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**The teaching and learning of Hawaiian in mainstream
educational contexts in Hawai‘i: Time for change?**

**A thesis
submitted in fulfilment
of the requirements for the Degree
of
PhD
at the University of Waikato
by**

Richard Keaoopuaokalani NeSmith

University of Waikato



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Abstract

There are estimated to be fewer than 1,000 native speakers of Hawaiian language (*ka 'ōlelo Hawai'i*) in Hawai'i. The majority of those who now learn Hawaiian do so in mainstream educational contexts and the majority of teachers of Hawaiian have learned the language as a second language in mainstream educational contexts. It is therefore important to determine what is being taught in these contexts and how it is being taught.

At the core of this research project is an exploration of the attitudes and practices of a sample of teachers of Hawaiian in mainstream educational contexts. Following an introduction to the research (*Chapter 1*) and to the historical background against which the teaching and learning of Hawaiian takes place (*Chapter 2*), selected literature on language teacher cognition is critically reviewed (*Chapter 3*). This is followed by a report on a survey of the backgrounds, attitudes and practices of a sample of teachers of Hawaiian (*Chapter 4*) and a sample of students of Hawaiian (*Chapter 5*). Also included are analyses of a sample of widely used textbooks (*Chapter 6*) and a sample of Hawaiian language lessons (*Chapter 7*). Overall, the research suggests that major changes and developments that have taken place in the teaching and learning of additional languages since the beginning of the 20th century have had little impact on the teaching and learning of Hawaiian in mainstream educational contexts in Hawai'i. The vast majority of the teachers surveyed had little or no training in language teaching, appeared to have little awareness of literature on language teaching and learning, and had little contact with native speakers. The textbooks analyzed, which were generally unaccompanied by teacher guides or supplementary resources, were found to be largely behaviorist in orientation, their design and methodology reflecting a curious mixture of aspects of both grammar translation and audiolingual approaches. Although most of the teachers surveyed appeared to be committed to including Hawaiian culture in their teaching, the textbooks examined were found to have very little cultural content. The lessons observed, which mainly adhered closely to the content of textbooks, relied heavily on translation and were generally absent of any clearly detectable lesson staging or

any effective concept introduction or concept checking strategies. Activities were largely grammatically-focused, repetitive and non-communicative and the students were frequently observed to be confused and/ or off-task.

It is concluded that the teaching and learning of Hawaiian in mainstream educational institutions in Hawai'i is fraught with problems, problems that are evident at every stage in the process, from the lack of effective teacher education, through materials design and development to lesson planning and delivery. It would appear to be time for change. However, the survival of the Hawaiian language is by no means assured and there may be little time left in which to bring about change. For this reason, the thesis ends not only with recommendations for addressing the problems identified in the long-term and medium-term, but also with recommendations for change that could be effected the short-term (*Chapter 8*).

Keywords: additional languages; communicative language teaching; endangered languages; Hawaiian language revitalization; indigenous languages; ka 'ōlelo Hawai'i; language death; language decline; language planning; language regeneration; language revitalization; language teacher cognition; language textbook evaluation; lesson observation; neo Hawaiian; second language learning; second language teaching

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Contents

<i>Abstract</i>	<i>i</i>
<i>Acknowledgements</i>	<i>iii</i>
<i>Contents</i>	<i>iv</i>
<i>List of Tables</i>	<i>x</i>
<i>List of Figures</i>	<i>xii</i>
<i>Chapter 1</i>	<i>1</i>
<i>Introduction to the research</i>	<i>1</i>
1.1 General Introduction: My experience as a teacher of Hawaiian	1
1.2 Contextualizing my experience of teaching Hawaiian	2
1.3 Motivation for the research	3
1.4 Developing the research focus	4
1.5 The overall aim of the research project	5
1.6 An introduction to the research questions, research methods and overall thesis design	5
<i>Chapter 2</i>	<i>11</i>
<i>An introduction to the Hawaiian Kingdom and the changing fate of its Hawaiian language, culture and people</i>	<i>11</i>
2.1 Introduction	11
2.2 Background to the Hawaiian Islands: Geography, society and politics	12
2.2.1 Geography	12
2.2.2 Political history	13
2.2.3 Hawaiian-medium education in the 19th century	18
2.3 The Hawaiian language: Political and linguistic upheaval	20
2.3.1 The Decline of Hawaiian Speakers	22
2.3.2 Native speakers in the 21st century	23
2.3.3 The rise of second-language speakers to dominance	24
2.3.4 The emergence of Hawaiian immersion schools in the 20th century	25

2.3.5	The Lexicon Committee _____	28
2.4	Some concluding comments _____	29
Chapter 3	_____	32
<i>A contextualized critical review of selected literature on language teacher cognition</i> _____		
3.1	Introduction _____	32
3.2	Providing a context for the review: The beginning of the 20th century onwards – towards new approaches to society and language and their impact on the teaching and learning of additional languages _____	33
3.3	Reviewing relevant literature on language teacher cognition _____	37
3.3.1	Focusing on teaching methodology and textbook use _____	37
3.3.2	Focusing on target language proficiency and the use of the target language in the classroom _____	43
3.3.3	Focusing on language teacher education _____	47
3.4	The impact of research on language teacher cognition on the design this research project _____	54
Chapter 4	_____	60
<i>Reporting on a survey of a sample of teachers of HAL in public secondary and tertiary level institutions</i> _____		
4.1	Introduction _____	60
4.2	Background to the survey _____	60
4.2.1	Determining the aims of the survey _____	60
4.2.2	Identifying the target group to be surveyed _____	61
4.2.3	Deciding on the nature of the survey instruments _____	64
4.2.4	Addressing ethical issues _____	65
4.2.5	Developing, piloting, and revising the draft questionnaire _____	66
4.2.6	Developing the interview prompts _____	67
4.2.7	Distributing and collecting the questionnaires _____	68
4.2.8	Selecting interview participants and conducting the interviews _____	69
4.3	Outlining the questionnaire data _____	69
4.3.1	Background information _____	69

4.3.2	Language background and reasons for learning and teaching Hawaiian _____	71
4.3.3	Interaction with native speakers of Hawaiian _____	73
4.3.4	Words, concepts, domains, and culture _____	76
4.3.5	Language teacher training _____	79
4.3.6	Teaching methodologies, teaching materials, and assessment ____	84
4.3.7	Proficiency in Hawaiian _____	92
4.3.8	Respondents' views about the concept of 'native speaker' and comments/ recommendations concerning the teaching and learning of Hawaiian _____	95
4.4	Outlining the semi-structured interview data _____	99
4.5	Conclusions _____	123
Chapter 5 _____		127
<i>Survey of a sample of students of HAL in tertiary institutions _____</i>		<i>127</i>
5.1	Introduction _____	127
5.2	The preliminary process: Developing the survey and the questionnaire _____	127
5.2.1	Determining the aims of the survey _____	127
5.2.2	Identifying the target group to be surveyed _____	128
5.2.3	The nature of the survey instrument _____	129
5.2.4	Addressing ethical issues _____	129
5.2.5	Developing, piloting, and revising a draft questionnaire ____	129
5.2.6	Distributing and collecting the questionnaires _____	129
5.2.7	Developing an approach to data entry and analysis _____	130
5.3	Responses to the student questionnaire _____	130
5.3.1	Background information _____	131
5.3.2	Language background and reasons for learning Hawaiian ____	133
5.3.3	Interaction with native speakers of Hawaiian _____	137
5.3.4	Words, concepts, domains, and culture _____	142
5.3.5	Teaching methodologies, teaching materials, and assessment ____	146
5.3.6	Student respondents' views _____	154
5.5	Conclusions _____	159

Chapter 6	164
<i>Criterion-referenced analysis of HAL textbooks and materials</i>	164
6.1 Introduction	164
6.2 Review of selected literature on textbooks and teachers' guides designed for the teaching and learning of additional languages	166
6.2.1 Determining the aims of the analysis	159
6.3 The evaluation criteria	169
6.4 Analysis and evaluation of selected textbooks	173
6.4.2 Review of the student textbooks	175
6.4.2.1 Appearance and durability	175
6.4.2.2 Quality and relevance of the illustrations	178
6.4.2.3 Cultural content	185
6.4.2.4 Text-types, genres and language skills	192
6.4.2.5 Language content, methodology and tasks and activities	199
6.4.2.6 Quality and quantity of supplementary resources	216
6.4.2.7 Interest level	217
6.5 Analysis and evaluation of selected teachers' guides and support materials	218
6.5.1 <i>Ka Lei Ha'aheo</i> (Teachers' guide): Appearance, durability, organization and user-friendliness	218
6.5.2 <i>Ka Lei Ha'aheo</i> (Teachers' guide): Aims and objectives	219
6.5.3 <i>Ka Lei Ha'aheo</i> (Teachers' guide): Procedural and methodological information	219
6.5.4 <i>Ka Lei Ha'aheo</i> (Teachers' guide): Assessment of learning	226
6.5.5 <i>Ka Lei Ha'aheo</i> (Teachers' guide): Ideas for review and extension activities	227
6.6 Concluding comments	228
Chapter 7	234
<i>Analysis and discussion of a sample of HAL lessons</i>	234
7.1 Introduction	234
7.2 Introducing the classes, the teachers, the lessons and the approach to transcription	234

7.3	The analytical approach: Identifying focus points _____	237
7.4	The analysis _____	245
7.4.1	Focus point 1: The learning environment _____	245
7.4.2	Focus point 2: Achievement objective/s _____	247
7.4.3	Focus point 3: Instructions _____	249
7.4.5	Focus point 5: Resources _____	257
7.4.6	Focus point 6: Texts, tasks and activities _____	258
7.4.7	Focus point 7: Communicative orientation _____	263
7.4.8	Focus point 8: Use of target language, including appropriate grading of the language by the teacher _____	264
7.4.9	Focus point 9: Concept introduction and concept checking strategies _____	267
7.4.10	Focus point 10: Treatment of errors _____	269
7.4.11	Focus point 11: Student contribution _____	275
7.4.12	Focus point 12: Culture _____	276
7.5	Conclusion _____	277
	Chapter 8 _____	279
	Conclusions, recommendations, and suggestions for future research _____	279
8.1	Introduction _____	279
8.2	Overview and discussion of the main research findings _____	280
8.3	Limitations of the research _____	286
8.4	Research contribution _____	288
8.5	Recommendations for future research _____	289
8.6	Recommendations relating to the teaching and learning of HAL in mainstream educational settings in Hawai'i _____	289
	References _____	292
	<i>Appendix 1: List of guiding principles used by the Lexicon Committee to create terminologies</i> _____	<i>315</i>
	<i>Appendix 2: List of Hawai'i public high schools, public charter schools and tertiary institutions</i> _____	<i>320</i>

<i>Appendix 3: Application for ethics approval - Te Kāhui Manutāiko: Te Pua Wānanga ki te Ao (School of Māori and Pacific Development) Human Research Ethics Committee</i>	321
<i>Appendix 4: Transfer from conditional to confirmed enrolment Postgraduate Studies Office, the University of Waikato</i>	322
<i>Appendix 5: Board of Education, State of Hawai‘i, Department of Education Educational Research and Evaluation Policy No. 2500</i>	323
<i>Appendix 6: Approval to conduct research in public schools, Patricia Hamamoto, Superintendent of the Hawai‘i State Department of Education</i>	324
<i>Appendix 7: Letter to tertiary-school teachers requesting participation in the teacher survey</i>	325
<i>Appendix 8: Questionnaire for first- and second year teachers of Hawaiian in public high schools, community colleges and universities in Hawai‘i</i>	327
<i>Appendix 9: Semi-structured interview prompts</i>	329
<i>Appendix 10: Letter to high school principals/ charter school administrators</i>	331
<i>Appendix 11: Comments provided by participants in the teacher questionnaire-based survey</i>	335
<i>Appendix 12: Texts identified by teacher respondents on Question 24 of the teacher questionnaire</i>	352
<i>Appendix 13: Transcript of follow-up interviews reported in Section 4.4</i>	354
<i>Appendix 14: Survey for students of first and second year Hawaiian in community colleges and universities in Hawai‘i</i>	355
<i>Appendix 15: Students’ responses to questions about textbooks</i>	356
<i>Appendix 16: Permission to use elements of Ka Lei Ha‘aheo (Hopkins, 1992) in the thesis</i>	359
<i>Appendix 17: Transcripts of Four Classroom Observations</i>	360
<i>Appendix 18: Handouts of the lesson observation of Class 2</i>	361

List of Tables

<i>Table 2.1: Summary of the political history of the Hawaiian Kingdom</i>	18
<i>Table 2.2: Enrollments in the first Hawaiian immersion preschools</i>	26
<i>Table 2.3: Hawaiian immersion schools: 2010-2011 school year</i>	27
<i>Table 2.4: Schools that serve the Ni‘ihau community: 2010-2011 school year</i>	27
<i>Table 4.1: Campuses and teachers focused on in this research (as of November 2008)</i>	64
<i>Table 4.2: Languages in which comments were expressed</i>	69
<i>Table 4.3: Background information about the respondents</i>	70
<i>Table 4.4: The linguistic background of the respondents</i>	71
<i>Table 4.5: Reasons why respondents chose to learn Hawaiian</i>	72
<i>Table 4.6: Reasons why respondents chose to teach Hawaiian</i>	72
<i>Table 4.7: What respondents have done and do to become more native-like speakers</i>	74
<i>Table 4.8: Difficulties encountered in meeting with native speakers</i>	75
<i>Table 4.9: What teachers do when concepts/ terms are unknown to them</i>	76
<i>Table 4.10: When respondents use Hawaiian</i>	77
<i>Table 4.11: Elements of Hawaiian culture known about or experienced</i>	78
<i>Table 4.12: Percentage of time spent speaking Hawaiian to children</i>	79
<i>Table 4.13: Qualifications in language teaching</i>	80
<i>Table 4.14: In-service workshops and/ or conferences attended</i>	80
<i>Table 4.15: Training in various areas of second-language teaching</i>	81
<i>Table 4.16: Areas in which respondents felt they would benefit from training/ further training</i>	82
<i>Table 4.17: Titles and authors of textbooks used</i>	86
<i>Table 4.18: Reasons for textbook selection</i>	87
<i>Table 4.19: Average amount of time respondents spend talking in class</i>	87
<i>Table 4.20: Amount of time teachers spend at the front of the classroom</i>	88
<i>Table 4.21: Average time students spend doing pair or group work</i>	88
<i>Table 4.22: Amount of time spent speaking English in class by respondents</i>	88
<i>Table 4.23: Hawaiian cultural elements taught by respondents</i>	89

<i>Table 4.24: Whether courses were associated with a specific set of objectives</i>	90
<i>Table 4.25: Who establishes achievement objectives</i>	90
<i>Table 4.26: Respondents opinions about the success of Hawaiian language courses</i>	90
<i>Table 4.27: Teachers beliefs about the proficiency of the average student</i>	94
<i>Table 4.28: Definitions of the term ‘native speaker of Hawaiian’</i>	95
<i>Table 4.29: Teachers involved in the follow-up interview</i>	100
<i>Table 5.1: Hawaiian language course enrolments in different types of institution</i>	129
<i>Table 5.2: Language of choice of student respondents for comments</i>	130
<i>Table 5.3: Background information about the respondents</i>	132
<i>Table 5.4: The linguistic background of the respondents</i>	133
<i>Table 5.5: How respondents learned Hawaiian</i>	134
<i>Table 5.6: Reasons why respondents chose to learn Hawaiian</i>	135
<i>Table 5.7: What students do to become more native-like speakers</i>	139
<i>Table 5.8: Difficulties encountered in meeting with native speakers</i>	141
<i>Table 5.9: When students use Hawaiian</i>	143
<i>Table 5.10: Hawaiian cultural elements that respondents had experience of</i>	145
<i>Table 5.11: How often translation used by teachers</i>	146
<i>Table 5.12: How students rated the Hawaiian language texts used by their teachers</i>	148
<i>Table 5.13: Delivery of lessons by teachers of student respondents</i>	149
<i>Table 5.14: Hawaiian cultural elements taught by teachers</i>	149
<i>Table 5.15: How successful students felt their Hawaiian language courses were</i>	151
<i>Table 5.16: Whether students enjoyed their Hawaiian language classes</i>	154
<i>Table 5.17: What students would change about their Hawaiian language classes</i>	155
<i>Table 5.18: How students define ‘native speaker of Hawaiian’</i>	156
<i>Table 7.1: Classes involved in the lesson observation</i>	237

