

Voices of Language

THE PATH TO FLUENCY

LESSONS IN LANGUAGE REVITALIZATION FROM HAWAII



William H. Wilson
Kauanoë Kamanā

About Voices of Language

Voices of Language is a series of reports examining how Native communities in North America are working to sustain and revitalize their threatened indigenous languages. Funded by a grant from the National Science Foundation, Voices of Language focuses on the work of individual educators and activists. By telling their stories, we hope to provide inspiration and insight for others taking part in this young movement.

About Native Science Report

Native Science Report is an online journal of education and policy, exploring the role of science, technology, engineering, and mathematics within tribal and Native-serving colleges, as well as the communities they serve. Additional articles and reports related to language revitalization can be found at: nativesciencereport.org

Foreword

The world has witnessed an extraordinary return of the Native Hawaiian language. Once nearly endangered, the pathway toward its successful revitalization has been a true experience in language self-determination. Two individuals, William H. Wilson and Kauanoe Kamanā, were at the forefront of the Hawaiian experience. They, along with a small number of individuals, are in large part responsible for the language renaissance. In *The Path To Fluency* they recount their experiences.

Their story begins in the early 1970s when there were only a few remaining speakers. Today there are thousands of speakers and the language is again a natural part of the Hawaiian way of life. The journey began when Wilson and Kamanā decided to learn and teach the language to their children. They were soon joined by other families, which led to the emergence of private and state funded immersion schools, and the recently constructed facility that houses the College of Hawaiian Language on the campus of the University of Hawai'i at Hilo.

The founders of the tribal colleges can relate to the Hawaiian experience. Within each tribal college mission is an emphasis on language. It was hoped that the use of tribe specific language would be one of several successful outcomes of tribal colleges. The expectation was that curriculum and textbooks would emerge along with fluent speakers and teachers. Now entering their sixth decade, tribal colleges and tribal citizens are still struggling with language. While successes in academic disciplines can be documented, the loss of language and speakers continues, sadly, at a rapid pace. The critical question facing tribal colleges and tribes is *can language revitalization still occur?*

Wilson and Kamanā may have answered this question. In their paper, they share a model, reflecting the Hawaiian experience, aimed at helping tribal colleges and tribes to implement proven strategies toward language revitalization. It is inspiring to reach the realization. Rather than wonder whether it is too late for tribal colleges and tribes to act, it is instead the right

time to ratchet up language revitalization efforts. In other words, *the time is now*.

Granted, there exist important differences between Hawai'i and mainland tribes and these have an impact on language revitalization. For example, there are no "reservations" and all Native Hawaiians fall under state jurisdiction. Most K-12 schools are funded by the state, as is the College of Hawaiian Language at UH Hilo. There exists a large Hawaiian population spread throughout many Islands. The authors point out that "Hawaiian is a sole indigenous language of Hawai'i. A single writing system has historically united all its dialects."

Nevertheless, Wilson and Kamanā's suggestions are doable. The tribal nations served by tribal colleges still have available fluent speakers and the necessary resources. There are many more assets than liabilities and a whole lot of know how accrued from 50 years of tribal college experiences.

Carty Monette
Senior Associate
Tribal Nations Research Group
Belcourt, North Dakota

Dr. Carty Monette served as president of Turtle Mountain Community College for thirty years until his retirement in 2005.

Introduction

Through the National Coalition of Native American Language Schools and Programs (NCNALSP), the Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language and its Hilo Hawaiian Language Consortium (Hilo Consortium) partners have been sharing some of their best practices with fellow members nationwide (American Academy of Arts & Sciences, 2017). With this paper we broaden our outreach to a larger tribal college community (beyond those tribally controlled colleges which have already worked with us). Insights are offered within the context of the traditional Hawaiian teaching *E lawe i ka mea waiwai; E kāpae i ka mea waiwai 'ole*: "Take what is useful; put aside that which is not."¹

Discussion of indigenous language revitalization programming from a small college base and extending out into the community as exists in the Hilo Consortium is timely as we enter into 2019, the United Nations' declared International Year of Indigenous Languages. Despite increased interest in the maintenance, preservation, and restoration of Native American languages, the actual practices that lead to successful language revitalization are poorly understood and face barriers at the preschool, elementary, secondary, and tertiary levels. Working together, members of the Hilo Consortium have overcome a number of barriers and continue to develop pathways to overcome others.

