities, our families and each person who teaches our keiki. We recognize and respect the differences of experiences, backgrounds and abilities of each of us and celebrate our successes, achievements and ability to innovate.

1. Focus on the student/haumāna

The focus begins with the needs of the haumāna or student. Research and experience teaches us that each haumāna learns at different times, in different ways and at different rates. Culture-based education utilizes an assortment of tools and educational strategies focused on developing each student’s own innate gifts and abilities. Practical experience demonstrates that students learn best by doing. When involved in learning something of interest, students come to understand concepts more fully, remember them longer after the experience, and develop confidence in their ability to analyze and understand the subject matter.

2. Understand the context/honua

Context is the second critical component in culture-based education. This is the factor that makes learning useful, applicable and relevant. Context is defined as family, school, community, ahupua‘a, island and special culturally-significant places, such as wahi pana and pu‘uhonua. In Hawaiian, we call this context of learning the honua. Context is also about the internal and external components that contribute to learning, which includes the inter- and intra-generational relationships that are key in defining our place in our culture and who we are as a people.

3. Use relevant content/a‘o
Content is the third major component of the culture-based education model. Content is knowledge, both cultural and academic, as well as the language and values of the culture as they are reflected in day-to-day living. In Hawaiian, this is called a‘o, the reciprocal exchange of knowledge.
4. Spirituality
Culture-based education requires the full integration of a fourth factor, spirituality. Spirituality is the critical fourth element and continues to be a source of empowerment that transcends the three essential ingredients of the triangle discussed above. The “Nā Lau” or kalo leaf is symbolic of the importance of spirituality in Hawaiian culture and to the Hawaiian people. The ways in which haumāna, along with a‘o/content and honua/context, are embraced by the spiritual also are common elements that are reflected in all indigenous knowledge.

ACTIONS

The working group offers the following recommendations to teachers, the Hawai‘i Department of Education, the University of Hawai‘i and the Hawai‘i State Legislature, as well as others with the power to act on them. Short- and long-term recommendations for action are offered in the full report.

1. Start at the youngest ages, as early as pre-K and Kindergarten, to develop an attitude of Aloha in each classroom.
2. Nurture and sustain teachers across all grade levels to utilize culture-based curricula that have relevance to students and to their communities.
3. Identify resources in each individual community that can enhance curricula in all academic areas, both core and non-core.
4. Collaborate with local Hawaiian communities and organizations to provide professional development opportunities for teachers to help them make meaningful connections to Hawaiian culture for themselves and for their students.

5. Develop proactive community and parent-involvement programs that allow parents to participate in and be advocates for their children's education in ways that are positive and meaningful to parents, children and teachers.
6. Celebrate student success to the highest degree possible; focus on success rather than student "deficits."
7. Link culture-based academic education to career development and vocational opportunities from the elementary school level on through high school.
8. Actively support the use of the community as a classroom by encouraging placed-based learning, reflection and assessment.
9. Incorporate meaningful community service that empowers children to make a difference in their community's life.
10. Implement mentorship programs at all grade levels and for all learners, including mentoring for teachers as learners, both by their peers and by their students, student-to-student peer mentoring and kūpuna mentoring for teachers and students.

Indigenous Assessment

SUCCESSFUL PRACTICES

Diversify classroom assessments for students.

Each type of assessment benefits the teacher and prepares students to respond in a variety of ways allowing them to demonstrate their knowledge in multiple contexts (see Figure 1).

Assessments should provide evidence of progress in globally-valued academic skills and content, as well as locally-valued knowledge, skills, and dispositions.

Frequently use formative and other contextualized assessments.

These types of assessments are designed to evaluate criteria established by the teacher and inform the teacher of the student's understanding of the material being taught. By reviewing these assessments, teachers have an opportunity to modify their instruction to meet student needs. Formative assessments also give students appropriate, contextualized feedback to make improvements.

Use assessments that are culturally appropriate in format and delivery.

Hō'ike, literally a demonstration of learning, is a powerful assessment tool that is based on a meaningful task delivered to an authentic audience.

If teaching and learning is in the Hawaiian language, assessments should be given in the language of instruction.

Take a strengths-based approach with learners, building upon their abilities and their growth.

Students will be able to experience success when priority is placed on individual growth and the internalization of standards of excellence.