List of Figures

<i>Figure 2.1: The eight major islands of the Hawaiian Islands</i>	12
<i>Figure 2.2: The Kamehameha Empire on the world map</i>	15
<i>Figure 4.1: How important respondents felt it was to interact with native speakers</i>	74
<i>Figure 4.2: Whether teachers found it difficult to meet with native speakers</i>	75
<i>Figure 4.3: Importance of using Hawaiian with second-language speakers</i>	77
<i>Figure 4.4: Whether respondents have children</i>	78
<i>Figure 4.5: Whether respondents felt they would benefit from training in specified areas</i>	82
<i>Figure 4.6: Respondents' beliefs in relation to whether training in language teaching is important</i>	83
<i>Figure 4.7: How often respondents use translation to explain meaning</i>	84
<i>Figure 4.8: Whether respondents consider their teaching to be communicative</i>	85
<i>Figure 4.9: Whether respondents use one or more textbooks</i>	85
<i>Figure 4.10: The importance of including culture in language teaching</i>	89
<i>Figure 4.11: Self-assessed proficiency in Hawaiian</i>	93
<i>Figure 4.12: Opinions about ideal teacher proficiency levels</i>	93
<i>Figure 5.1: How important students felt it was to interact with native speakers</i>	138
<i>Figure 5.2: Whether students found it difficult to meet with native speakers</i>	140
<i>Figure 5.3: Importance of using Hawaiian with second-language speakers</i>	144
<i>Figure 5.4: The importance of including culture in Hawaiian classes</i>	150

Chapter 1

Introduction to the research

1.1 General Introduction: My experience as a teacher of Hawaiian

My first attempt to teach Hawaiian as an additional language (HAL) was in 1991 as a volunteer while living in Provo, Utah in the United States. The students were primarily native Hawaiians who had migrated to Provo from the Hawaiian Islands. They had little or no knowledge of the Hawaiian language but were eager to learn. At that point, I had no previous experience of teaching languages. Although I had taken some Japanese courses at high school and university, I had not at that time learned Hawaiian in a classroom setting, having been introduced to the language by my grandmother, a native speaker, when I moved in with her at the age of eighteen (in the early 1980s). In addition to being exposed to the language by my grandmother, I had several other native speaker relatives and acquaintances of my grandmother's generation as well as friends of my generation with whom I had frequent contact and communicated with in Hawaiian. In retrospect, I believe that what I taught these learners in Utah was largely to memorize and repeat mini-dialogs whose meaning was conveyed through translation.

In 1992, I left Provo and returned home to Hawai'i where I decided to pursue a Bachelor's degree in Hawaiian Studies (with emphasis on the language) at the University of Hawai'i at Hilo. I began my undergraduate studies there in 1994. As I was already fluent in Hawaiian, I was able to gain credits for the lower-level Hawaiian courses by examination only and, therefore, to graduate with a Bachelor's degree with honors in 1995. During my time as a student at Hilo, I also taught first-year Hawaiian language classes at the invitation of the Director of the Hawaiian Studies program.

In 1997, I moved to Honolulu and applied for a lectureship at the University of Hawai‘i at Mānoa where, as part of the interview process, I was required to present a sample lesson. I was appointed to the position and began teaching a range of Hawaiian language classes, guided mainly by the approach of other teachers of Hawaiian at Mānoa and by my experience as a language learner at Hilo, where the emphasis had been on the memorization of lists of vocabulary and structural patterns, on drilling and on translation.

From the late 1990s through the first decade of the 21st century, I taught HAL at the University of Hawai‘i (both Hilo and Mānoa). During that time, I witnessed the swelling of enrollments in HAL courses at both campuses to a point where they surpassed enrollments in Japanese and Spanish, the languages that had historically been the most popular throughout most of the 20th century. This surge in interest in HAL, which accompanied the growth of the social movement in Hawai‘i known as ‘the Hawaiian Renaissance’ (see Moore, 2010, p. 10), created a need for more HAL teachers. There were, at that time, probably fewer than 1,000 remaining native speakers of Hawaiian, most of whom were over 60 years old and many of whom had had little or no opportunity to use the language on a regular basis for many years. Only on Ni‘ihau was there a small community of native speakers of varying ages (between 100-200 throughout the year). For this reason, there was little option other than to appoint to the available teaching positions former HAL students, most of whom were recent graduates of tertiary institutions who, like myself, had had no training in the teaching of additional languages.

1.2 Contextualizing my experience of teaching Hawaiian

I first began teaching Hawaiian at the beginning of the 1990s. This was almost four decades after behaviorism and linguistic structuralism had begun to present a serious challenge to the grammar translation approach that had previously underpinned much of the teaching of additional languages and almost two decades after behaviorism and linguistic structuralism, and the audiolingual methodologies associated with them, had themselves been challenged by the development of pragmatics and discourse analysis, by the emerging concept of communicative competence, and by a range of new, meaning-centered approaches to the teaching and learning of additional languages (see *Chapter 3*). I had, at that time, no

training in the teaching of additional languages nor had I anything other than a superficial acquaintance with the vast literature on second language acquisition and language teaching and learning. When, almost twenty years later, and after having been appointed to a series of language teaching positions in a variety of institutions, I decided to enroll for a PhD, I was in much the same position as I had been when I first began teaching Hawaiian. I continued to teach without the benefit of any training in language teaching. Although I had read a number of publications on second language acquisition and language teaching, I had difficulty in relating them to one another in terms of their theoretical positioning and underlying assumptions: I had no overall framework to guide my reading. In such a situation, I could do little other than rely on textbooks and draw upon my own experiences as a language learner at home with my grandmother and with other native speakers and in classrooms as an undergraduate student. My situation was far from unique. Discussion with other teachers of Hawaiian suggested that their position was similar to my own (see *Chapters 4 and 7* regarding the backgrounds, training and teaching practices of Hawaiian language teachers surveyed).

1.3 Motivation for the research

My own interest in conducting research on the teaching and learning of Hawaiian in public high schools and tertiary institutions relates in large measure to my experiences to date as a learner and teacher of Hawaiian language and culture, experiences that have convinced me that there are a number of issues that need to be addressed. These issues relate to the nature of the curriculum in a general sense and, in a more specific sense, to course content, to teaching methodologies and teaching resources and to the absence of any coherent pre-service or in-service training programs for teachers of HAL.

In the early years of my experiences as a teacher of Hawaiian, I was largely uncritical of the context in which I was working. However, as time went on, I became aware that some of the issues that concerned me as a teacher were also of concern to others. At first, I became uneasy about the differences between the language of native speakers and the language that was taught in Hawaiian courses.

My response to that was to conduct a research program at Master's degree level whose primary aim was to explore some of these differences (NeSmith, 2002). During the conduct of that research program, I became concerned about the fact that many Hawaiian language courses seemed to be largely divorced from Hawaiian culture and, to a significant extent, native-speaker norms. This led me to begin to explore a range of teaching resources that were widely available. In the process of doing so, I became aware of the fact that they were all very similar to one another, but very different, in many respects, from a range of contemporary teaching resources that were widely available to teachers of other languages, such as English, French and Japanese. This, in turn, led me to begin to explore what turned out to be a vast body of literature on the teaching and learning of additional languages.

It was in this context that I decided that I would look for an institution where I could combine PhD research with the opportunity to sit in on classes on second language acquisition and the teaching and learning of additional languages and undertake a teaching practicum and where, in addition, I could conduct my research alongside others, from a range of different countries, who were also engaged on doctoral research in the area of the teaching and learning of languages.

1.4 Developing the research focus

When I began my PhD program, I had already decided that the primary focus of my research should be on locating the teaching and learning of Hawaiian in Hawai'i in relation to research on the teaching and learning of additional languages and, in doing so, attempting to identify and address problems associated with it. It soon became clear that there was a need for a sharper and narrower focus. In order to narrow the focus, I decided to concentrate on the teaching and learning of Hawaiian in mainstream (non-immersion) contexts and to limit my research to the first and second years of public high school and tertiary education offerings, that is, to those years in which there is maximum student participation. In attempting to sharpen the focus, I decided to adopt an approach geared toward exploring language teacher cognition, which Borg (2006, p. 1) has defined as "what language teachers think, know and believe – and . . . its

relationship to teachers' classroom practices", something that "is central to the process of understanding teaching", played a central role. However, as I was aware that many teachers relied heavily on a small number of textbooks, I decided to include a criterion-referenced analysis of some of these textbooks as part of the study. In addition, because it seemed to me that no study of this kind could be considered adequate without the input of students, I decided also to include a questionnaire-based survey that focused mainly on the ways in which a sample of students responded to their language classes.

1.5 The overall aim of the research project

The overall aim of the research project reported here was to find out how the teaching and learning of Hawaiian in mainstream public high schools and tertiary institutions could be located in relation to changes and developments in the teaching and learning of additional languages that have taken place during the 20th century and, in connection with this, to recommend any changes that seemed necessary/ desirable.

1.6 An introduction to the research questions, research methods and overall thesis design

In order to fulfill the overall aim of the research, it was important to begin by reviewing the current position of Hawaiian language and culture in their historical context (*Chapter 2*). This played an important role in the formulation of research questions as did my reading in the area of language teaching and learning in general and, in particular, the critical review of literature on language teacher cognition reported in *Chapter 3*.

I began by formulating four overarching research questions, each of which was then expanded before being divided up into a series of more specific research questions, each set of which underpinned one area of the research.

The four general (overarching) research questions were:

Question 1:

Who teaches HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and the teaching and learning of Hawaiian?

Question 2:

Who is learning HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and their experiences of learning Hawaiian?

Question 3:

How are a sample of widely used textbooks intended for the teaching of Hawaiian in public high schools and tertiary-level institutions designed and organized?

Question 4:

What are the actual classroom practices of a sample of HAL teachers as evidenced in lesson observations?

Question 1 (Who teaches HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and the teaching and learning of Hawaiian?) was expanded in a way that allowed for division into a number of sub-questions:

What are the linguistic and professional backgrounds of a sample of teachers of Hawaiian in public high schools and tertiary educational institutions in Hawai‘i and what are their reasons for learning and teaching Hawaiian?

How proficient in the language do they consider themselves to be and what do they do outside of the language classroom to further their linguistic and cultural knowledge and understanding?

How do they decide what to teach, how to teach it and what resources to use and how effective do they consider their teaching to be?

These questions were addressed through the conduct of a survey of a sample of teachers involved in the teaching of Hawaiian in the first and second years of public high schools and tertiary institutions in Hawai‘i. A self-completion questionnaire was designed and trialled before being revised and subjected to a range of ethical approval processes. Eighty-one (81) copies of the questionnaire were then distributed. Data from the thirty (30) returned questionnaires were then recorded on an Excel spreadsheet before being analyzed (*Chapter 4*). On the basis of the findings of that analysis, a number of interview prompts were designed and these were used in the context of semi-structured interviews conducted with six (6) of those who had participated in the questionnaire-based survey. In conducting the semi-structured interviews, my primary aim was to provide some of those involved in the questionnaire-based survey with an opportunity to clarify and/ or expand on some of their responses and raise issues of particular interest or concern to them and, in the process of doing so, shed further light on some of the issues raised by questionnaire responses. The interviews were recorded and transcribed and then reported in terms of the interview prompt questions. Further detail about all aspects of this part of the research project, including methodological and procedural information and an outline and discussion of the data collected, is provided in *Chapter 4*.

Question 2 (Who is learning HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and their experiences of learning Hawaiian?) was expanded in a way that allowed for division into a number of sub-questions:

What are the linguistic and family backgrounds of a sample of students of Hawaiian in tertiary educational institutions in Hawai‘i and what are their reasons for learning Hawaiian?

What do they do outside of the classroom to further their linguistic and cultural knowledge and understanding?

How do they respond to the courses provided for them?

These questions were addressed through the conduct of a survey of a sample of students involved in the teaching of Hawaiian in the first and second years of tertiary institutions in Hawai‘i. A self-completion questionnaire was designed and trialled before being revised and subjected to a range of ethical approval processes. One hundred ten (110) copies of the questionnaire were then distributed and returned. Data from the returned questionnaires were then recorded on an Excel spreadsheet before being analyzed (*Chapter 5*). Further detail about all aspects of this part of the research project, including methodological and procedural information and an outline and discussion of the data collected, is provided in *Chapter 5*.

It became clear from the questionnaire responses of the teachers and students that there is considerable reliance on textbooks. These textbooks are therefore likely to have a considerable impact on classroom practices. For this reason, the third research question related to the content and design of a sample of the most widely used of these textbooks.

Question 3 (How are a sample of widely used textbooks intended for the teaching of Hawaiian in public high schools and tertiary-level institutions designed and organized?) was then expanded and divided into a number of sub-questions as follows:

What is the linguistic and cultural content of a sample of widely used textbooks designed for the teaching of Hawaiian in public high schools and tertiary level institutions?

How is that content organized and presented?

What does the analysis reveal about the explicit and/ or implicit assumptions of the authors in relation to language learning theory and language teaching methodology?

To what extent does the material included in these textbooks reflect developments in the design of language teaching materials that have taken place since the beginning of the 20th century, particularly in the last few decades?

The questionnaires designed for teachers and learners of HAL included questions relating to textbook use and attitudes towards the textbooks used. On the basis of responses to these questions, a number of textbooks – those that appeared to be most widely used by respondents – were selected for analysis and evaluation. These were: *Ka Lei Ha‘aheo* (Hopkins, 1992), *‘Ōlelo ‘Ōiwi* (Cleeland, 2006) and the *Nā Kai ‘Ewalu* series (Kamanā & Wilson, 1996, 1990, 1991). The first of these is accompanied by a teachers’ guide, the last has three volumes. The criteria used in analyzing and evaluating these textbooks were derived from a review of literature on the evaluation of textbooks designed for the teaching and learning of additional languages. This review, along with an outline of the development and application of the criteria and the conclusions reached, is included in *Chapter 6*.

Finally, the beliefs and knowledge of a sample of HAL teachers regarding approaches to language teaching explored in the teacher survey (see *Question 1* above) were compared with actual classroom practice with the view to determine the beliefs, attitudes and knowledge of language teaching in general and the teaching of HAL in particular. This was the motivation for *Question 4: What are the actual classroom practices of a sample of HAL teachers as evidenced in lesson observations?* The question was expanded into the following sub-question as follows:

What do these lesson observations reveal about the teachers’ beliefs, attitudes and knowledge in the area of HAL?

The final part of the research project reported here (see *Chapter 7*), therefore involves the analysis of a sample of language lessons taught in schools and tertiary-level institutions in Hawai‘i with a view to determining how the practice of the teachers observed compared to stated beliefs about language teaching and

HAL in particular (reported in *Chapter 4*). The lessons analyzed were videotaped and then transcribed (with all possible indications of the identity of the participants being removed and/ or altered in the transcription process). Only the lesson transcripts (rather than the videotaped sessions) are referred to directly in the thesis. The analysis of these lessons centers on a number of focus points, such as, for example, the nature of the texts, tasks and activities included. These focus points were derived from the review of a range of literature sources, including literature specific to the analysis of language lessons (which is introduced in *Chapter 7*) and relevant literature on the teaching and learning of additional languages that is introduced in *Chapters 3 and 6*. The procedures involved, the focus points developed (and the rationale for their inclusion), the analysis itself and the discussion of that analysis are reported in *Chapter 7*.