While Ka Haka 'Ula includes programming through to the Ph.D. (Wilson, 2018), our focus here is on the structure and historical development of a small baccalaureate program dedicated entirely to the revitalization of a specific Native American language with an associated laboratory school built from a language nest. Our experience is that such a model can serve as a base from which language can spread in families and schools in a small community context such as exists on a reservation. Tribal colleges that have already implemented some aspects of the Hilo Consortium model include Aniih Nakota College on the Fort Belknap Reservation, with White Clay Immersion

¹ The names of our entities in the Hilo Consortium are Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language (Ka Haka 'Ula, the college), the 'Aha Pūnana Leo, Inc. (the non-profit), and Ke Kula 'O Nāwahīokalani'ōpu'u (Nāwahī, the Laboratory School).

School, and Sitting Bull College, located on the Standing Rock Reservation, with Lakǎól'iyapi Wahóǎpi language nest.

The enrollment in Ka Haka 'Ula undergraduate language skill classes is approximately 140 per semester. Those students take an extensive array of courses through Hawaiian. As students of the larger University of Hawai'i at Hilo, they also have access to other majors and programs. Enrollments at Nāwahī and affiliated Pūnana Leo preschools are considerably larger than those of Ka Haka 'Ula. In preschool to grade 12 in the fall of 2018, Nāwahī had 489 students on its main campus and another 155 students divided between two satellite campuses. The non-profit 'Aha Pūnana Leo, a closely affiliated consortium partner, operates twelve language nest preschools statewide and is the go-to organization for start-up of serious Hawaiian language initiatives such as Hawaiian language media and satellite site establishment.

The Path to Fluency

Hawaiian is the sole indigenous language of Hawai'i. A single writing system has historically united all its dialects. In 1896, as part of the process of annexation to the United States, English only education was implemented in Hawai'i. Students were punished for using the language and soon abandoned it in favor of a creolized form of English locally referred to as "Pidgin." The last people to use Hawaiian as their primary peer group language were generally born before 1920 (Wilson, 2014).

In the 1970s and 1980s, there arose a larger Hawaiian movement known as the "Hawaiian Renaissance." Ka Haka 'Ula and the Hilo Consortium grew out of that movement. In 1990 key members of the Hilo Consortium joined with community advocates for American Indian and Alaska Native languages and with advice from Hawai'i's Senator Daniel Inouye, Chairman of the Senate Select Committee on Indian Affairs, successfully lobbied Congress for passage of the Native American Languages Act (NALA), which mandated the federal government to support the survival of all Native American languages and their use as the language medium of education (Arnold, 2001). The National Coalition of Native American Language Schools and Programs emerged in 2014 from cooperative efforts nationwide among various schools - including the Hilo Consortium - implementing NALA in different Native American languages. The coalition now includes members in seventeen states.

THE VISION

The vision of the Hilo Coalition is of a Hawaiian medium education system that provides college-aged young adults with the opportunity to reestablish ancestral high proficiency in Hawaiian, raise their children in the language, use Hawaiian medium schooling to protect those children from language loss in English medium schools, and also provide such young adults with college initiated employment opportunities as school teachers, support staff, and other ancillary activities using the language.

As a couple ourselves, we demonstrated the system in our own lives. We raised our two children with Hawaiian as the sole language of the home and also of schooling. Our children were among the very first to be enrolled in the Pūnana Leo language nests, to matriculate into public schools taught through Hawaiian and to graduate from high school conducted totally through Hawaiian (Wilson & Kamanā, 2013). Other faculty in our consortium have followed the same path. The movement is now well into its third generation with proficiency in Hawaiian spreading out in ripples from a core total Hawaiian speaking group into the larger Native Hawaiian community. It is normal in Hilo to hear parents speaking Hawaiian to children in stores and for others to use many Hawaiian words and phrases in their English. When our college program began in the 1970s, there was not a single child speaker of Hawaiian in the Hilo area; the state now reports that Hawaiian has become the most commonly non-English language spoken by children at home in our area.