BACKGROUND

The Indigenous Assessment Working Group was comprised of 15 members coming from a wide variety of organizations and backgrounds. To accomplish this work, they drew from their collective personal and professional experiences, informal interviews with education and assessment professionals, current theoretical and research-based writings on indigenous assessment, and the mana'o of their colleagues through a series of assets-based interviews. Their recommendations are aligned with traditional Hawaiian epistemology and practices, however there are many points of intersection between these culturally-grounded approaches and current understandings of new research-based practices and paradigms.

The Working Group ultimately decided that they could best contribute to the overall Nā Lau Lama goals by focusing on classroom assessment with an emphasis on the following three priorities:

1. To identify research-based, culturally-appropriate approaches to diverse forms of assessment in education for Native Hawaiian learners that:
 - Involve meaningful performances, including those that are place-based and community-based,
 - Are culturally appropriate in format and delivery,
 - Give feedback that can recursively inform instruction and learning in a frequent, timely way,
 - Provide evidence of progress in globally-valued academic skills and content, as well as in locally valued knowledge, skills and dispositions.
2. To encourage implementation of multiple and diverse forms of such assessments; and,
3. To advocate for recognition of such assessments as important measures and evidence of student achievement.

GUIDING PRINCIPLES

The working group suggests that Hawaiian culture-based assessment is characterized by the following attributes:

Kūlia i ka nu‘u (Strive to reach the highest): The pursuit and achievement of attaining the best possible outcome and working towards excellence is important in a Hawaiian context. Within Hawaiian culture, based on a deep understanding of interdependence and mutual respect, excellence is characteristic of a particular performance or product and not a result of a competition (that is, excellence reflects individual and collective achievement, rather than “besting” someone else).

E kuahui like i ka hana (Let everybody pitch in and work together): Assessment is strengths-based, respectful and constructive, looking for the particular attributes, contributions and potentials of the individuals or groups assessed, with particular emphasis on how they contribute to the larger community. Implicit in this approach is a respect for the “funds of knowledge” of students and their communities, an emphasis on growth, and continuous improvement that results from diligent effort.

Ma ka hana ka ‘ike (In working, one learns): Assessment is personal in that it is appropriate to a particular individual, place and time. There is an emphasis on engagement as well as application of knowledge and skills in authentic ways.

I ka nānā nō a ‘ike (By observing, one learns): Creating the ambiance, i.e., the appropriate conditions such as time and place, for focused observation and reflective dialogue promotes mindful learning as an internal and external form of assessing the levels of engagement, processing and application.

DESIGN PRINCIPLES

The working group suggests the following principles for use when designing or selecting assessments:

... the purposes for the assessment include:

1. creation of shared meanings and clear expectations that increase understanding and build relationships between teachers and learners,
2. identification of learners’ strengths and support of teachers’ efforts to build on those strengths,
3. authentic opportunities to explore learners’ roles and function within a community (as in stewardship, citizenship, service learning).

... the design and content of the assessments incorporate:

4. methods that are aligned with the curriculum, language of instruction, and pedagogy,
5. a diverse range of approaches, tools, methods and venues that allow learners to demonstrate their knowledge in multiple contexts,
6. culturally-grounded practices such as hō‘ike and intergenerational participation,
7. indigenous knowledge systems that span families, generations, and communities, and,
8. consideration of all dimensions of the learner’s development—the physical, emotional, intellectual and spiritual.

... the assessment is conducted in a context where:

9. relationships are sustained over time and include high levels of mutual respect and trust,
10. connections are explicitly made between the knowledge assessed, the learners' past experiences and the future path of the learner/community,
11. the learners' roles in and relationships to the knowledge studied (kuleana) are recognized in addition to the content itself, and,
12. the assessors accept responsibility for using culturally-appropriate methods, and for using the data in a community-sensitive manner.

... the assessment results are used in a way that:

13. informs the structure and content of next steps and future learning experiences (i.e., "formative" assessment, differentiation, recursive data use, etc.),
14. empowers learners and increases their opportunities for success,
15. improves the situation and conditions for the learner as well as the community; and,
16. gives the indigenous community control over interpretation of results and of how findings are reported within the community and beyond.