The final chapter (*Chapter 8*) provides an overview and discussion of the research and the research findings, particular attention being paid to the ways in which different aspects of the overall research project (the teacher and student surveys and the analyses of samples of textbooks and language lessons) inform one another – an approach akin in some respects to that adopted by Kanaka‘ole Kanahale (2011, p. 2) with regards to unveiling or understanding various aspects of Hawaiian culture through a multifaceted lens (*makawalu*). There is also an outline of the perceived limitations of the research and of its contribution to knowledge and understanding in the area of applied linguistics generally and, more particularly, as it relates to the teaching and learning of HAL. On the basis of the research findings, a number of recommendations are made in relation, in particular, to curriculum design, textbook and materials development, methodology and pre-service and in-service teacher education.

Chapter 2

An introduction to the Hawaiian Kingdom and the changing fate of its Hawaiian language, culture and people

Editorials in the remaining Hawaiian papers continued a dialogue on language, but the focus was no longer on which language would gain ascendancy, but rather on recovery or the foreseeable loss of Hawaiian language. Some writers lamented that opportunities for regenerating the language through government schools had been denied by the legislature, even in the first decades of the Territorial legislature where a Hawaiian majority was at the helm. Others addressed that language loss would lead to the loss of Hawaiians as a people.

M. Puakea Nogelmeier, *Mai pa‘a i ka leo: Historical voice in Hawaiian primary materials, looking forward and listening back*, 2010, p. 12.

2.1 Introduction

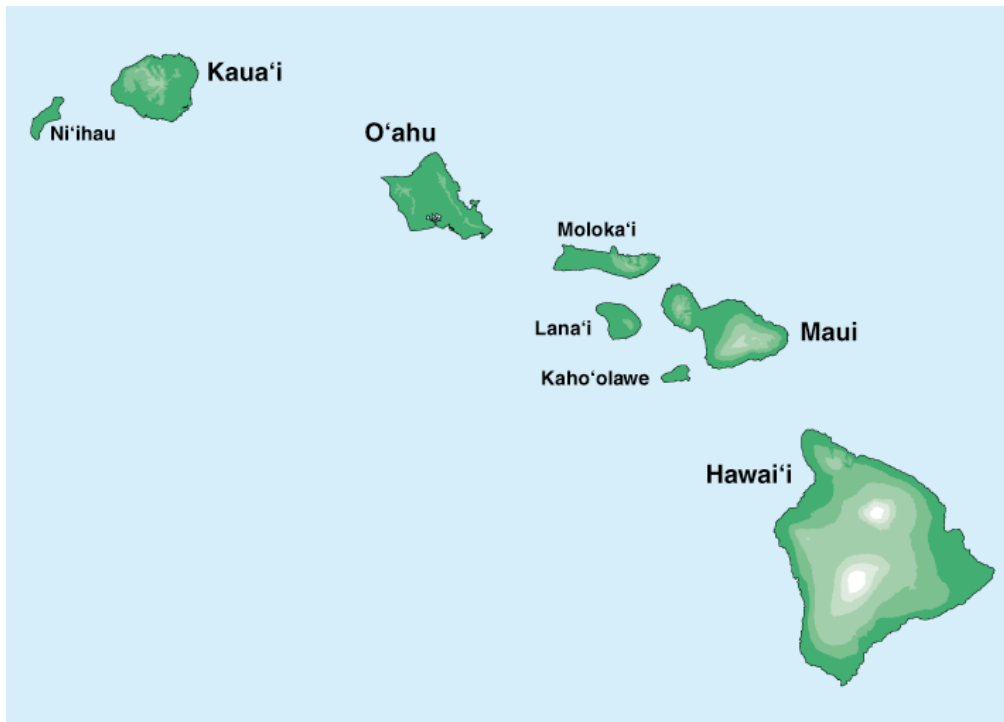
This chapter provides an introduction to the Hawaiian Islands and its people and to the situation regarding Hawaiian language and culture. *Section 2.2* provides background information regarding the geography of the Hawaiian archipelago (2.2.1), the political history of the Hawaiian Kingdom (2.2.2), and Hawaiian-medium education in the 19th century (2.2.3). *Section 2.3* focuses on the Hawaiian language and culture and includes an account of the political forces that led to a decline in the number of native speakers of Hawaiian (2.3.1), the situation regarding native speakers of Hawaiian in the 21st century (2.3.2), the increase in the number of speakers of Hawaiian as an additional language in the 21st century (2.3.3), the emergence of Hawaiian immersion schools in the 20th century (2.3.4), and language maintenance efforts (2.3.5).

2.2 Background to the Hawaiian Islands: Geography, society and politics

2.2.1 Geography

The Hawaiian Islands is the most isolated archipelago in the world.¹ The nearest continent is North America, located 1,860 miles (3,000 km) to the east (see Macdonald, Abbott & Peterson, 1983). The Hawaiian Islands consists of eight high volcanic islands and several islets and low-lying atolls and is located in the subtropic zone of the central northern Pacific Ocean (see *Figure 2.1*).

Figure 2.1: The eight major islands of the Hawaiian Islands²



In total, the Hawaiian archipelago is approximately 1,500 miles (2,400 km) in length (lying in a northwest to southeast direction), with the oldest portion of the archipelago (consisting of ten islets and low-lying atolls) at the northwest end (28°25'N 178°20'W) and the youngest (consisting the eight major islands) at the southwest end (19°34'N 155°30'W). The largest island, Hawaii'i, is also the youngest geologically and has two (2) active volcanoes, Mauna Loa and Kīlauea, with Kīlauea spewing liquid lava rivers steadily for the past 30 years. The eight major islands consist of lush tropical rainforests (typically on the interior and the

¹ In this chapter, references are generally included in footnotes.

² http://satftp.soest.hawaii.edu/space/hawaii/maps/All_Islands_map.710x509.gif (last retrieved May 13, 2011)

northeast side of the islands) and dry, arid terrain (typically on the southwest side of the islands).

2.2.2 Political history

The aboriginal people of the Hawaiian Islands (*Kānaka Maoli*)³ are Polynesians who are estimated to have first colonized the archipelago between 300 and 800 CE⁴ from the Marquesas and/ or Society Islands, more than 2,000 miles (3,200 km) south (see Dye, 2009; Athens, Tuggle, Ward & Welch, 2002) and brought with them their language, which evolved into what is now known as Hawaiian (*ka ʻōlelo Hawaiʻi*),⁵ as well as their culture, polity and metaphysical and spiritual belief systems. These evolved over time in the Hawaiian Islands, but retained numerous aspects shared by other Polynesian societies (see Kuykendall, 1938, pp. 1-11). Population estimates for the Hawaiian archipelago at the time of Captain James Cook's arrival in 1778 range from 200,000 to over 800,000 (see Dye 1994, pp. 1-20; Stannard 1989, p. 50). In 2010, the total population of the islands was estimated at 1.3 million (see the United States Census 2010 at <http://2010.census.gov/2010census/data/apportionment-pop-text.php>: retrieved May 13, 2011).

The eight major islands developed into four distinct kingdoms: the Hawaiʻi Kingdom (consisting the island of Hawaiʻi),⁶ the Maui Kingdom (consisting of the islands of Maui, Kahoʻolawe, Lānaʻi and Molokaʻi), the Oʻahu Kingdom (consisting the island of Oʻahu) and the Kauaʻi Kingdom (consisting of the islands of Kauaʻi and Niʻihau). In 1810, King Kamehameha the Great of Hawaiʻi Island conquered the four kingdoms of the archipelago through warfare, united them under his rule and established the Kamehameha Dynasty (1810-1872), which was later supplanted by the Kalākaua Dynasty (1874-1917) through constitutional means, that is, by election (see Kuykendall, 1938; Kuykendall, 1967; Kamakau, 1996; Kwan, 1989 and Potter, Kasdon & Rayson, 2003). In 1840, King Kamehameha III (Kauikeaouli) established the first Constitution of what was then

³ *ʻKanaka Maoli*’, with no initial long ‘a’ is the singular term and *ʻKānaka Maoli*’, with the long initial ‘a’ is plural.

⁴ CE = Common Era, a designation for the world’s most commonly used year-numbering system.

⁵ Green (1966, p. 34) classifies the Hawaiian language as a branch of the Proto-Marquesic group of eastern Polynesian languages.

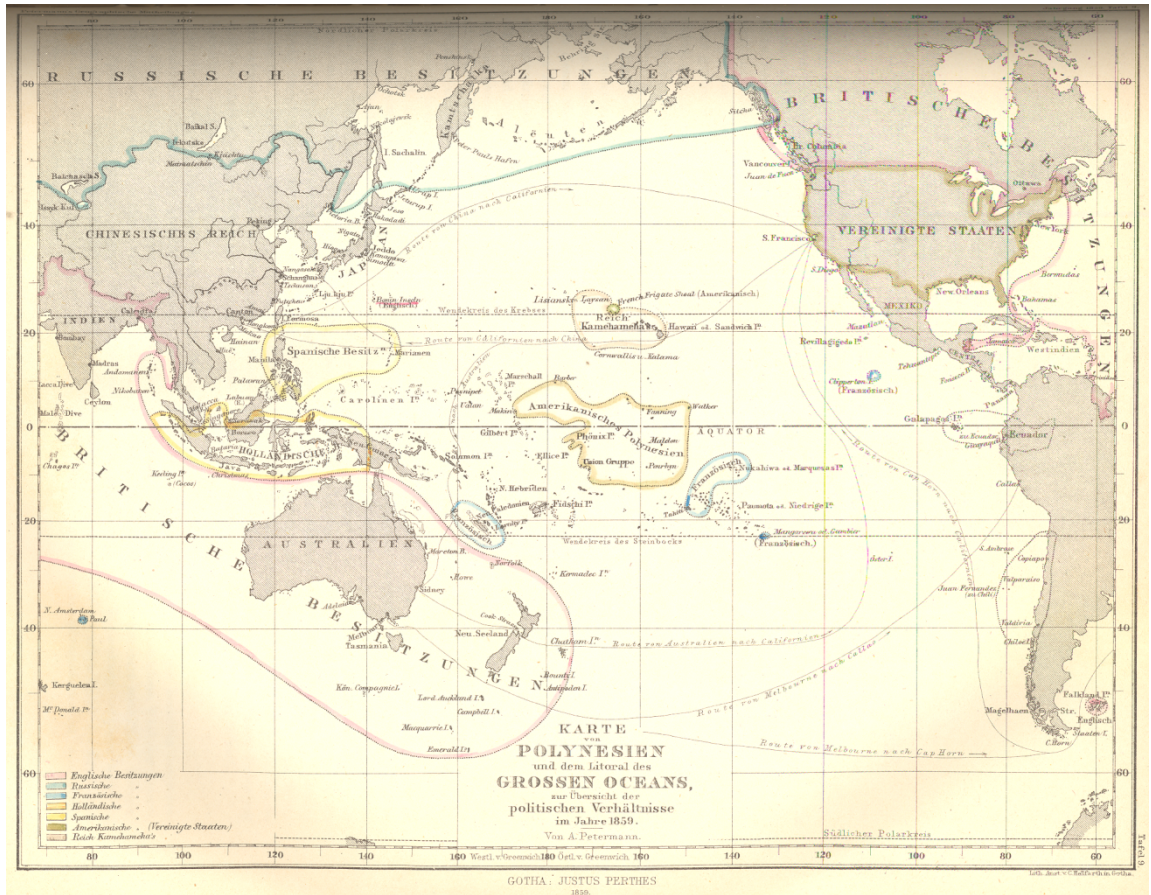
⁶ At times, due to civil wars, this island was divided into three kingdoms.

called the Hawaiian Kingdom (a name reflecting the island of origin of the Conqueror, Kamehameha I) and formed the government as a Constitutional Monarchy whose political system was a hybrid of traditional *Kanaka Maoli* polity, European-style constitutional monarchy and democratic systems found in other States (see Preza, 2010, p. 56 and Moore 2010, p. 291). In 1843, Great Britain and France became the first States to recognize the sovereignty of the Kingdom as the first non-European independent State. In fact, by the end of the 19th century, the Hawaiian Kingdom had entered into treaties with seventeen countries, had over ninety legations and consulates around the world, and was the first non-European member State of the Universal Postal Union (Thrum 1892, p. 140). The United States of America formally recognized the Hawaiian Kingdom as a sovereign state in 1849 by treaty (see Hawaiian Journal of Law and Politics, Vol. 1, pp. 115-122; cited in Sai, 2008, p. 72). Once recognition is given, according to Oppenheim (1920, p. 137), it “is incapable of withdrawal”.

The Kingdom iterated its neutrality in the 1852 Hawaiian-Swedish/ Norwegian treaty, followed by an official proclamation by Kamehameha III on May 16, 1854 and a reiteration in the 1863 Hawaiian-Spanish treaty (see Sai 2008, p. 75). A map in 1859 (produced in Gotha, Germany) indicates the dominion of seven kingdoms in the world and includes the ‘Reich Kamehameha [Kamehameha Empire]’ with its dominion encompassing the Hawaiian Islands (see *Figure 2.2* below).⁷ Therefore, the status of the Hawaiian Kingdom as an independent State was well known across the world in the 19th century.

⁷ Entitled, ‘Map of Polynesia and the Littoral of the Great Ocean giving an overview of the political situations’ (1859) in Stommel, 1984, pp. 44-45.

Figure 2.2: The Kamehameha Empire on the world map



On January 17, 1893, a small group of white natural-born subjects and foreign nationals living in Honolulu, supported by US Minister John Stevens and a legion of heavily armed US marines, revolted in a coup against the government of Queen Lili‘uokalani and declared a provisional government. In 1895, the rebel government held Lili‘uokalani in house arrest at ‘Iolani Palace for one year (see Lili‘uokalani, 1898, p. 267). The Queen was forced to temporarily assign her executive power to the American President while an investigation into the coup was undertaken (see United States House of Representatives, 53rd Congress, Executive Documents on Affairs in Hawai‘i: 1894-1895, p. 461). Meanwhile, Sanford Dole, a son of American citizens resident in the Kingdom, was named President of the Provisional Government, which a year later changed its name to the Republic of Hawai‘i, a republic in name only as the vast majority of the public did not support the coup conspirators and played no part in the formation of either the Provisional or Republic governments. On March 9, 1893, President Grover Cleveland of the US accepted the assignment of executive power and

charged James Blount with the duty of launching an official investigation into the events surrounding the coup. As a consequence of Blount's several reports on the matter, the US Secretary of State, Walter Gresham, concluded that the participation of US Minister Stevens and US troops in the coup amounted to a violation of the treaties of friendship between the Kingdom and the US. Negotiations between Queen Lili'uokalani and President Cleveland resulted in a settlement in December 1893 whereby the President would restore Lili'uokalani and her government to power in exchange for amnesty for the coup insurgents (see United States House of Representatives, 53rd Congress, Executive Documents on Affairs in Hawai'i: 1894-1895, pp. 459-463). Two executive agreements emerged between the Hawaiian Kingdom and the United States, the first being the *Lili'uokalani assignment* and the second, the *Agreement of restoration* (see Sai 2008, pp. 120-125). However, as a result of political stonewalling in Washington, the US has, to this day, failed to enforce the *Lili'uokalani assignment* that binds the President and his successors to administer Hawaiian Kingdom law, and the *Agreement of restoration*, both of which are considered to be treaties under international law.

In 1898, the US declared war on the Kingdom of Spain and moved to capture its overseas territories, including Cuba and Puerto Rico in the Caribbean and Guam and the Philippines in the Pacific. In violation of the Hawaiian Kingdom's neutral status, the US used Kingdom territory as a military base from which to launch its attacks against Spanish-held Guam and the Philippines. The US now maintains several military bases and tens of thousands of personnel in the Hawaiian Islands until this day (see Sai, 2008, p. 130).