Not all faculty members at Ka Haka 'Ula or at Nāwahī have children, but all have worked together to move the vision forward as part of a larger community of Hawaiian language speakers who form the Hilo Consortium within a larger statewide Hawaiian movement that extends into numerous areas of concern beyond language revitalization. Being part of the Hilo Consortium and its high focus on language has involved sacrifices on the part of faculty and staff, but it has also resulted in a strong sense of togetherness, purpose, and accomplishment that mark it as distinctive. Underlying all this is a philosophy embodied by the lives of the elders of the movement that has been encoded in the consortium in a document entitled Kumu Honua Mauli Ola (http://www.ahapunaleo.org/index.php?/about/kumu_honua_mauli_ola/).

A HISTORY OF THE COLLEGE AND LABORATORY SCHOOL

The seed that became Ka Haka 'Ula O Ke'elikōlani was planted in 1978, beginning with a small set of Hawaiian language and traditional Hawaiian culture courses taught in the Foreign Language Department at the University of Hawai'i at Hilo (UH Hilo) located on the largest and most rural of the Hawaiian Islands. The UH Hilo courses resulted from student and community activism, reflecting concern that the language and culture expressed in the language was then facing imminent extinction. University students then pushed for a B.A. program in Hawaiian Studies.

Wilson was recruited by the UH Hilo administration in 1978 to write up its Hawaiian Studies B.A. program. After consulting with elder teacher Edith

Kanaka'ole, he and Kanaka'ole established that there would be two conditions under which he would come to UH Hilo. The first was that the Hawaiian Studies B.A. be taught through Hawaiian, distinguishing it from the English medium Hawaiian Studies B.A. offered by the much larger UH Mānoa campus located in urban Honolulu. The Hilo program would therefore combine both a Hawaiian Language and a Hawaiian Studies B.A. in a single degree. The other condition was that unlike the multidisciplinary program at Mānoa, the UH Hilo B.A. was to have its own department administered through Hawaiian (Wilson, 2018).

These two features have been crucial to the growth of the program and its distinctive strength in Hawaiian language revitalization. The new Hawaiian Studies Department was built around courses in Hawaiian language, traditional culture, music, and dance--all taught through Hawaiian by a faculty of three. The program began with twelve declared majors and two students in the fourth year level of the language. The B.A. was approved by the Board of Regents in 1982 and graduated its first students that year. The extensive number of hours in Hawaiian, equal to that recommended by the U.S. Foreign Service Institute for developing proficiency in a non-European language, exceeds that normally required by foreign language B.A. programs (Wilson, 2018). Lack of devoting sufficient time and attention to the language is one of the main reasons that earlier efforts had failed to produce proficiency.

In 1983, we joined with a small group of other Hawaiian language teachers to found the non-profit 'Aha Pūnana Leo. It operates a statewide network of private nonprofit preschools built on the "language nest" model with the goal of reestablishing Hawaiian as a living community language. The Pūnana Leo O Hilo opened in 1985 near the UH Hilo campus under the direction of Kamanā. The sole language used was Hawaiian. There were initially twelve students aged three and four. The site operated year-round from 7 a.m. to 5 p.m. five days a week. Teachers were a combination of elders and college Hawaiian language students. In 1986, a kindergarten class was added at the Pūnana Leo site for five older students, again taught solely through Hawaiian. This was the beginning of the laboratory school program (Wilson & Kamanā, 2001).



Pūnana Leo Language Nest lesson

In 1987, the Pūnana Leo kindergarteners plus matriculating preschool students moved into a public school classroom as what we came to call the "lead class." Operated as a combined K-1 program taught through Hawaiian, it included a few non-speaker students added to the Hawaiian speaking core group. It was a total Hawaiian language stream within an English medium school - but one where the great majority of other students were Native Hawaiians, as well. The school was located on a state Hawaiian Homeland, an area reserved for individuals of 50 percent or more Native Hawaiian ancestry. Every year we moved up a grade and added a new class around a core of students matriculating from the Pūnana Leo language nest. All instruction remained in Hawaiian as we moved up the grades. The teachers were second language speakers with BA degrees in Hawaiian Studies (Wilson & Kamanā, 2001).

In 1989, the Hawaiian Studies Department succeeded in obtaining funding from the state legislature to establish the Hale Kuamo'o Hawaiian Language Center. This brought in three new people to the previous faculty of three. The Hale Kuamo'o's mission is to produce curriculum materials and resources for schooling through Hawaiian. In addition, the Hale Kuamo'o

provides in-service training to teachers in use of the materials and on-line materials via its Ulukau website (<http://ulukau.org/index.php?l=en>) and addresses the need for new terms in the language. The Hale Kuamoʻo provided another site for Hawaiian Studies B.A. student workers to use Hawaiian and prepare to become teachers.