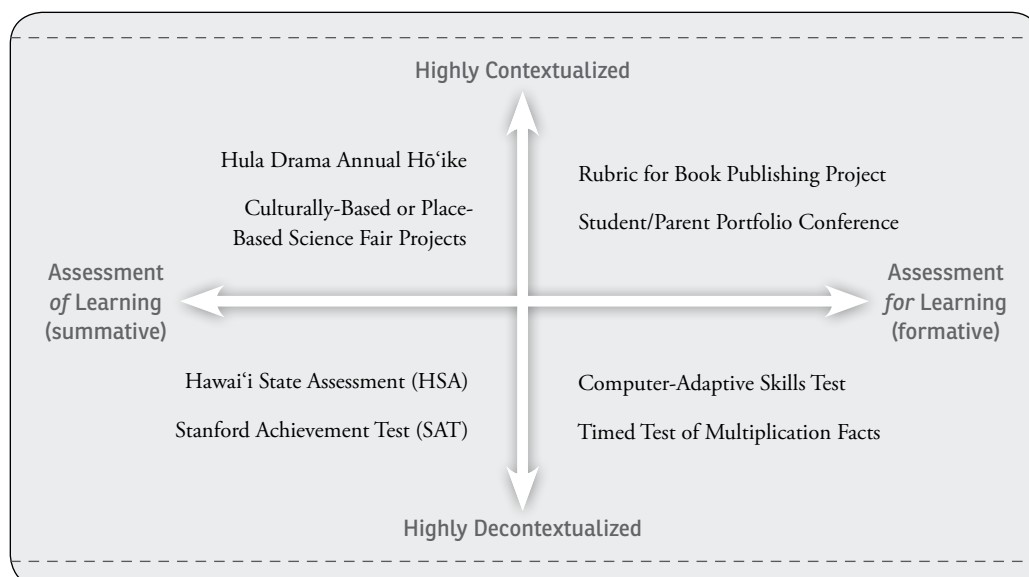


FIGURE 1 Mapping of assessment tools by contextualization and purpose.

ACTIONS

The working group offers the following recommendations to educators, the Hawai‘i Department of Education, the University of Hawai‘i System and the Hawai‘i State Legislature, as well as others with the power to act on them:

1. Provide an orientation on indigenous assessment for administrators, principals and teachers (Design Principles 1, 2).
2. Require coursework in Hawaiian culture and language for all public school teachers (Design Principle 7).
3. Require a geographic, demographic, socioeconomic and cultural orientation for all teachers to the specific communities in which they teach (Design Principles 2, 3, 11).
4. Collect and publish (via the internet) a set of assessment tools and methods that may be used in alignment with the guiding principles (Design Principles 4, 5, 6, 8).
5. Compile case studies of context-rich examples to serve as models of indigenous assessment for educators and administrators (Design Principles 4–8).
6. Collaborate with the Teacher Education Coordinating Committee (TECC) to ensure pre- and in-service courses in assessment design and methodology are required for teacher certification and require the inclusion of information on indigenous and culturally-based assessment as part of those courses (Design Principles 4, 5, 12, 13).
7. Convene a task force to work with the DOE Evaluation department to identify ways to include indigenous assessment in the HSA (Design Principles 1, 3, 13, 14).
8. Develop multiple assessment alternatives to permit demonstration of standards proficiency in diverse ways, e.g., portfolio and authentic performance-based assessments Hawaiian Aligned Portfolio Assessment (HAPA) (Design Principles 5, 14, 15).

9. Create in-roads with the Hawai'i Department of Education by focusing on common learner outcomes and by drawing upon educational initiatives currently being implemented in Hawai'i public schools (project based learning, differentiated instruction, Positive Behavior Support, etc.).
 - Identify connections between overall learner objectives of Hawaiian culture-based education and the Hawai'i Department of Education by aligning Hawaiian values and practices to the General Learner Outcomes
10. Develop a long-term, system-wide strategy for implementing additional assessments (multiple, frequent, diverse) that complement the Hawai'i State Assessment and provide critical information that guides classroom instruction (Design Principles 2, 5, 15, 16).
 - Develop alternative sample performance assessments and rubrics that reflect Hawaiian culture-based educational strategies across content areas within the HCPS

Professional Development

SUCCESSFUL PRACTICES

Know your school community—the place and the people within it.

Each school—and the teachers, students and staff—is part of a specific community located in a unique place. Learn about your community—the history, cultural sites and special places, traditions and protocol and the critical needs and sharp problems. This knowledge encourages you to see your communities as precious gifts.

Build relationships.

Aloha is key. Relationships should always be built on aloha—goodwill, mutual respect and an acknowledgement of each other's skills and talents. Tap the resources of others and share your own knowledge about what works best in the classroom.

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 ‘āina 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.