Between 1894 and 1898, Republic leaders lobbied the US Senate to annex the Hawaiian Islands, but due to the numerous protests by the Queen and tens of thousands of petitions of protest by Kingdom subjects, they were unsuccessful (see Coffman 2009, p. 268; Silva. 2004, pp. 145-159). In the meantime, as noted by Williams (2009, p. 155), "Americans themselves were bitterly divided over the idea of taking this new territory and their newspapers and journals were filled with editorials on both sides." In 1898, however, the US Congress, under the presidency of William McKinley, issued a joint resolution (a unilateral action),

known as the Newlands Resolution, in which the US declared the Hawaiian Islands to be US territory. As a unilateral action, a joint resolution has no effect outside the borders of the issuing State, therefore having no effect in the Hawaiian Kingdom, having been acknowledged as a sovereign State by the US in multiple bilateral treaties with the Kingdom. Thus, US Congressman Thomas H. Ball, was correct to state on the floor of the House of Representatives that the annexation of the Hawaiian Islands by joint resolution was “. . . a deliberate attempt to do unlawfully that which can not be lawfully done” (see United States Congressional Records, 55th Congress, 2nd Session, p. 5975).

Beginning in the first two decades of the 20th century, American citizens migrated in droves to the Hawaiian Islands under the presumption that the Islands were US territory, and in 1959, the US-installed territorial government conducted a plebiscite in which a majority of those who participated (mainly US citizens who, by that time, outnumbered Kingdom subjects) voted to become a state of the United States.⁸ The US then declared the Hawaiian Islands to be the 50th state of that country.

In 2001, a 3-member arbitration panel of the Permanent Court of Arbitrations at the World Court at the Hague, Netherlands verified that the Hawaiian Kingdom was an independent and sovereign State⁹ (see *Lance Larsen v Hawaiian Kingdom* (119 INT’L L. REP. 2001, p. 566) despite US claims to the contrary, and in March 2010, the United States District Court in Washington acknowledged the legitimacy of the *Lili‘uokalani assignment* (see United States District Court for the District of Columbia, Civil Action No. 10-899 (CKK), *Sai v Clinton et al.* (March 9, 2010, pp. 2-3)). The US, however, continues to refuse to enforce that Assignment.

⁸ As an occupied territory, the US’s installation of military bases, its movement of US citizens to the Kingdom without regard for international protocols, and its conducting of a plebiscite, *inter alia*, constitute clear violations of the Fourth Geneva Convention Relative to the Protection of Civilian Persons in Time of War of 1949, as a state of war persists as a consequence of having established military bases in the Hawaiian Islands to support the US’s war with Spain.

⁹ Matthew Craven (2002, p. 5) stated, “the continuity of the Hawaiian Kingdom . . . may be refuted only by reference to a valid demonstration of legal title, or sovereignty, on the part of the United States.” Lacking a bilateral treaty of cession between the Hawaiian Kingdom and the United States of America, the US has not been able to produce such a valid demonstration.

Table 2.1: Summary of the political history of the Hawaiian Kingdom

Year	Event
1810	Kamehameha the Great conquers the eight major islands of the Hawaiian archipelago through warfare.
1840	Kamehameha III (Kauikeaouli) establishes the first Constitution. The nation is called <i>Ke Aupuni Moi Hawaii</i> [the Hawaiian Kingdom].
1843	Great Britain and France become the first States to recognize Hawaiian Kingdom sovereignty.
1893	<ul style="list-style-type: none"> • Coup d'état. A small band of white naturalized Kingdom subjects and foreign nationals, supported by the US marines, depose the government of Queen Lili'uokalani. • Insurgents establish the Provisional Government. US President Cleveland and Queen Lili'uokalani establish two (2) executive agreements to grant amnesty to coup insurgents and to restore the Queen and her government to power.
1894	Insurgents rename their government 'The Republic of Hawai'i'.
1898	<ul style="list-style-type: none"> • The US declares war on the Kingdom of Spain and occupies the Hawaiian Islands fortifying it with military hardware and personnel in violation of the Hawaiian Kingdom's neutral status. • The US annexes the Hawaiian Islands by joint resolution, an action having no effect outside of the US and therefore not binding on the territory of the Hawaiian Kingdom.
1959	The US Congress declares the Hawaiian Islands the 50 th state of the US (known as 'the State of Hawai'i') as a result of a US-sponsored plebiscite conducted in the Hawaiian Islands.
2001	Verification of the Hawaiian Kingdom as a sovereign State by the Permanent Court of Arbitration at the World Court at the Hague, Netherlands.
2010	US District Court in Washington D.C. (in the matter of Sai vs Clinton et al) acknowledges the legitimacy of the Lili'uokalani assignment (considered a treaty in international law) wherein the US was to restore Lili'uokalani and her government to power.

2.2.3 Hawaiian-medium education in the 19th century

Hawaiian-medium schools were started in the early 1820s (see Schütz 1994, p. 162), but throughout the 19th century, the issue of whether English or Hawaiian as the medium of instruction should be preferred was hotly debated (see Bingham, 1847, p. 103; Reinecke, 1988, pp. 43-51). Schools of both types were established in the Islands, with the majority following the Hawaiian-medium model in the early to mid-1800s. However, problems relating to maintaining an all-Hawaiian curriculum became apparent, such as the unavailability, high cost, inconsistent quality, and lack of variety of materials and texts in Hawaiian. In addition, teacher training was reported to be difficult due to the lack of Hawaiian vocabulary for specialized subject areas, such as mathematics, science and economics.¹⁰ In 1880,

¹⁰ For a discussion on the shift among Hawaiian families from preferring Hawaiian-medium education to English-medium education, as well as disproportionate funding by the government for these schools and other problems with regard to maintaining Hawaiian-medium schools in the 1800s, see Reinecke (1988, pp. 70-72), Kuykendall (1938, pp. 347-367), Missionary Herald (vol. 29, p. 457), and Missionary Herald (vol. 31, p. 113).

there were reported to be one hundred fifty (150) Hawaiian-medium schools with 4,078 students enrolled (amounting to 57% of total school enrollments) and sixty (60) English-medium schools with 3,086 students enrolled (amounting to 43% of total enrollments). However, after only 12 years, the number of Hawaiian-medium schools diminished, by 1892 (one year before the overthrow of the Kingdom government), to twenty-eight (28) Hawaiian-medium schools with 552 students enrolled (amounting to 5.2% of total enrollments) with one hundred forty (140) English-medium schools with 10,160 students enrolled (94.8% of enrollments).^{11,12} Some missionary teachers and some personnel of the Board of Education became concerned that English would supplant Hawaiian. Thus, for example, Laura Judd, a missionary teacher, observed (1928, p. 62) that “in order to preserve the nation, they must preserve its speech”. Furthermore, it was argued in a report of the Board of Education to the Hawaiian Kingdom Legislature (Report 1864, p. 6) that:

The result of experience warrants the assertion, that the attempt to give Hawaiian children, whose language out of school in the playground, and at their homes, is exclusively Hawaiian, an education in *day schools*, through the medium of English textbooks only, has not met with success enough, when compared with the advantages to be derived from a common school education in their own language, to warrant the change in favor of the English, even were the expense not so enormously disproportionate.

It remained the case, however, that English-medium schools were more easily supplied with textbooks (from the American Board of Commissioners for Foreign Missions and the Hawaiian Mission Society) and more easily staffed (with

¹¹ Schütz (1994, p. 352) and Reinecke (1988, pp. 70-73) provide tables showing the rapid decline of enrollments in Hawaiian-medium schools in the late 1800s and the dramatic increase of enrollments in English-medium schools in the same time period.

¹² Hawaii Board of Education (1892, pp. 8-9) states, “Every one conversant with the desire of the Hawaiian parents at the present time will readily understand that the fate of the common schools is foredoomed. Even in the very remotest spots the parents desire that their children should be taught in English. Where it has been practicable, the change has been made according to the wishes of the parents, but in many cases it is impracticable, Small villages such as Makalawena, Opihale, Palaoa or Waimanu can rarely be supplied with teachers from outside. The teacher employed must belong to the village.” No indication is provided, however, as to the thinking or rationale of parents for preferring English-medium education, whether out of an opinion that English-medium education was superior to Hawaiian-medium education or whether there was no concern that Hawaiian, the native tongue of families, was in danger of being lost as the primary language of the home.

teachers who were either speakers of English as a second language or with native speakers of English, often the wives of missionaries). This, combined with the fact that missionaries, who had brought literacy to the Islands, were often strongly prejudiced against languages and cultures other than their own, meant that Hawaiian language and culture were frequently denigrated in the 1800s. Indeed, there are numerous reports of missionaries and foreign school teachers and administrators expressing satisfaction that English would one day supplant Hawaiian in the Islands. For some disparaging commentary of the 19th century regarding the Hawaiian language, see Judd (1880, p. 24) and Jespersen (1905, pp. 2-4).

2.3 The Hawaiian language: Political and linguistic upheaval

Prior to the beginning of the 20th century (and throughout the first two decades of that century), *Kānaka Maoli* continued to speak Hawaiian on a day-to-day basis although many of them also learned English in school. In addition, many naturalized subjects were bilingual (in their mother tongue and Hawaiian). In the 19th century, the vast majority of *Kānaka Maoli* were literate and many were prolific writers and avid contributors to the over 50 Hawaiian-language newspapers that were in regular circulation throughout the 1800s and early 1900s (see Schütz, 1994, pp. 179-180).^{13, 14} Nogelmeier (2010, p. 59) notes that:

In the history of Pacific Island societies where the technologies of literacy were introduced, Hawai‘i stands apart for its rapid adoption of literacy and zeal for written production. Although the vagaries of archival methods make it difficult to accurately measure, it appears that the Hawaiian published writings also exceed the sum of what all other Polynesian societies generated during the 19th and early 20th centuries, largely due to the extensive newspaper production.

Among his reports on the coup d'état of 1893, James Blount (Foreign Relations of the United States 1894, p. 825) included the following opinion from the Reverend Dr. Charles McEwen Hyde:

¹³ Schmitt (1968, p. 12) reports an illiteracy rate of 20.1% (i.e. a 79.9% literacy rate) in 1878.

¹⁴ See <http://www2.hawaii.edu/~speccoll/hawaiinewspapers-date.html> for a listing of different Hawaiian language newspaper titles and their years of circulation (last retrieved May 13, 2011).

The Americanization of the islands will necessitate the use of the English language only as the language of business, of politics, of education, of church service; and open the wide field of English literature . . .

Therefore, the transformation of Hawaiian speakers into English monoglots was a prominent aspect of the political agenda of the coup conspirators. With reference to the linguistic ambitions of pro-American forces in the Hawaiian Islands in the 1890s, Schütz (1994, p. 350) makes the following observation:

If bilingualism had failed (the ‘much vaunted education in English’ referred to above), then monolingualism (in English) might succeed.

In 1896, the rebel Republic of Hawai‘i government enacted into law Act 57 in which it refused to support Hawaiian-medium education. Following this, the number of Hawaiian-medium schools rapidly decreased and all schooling was conducted in the medium of English by the first decade of the 20th century.¹⁵

At the time of the governance of rebel forces and throughout most of the 20th century under US rule, Hawaiian language and culture were stigmatized both socially and legally. By the mid-20th century, most *Kānaka Maoli* preferred not to be identified as speakers of their heritage language or as practitioners of many aspects of traditional Hawaiian culture (see Moore, 2010, p. 11). All of this led to the atrophy of Hawaiian-speaking communities. By the last decade of the 20th century, the Hawaiian native-speaker population was made up of fewer than 1,000 people – a near complete fulfillment of the aspirations of Reverend Dr. Charles McEwen Hyde (see above).

In 1978, the US-backed State of Hawai‘i convened a constitutional convention in which its constitution was amended to designate both Hawaiian and English as the

¹⁵ Act 57, Sec. 30 of the 1896 Laws of the Republic of Hawai‘i: “The English Language shall be the medium and basis of instruction in all public and private schools, provided that where it is desired that another language shall be taught in addition to the English language, such instruction may be authorized by the Department, either by its rules, the curriculum of the school, or by direct order in any particular instance. Any schools that shall not conform to the provisions of this section shall not be recognized by the Department.” [signed] June 8, 1896, Sanford B. Dole, President of the Republic of Hawai‘i.

official languages of that government entity.¹⁶ However, although there have been some significant gains in support since 1978 (see, for example, *Section 2.3.4* below), this endorsement has largely carried little meaning. The reality is that support from politicians for the use of Hawaiian in the public sector is limited to only a minority of legislators (and even among that minority, only to a limited extent), especially in relation to such things as translating all laws and policies into Hawaiian, making signage for public offices in both Hawaiian and English, training and certifying translators to translate for the court system and public services (e.g. the Department of Health, the Department of Taxation, welfare services) and in requiring Hawaiian in mainstream English-medium public schools from elementary to high school levels.

2.3.1 The Decline of Hawaiian Speakers

In summing up the many events and conditions that weakened the position of Hawaiian education, Schütz (1994, p. 346) notes that any one of them, taken alone, “could have sapped the strength of the language”:

1. Because Hawaiians had no immunity to certain imported diseases, their numbers were drastically reduced.
2. There were many obstacles to education in the vernacular: for example, the difficulty of producing materials in every subject, for every grade level, and in adequate numbers for the entire student body.
3. The increase in the number of immigrant laborers from a number of different language backgrounds made vernacular education an impossibility. As for their being educated in Hawaiian, it was the Portuguese who turned the tide toward English. Wist wrote (1940:73): “Particularly did the influx of Portuguese from the Azores Islands affect enrollment; for among early groups of new laborers, only the people from these Islands brought with them their families. Their choice of language

¹⁶ Constitution of the State of Hawai‘i of 1978, Section 5-6.5: “**State language.** The Hawaiian language is the native language of Hawaii [sic] and may be used on all emblems and symbols representative of the State, its departments, agencies and political subdivisions.” (see http://www.capitol.hawaii.gov/hrscurrent/vol01_ch0001-0042f/hrs0005/hrs_0005-0006_0005.htm, last retrieved May 31, 2011)

for the instruction of their children was naturally English in preference to Hawaiian.”

4. Teacher training in Hawaiian was also difficult. (See Reinecke 1969:49n., quotation from *Report of the President of the Board of Education to the Hawaiian Legislature*, 1884, p. 11: “Why worry over the quality of teachers in Hawaiian? We shan’t need them much longer, anyway.”)

The political upheavals in the Hawaiian Kingdom that began in 1893, including the break-up of the royal court and its impact on “the prestige of elevated Hawaiian speech” (Reinecke, 1988, p. 37), worked to completely transform the social, political and linguistic landscape of the Hawaiian Islands, leading to a situation in which, by the end of the 20th century, it is likely that there were significantly fewer than 1,000 native speakers of Hawaiian. Indeed, among Hawaiian language teachers today, it is regularly postulated that there are fewer than 500 native speakers left. However, by the end of the first decade of the 21st century, there may have been as many as two or three thousand native speakers of English (including *Kānaka Maoli*) who had learned Hawaiian as an additional language, to varying levels of proficiency, in educational institutions.¹⁷

2.3.2 Native speakers in the 21st century

Privately owned Ni‘ihau Island is the only place left in the Hawaiian Islands today where, owing to restricted access to non-residents and the tight-knit, rural lifestyle of residents, a small community of native speakers of Hawaiian remains¹⁸. Hawaiian-speaking families who are relatives of those living on Ni‘ihau live primarily on the west side of neighboring Kaua‘i Island (see *Figure 2.1* above), particularly in the towns of Kekaha, Waimea, Pākala, Kaumakani, and Hanapēpē, with a few more families and individuals scattered in other parts of Kaua‘i and other islands in Hawai‘i (possibly numbering just over 300 in total – inclusive of those residing on Ni‘ihau and Kaua‘i).¹⁹ Apart from the Ni‘ihau community, there

¹⁷ An estimation taking into account students and teachers of Hawaiian immersion schools and HAL students and teachers in mainstream schools and institutions.

¹⁸ The resident population fluctuates throughout the year between 100-200 due to frequent movement between Ni‘ihau and Kaua‘i Island.

¹⁹ Owing largely to their relative isolation, many adults among the Ni‘ihau community do not speak English very well.

are very few native-speakers. Most of them are aged 60 or over and many of them have not had the opportunity to use the language for day-to-day purposes in decades and therefore have forgotten how to express many thoughts in Hawaiian (see see Reinecke (1988, p. 124) and Schütz (1994, p. 365) for reports and discussions on the number of native speakers of Hawaiian at various times throughout the 20th century).