In 1991, the grade 5 students began a single course in English, equivalent in content to the English language arts course taken by the grade 5 students in the English stream of their school. Although reading was in English and papers were written in English, the course was taught through Hawaiian. The next year those students took standardized assessments through English and outscored their peers in school who were taught through English. That success convinced us to follow the same total Hawaiian medium teaching structure for all subjects, including English, all the way to grade 12. We also realized that assessment through English had the potential to push us away from the best practice of using only Hawaiian and began development of our own assessments through Hawaiian rather than English. Today Nāwahī teaches English through Hawaiian as a separate formal language (distinct from community-used Pidgin) (Wilson & Kamanā, 2001, 2006, 2011).



Nāwahī uses hats for English class

It is important to note that every effort we made to develop a P-12 Hawaiian medium educational system was opposed by the educational mainstream and only moved forward through parental intransience and refusal to have their children be educated through English. Among the biggest initiatives by Hilo parents was to establish a separate Hawaiian medium school site by physically moving their children out of the English medium school system while insisting that they were still public school students to be funded by the government. This was accomplished through the 'Aha Pūnana Leo renting a temporary separate site in 1994 for the lead class (then combined grades 7 and 8) plus grade 6. The public school system administered those older children as an off-campus program of the larger English medium public school structure. The families named the new stand-alone site Nāwahīokalani'ōpu'u in honor of Iosepa Nāwahīokalani'ōpu'u, a Native Hawaiian leader of the 1800s. Soon after that, the parents moved the Nāwahī program for older students to a much larger site purchased by the 'Aha Pūnana Leo with a grant from the State Office of Hawaiian Affairs (Wilson & Kamanā, 2001).

In 1997, in response to lobbying by the 'Aha Pūnana Leo, the Hawai'i State Legislature mandated that our Hawaiian Studies Department be reorganized as the Hawaiian language college within the University of Hawai'i at Hilo, with Nāwahī as its laboratory school program. After establishing a Pūnana Leo language nest on the Nāwahī campus site, a new total Hawaiian medium elementary to intermediate school was established on that site. The high school program remains an off-campus program of Hilo High School, while the K-8 program is operated as a separate charter school. The two are united on a single site sharing buildings and jointly administered with assistance from the college. The Nāwahī charter school has since added two P-8 satellite sites to serve remote communities with their students having access to the single site Nāwahī high school program through homestay with relatives and friends living near the school. The focus at all sites is approaching academics from a base in Hawaiian language and culture. Kamanā serves as the administrator of the overall Nāwahī program. Nāwahī has a fifteen year high school graduation and college going rate higher than that of the state, not just for Native Hawaiians, but for all ethnic groups (Wilson & Kamanā, 2011). That rate has been consistently 100 percent for high school graduation, with college going rates averaging over 80 percent.



Preparing traditional foods at Nāwahī

There are other programs that have developed within Ka Haka 'Ula, including a separate Hawaiian medium teacher education program (Kahuawaiola), two master's degrees, a Ph.D., and programs for other indigenous peoples interested in language revitalization built around a B.A. program in linguistics. They are beyond the scope of the present description of the basic core program (Wilson, 2018).

PROGRAM DETAILS OF THE B.A. PROGRAM OF KA HAKA 'ULA

Ka Haka 'Ula has greatly expanded from the initial Hawaiian Studies B.A., growing from twelve declared majors to eighty-eight in the fall of 2017. As the elders who existed when the program began are no longer with us, the program is currently built around highly proficient second language speakers and adult first language speakers who are children of second language speakers. All faculty and staff use Hawaiian with each other at all times within the program and outside it. Faculty and staff also use Hawaiian as the language

of the home with their own children and enroll their children in P-12 Hawaiian medium education.

Faculty and staff use Hawaiian as the sole language of communication with college students beginning in their second year. Students are transitioned to full use of Hawaiian with each other outside as well as inside the classroom beginning with third year. Major courses beginning at the 200 level are taught through Hawaiian and the program has recently pioneered teaching non-Hawaiian Studies general education courses such as World History through Hawaiian (Wilson, 2018).