Actively seek opportunities to develop your skills in Hawaiian culture-based education.

There is a wealth of professional development opportunities sponsored by various community and state providers. You can even use some credited classes for reclassification to a higher pay scale. Be resourceful in seeking out these opportunities.

BACKGROUND

The Nā Lau Lama Professional Development working group brought together committed community volunteers who possessed a wealth of experience in professional development and teacher education. To assist teachers and administrators to grow and develop as culturally-grounded educators, the working group recognized the need to create new types of professional development opportunities based on Hawaiian pedagogy, teaching methods, practices and learning styles. In developing their recommendations, the group considered how each recommendation aligned with the four core ideologies of Hawaiian culture-based education (outlined on the following page).

Each of these ideologies is critical to the development of new teachers as well as those continuing their professional development. These are imbedded within a conceptual framework that encourages students and teachers to experience learning through a holistic process. They are particularly necessary however for those educators who teach Hawaiian haumāna and who wish to help each of the keiki in their care reach their full potential. In order for Hawai‘i’s public education system to enhance the use of cultural ways of thinking and doing, it is recommended that the DOE encourage teachers and students to apply these four ideologies in all school settings.

FOUR CORE IDEOLOGIES OF HAWAIIAN CULTURE-BASED EDUCATION

E nānā ka maka, ho‘olohe ka pepeiao, pa‘a ka waha
Observe with the eye, listen with the ears, keep the mouth closed

Ho‘olohe (To 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.

‘O ke kahua ma mua, ma hope ke kūkulu
The foundation first, then the building

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

Ma ka hana ke ‘ike
Knowledge is gained through work

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.

‘Ike i ke au nui me ke au iki
Knows the big currents and the little currents

Ho‘opuka (To emerge, graduate)
Demonstrating proficiency of new knowledge through application in projects, products, demonstrations, service or performance.

—Keiki Kawai‘ae‘a

DESIGN PRINCIPLES

Professional development should 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 able to 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;

...mindful of our differences while preparing teachers from various backgrounds to be culturally competent. Appropriate professional development opportunities help each teacher, no matter their background, to become comfortable with teaching place-based/culturally-grounded education;

...connected to a "toolbox of strategies" that are based on core Hawaiian values, for different levels and types of educators and educational policy makers, including teachers, school-level staff, complex, district and state-level administrators, and community and cultural teachers and leaders.

ACTIONS

The working group offers the following recommendations to teachers, the Hawai'i Department of Education, the University of Hawai'i System and the Hawai'i State Legislature, as well as others with the power to act on them. Further recommendations are offered in the full report.

1. Integrate Hawaiian language, culture, history and traditions within the learning experience.
2. Recruit and train more teachers who are prepared to integrate place-based/culturally-grounded educational methodologies and Hawaiian epistemology (worldview) into daily teaching practice.
3. Increase the annual number of local and Native Hawaiian education graduates from both conventional and alternative programs.
4. Encourage collaborations between schools and local organizations and agencies whose missions are aligned with Hawaiian values.
5. Provide new teachers with orientation programs that culturally acclimate them to their communities.
6. Provide coaches and mentors who can help teachers build 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.
7. Create baseline competencies for Hawaiian language and culture and provide supports for teachers to meet baselines.

Advocacy

BACKGROUND

The purpose of the Nā Lau Lama Advocacy working group is to increase access, equity, and quality of education for all Hawaiian youth by developing the capacity of communities to improve their advocacy efforts.

To identify promising actions and processes that best serve Hawaiian students the group looked at legislation, information gathering/distribution, community organizing, and advocacy process analysis. The following information is shared to promote teacher and school participation in advocacy at the classroom, school, and complex levels.

The working group recognizes that there are many different places throughout our State's educational policy-making process where decisions are made that ultimately affect issues of access, quality and equitable funding, and that different kinds of advocacy are needed from time to time in each of these sites. Moreover, differing opinions among advocates as to the priorities and strategies best suited to achieve those ends must be heard, so that a unification of voices can be achieved as appropriate, without stifling differing opinions as to means or ends.

Given these precautionary considerations, the purpose is to advocate for policies and necessary funding to accomplish systemic change within the Hawai'i State Government and Department of Education for Native Hawaiian children, and to assure the accurate collection, dissemination and use of data to further this purpose.