2.3.3 The rise of second-language speakers to dominance

By the 1980s, enrollments in courses in HAL were rising steadily, with a boom in enrollments being experienced in the 1990s. In 1984, the same year that Act 57 was finally repealed by the US installed government, the first Hawaiian immersion preschool was opened in Kekaha, Kaua‘i (see Kamanā & Wilson, 2001, pp. 148-150) and Hawaiian immersion schools have now been established on every island except Lāna‘i and Ni‘ihau. The majority of teachers in these schools are, however, not themselves native speakers of the language, but graduates who learned the language in high schools, Hawaiian immersion schools and/ or post-secondary institutions and, as Wong (1999, p. 94) observes:

It has become apparent that new speakers of Hawaiian exhibit a marked divergence from those speakers who acquired Hawaiian as a first language and who are generally considered to be speakers of “real Hawaiian”.

NeSmith (2003, p. 70) notes that:

Many students who earn degrees from tertiary school Hawaiian language programs become language teachers. As L2-speaking teachers, they teach Hawaiian according to their proficiency levels. Over the past twenty years that Hawaiian language immersion schools have existed, the perpetuation of L2 speech in the schools has created an institutionalized L2 form of Hawaiian that I call ‘Neo-Hawaiian . . .’

The massive reduction of Hawaiian native-speaker communities, coupled with second-language speaker innovations/ changes (e.g. ignoring native speaker norms, institutionalization of grammatical errors, invention of new lexical items),

presents a formidable barrier to the maintenance and natural evolution of the Hawaiian language as occurs among native speakers.

2.3.4 The emergence of Hawaiian immersion schools in the 20th century

In 1983, an organization called ‘Aha Pūnana Leo’ (APL) was created with the aim of increasing the number of Hawaiian language speakers and once again normalizing the language in the Hawaiian Islands (after a nearly eighty-year hiatus) by establishing Hawaiian language immersion schools (see Kamanā & Wilson, 2001, pp. 148-150). At its genesis, the founding members of APL Board consisted of one native speaker and seven second-language speakers. In the early 1980s, the APL lobbied the State of Hawai‘i Department of Education and the Legislature to enact policies and laws that supported Hawaiian immersion education. Numerous political obstacles were encountered, most stemming from pessimistic views held by politicians and Department of Education (DOE) personnel regarding the value of the Hawaiian language and the efficacy of Hawaiian-medium education in the late 20th century.²⁰ Having won support (but with lingering skepticism among politicians and DOE personnel), APL started the first immersion preschool in Kekaha, Kaua‘i. The school was called *Pūnana Leo o Kekaha*.²¹ In 1985, *Pūnana Leo o Hilo* (Hawai‘i) was established, followed by *Pūnana Leo o Honolulu* (O‘ahu) in 1986. In 1987, two (2) immersion elementary schools opened with kindergarten and first grade students: *Kula Kaiapuni o Waiiau* (O‘ahu), and *Kula Kaiapuni o Keaukaha* (Hawai‘i).²²

²⁰ Schütz (1994, p. 367) notes the following, “In addition to resistance from the Department of Education, one of the main obstacles to the acceptance of the program is that some people have interpreted it not as *pro-bilingualism* but as *anti-English*. When the matter was still being debated in the legislature, A. A. Smyser warned, Cassandra-like, that such a move would be divisive (*Honolulu Star-Bulletin*, 26 February 1991). Later (24 March 1992), after the bill had passed, Smyser, drawing on his “instincts,” predicted that the K-12 immersion program would “do both students and the community a long-term disservice.” He then produced the opinions of an “educator” (but a specialist in politics and American studies, not in linguistics or languages), Lawrence Fuchs, who . . . questioned whether schools should offer instruction “in a language that is spoken by a minuscule fraction of the world’s population” and assumed that students in such a program would have no English at all.”

²¹ According to Wilson & Kamanā (2001, p. 149), the Pūnana Leo concept was modelled on the New Zealand Māori immersion preschools called *Kōhanga Reo*. Both the Hawaiian and Māori names can be interpreted in English as ‘language nest’ (see Schütz 1994, p. 366).

²² See NeSmith, 2003, p. 70. Honolulu: State of Hawai‘i Department of Education. *Kaiapuni* is a term recently invented by the Lexicon Committee to mean ‘environment’ or ‘medium’. *Kula Kaiapuni Hawai‘i*, then, is ‘Hawaiian Medium School.’ See Kōmike Hua‘ōlelo 2003, p. 57.

Table 2.2 (see NeSmith, 2003, pp. 69-70) shows the total number of students and the total number of native-speaker (L1) and non-native speaker (L2) teachers in the first three Pūnana Leo schools in the years they opened:²³

Table 2.2: *Enrollments in the first Hawaiian immersion preschools*

School	Year	Total # students	Total # teachers	Total # L1 teachers	Total # L2 teachers
Pūnana Leo o Kekaha	1984	7	6	6	0
Pūnana Leo o Hilo	1985	12	3	0	3
Pūnana Leo o Honolulu	1986	5	5	3	2

At the beginning, all of the teachers at the first Pūnana Leo in Kekaha were native speakers of Hawaiian from the Ni‘ihau community as were two of the five teachers at the Pūnana Leo in Honolulu.²⁴ However, all three teachers at the Pūnana Leo in Hilo were L2s. Since 1987, Hawaiian immersion elementary to high schools have been established on all the major islands of Hawai‘i except Lāna‘i and Ni‘ihau.²⁵ Table 2.3 shows the Hawaiian immersion schools (elementary to high schools), the student enrollments, L1 teachers, and L2 teachers at these schools in the 2010-2011 school year. Table 2.4 shows the three schools that serve students of the native-speaker Ni‘ihau community on Ni‘ihau and Kaua‘i in the same school year:²⁶

²³ NeSmith, 2003, pp. 69-70.

²⁴ This school was relocated two years later to another town on Kaua‘i several miles away and most of the Ni‘ihau teachers did not continue. Instead, L2 teachers were hired.

²⁵ Currently, there is no Hawaiian immersion school on Lāna‘i. On Ni‘ihau, where the population speak Hawaiian as their first and primary language on a daily basis, the school there is an elementary to high school and courses are conducted primarily in English. Thirteen (13) students were reported enrolled in the 2010-2011 school year at that school, with two (2) teachers – both L1s. There are two (2) public charter schools in Kekaha, Kaua‘i that were attended by Ni‘ihau community students, most of whom are L1s (approximately eighty (80) students) in the 2010-2011 school year, with seven (7) L1 teachers and two (2) L2 teachers between the two schools. The medium of education at these schools is Hawaiian for some subjects and English for other subjects.

²⁶ These data were obtained by telephoning each Hawaiian immersion school (the above schools can be searched at <http://www.education.com/schoolfinder/us/> (last retrieved, July 1, 2011) where contact details are provided). Ni‘ihau School falls under the jurisdiction of Waimea High School on Kaua‘i, therefore the data regarding that school were obtained by telephoning Waimea High. In some cases, the school staff were not able to provide exact numbers for various reasons. Therefore, these numbers are approximations.

Table 2.3: Hawaiian immersion schools: 2010-2011 school year

School	Total # students	Total # L2 teachers	Total # L1 teachers
Hawai'i			
‘Ehunuikaimalino (K-12)	163	14	0
Ka ‘Umeke Kā‘eo (K-9)	273	12	0
Nawahīokalani‘ōpu‘u (K-12)	245	23	0
Maui			
Kalama Intermediate	20	3	0
King Kekaulike High	28	2	0
Pā‘ia Elementary	141	8	0
Moloka‘i			
Kualapu‘u Elementary	107	7	0
Moloka‘i High	20	2	0
Moloka‘i Middle	14	1	0
O‘ahu			
Ānuenue (K-12)	364	28	0
Hau‘ula Elementary	55	3	0
Kahuku High & Intermediate	35	3	0
Kamakau (K-12)	122	12	0
Nanakuli Elementary	64	4	0
Waiiu Elementary	116	7	0
Kaua‘i			
Kawaikini (K-12)	106	9	1 ²⁷
Kapa‘a High	8	1	0
Totals	1,881	140	1

Table 2.4: Schools that serve the Ni‘ihau community: 2010-2011 school year

School	Total # students	Total # teachers	Total # L1 teachers
Niihau School (K-12)	13	2	2
Kula Aupuni Niihau a Kahelelani Aloha (K-12)	43	4	2
Kula Niihau o Kekaha Learning Center (K-12)	37	5	5
Totals	93	11	9

Although native speakers served as teachers in Hawaiian immersion preschools in the 1980s, their participation in elementary to high schools in the 2010-2011 school year had diminished to one (an Educational Assistant, not a full-time, certified teacher). In almost every case, L2 teachers had learned HAL in high schools and/ or tertiary institutions and had become Hawaiian immersion school teachers after graduating from tertiary institutions. There has been no study as yet

²⁷ This teacher was reported to be an Educational Assistant, a position that does not require a teaching certificate, as required for full-time teachers, but rather one that provides assistance to professional educators, counselors, social workers, or others and may include performing a variety of instruction-related and/ or counseling or guidance support tasks, including performing other related duties as assigned (see <http://agency.governmentjobs.com/hawaii/doi/default.cfm?&promotionaljobs=0&transfer=0>, key words: ‘educational assistant’; last retrieved, July 1, 2011).

of the proficiency development of students taught by L1 teachers in Hawaiian as compared to those taught by L2s.

2.3.5 The Lexicon Committee

The long period of neglect and positive discrimination against Hawaiian language has meant that there have been few opportunities for natural language development, including the development of new words for new concepts. In the context of the re-emergence of Hawaiian immersion schooling, and, therefore, the need for terminology associated with a wide range of curriculum areas, there has been an urgent need to attend to lexical development. In 1987, the Lexicon Committee (a.k.a. *Kōmike Lekikona* or *Kōmike Hua‘ōlelo* [terminology committee]) was established by Larry Kimura to “create words for concepts and material culture unknown to our ancestors” (Kōmike Hua‘ōlelo, 2003, preface, ‘The Hawaiian Lexicon Committee’). Initially, the membership of that committee was made up of seven native speakers and four second-language speakers, the latter acting as recorders (with second-language speaker, Kimura, acting as coordinator and mediator of meetings). After only a few years, however, committee membership was exclusively made up of second-language speakers,²⁸ with native speakers retaining a reduced consultation role. In such a context, it is not surprising that many of the terms created (e.g. Kōmike Hua‘ōlelo, 2003: *halapohe* [extinct] (p. 19); *kiko ‘ī* [specific] (p. 83); *pō ‘aiāpili* [context] (p. 179); see *Appendix 1: List of guiding principles used by the Lexicon Committee to create terminologies*²⁹) are either unknown to native speakers or seem foreign to them. This problem is compounded by the fact that some of the terms created by the Lexicon Committee tend to be used in contexts where an existing word would be preferable. Thus, for example, *‘ikepili*, a term created by the Lexicon Committee to mean ‘data’ (Kōmike Hua‘ōlelo, 2003, p. 208), is now widely used

²⁸ I served as a member of the Committee for six years from 1993-1999.

²⁹ One rationale provided by the Lexicon Committee for creating new terminologies is explained in the following way (Kōmike Hua‘ōlelo, 2003, p. xvii): “Because today’s educational curricula involve many new concepts which lack equivalent Hawaiian terms in the *Hawaiian Dictionary*, development of the Hawaiian-immersion curriculum has resulted in the emergence of many new terms related to new fields of knowledge.” However, such concepts as ‘extinct’, ‘specific’, and ‘context’ are neither “material culture unknown to our ancestors” nor are they related to “new fields of knowledge” but rather are ways of knowing or perceiving. Native speakers of Hawaiian express such concepts in ways that reflect their world views. The impetus for creating terms like these is likely driven by the English paradigms of second-language speakers of Hawaiian (i.e. English native-speakers) who do not know how native speakers express such concepts and therefore wish to force one-to-one ‘Hawaiian’ equivalents with English terms.

by second-language speakers in contexts where the Hawaiian word *'ike* [information] would be more appropriate (the term used by native speakers). In addition, learners of Hawaiian often create words (e.g. *kiuke*, a transcription of the English word 'cute') where there is no need to do so because there is an existing word or idiom that would serve the purpose.³⁰ All of this, combined with a) the fact that recommendations regarding Hawaiian orthography released by the 'Ahahui 'Ōlelo Hawai'i (AOH),³¹ many of which were based on those included in Pukui and Elbert's *Hawaiian Dictionary* (1986, first published in 1957), are often ignored by teachers and scholars of Hawaiian, and b) the fact that the Hawaiian language of second-language learners is often characterized by usages that are very different from those of native speakers (see Warner, 1996 and NeSmith, 2003), exacerbates an already fragile situation where, due to dangerously low numbers of native speakers, it is extremely difficult to maintain a native speaker point of view in the transmission of Hawaiian to language learners through sustained and frequent interactions with them.

2.4 Some concluding comments

The term 'language decline' is used to refer to a situation in which there is a decrease in the number of users and functions of a language (Fishman, 1991, p. 1). A language in decline generally loses prestige and this, in turn, creates less demand for it (Ager, 2001, pp. 126-135). The most extreme consequence of language decline is language death (Crystal, 2000, p. 22). Crystal (p. 22) identifies six stages in the health/ decline of indigenous/ traditional languages: a) In the first stage, there is a thriving community of monolingual speakers; b) In the second stage, there is immense competition from a dominant language, such as English, competition that may take a variety of different forms; c) The third stage, that of emerging bilingualism, is one in which speakers of the traditional language, while retaining their competence in that language, also become users of the dominant language. At this point, however, negative attitudes towards the traditional language by the dominant group are likely to inhibit its retention; d) In the fourth stage, inter-generational transmission of the traditional language decreases and the dominant language increasingly becomes the first language of children; e) The

³⁰ In this case, the traditional terms, *u'i*, *nani*, *pupuka* or various idioms would be appropriate.

³¹ This is an organization set up by teachers and scholars of Hawaiian in 1987. See Pukui & Elbert (1986, Acknowledgments)

fifth stage is one in which bilingualism decreases dramatically, with the traditional language giving way to the dominant one in terms of speaker numbers and infrastructure; f) The sixth stage may either involve complete language loss or, where the traditional language begins once again to be a source of identity and pride, may be associated with the beginnings of regeneration. It is clear that Hawaiian has now entered the sixth stage. It is also clear that many Hawaiians are committed to regeneration, a process that Hohepa (2006, p. 1) describes in terms of “growth and re-growth”, one that she compares to the unfurling of a *koru*³² in the sense that it links back to the strength and stability of its origins and, although initially small and contained, gradually unfurls and spreads. Nevertheless, language regeneration is a complex, difficult and often fragile process that generally requires coordinated efforts at all levels: macro-level; meso-level and micro-level (Baldauf, 2005, p. 228; Kaplan & Baldauf, 1997, pp. 3, 81 & 82; Cooper, 1989, p. 160). The current US-backed State of Hawai‘i government does not, as yet, have an overarching language plan^{33,34} and language regeneration efforts are therefore currently largely uncoordinated.³⁵ In the absence of comprehensive and strategic language policy and planning, it is important to stress that, at best, the contribution that this thesis can make is necessarily a very small one, one that relates to a specific area of language acquisition planning. Even so, what has been said by Lewis (2007, p. 49) with reference to Māori in Aotearoa could be applied with equal validity of Hawaiian in the Hawaiian Islands:

The most important critical success factor for Aotearoa today is intergenerational transmission. A language survives or dies depending on whether it is passed down from one generation to the next generation of

³² *Koru*: spiral shape based on the unfurling silver fern frond that symbolizes perpetual movement and new life, growth, strength and peace.

³³ Kaplan & Baldauf (1997, p. 3) define language planning as the “deliberate, future oriented and systematic creation of ideas, laws, regulations, rules and practices intended to change the language behaviour of a community of speakers” in some “particular direction for a particular purpose.”