KHUOK Hawaiian language students

With forty-seven to fifty credits, the Hawaiian Studies B.A. requires more courses than most other humanities and social science degrees at UH Hilo. Furthermore, it includes a required American Council on the Teaching of Foreign Languages (ACTFL) proficiency assessment with the passing level no lower than Intermediate High. Students are encouraged to double major in another field to acquire skills that can be combined with Hawaiian language

and culture knowledge to move the use of Hawaiian into a variety of professional fields and academic disciplines.

Our program is dependent on highly skilled second language speakers and writers of Hawaiian. Establishing proficiency within our initial group was a major challenge. For decades university courses were unsuccessful in producing proficient speakers of Hawaiian. We ourselves began learning Hawaiian in such classes. Initially we could not speak the language. Our proficiency grew, however, from self directed intensive interaction with native speaker elders outside of class and from the study of linguistics which lead us to research various aspects of the language not then taught in class. Based on that research we developed our own series of textbooks and teaching materials that have allowed teaching Hawaiian through Hawaiian itself - not through English - and have produced successful outcomes.

HOW THE MODEL DIFFERS FROM FOREIGN AND HERITAGE (DUAL IMMERSION) PROGRAMS

The Hawaiian language educational systems of the Hilo Consortium are a distinct subgroup among non-English language-based education in the United States and also among Hawaiian language programs in Hawai'i that follow other models. That is, members of the Hilo Consortium are not "second," "foreign," "heritage," "additional," or "partner" language programs. The Hilo Consortium membership has been adamant that we have a unique base in federal legislation relating to preexisting sovereignty of the original peoples of the United States that is recognized in the Native American Languages Act (NALA) of 1990. We have insisted that Hawaiian be the base language of schooling for families exercising their sovereign right to maintain Hawaiian as their primary language. Therefore, Hawaiian is the language of administration, program gatherings, student advising, parent meetings, and support staff (such as secretaries), as well as of all classrooms.

This distinctive total use of Hawaiian is why Nāwahī, using terminology from NALA, is referred to as a "Hawaiian language medium" school rather than as a "Hawaiian immersion school." There are a number of foreign and immigrant heritage language immersion programs in the United States, but the legal sovereignty basis supported by NALA for the Nāwahī program described above does not apply to those programs. Furthermore, those foreign and heritage immersion programs frequently use English as the administrative and operational language of the school and also as the medium

of instruction in classes for part of the day, especially after lower elementary grades. The status of English as the priority language in those programs is also reflected in their use of English medium assessments for state accountability. Nāwahī parents have refused to have their children assessed for government purposes through English or any language other than Hawaiian, the official language of the Hawaiian people and the sole medium of education of the school (Wilson, 2012).

APPLICABILITY OF THE HILO CONSORTIUM MODEL TO TRIBAL COLLEGE CONTEXTS

In the above description of Ka Haka 'Ula and the Hilo Consortium we have focused on the initial development when we had very low numbers of students, and mostly served areas surrounding Hilo. This is because most tribal colleges and universities draw from tribal populations that are in rural areas, with relatively low potential enrollments for tribal language classes. While the Native Hawaiian population is considerably larger than that of most tribes, the fact that many tribal colleges are the sole tertiary institution offering their language eliminates the competition for students interested in the language faced by Ka Haka 'Ula from the many other colleges teaching Hawaiian in the state.

Lack of competition is not the tribal colleges' only advantage. Many are, like Ka Haka 'Ula, located in rural areas where the natural world upon which the traditional language and culture are based are readily available and conducive to language learning and use. A number of tribally controlled colleges also have access to elders, such as those that, under the Hilo Consortium model, jump started full use of the Hawaiian language among young adult second language teachers and graduates. Rather than using elders as the teachers of Hawaiian language, as had been done unsuccessfully for years in other programs, the Hilo model has young adult second language-speaker instructors teaching the language skill courses. When we had elders with us, they taught *through* the language and taught things that they grew up doing, including medicine, fishing, weaving, and other cultural practices. Only students who had completed several courses in language skills are allowed to enroll in courses with elders as they were required to interact with the elders entirely in Hawaiian.