Creating Meaningful Support Advocacy as an 'Ō'ō (Digging Tool)

Each Family & Community Stakeholder

Each Private & Public Stakeholder Agency in Hawai'i

Each Partner in our State Education System P-20

Each DOE School District & Complex Area

Each Federal Stakeholder Agency



Build relationships
with key partners

Share all data with all
stakeholders

Support advocacy in
all venues

Continuously build
capacity among all
stakeholders

DESIGN PRINCIPLES

1. Building Relationships with Key Partners

The honua of relationship building first requires the identification of key stakeholders who are able to understand and advocate for the Hawaiian perspective, as well as those who have decision-making power in the most important arenas of education. Relationship building with key individuals and institutions is always a necessary first step before any advocacy can occur, because each system is unique and requires an understanding of its people, its internal processes and its essential moving parts.

2. Informing Community Stakeholders

The second honua is gathering, managing and disseminating information so the community has access to the data they need to understand where and how to target their advocacy efforts and financial resources. In navigating toward any destination, data and reference points are critical to understanding the starting point, the desired destination and progress to be made along the journey.

3. Supporting and Enabling Advocacy in All Venues

It is the Advocacy working group's understanding that improving educational outcomes of Hawaiian DOE students will require advocacy at all levels of the existing system. The primary contact with the DOE by Hawaiian students, families and communities is generally through their connections to teachers, staff and administration. However, the manner in which classes, schools, programs and institutions operate is determined as much by federal and state mandates, which are implemented by individuals and organizations both inside and outside the system. On the legislative front, we know there is currently not an effective means to track legislative proposals and to share information amongst advocates and decision makers in a timely fashion.

4. Continuously Building Capacity Among Key Stakeholders and Advocates
The fourth honua, capacity building, is necessary because advocacy cannot be effective without establishing and sustaining the information sharing and person-to-person networks through which advocacy activities are most often successfully accomplished. One method by which the Hawaiian community's capacity to effectively advocate can be strengthened is by training community members how to advocate at different levels and in different venues. For example, we encourage individuals to volunteer to serve on a DOE School Community Council (SCC) in their neighborhood.

ACTIONS

The working group offers the following recommendations to advocacy leaders, teachers, the Hawai'i Department of Education, the University of Hawai'i System and the Hawai'i State Legislature, as well as others with the power to act on them. Further recommendations are offered in the full report.

1. Build relationships with key partners such as the Board of Education and University of Hawai'i Board of Regents;
2. Inform stakeholders by gathering, managing and disseminating data in order to assist interested stakeholders in basing their decision-making on current data;
3. Evaluate current data and information gathering processes to identify information gaps and provide funding for further research and dissemination;
4. Support and enable advocacy for Hawaiian culture-based education in all policy-making venues including legislative sharing sessions;
5. Continuously build capacity among key stakeholders and advocates by providing advocacy training specific to different levels and different venues.

Papa Wehewehe 'Ōlelo—GLOSSARY

Ahupua'a Division of land usually within a district	Loko I'a Pond for raising fish & food from the sea
'Āina Land, earth	Makua (<i>Mākua</i> , plural) Parent, relative of parent's generation.
Aloha Love, compassion, sympathy, greeting	Mālama To care for, preserve, protect
A'o Reciprocal exchange of knowledge	Mālama 'Āina To care for the land
Hale 'Āina Women's eating house	Mana'o Thought, idea, belief, opinion
Hale Mua Men's eating house	Moku District, island
Hale Pe'a Women's house	Mo'olelo Story, tradition, history
Haumāna Student, pupil	'Ohana Family, relatives, group of kin
Hō'ike To show, a demonstration of learning	Ola Life, health, well-being
Honua Land, earth, background, context	'Ōlelo Language, word, to speak
Kauhale Group of houses comprising a home including separate men's and women's eating houses, sleeping house, cook-house, etc.	'Ōlelo No'eau Proverb, wise or traditional saying
Keiki Child	'Ō'ō Digging stick, digging implement
Ke Ola The life	Pu'uhonua Place of peace and safety, refuge
Keola (Name) Represents the Hawaiian learner	Wa'a Canoe
Ki'eki'e Peak, high, tall, lofty	Wahi Pana Legendary, celebrated place
Kuleana Responsibility, privilege	
Kūlia I Ka Nu'u Strive to reach the summit	
Kupuna (<i>Kūpuna</i> , plural) Grandparent, relative of grandparent's generation, ancestor.	
Lāhui Nation, people	
Lau Leaf, to be many	
Lo'i Kalo (also <i>Lo'i Ai</i>) Taro patch	