³⁴ Language planning generally needs to incorporate all of the following: *status planning* (planning for increased status); *corpus planning* (involving, for example, lexical and stylistic modernization); *acquisition planning* (planning that relates to language learning/ acquisition); *usage planning* (planning that aims to increase the domains in which the language is used); and *discourse planning* (planning that involves increasing awareness of the problem and gaining support for positive change). See, for example, Baldauf, 2005, p. 229; Cooper, 1989, pp. 99 & 120; Kaplan & Baldauf, 1997, p. 87; Lo Bianco 2005, pp. 258-262).

³⁵ It is, nevertheless, important to note in this context that language planning, particularly macro-level language planning, can be conducted in such a way as to do little more than promote the self-interest of élites (Cooper, 1989, p. 183; Kaplan & Baldauf, 1997, p. 80).

speakers as the normal language of socialisation in the home, extended family and community. . . . This means that until home use has been firmly established, concentration on anything that is not focused on intergenerational continuity may be dangerously ineffective . . . Even so, only those who are already fluent speakers . . . are in a position to focus on intergenerational transmission. *For others, language acquisition must be the initial priority . . .* [emphasis added].

Although inter-generational transmission is clearly the most critical success factor so far as the survival of threatened languages is concerned, inter-generational transmission cannot take place until those who are committed to transmitting these languages are in a position to actually do so, that is, until they themselves have a sufficient level of proficiency in these languages to facilitate that transmission. So far as the situation in Hawai‘i is concerned, achieving the necessary level of proficiency depends in the majority of cases on the success (or otherwise) of the Hawaiian language programs offered in educational institutions in Hawai‘i. Consequently, the focus of this thesis is on these programs, particularly those offered in tertiary level institutions. It must be remembered, however, as Zuckermann (2011, p. 1) has observed, with reference to the revitalization of Israeli, that “[some] language components are more revivable than others. Words and conjugations, for example, are easier to revitalize than intonation, discourse, associations and connotations”. The task facing educational institutions in Hawai‘i is therefore a daunting one in view of the fact that there are so very few remaining native speakers of the language.

Chapter 3

A contextualized critical review of selected literature on language teacher cognition

3.1 Introduction

At the core of this research project is an exploration of the attitudes and practices of teachers of HAL in mainstream educational contexts (*Chapters 4 and 7*) with a view to determining to what extent these attitudes and practices are underpinned by an awareness of some of the major changes and developments that have taken place in the teaching and learning of additional languages, particularly since the mid-20th century. This is supplemented, largely for comparative purposes, by an exploration of the views of students of HAL (*Chapter 5*) and, because the availability of certain types of teaching materials inevitably impacts on the attitudes and practices of teachers, an examination of some of those textbooks that are most readily available and widely used (*Chapter 6*). The primary focus of the research reported here is, therefore, language teacher cognition, which Borg (2006, p. 1) defines as “what language teachers think, know and believe – and . . . its relationship to teachers’ classroom practices”, something that “is central to the process of understanding teaching”. It therefore involves (Clark & Peterson, 1986, p. 258), the interaction between the mental and the observable components of behavior. The aim of this chapter is to provide a critical review of selected literature on language teacher cognition that is relevant to the main content of this research project. Following a section in which context is provided in the form of an overview of some major developments in the teaching and learning of additional languages with particular reference to the mid-20th century onwards (*Section 3.2*), the primary focus is on a) beliefs about language teaching methodology and textbook use (*Section 3.3.1*); b) beliefs about proficiency (self and students) and the use of the target language in the language classroom (*Section 3.3.2*); and c) attitudes towards language teacher education (*Section 3.3.3*). The chapter ends with a discussion of the ways in which research on language teacher cognition have impacted on the present research project (*Section*

3.4). It is important to note here, however, that the thesis includes two further literature review sections, the first associated with language textbook evaluation (see *Chapter 6*), the second associated with focus-point-based analysis of language lessons (see *Chapter 7*).

3.2 Providing a context for the review: The beginning of the 20th century onwards – towards new approaches to society and language and their impact on the teaching and learning of additional languages

A number of events that have taken place since the beginning of the 20th century have had a profound impact on approaches to society, culture and language and these, in turn, have had a profound impact on approaches to the teaching and learning of additional languages. In the early years of the 20th century, Modernism and the belief in the power of scientific rationality that was the primary characteristic of Enlightenment thinking³⁶ still held sway. The beginnings of the development of both behaviorism³⁷ and structuralism, particularly linguistic structuralism,³⁸ had begun to represent a challenge to the élitist assumptions that typically underpinned the grammar translation³⁹ approach to the teaching of additional languages that was prevalent during the heyday of European colonialism and US expansionism. By the 1950s and 1960s, that challenge had been formalized in the development of the structural syllabus design concept⁴⁰ and audiolingual habit theory.⁴¹ However, as early as the end of the 1950s, a major challenge to the particular brand of linguistic structuralism promoted by

³⁶ **The Enlightenment** is the name given to the period in Western thought (beginning towards the end of the 17th century) that was characterized by the questioning of tradition and the belief in reason as the primary source of authority.

³⁷ **Behaviorism** is based on the belief that all of the things that organisms do, including thinking and feeling, can be classified as behaviors and can be described scientifically without reference to internal physiological events or hypothetical constructs such as ‘mind’. Thus, for Skinner (see *Verbal Behavior*, 1957), speech was conceived of as one type of behavior which, in common with other types of behavior, represented a response to the speaker’s current environment and his or her behavioral and genetic history.

³⁸ **Structuralism**, originating in the structural linguistics of Ferdinand de Saussure, conceptualized/ conceptualizes human cultures (including human languages) as being made up of elements that, taken in combination, are constitutive of internally-coherent semiotic systems, that is, systems that convey meaning through signs and symbols.

³⁹ The **grammar translation method**, generally associated with the mid-1800s to the early 1900s, entails translating whole texts (often classical Greek and Latin texts) word-for-word from one language to another and includes the memorization of grammatical rules and vocabulary.

⁴⁰ **The structural syllabus** entails ordering grammatical structures according to their levels of complexity, with simple patterns introduced first and more complex ones later.

⁴¹ **Audiolingual habit theory** is based on the behaviorist view of psychology where language is learned through the formation of habits through drilling, correction of errors and memorization of sentence structures.

Skinner (1957) was launched with a review of Skinner's *Verbal Behavior* by Chomsky (1959), a review that argued in favor of innate language capacity and creativity as opposed to imitation and reinforcement as the primary factors involved in language acquisition. Although Chomsky's approach continued to be embedded in structural presuppositions and focused on first language acquisition only, it eventually had an impact on approaches to the teaching and learning of additional languages, leading to the gradual replacement, in the 1970s, of audiolingual habit theory (which was based on behaviorist psychology and structural linguistics), by cognitive code-learning theory (an approach that emphasized induction and meaningful practice). Also by the 1970s, Postmodernism⁴² and, associated with it, Post-structuralism,⁴³ with their questioning of notions of objectivity and their emphasis on the social construction of reality, were beginning to have an impact on the teaching of additional languages, partly through the associated development of pragmatics⁴⁴ and discourse analysis.⁴⁵ By the mid-1970s, a spate of new approaches to the design of syllabuses for additional languages, many of them attempting to prioritize meaning over form (see, for example, Wilkins, 1973), began to appear.

At the beginning of that decade (the 1970s), the concept of communicative competence, considerably more inclusive than Chomsky's concept of linguistic competence and accommodating aspects of language in use (see, for example, Hymes, 1971), emerged and this, in turn, underpinned the development of what came to be known as 'communicative language teaching' (CLT), an approach to the teaching of languages that focuses on the achievement of communicative competence/s through the engagement of learners in a wide range of meaningful tasks and activities⁴⁶. Although Widdowson (1998, p. 331) has noted that "[talk]

⁴² **Postmodernism** is the name commonly given to a way of thinking that critiques the concept of scientific objectivity.

⁴³ **Poststructuralism** rejects the notion that culture and communication can be understood in terms of systems made up of parts (often in binary opposition to one another) that work together to create a coherent and internally-consistent semiotic system.

⁴⁴ **Pragmatics** is the study of those aspects of meaning that are context-dependent.

⁴⁵ **Discourse** analysis, which often focuses on complete texts or speech events, involves the analysis of language in relation to all aspects of context.

⁴⁶ Associated with this movement, there is currently considerable interest in task-based learning, an interest that can be traced back to the work of Prabhu (1987) who, in connection with work on a project conducted in Southern India, proposed what he referred to as a 'procedural syllabus', one in which the emphasis was on the conduct of meaningful tasks. More recently, Long and Crookes

of real world communication is all too often a distraction” which sets “an impossible and pointless goal whose only outcome is likely to be frustration”, it remains the case that there is considerable interest in the role of meaningful tasks in language learning (see, for example, Ellis, 2003), tasks that have been defined by Willis (1996, p. 23) as involving “activities where the target language is used by the learner for a communicative purpose (goal) in order to achieve an outcome”.

Although CLT, including task-based approaches, has been criticized for failing to address issues relating to the differing expectations of learners from different cultural backgrounds (see, for example, Hu, 2002), it has gained widespread popularity, partly because it is consistent with the developmental research of the psychologists Vygotsky (1978) and Bruner (1968), but also partly because it has been extensively promoted by the Council of Europe (see, for example, Council of Europe, 2001). The Council of Europe (CoE) has also played a major role in popularizing those specific purpose language courses (generally designed for adult language learners) that have steadily increased in popularity since the 1970s when the CoE developed a unit-credit system that was intended to enable adult learners to gain credit for studying units of work with immediate practical application (see, for example, Wilkins, 1973). Another area in which major developments have taken place is that of proficiency assessment, defined by the American Council for the Teaching of Foreign Languages (Sil International, 1999) as “a hierarchy of *global* characterisations of integrated performance”. Attempts to benchmark proficiency date back to the 1950s. In fact, until comparatively recently, most proficiency scales were related to the United States Foreign Service Institute (FSI) scale developed in the 1950s (Wilds, 1975). Although attempts to find essential links between communicative competence and proficiency is a complex matter, more recent developments relating to proficiency scales and descriptors in Europe have taken communicative competence rather

(1993) have argued that what they refer to as ‘synthetic syllabuses’, that is, syllabuses that focus on breaking language down into segments and then encouraging learners to re-assemble these segments into coherent discourses, ignore psycholinguistic constraints on learners’ input-processing abilities and rarely exemplify authentic language use.

than the American scales as their starting point.⁴⁷ Particularly influential, if also controversial (see, for example, Valax 2011), in this area has been the work of the Council of Europe whose Common Reference Levels, including six bands in three categories (which can be subdivided), were designed to apply to all of the languages spoken in the member states of the Council of Europe, and, by extension, to languages generally (Council of Europe 2001, pp. 21-42).

From the second decade of the second half of the 20th century, a range of developments was also taking place in connection with the teaching of reading and writing. Although these developments initially had more impact on the teaching and learning of first languages, particularly English, they eventually also had an impact on the teaching and learning of additional languages. So far as the teaching of writing is concerned, the product-oriented approach that dominated much of the second half of the 20th century, an approach that tended to be predicated on the assumption that learners needed to focus primarily on mechanical aspects of writing, gradually began to be displaced, particularly from the 1970s onwards, by process-centered approaches. These approaches focused on encouraging and supporting learners as they explored the processes involved in expressing themselves in written texts (see, for example, Flower & Hayes, 1980). These approaches, which have been criticized for failing to provide learners, particularly learners of additional languages, with what they need in order to become successful members of discourse communities (see, for example, Ferris, 2003), have been challenged by genre-centered approaches, approaches which tend to be more instrumentally oriented and more explicit in terms of learning goals, often stressing the importance of providing learners with what has been referred to as ‘cultural capital’ (see, for example, Hammond & Mackin-Horarick, 1999, p. 530; Hyland, 2004, p. 14). So far as the teaching of reading is concerned, in the 1970s, Goodman’s (1967) reading model (involving an ongoing process of prediction and hypothesis formation) and Smith’s (1971) redundancy theory⁴⁸

⁴⁷ These include the United Kingdom National Language Standards (Languages Lead Body, 1993), the ALTE Framework (Association of Language Testers in Europe, 2006), and The Australian Certificates in Spoken English, (New South Wales Adult Migrant English Service, 1995).

⁴⁸ The central thesis was that readers “[make] use of prior knowledge, using something that is already known to eliminate some alternatives and thus reduce the amount of visual information that is required” (Smith, 1971, pp. 61-62).

began to have a significant impact. However, as Eskey (1973) and Saville-Troike (1973) observed, approaches to reading instruction continued for some time to be largely based on a decoding model, a model that underestimated the active contribution of the reader in formulating meanings. Nevertheless, influenced by schema theory,⁴⁹ approaches to reading now generally emphasize the interaction between top-down (meaning-focused) and bottom-up (data-driven) processing. In fact, in the early 1980s, Carrel (1983) was already arguing that lack of content knowledge and of formal schemata (rather than simply specific language knowledge) is the main reason why learners of additional languages have difficulty in interpreting written text. More recently, Paran (1997) has demonstrated that interactive processing involves compensatory strategies, one type of processing taking over wherever there is a problem with the other type. Thus, as Su (2008) observes, “reading strategies, such as predicting, guessing the meaning of words from context and scanning and skimming are at least as important as knowledge of vocabulary and sentence structure, and paying attention to the semantic clues provided by cohesive devices is at least as important as recognizing the role that such devices can play in syntactic structure”.

3.3 Reviewing relevant literature on language teacher cognition

3.3.1 Focusing on teaching methodology and textbook use

Much of the literature on language teacher cognition that is oriented towards methodology has focused on communicative language teaching (CLT). In this area, Kervas-Doukas (1996) and Sato and Kleinsasser (1999 and 2004) have uncovered considerable inconsistency between teachers’ beliefs about methodology and their actual classroom practices. Kervas-Doukas (1996), who conducted a survey of 16 Greek teachers of English in relation to CLT, found that although they were generally in favor of CLT, their classroom practices, with a few exceptions, deviated from the principles of CLT (p. 193), in that, for example, they incorporated few genuinely communicative activities. He concluded that “most teachers profess to be following a communicative approach, [but] in

⁴⁹ As early as the 1930s, Bartlett (1932, p. 206) observed that “schema arise from the learners’ previous encounters with their environment, and serve as the basis on which newly learned information is organized in memory”.

practice they are following more traditional approaches” (p. 187). Sato and Kleinsasser (1999) explored the beliefs of ten teachers of Japanese in Australian high schools in relation to CLT. Using a combination of interviews, surveys and observations, they investigated a) how these teachers conceptualized CLT, b) whether they believed that their own teaching conformed to their concepts of CLT, and c) to what extent what they did in their classrooms matched what they said/ believed they did in relation to their concept/s of CLT. Overall, these teachers conceived of CLT as involving (primarily or exclusively) listening and speaking and as including enjoyable activities that had little, if any, focus on grammar. This view of CLT is one that is largely consistent with what Howatt (1984, pp. 296-297) has described as the ‘strong version’, a version that has been largely superseded by what he refers to as the ‘weak version’, that is, by an approach to CLT that is predicated on the belief that “form can best be learned when the learner’s attention is focused on meaning” (Beretta, 1998, p. 233), but one that accommodates reading and writing and by no means precludes specific structural focus at particular stages of lessons. Over time, what Howatt has referred to as the ‘weak version’ of CLT has gradually gained in popularity. Nevertheless, it is clearly the ‘strong version’ that had most impact on these teachers’ concepts of what is involved in CLT. As Savignon (2002) observes:

Discussions of CLT not infrequently lead to questions of grammatical or formal accuracy. The perceived shift in attention from morphosyntactic features to a focus on meaning has led in some cases to the impression that grammar is not important, or that proponents of CLT favor learner self-expression without regard to form. While involvement in communicative events is seen as central to language development, this involvement necessarily requires attention to form. The contribution to language development of both form-focused and meaning-focused classroom activities remains a question in ongoing research. The optimum combination of these activities in any given instructional setting depends no doubt on learner age, nature and length of instructional sequence, opportunities for language contact outside the classroom, and teacher preparation, among other factors. However, for the development of communicative ability, research findings overwhelmingly support the

integration of form-focused exercises with meaning- focused experience. Grammar is important; and learners seem to focus best on grammar when it relates to their communicative needs and experiences.