A similar approach has been used in establishing new Pūnana Leo language nests. The language nest is highly structured with a small group of

young children brought together in an enclosed area for a full day, full week, full year program where only the indigenous language is allowed. That structure includes set times and activities with formulaic use of the indigenous language that defines those different activities, e.g., the greetings, songs and recitations. Administration is by young adults well versed in language revitalization strategies. Elders are brought in along with second language students to operate the language nest structure through the language and introduce other Indigenous knowledge through the language. The second language speaker students increased their knowledge of the language and culture by interacting with the elders and the children. Those second language students then seek out teacher certification and become the teachers who establish a follow up Hawaiian medium elementary school program, with newer college students taking their place as teachers in the language nest.



Pūnana Leo float "Life For the Hawaiian Language"

IMPLEMENTING A HILO CONSORTIUM-LIKE MODEL

The Hilo Consortium model, especially its focus on partnering, has begun to be applied in some communities affiliated with the NCNALSP. It has the potential to be applied in other Native communities elsewhere in the country. With leadership from a core group affiliated with a tribal college and partners in the community, a Hilo Consortium-like model might be implemented focusing on seven steps:

- 1. Have the TCU hire and assign young, passionate, and highly proficient second language speakers to teach** Ka Haka 'Ula-style "language skills" courses of no less than five contact hours per week for the full TCU program, ideally a four year program. (Contact Ka Haka 'Ula on how to identify such individuals, hire them and retain them based on their "independent scholar" status.)
- 2. Have the TCU hire and assign fully proficient elders to teach content courses** (e.g., traditional arts, ethnobotany, ethnozoology, traditional lifestyles, etc.) totally through the language. Limit enrollment to students who have had at the very least 150 contact hours (no less than two full semesters) of Ka Haka 'Ula-style "language skills" courses. (If there are no proficient elders in the community, second language speakers are appropriate to teach such courses totally through the language if their proficiency is high enough.)
- 3. Have the TCU support the establishment of an independent non-profit focused solely on language revitalization** with a completely autonomous government board consisting of no more than eight and no less than three highly committed activists focused on language revitalization and who will be eventually able to operate and administer the organization through the language. The 'Aha Pūnana Leo is a model for such an organization.

4. Have the TCU support the establishment of a stand-alone private non-profit language nest operated and housed separately from state and federal programs such as Head Start. Priority enrollment should be for children already speaking the language and children of students of the TCU's language program, with others only added when they can be integrated into the classroom without endangering the total use of the tribal language in the language nest classroom. The staff should be a combination of highly proficient second language speakers and elders. (Assisting in seeking funding to operate the private stand alone language nest is one form of support the TCU can provide.)

5. Establish an agreement with the non-profit that TCU language students visit the language nest as part of their introductory language and culture courses. Further develop that agreement to have TCU students who have successfully completed two years of the Ka Haka 'Ula-style "language skills" volunteer or work in the language nest to increase proficiency among TCU students.

6. Support the non-profit in its efforts to continue its private school into lower elementary with mixed grade classrooms, while the non-profit also works to develop higher level language training for young second language speakers working in the school. This training should begin in the non-profit and then after it has been well developed possibly be transitioned into the TCU as a specially supported program to produce teachers for local tribal Native American language medium schooling in other public, BIE and charter schools, as well as the non-profit run school. (Contact Ka Haka 'Ula and NCNASP for suggestions on how to navigate establishing, accrediting, and financing the various steps of such a program.)

7. Once a private school demonstrates best practice for elementary school education through the target Indigenous language, seek to have its program replicated in local public, tribal, and BIE schools, while maintaining the original school as a special laboratory school of the TCU, possibly through specially funded status of some kind from the state or federal government.

CLOSING

There is, of course, more to our Hilo Consortium's Hawaiian language revitalization programming than presented here. More information on Ka Haka 'Ula's tertiary level program is available in "Higher Education in Indigenous Language Revitalization" in the *Routledge Handbook of Language Revitalization* (Wilson, 2018). More information on the Hilo Consortium model for language nests and K-12 education can be seen in video available on the internet, e.g., (https://www.youtube.com/watch?v=eVMNXNMVY_M) and <https://www.youtube.com/watch?v=lhELoIta084>). In person visits to the P-20 Hilo Consortium are possible through an open house and conference opportunity called He 'Ōlelo Ola held on alternate years. We also recommend checking updates from the NCNALSP (<http://www.ncnalsp.org/>) which shares best practice and experiences in Native American language medium/immersion education from a variety of Native communities including our own.