In associating CLT largely, or even exclusively, with speaking and listening and with an absence of form-focused instruction, the teachers involved in the study conducted by Sato and Kleinsasser (1999) were reflecting an emphasis to be found in some of the earliest iterations of CLT which were more closely associated than later iterations with the fundamental principles of that ‘Reform Movement’ in language teaching^{50,51} that gave rise to what is referred to as the ‘Direct Method’⁵² and grew, in the late 1800s, out of dissatisfaction with grammar translation. In connection with this, it is relevant to note that Thompson (1996), in identifying common misconceptions among his colleagues about CLT, includes the belief that it focuses exclusively on speaking and the belief that it does not involve the teaching of grammar in any form. So far as implementing what they conceived CLT to involve in their classrooms was concerned, although the teachers involved in the study by Sato and Kleinsasser (1999) claimed to use role-play, games and simulations, they reported that the individual attention involved in CLT was not feasible in L2 classes (p. 506), that the demands it made on preparation time were too high and that there was a lack of appropriate resources, including textbooks (p. 507). So far as their actual classroom teaching was concerned, the classes observed were found to be “heavily teacher-fronted”, with “few interactions . . . among students in the classrooms” (p. 505).

Another issue that needs to be considered in connection with CLT is the extent to which its principles are consistent with differing cultural predispositions. After all, CLT, in common with a range of other developments, can be associated with the increasing dominance of standardized models of education (see Ramirez & Boli, 1987), models which may not be equally relevant in all cultural contexts. Indeed, it has been argued that although these models “provided by dominant nation-

⁵⁰ These **fundamental principles** included a) the primacy of speech; the centrality of connected text and b) the absolute priority of oral classroom methodology (Howatt & Widdowson, 2004, p. 189).

⁵¹ For a discussion of the **Reform Movement**, see Howatt & Widdowson, 2004, pp.187 – 209.

⁵² The **Direct Method**, whose principles are outlined by Fotos (2005, p. 663), involved using the students’ L1 as little as possible.

states” have found “receptive audiences in national societies and states eager for legitimacy and progress” (Benavot, Cha, Kamens, Meyer & Wong 1991, p. 97), there are cultures, such as the Confucian Heritage Culture, in which they may be largely inappropriate (Bjorning-Gyde, Doogan & East (2008). Nevertheless, as Canagarajah (2005, p. 9) observes, “[the] local has negotiated, modified, and absorbed the global in its own way” and, so far as the Hawaiian context is concerned, there seems to be no reason to suppose that the principles upon which CLT is based are inappropriate, particularly bearing in mind the article by Crombie and Nock (2009) about synergies between CLT and Māori pedagogy to which reference is made in *Chapter 7*.

In connection with the apparent contrast between teachers’ beliefs about CLT and their actual classroom practices, it is relevant to note that Feryok (2010), in conducting a re-analysis of a previously published case study of a teacher of English as a foreign language in Armenia, concluded that there are different types of cognition, including declarative (knowledge *that*) and procedural knowledge (knowledge *how*), and that these will not necessarily be in line with one another. In other words, the fact that teachers have knowledge *of* a particular approach will not necessarily mean that they are able to put that knowledge to practical use. In addition, as Feryok observes, since language teacher development is dynamic and based on a combination of education and experience, teachers may, while developing new practices, nevertheless retain cognitions that are associated with earlier experiences. Thus, for a variety of reasons, language teachers may continue to practice in a way that reflects their own experiences as language learners (a factor whose significance has been drawn attention to by Holt Reynolds, 1992), at the same time as holding beliefs that appear to be inconsistent with these practices, beliefs that are based on knowledge, or partial knowledge, of alternatives. This is consistent with the findings of a study by Chia (2003) involving 96 primary school teachers in Singapore in which these teachers, irrespective of their awareness of alternatives, generally expressed a preference for explicit teaching of grammar followed by drilling. Among the reasons for this may be the fact that, as the study by Sato and Kleinsasser (1999) indicates, preparation time and the nature of available teaching resources may ultimately play a major role in determining the overall approach and methodologies adopted.

With reference to an examination of tensions between the grammar teaching beliefs and practices of three practising teachers of English working in Turkey,⁵³ Phipps and Borg (2009) observe that although teachers' stated beliefs may reflect *propositional knowledge* (e.g. that group work promotes speaking), their *practical knowledge*, which involves knowledge of a range of contextual factors such as classroom management and student expectations, may have more direct impact on their day-to-day teaching decisions. Phipps and Borg argue that this practical knowledge may be consistent with deeper, more general beliefs about learning, beliefs that they define as being 'core' (generic), as opposed to 'peripheral' (EFL-specific). It would, however, be somewhat idealistic to imagine that wherever teachers' stated beliefs are in conflict with their classroom practices, the reason is that other, more core (though possibly unstated) beliefs about learning have come into play. Thus, for example, Sato and Kleinsasser (2004), in reporting on a study involving 19 teachers of English in a Japanese high school, observe that although the Japanese government introduced a syllabus oriented towards CLT in 1994, interviews and classroom observation indicated that these teachers "conformed to a particular pattern of teaching, with heavy emphasis on grammar explanation and translation" (p. 16). The teachers involved in this study were not obliged to adhere closely to the material included in textbooks and, in fact, had available to them other types of teaching resources (p. 16). Nevertheless, in explaining the approach they adopted, several of them maintained that it was necessary to follow the textbooks closely (at the same time as sometimes expressing reservations about their content):

. . . the way of teaching is somehow limited because we have to do the same lesson by using the same textbook (p. 8);

I have to keep pace with the others according to the textbook. I cannot afford to incorporate other classroom activities (p. 12);

I have no idea how to deal with the textbook (p. 13).

⁵³ The primary focus was on tensions related to three specific aspects of grammar teaching: *presenting grammar*, *controlled grammar practice* and *group-work for grammar practice*.

As Sato and Kleinsasser (2004, p. 13) note, this repeated insistence on the need to adhere closely to the content of textbooks may be a reflection of a tendency to avoid “communication-oriented activities”, activities that, as their earlier study revealed, are often thought to be more demanding in terms of preparation time. Another factor may, however, in some cases, be class size. Thus, for example, Her (2007, pp. 144-190), who conducted a questionnaire-based survey of 65 teachers of English as an additional language in tertiary institutions in Taiwan, found that although 41 (63%) of the participants in her survey indicated that they believed that CLT was relevant in the context in which they taught, and although 32 (49%) indicated that they believed that their own teaching was communicative in orientation, only 18 (28%) agreed with the statement that it was possible to adopt a communicative approach in large classes (classes of 20 or more students). Bearing in mind the fact that English classes in tertiary institutions in Taiwan seldom have fewer than 20 students (see Lin, 2010, p. 113), this suggests that very few of these teachers actually do adopt a communicative approach. Furthermore, when asked to identify three characteristics of their own teaching that they would describe as communicative, only 23 (35%) attempted to do so and very few of these responses indicated any real understanding of what is involved in CLT (pp. 168-169). Even so, only 18 (28%) of the participants in Her’s study agreed with the statement that it is important to explain grammatical rules explicitly in Chinese and translate sentences into Chinese so that students can understand. However, in a study reported in the following year involving the analysis of 20 English lessons taught in Taiwan, Wang (2008) observed that although translation and explicit grammatical instruction were avoided, these lessons were generally not communicatively oriented and attempts to encourage learners to use the target language in meaningful contexts were largely unsuccessful (p. 198).

Notwithstanding the findings of the studies reported thus far, there *are* studies that indicate that language teachers may be willing to experiment, particularly when they become more confident. Thus, for example, Watzke (2007), who conducted a longitudinal study involving nine language teachers in the United States, observed that in spite of an initial reluctance “to depart from a reliance on rote memorization and student production of language within . . . controlled and semi-controlled teaching techniques” (p. 70), these teachers began, after some time, to

introduce more student-centered methodologies that involved a greater focus on tasks and provided more opportunities for creative expression and personal language use. As they became more experienced, these teachers relied less on drilling, reading aloud, translation, performance of memorized dialogs, structure-focused textbook exercises and memorized role-plays. They began to treat students “as not simply learner, but as language learner” as latent pedagogical content knowledge came into play (p. 72).

With reference to studies conducted by Sato and Kleinsasser (1999 and 2004), it has been noted that language teachers tend to rely heavily on textbooks and that the nature of these textbooks can have a considerable impact on teaching approach and methodology. This is something that has also been emphasized by Her (2007), Wang (2008) and Yu Chang (2007) in Taiwan-based studies. In a questionnaire-based study conducted by Her (2007), 64 of the 65 participants, all of whom were teachers of English in tertiary institutions, reported that they used textbooks. In a similar questionnaire-based study conducted by Wang (2008), one that focused on teachers of young learners, only 5 of the 165 participants (3%) indicated that they did not use textbooks. Similarly, also in the context of a questionnaire-based study focusing on teachers of young learners, Yu Chang (2007) found that 229 out of 256 participants (89%) reported that they used textbooks. However, when asked whether they considered the textbooks they used to be a valuable teaching resource, only 123 (48%) of those involved in Yu Chang’s study indicated that they did so (p. 69). In the case of Wang’s (2008) study, when asked to make suggestions about ways in which teaching could be improved, over one quarter (27%) made reference to the need to improve teaching materials, particularly textbook design (p. 55).

3.3.2 Focusing on target language proficiency and the use of the target language in the classroom

There is considerable evidence that language teachers often over-estimate their own level of proficiency in the target language and that this may have significant implications for their teaching. Butler (2004) conducted a study in which 522 teachers (204 from Korea; 206 from Taiwan; 112 from Japan) were asked to rate their own level of proficiency in a number of areas in the language they taught

(English) and also to indicate what level of proficiency in these areas they regarded as being necessary in order to teach English effectively in primary schools. Five domains were covered (listening comprehension, oral fluency, vocabulary in speech, pronunciation and grammar in speech). In each case, there was a 6-stage rating scale (from 1 – the lowest level – to 6 – the highest level). For each respondent, the mean item score was computed to provide an overall score for self-assessed language proficiency and these assessments were compared with the teachers' assessments of the level necessary for effective teaching at primary school level (referred to as the 'desired level'). In terms of self-assessed proficiency, the average score for participants from all three countries taken together (across all domains) was 3.2, with the desired average level being higher – 4.1. The self-assessed proficiency level and desired proficiency level was lowest in the case of Japanese teachers (2.67 and 3.76 respectively) and highest in the case of Taiwanese teachers (3.87 and 4.67 respectively), with the Korean teachers' scores being 3.03 and 3.89 respectively. In the case of teachers from all three countries, self-assessed proficiency scores were higher for listening and reading than they were for oral fluency, oral vocabulary, pronunciation and oral grammar. The lowest average score was for reading in the case of the Korean and Taiwanese teachers. However, the Japanese teachers rated their reading ability slightly higher (at 2.51) than their oral vocabulary (at 2.27) and oral grammar (at 2.27). Thus, in the case of participants from all three countries, average overall self-assessed proficiency was lower than that considered desirable. Furthermore, in spite of the fact that all three countries emphasize speaking and listening in their primary school curricula, all three groups of teachers considered their own oral skills to be at a lower level than their reading and listening skills. This therefore has implications with regards to such matters as how these teachers model the target language in class and their familiarity with native speaker norms.

Wang (2008) asked primary school teachers of English in Taiwan to assess their own target language proficiency overall and in the areas of reading, writing,

listening and speaking. She used a nine-point scale adapted from the IELTS⁵⁴ test (with level 1 being equivalent to non-user (a few isolated words) and level 9 being equivalent to expert user). All of the 145 respondents located themselves in terms of overall proficiency at level 4 or above, with 23 (16%) locating themselves at level 9, 27 (19%) at level 8, 46 (31%) at level 7, 29 (20%) at level 6, 17 (12%) at level 5 and 3 (2%) at level 4). In terms of self-assessed proficiency in specific skill areas, the vast majority located themselves in bands 6 – 9: 132 (91%) in the case of reading; 128 (88%) in the case of writing, 129 (89%) in the case of listening; 124 (85.5%) in the case of speaking). However, Wang's review of 20 English language lessons taught in Taiwanese primary schools suggests that these self-estimates of language proficiency were very considerably higher than actual language proficiency, as the following samples of the language used by the teachers in the lessons she observed (pp. 188-189) indicate:

When we started at?; And let's who, let's who; Would you something about today?; You have to talking the sentence; Next turn will girls; Red, I am bad and she winner; Teacher will show you how teacher and student look like; I give each the number; Sky are blue.

Her (2007) included questions relating to proficiency in her survey of teachers of English in tertiary institutions in Taiwan. In this case, the 66 survey participants were asked a series of questions relating to proficiency benchmarking at various stages of the language education of students in the institutions where they worked. Proficiency benchmarking is commonly practiced in tertiary institutions in Taiwan and 59 (89%) of the respondents indicated that their institution did have agreed proficiency targets for students taking English as a major or subsidiary subject. However, only 38 of these 59 (64%) claimed to know what these proficiency targets actually were and, as Her (2007, p. 161) indicates, "it seems likely that some of these responses were inaccurate". Furthermore, of the 21 participants who responded to a question asking what percentage of final year students in their institution would be likely to achieve the required minimum

⁵⁴ IELTS = International English Testing System, a proficiency test jointly managed by British Council, IDP: IELTS Australia and the University of Cambridge ESOL Examinations (Cambridge ESOL) and delivered through more than 500 locations in over 130 countries.

graduation English language proficiency benchmark in each year, 17 indicated that they did not know (p. 161).

What all of this suggests is that there is little real understanding of proficiency even in countries such as Taiwan where proficiency benchmarking is an established practice. It is not therefore surprising to find that self-assessed language proficiency levels are unlikely to provide an accurate estimate of actual language proficiency. In addition, as Andrews (2003, p. 82) observes, although the emphasis in initial teacher education programs is often on language proficiency (knowledge *of* language), subject-matter knowledge (knowledge *about* language) is equally important, but often taken for granted.

As Richards (1998, p. 7) observes, it is not simply target language proficiency as such that matters, but also “how language proficiency interacts with other aspects of teaching skill”, certain aspects of language proficiency being more crucial than others (see, for example, Spratt’s (1994) discussion of the significance of various aspects of classroom language). Even so, there is considerable disagreement among those with expertise in the area of language teaching in relation to which aspects of language proficiency are the most critical. Thus, for example, although Polio and Duff (1994) argue that it is particularly important that the target language should be used for checking the meanings of words, organizing tasks and giving directions, Cook (2001) asserts that there is a case to be made for using the students’ first language for precisely these functions. There are many factors that need to be taken into consideration in connection with this debate. First, it needs to be borne in mind that language students will not necessarily always share the same first language and that, even where they do, language teachers may themselves have little or no proficiency in that language. Secondly, a teacher’s overall target language proficiency will necessarily have some impact on decisions in this area. In connection with this, it is relevant to note that only 52 (21%) of the 249 secondary school language teachers involved in a survey conducted by Richards, Tung and Ng (1992) believed that the target language should be used all of the time in the language classroom. Whatever their level of proficiency, teachers can be provided with a repertoire of accurate classroom language (including, for example, task instructions) that can be used effectively.

The widespread belief that the target language should be used at all stages of language lessons can lead to problems in cases where teachers' target language proficiency is inadequate to the task (Antón & DiCamilla, 1999; Belz, 2003), particularly in cases where the teachers themselves over-estimate their own proficiency (Wang, 2008). Furthermore, on the basis of a study involving university-level French classes, Nzwanga (2000) has argued that although "communicative approaches to instructed L2 acquisition may dictate maximal or exclusive use" of the target language, "the L1 did and should have a role to play" (p. 104).