We want to extend our most heartfelt *mahalo* to Native Science Report, and, especially, the National Science Foundation and Salish Kootenai College for their financial and administrative support of the Voices of Language Project, which invited us to share our Hilo Consortium experiences. It has been an honor to provide this information to those in the TCU community who join with us in embracing the goal of language revitalization and building from it to serve the Indigenous children of our communities.

E ola nā 'ōlelo 'ōiwi a kākou!

May our indigenous languages live and flourish!

TERMS USED AND INSTITUTIONS DISCUSSED IN THIS REPORT

Hawai'i State Legislature. Since 1978 the Hawaiian language, the ancestral language of the Native Hawaiian people has been an official language along with English for the State of Hawai'i. The Hawai'i State Legislature has enacted a number of laws to revitalize the State's official language based on that official status.

Hilo Consortium (Hilo Hawaiian Language Medium Consortium).

Developing from the early 1980s, this group of individuals and institutions within a set of Hawaiian language medium entities located in Hilo on the rural "Big Island" of Hawai'i have engaged in an especially strong and successful united effort to revitalize and use Hawaiian as their primary language of life and business. The Hilo Consortium operates in an integrated fashion with a common philosophy, approach, and support network and includes **Ka Haka 'Ula, Pūnana Leo** and **Nāwahī**.

Ka Haka 'Ula (the College, Ka Haka 'Ula O Ke'elikōlani). In 1997 the Hawai'i State Legislature mandated the establishment of the Hawai'i State Hawaiian Language College to support the revitalization of Hawaiian. The College is operated as a unit within the **University of Hawai'i at Hilo (UH Hilo)**. Among its units is the **Hale Kuamo'o** Hawaiian language center that provides curriculum and other resources for teaching through Hawaiian. Ka Haka 'Ula is located on the most rural of the eight Hawaiian Islands. Named for a chiefess who was an adamant proponent of traditional Hawaiian language and culture, the name translates literally as "The Crimson Arch Of Chiefess Ke'elikōlani".

Pūnana Leo. The Pūnana Leo are private Hawaiian language nests serving children from ages three and four in twelve communities throughout the state. They are operated by the non-profit **'Aha Pūnana Leo**. Established in 1983, the 'Aha Pūnana Leo lobbied the Hawai'i State Legislature to remove a ban on the use of Hawaiian in schools and then to establish K-12 follow-up education for its graduates. Still later it went to the Legislature to seek the establishment of the Hale Kuamo'o and Ka Haka 'Ula O Ke'elikōlani College. The 'Aha Pūnana Leo works closely with the college in joint programs. 'Aha Pūnana Leo literally means "Voice Nest Assembly."

Nāwahī (Ke Kula 'O Nāwahīokalani'ōpu'u). In 1987, the state opened classrooms for early elementary education through Hawaiian for students

matriculating from Pūnana Leo. In 1995, in order to provide continuation into intermediate and high school as well as demonstrate best practices, the 'Aha Pūnana Leo joined with faculty of Ka Haka 'Ula to establish Nāwahī with support from the Hawai'i State Office of Hawaiian Affairs. The Hawai'i State Legislature then designated Nāwahī as the laboratory school of the College. It has grown into a full P-12 school with two satellite campuses.

NALA, Native American Languages Act. Passed in 1990, this legislation recognizes, among other things, the right of American Indian, Alaska Native and Native Hawaiian students to receive education through the medium of their traditional languages. See: <https://www2.nau.edu/jar/SIL/NALAct.pdf>.

NCNALSP, National Coalition of Native American Language Schools and Programs. NALA-aligned schooling has been developing in American Indian and Alaska Native communities, as well as in the longer-established Native Hawaiian program described above. In order to share best practices with each other and assist mainstream education administrators and policy makers in understanding NALA and NALA provisions in federal educational law, the NCNALSP was formed in 2014. It currently includes programs in seventeen states. Administrative models used include private, public, charter, and BIE schools, as well as hybrid models like Nāwahī, but all members operate classrooms where a Native American language is the primary language used no less than 51 percent of the time for the entire school year. See: <http://www.ncnalsp.org/>.

Hilo Field Study. A two day language revitalization conference combined with an open house visit to the Pūnana Leo O Hilo language nest, Nāwahī K-12 Hawaiian medium school and Ka Haka 'Ula held biannually. Participants visit classrooms, meet with students and teachers and also meet with other indigenous language program developers and proponents from a variety of tribes, states and countries to discuss best practice in language revitalization.

REFERENCES AND FURTHER INFORMATION

'Aha Pūnana Leo and Ka Haka 'Ula O Ke'elikōlani. (2009). *Kumu Honua Mauli Ola*. Retrieved from <http://www.ahapunanaleo.org/images/files/KHMO.pdf>

American Academy of Arts & Sciences. (2017). *America's languages: Investing in language education for the 21st century*. Cambridge, MA: Commission on Language Learning. Retrieved from <https://www.amacad.org/publication/americas-languages-investing-language-education-21st-century>

American Council on the Teaching of Foreign Languages. (2012). *ACTFL proficiency guidelines 2012*. Alexandria, VA.

Arnold, R.D. (2001). "...To help assure the survival and continuing vitality of Native American languages." In L. Hinton and K. Hale (Eds.), *The green book of language revitalization in practice*, 45-48. San Diego, CA: Academic Press.

OiwiTV. (2012). *No 'Ane'i Ko Kākou Ola - Exploring Hawaiian medium education* [Video]. Retrieved from <https://www.youtube.com/watch?v=IhELolta084>

OiwiTV. (2013). *What is Pūnana Leo*. [video]. Retrieved from <https://oiwi.tv/apl/what-is-punana-leo/>

United States House of Representatives. (n.d). Native American Languages Act of 1990. Retrieved from <http://uscode.house.gov/view.xhtml?path=/prelim@title25/chapter31&edition=prelim>

United States Department of State. (n.d). *FSI's experience with language learning*. Washington D.C.: Retrieved from <https://www.state.gov/m/fsi/sls/c78549.htm>

Wilson, W.H. (2012). USDE violations of NALA and the testing boycott at Nāwahīokalani'ōpu'u School. *Journal of American Indian Education*. 51 (3), 20-45.

Wilson, W.H. (2014). Hawaiian: A Native American language official for a state. In T.G. Wiley, J.K. Peyton, D. Christian, S.C.K. Moore & N. Liu (Eds.) *Handbook of heritage, community, and Native American languages in the United States: Research, policy, and educational practice* pp. 219-228). New York: Routledge Taylor & Francis Group.

Wilson, W.H. (2018). Higher education in indigenous language revitalization. In L. Hinton, L. Huss, and G. Roche (Eds.), *The Routledge handbook of language revitalization* (pp. 83-93). New York: Routledge Taylor & Francis Group.

Wilson, W.H. and K. Kamanā. (2001). Mai Loko Mai O Ka 'I'ini: Proceeding from a dream. The 'Aha Pūnana Leo connection in Hawaiian language revitalization. In L. Hinton and K. Hale (Eds.), *The green book of language revitalization in practice* (pp.147-176). San Diego, CA: Academic Press.

Wilson, W.H. and K. Kamanā. (2006). "For the interest of the Hawaiians themselves": Reclaiming the benefits of Hawaiian-medium education. *Hūlili* 3 (1), 153-181. Available at:
http://kamehamehapublishing.org/assets/publishing/hulili/Hulili_Vol3_9.pdf

Wilson, W. H. and K. Kamanā. (2011). Insights from indigenous language immersion in Hawai'i. In D. Tedick, D. Christian & T. Fortune (Eds.), *Immersion education: Practice, policies, possibilities*, 36-57. Tonawanda, NY: Multilingual Matters.

Wilson, W.H. and K. Kamanā. 2013. E Paepae Hou 'Ia Nā Pōhaku. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for families*, 101-117. Berkeley, CA: Heyday Books.

ABOUT THE AUTHORS

Kauanoë Kamanā and William H. (Pila) Wilson are founding members of the non-profit 'Aha Pūnana Leo, which began the Hawaiian language immersion movement nearly four decades ago. Hired in the late 1970s to establish a Hawaiian Studies B.A. at the Hilo campus of the University of Hawai'i, they developed the program there in conjunction with the non-profit. The couple raised their children as first language speakers of Hawaiian and included them in the first cohort of Hawaiian immersion students taught by the teachers they themselves trained.

William Wilson is currently professor of Hawaiian language, Hawaiian studies, and linguistics at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language at the University of Hawai'i at Hilo. Kauanoë Kamanā serves as president of 'Aha Pūnana Leo and director of U.H. Hilo's P-20 Hawaiian medium education laboratory school Nāwahīokalani'ōpu'u.