3.3.3 Focusing on language teacher education

As a number of questions in the language teacher survey reported in *Chapter 4* relate to language teacher training, and as one of my aims in conducting this research project is to provide information that could inform the development of language teacher training in Hawai'i, it is important to take account here of research on teachers' cognition in the area of language teacher education. At the beginning of the 1990s, Richards and Nunan (1990) noted that the field of second/foreign language teacher education was then a relatively unexplored one, with very few data-based articles in the area having been published in the previous twenty years. Since then, although there has been a significant increase in research in the area, it remains the case that "the volume of research which is available is still modest" (Borg, 2010). Nevertheless, Johnson (2006, p. 235) has observed that although many factors have advanced understanding of the work of teachers of additional languages, "none is more significant than the emergence of . . . research now referred to as teacher cognition". After all, as early as the 1980s, Calderhead (1988, p, 52) observed that research of this type "promises to be of value in informing . . . policy and the practices of teacher educators". Even so, a fundamental issue is the extent to which, if at all, teacher education impacts on the beliefs and practices of language teachers.

This issue is particularly important in view of the fact that, in the absence of specific training, teachers' beliefs about language teaching and learning may emerge out of a type of 'folk psychology' that harks back to beliefs that were

widely held in the past, but that are inconsistent with contemporary research in the area of language teaching and learning. Thus, for example, reporting on a questionnaire-based study conducted by Lightbown and Spada (1993) in which, in the initial stages of their training program, 35 methodology students in two groups⁵⁵ were asked about their beliefs about language teaching, Lightbown and Spada (1993) note that among the beliefs held by members of both groups were a) the belief that languages were learned mainly by imitation, and b) the belief that errors were mainly due to L1 interference. As Borg (2003, p. 88) observes, “[t]hese beliefs were clearly inadequate as the basis for effective L2 pedagogy” in so far as they are inconsistent with contemporary research-based findings on the teaching and learning of additional languages.

Although there are those who have argued that the impact of teacher education is largely insignificant (see, for example, Adams & Krockover, 1997; Graber, 1995; Sariscany & Pettigrew, 1997), it has also been argued that, in some cases, both the conclusions reached (see, for example Dunkin’s (1995 and 1996) discussion of Kagan’s (1992) review article) and the methodologies used may be suspect. Thus, for example, although Andrews (2006) concluded that training and experience appeared to have had little impact on the grammar-related cognitions of the three teachers involved in his research program,⁵⁶ the fact that he did not provide any detailed discussion of the content and delivery of that program means that it is impossible to determine whether the apparently negative outcome might have been a reflection of the inadequacy of the program itself.

Notwithstanding some research that indicates that training programs may have little impact on trainee behavior, there is now a considerable body of research that indicates that this is by no means necessarily the case (see, for example, Richardson, 1996). Even so, it is now widely accepted that the impact of training programs may be very different, even in the case of those involved in the same program (Borg, 2003, p. 89). In addition, it is important to bear in mind the fact that the behavior of teachers involves “responses to a myriad of variables” and

⁵⁵ One group was involved in the teaching of the teaching of English as a second language (TESOL), the other in the teaching of languages other than English (LOTE).

⁵⁶ Two of the teachers involved actually scored slightly lower in a test involving grammar-related tasks than they had done in an earlier study (Andrews, 1999).

“constant shifts [and] negotiation” (Freeman, 1989, p. 36). Furthermore, as Wang (2008) observes, the quality of teacher education provision inevitably has an impact on the perceptions of trainees although “[i]ssues relating to quality in this area are extremely difficult to address, in ethical as well as practical terms”.

Most of the studies that have been conducted in the area of teachers’ cognitions in relation to language teacher education have focused primarily on a) beliefs about the value of the various types of training they have experienced, b) the impact of training on beliefs about language teaching and/ or c) its impact on the ways in which teachers actually behave in language classrooms. The first of these (teachers’ perceptions of the value of the training they have been provided with) is addressed first here.

A number of researchers have commented on the fact that teachers and trainee teachers often express reservations about aspects of the training programs in which they have been involved, including, in particular, their practical applicability. This is not surprising in view of the fact that, as Wilbur (2007, p. 86) notes in the context of a study of the methodology courses offered by 32 different institutions in the United States, “[the] profession has not yet agreed upon and adopted a way to effectively balance theory with the remaining instructional topics”. In the mid-1990s, Lamb (1995, p. 75) observed a general sense of confusion and frustration among in-service course participants who were interviewed a year after their course ended. More recently, Wilbur (2007) commented on the widespread dissatisfaction of trainees in relation to the applicability of the content of training programs in the context of real classrooms. In fact, Spada and Massey (1992, p. 24) have recorded that a primary motivation for their own research was the “complaint often heard in teacher education programs – that they [the students] see no (or a very weak) relationship between the ‘theoretical’ instruction they receive . . . and the ‘practical’ realities of teaching”. Even so, as Waters (2002, p. 225) notes, “there appears to be strikingly little empirical research concerning the expertise of the teacher educator, both outside as well as within the language teaching field”. Reporting on that part of a

research project in which 10 teachers of English in primary schools in Taiwan⁵⁷ who had attended a range of different training programs were asked about various aspects of these programs, Wang (2008, pp. 216-217) makes the following observations:

None of the survey participants believed that their pre-service programmes had been of any real practical use irrespective of the areas covered (which varied widely from one programme to another), and none expressed confidence in their trainers' understanding of the needs of young learners in primary schools in Taiwan. None of them was satisfied with the balance of theory and practice or the interaction between the two. Only five of the ten reported having been involved in any form of teaching observation during their pre-service training. Although eight claimed that their pre-service training had included some form of teaching practice, three of them claimed to have been involved in some form of teaching practice on one occasion only, and in all but one case (where feedback was provided by the class teacher), teaching practice feedback was reported to have been very general. Furthermore, only four of the participants claimed that they had been taught anything about curriculum planning and about teaching materials design.

Only three of the survey participants said that they had been introduced to communicative language teaching (CLT). However, all three of them appeared to believe that CLT was primarily concerned with teaching through the medium of English and at least one appeared to think of CLT as a specific methodology rather than as an approach which could include a range of methodologies. . .

In spite of the fact that the national curriculum guidelines include the teaching of reading and writing at elementary school level, only three of the ten participants in this survey claimed to have been provided with any guidance on the teaching of reading and writing and two of them indicated

⁵⁷ Each of these teachers had taught English between two and ten years.

in the semi-structured interview that this had amounted to nothing more than being introduced to story books that could be used in teaching.

Only four of the participants reported having been given any advice about classroom language (amounting in each case to no more than a handout) and none of the participants could recall being taught anything of any practical use in the area of concept introduction, concept checking or integrated skills teaching.

Spada and Massey (1992) carried out a pilot project in which three teachers were asked to reflect on their training experiences eight months after the completion of their program, at a time when all of them had had experience of teaching on a day-to-day basis. At that point, all of them reported that they believed they had not been adequately prepared for the realities of classroom language teaching and none of them believed that it was necessarily the case that their own teaching practices reflected what they had been taught.

Richards, Ho and Giblin (1996, p. 242) observe that one factor that appears to have a considerable impact on perceptions of the value of language teacher training is previous teaching experiences (or lack of them). As Crandall (2000, p. 35) notes, “prior learning experiences . . . play a powerful role in shaping . . . views of effective teaching and learning” and “preconceptions are remarkably resistant to change”. Thus, “[experienced] teachers appear to develop a personal repertoire of tried and favoured practices” (Breen, Hird, Milton, Oliver & Thwaite 2001, p. 495). This is likely to be a critical issue so far as the research reported in this thesis is concerned. Even so, Richards, Tung and Ng (1992), in exploring the self-reported beliefs and practices of 249 teachers of English in secondary schools in Hong Kong, noted that the more teaching experience these teachers had, the more likely they were to value training and in-service development, the less teaching experience they had, the more likely they were to believe that their own personal teaching philosophy was more important than training and in-service development.

Smagorinsky, Cook and Johnson (2003) have argued that a teaching practicum may have a significant positive impact on trainee teachers. Thus, for example, Urmston (2003, p. 112) reports, with reference to a longitudinal study of a sample of teachers of English enrolled in a training program in Hong Kong, that although “beliefs and knowledge were strongly influenced by their time in classrooms during practice teaching”, they were “relatively unchanged by other aspects of their training”. Even so, just as teaching practica may vary in quality, so may the responses of different trainees to them, something that is no doubt related, to some extent at least, to the challenge that they can represent to a trainee’s self-image. Da Silva (2005, p. 12), in the context of an exploration of the ways in which three teachers of English in Brazil, all of whom had previous teaching experience, responded to a teaching practicum, recorded the following comment by a trainee with 15 years of language teaching experience: “The process of learning how to teach is very painful . . . we . . . suddenly we have to construct an entire new process [and this involves] . . . very strong internal fighting”.

In the mid-1990s, Richards, Ho and Giblin (1996) explored the impact on five trainees of a practically-oriented intensive pre-service training course,⁵⁸ noting that there were several areas in which these trainees’ perceptions changed. These included their view of their role in the classroom, their attitudes towards the achievement of continuity among lessons and their approach to evaluating their own teaching. The researchers noted, however, that the impact of the course differed in the case of each trainee, important factors being “their [previous] teaching experiences and their own beliefs and assumptions about themselves”. The potential impact of beliefs held at the beginning of training courses is also something that has been commented on by Borg (2005) with reference to his exploration of the development of pedagogic thinking in the case of one trainee during another version of the same intensive pre-service Certificate course as the one referred to by Richards, Ho and Giblin (1996). What Borg observed was that although there was little change, with beliefs held at the end of the course being “very similar to those expressed at the beginning”, the course was effective in this

⁵⁸ This course was the Certificate in English Language Teaching to Adults (CELTA) which is validated by the University of Cambridge Local Examinations Syndicate (UCLES).

case in that it confirmed existing pedagogic beliefs that were consistent with those that were explained and demonstrated by the trainers.

Crandall (2000, p. 34) has observed that “during the last decade, . . . [there has been] a greater focus [in language teaching programs] on . . . practical experiences such as observations, practice teaching, and opportunities for curriculum and materials development”. Some training programs include a supervised and assessed practicum, that is, a component in which trainee teachers are provided with an opportunity, generally under the supervision and guidance of an experienced trainer, to put their training to practical use in real teaching contexts. Often, there is also an opportunity for them to observe experienced teachers at work. In this connection, it is, however, important to bear in mind that there is a difference between *experience* and *expertise* (Borg, 2006, p.p. 107-108). It should not therefore be assumed that observation of experienced language teachers will necessarily always be wholly beneficial. It is also important to bear in mind that many language teacher training programs do not include a practicum and that, where they do, the length and quality of that practicum may vary considerably. As Wang (2008) notes, although all of the teacher participants in her study had been involved in some form of language teacher training, not all of them had had experience of a practicum and, in the case of those who had, the nature of that practicum varied widely, as did their responses to it (pp. 83 - 123).

Although the behavior of trainees during a training program may indicate that they are responsive to what is taught, that behavior can be misleading. Thus, although all four of the trainees following a Postgraduate Certificate in Education program who were involved in a study by Almarza (1996) appeared to draw directly in their teaching practice on what they had learned in the methodology section of the program, interviews with these trainees revealed considerable variation in terms of their commitment to that methodology and, therefore, the likelihood of their drawing upon it in their future teaching careers. Thus, initial conformity in relation to a new methodology does not necessarily translate into later confidence and/ or enthusiasm in implementing that methodology. In addition, as Watzke (2007, p. 64) notes, even in the case of those who initially appear positive about what they learn during training, “pedagogical knowledge

developed during the preservice years may wash out or quickly fall away in a teacher's thinking and practices". In relation to this, it is relevant to note that studies such as those of Adey (2004) and Fullan (1991 and 2001) indicate that there can be considerable value in including follow-up to teacher training programs, that follow-up potentially affording not only the trainees, but also the trainers themselves with an opportunity to review their practices. It is also important to bear in mind that perspectives and practices may change over time. Thus, for example, although Johnson (1996, p. 37) records that a trainee interviewed about the impact of the practicum component of a training program initially reported feeling inadequate to the task of putting what she had learned to use in the classroom, she later "began to develop instructional strategies that enabled her to cope with the social and pedagogical realities she faced in the classroom".

3.4 The impact of research on language teacher cognition on the design this research project

Each of the various aspects of language teacher cognition research to which reference is made in *Section 3* above has had a direct impact on the design of the research project reported in this thesis. Thus, for example, there are, in the questionnaires and semi-structured interview prompts, a number of specific references to language teaching methodology and textbook use (see *Section 3.3.1* above), target language proficiency and use of the target language in the classroom (see *Section 3.3.2* above), and language teacher education (see *Section 3.2.3* above). As indicated in *Section 3.2* above, each of these areas of investigation has been central to developments in the teaching and learning of languages in recent years. It is therefore important to determine whether, and, if so, to what extent, teachers of HAL are aware of developments in these areas and, in connection with this, what impact they have had, if any, on their own views about teaching and their own teaching practice. It is also important to determine what sort of language teacher training, if any, has been made available to these teachers in view of the fact that, as Lightbown and Spada (1993) observe with reference to the research of McGannon (1998) (see *Section 3.3* above), teachers' beliefs about language teaching may, in the absence of specific training, be

considerably out of line with research-related developments in the area of language teaching and learning.

In *Section 3.3.1* above, which focuses on teaching methodology and textbook use, it was noted that there may not only be a mismatch between teachers' beliefs about methodology and their actual classroom practices (see, for example, Her, 2007; Kervas-Doukas, 1996) but also that their methodological beliefs may not necessarily reflect relevant literature in the area (see, for example, Her, 2007; Sato & Kleinsasser, 1999) and may actually be based on fundamental misconceptions (c.f. Thompson, 1996 and Sato & Kleinsasser, 1999). The reasons that teachers give for being unwilling or unable to teach in a way that conforms to their beliefs about good practice are varied, including lack of preparation time, the impact of class size, the inadequacy of available teaching resources, and the need to adhere closely to the content of textbooks (see, for example, Her, 2007; Sato & Kleinsasser, 1999 and 2004). However, in spite of an observed and self-reported heavy reliance on textbooks (see, for example, Her, 2007; Sato & Kleinsasser, 1999 and 2004; Wang, 2008; Yu Chang, 2007), it has been noted with reference to a longitudinal study (Watzke, 2007), that 'latent pedagogical content knowledge' may be activated as language teachers become more experienced and gain in confidence. This delayed activation may, in fact, to some extent at least, be a reflection of the fact that procedural knowledge (knowledge *how*) may lag behind declarative knowledge (knowledge *that*) (Feryok, 2010). It has also been noted that a heavy reliance on textbooks is not necessarily matched by a belief in their efficacy (Wang, 2008; Yu Change, 2007). Attempts to explore each of these issues with reference to the teaching of HAL are reflected in the questionnaires and semi-structured interview prompts designed for use in the research reported here (see *Chapter 4*) and several of these issues have also had a direct impact on the development of focus points for the exploration of a selection of Hawaiian language lessons and criteria for the evaluation of a selection of Hawaiian language textbooks.

Section 3.3.2 above, which focuses on target language proficiency and use of the target language in the classroom, draws attention not only to the fact that teachers' self-assessed target language proficiency may be an unreliable guide to their

actual target language proficiency (Wang, 2008) but also to the fact that actual language proficiency may, in some cases, be lower than that considered necessary by teachers themselves for fully effective teaching (Butler, 2004) and may, furthermore, be such as to make it difficult for language teachers, irrespective of their commitment to doing so, to maintain target language use throughout all stages of language lessons (Antón & DiCamilla, 1999; Belz, 2003). Bearing this in mind, and also bearing in mind a) the fact that the interaction between proficiency and other aspects of teaching skill may be as important as proficiency itself (Richards, 1998), and b) that there is disagreement among language teaching professionals about the areas in which use of the target language is most crucial (c.f. Cook, 2001 and Polio & Duff, 1994), it was considered important not only to ask those teachers who participated in this study to assess their own Hawaiian language proficiency and the level of proficiency they considered necessary for teachers of Hawaiian at the levels they taught, but also to ask them, and the students who completed the student questionnaire, to estimate how much time was spent speaking English in Hawaiian language classes. In addition, it was considered necessary to seek to determine the extent to which English was used in a sample of Hawaiian language lessons and how and when it was used. It was also considered necessary to attempt to identify any problems in relation to the accuracy of the Hawaiian used both in the lessons observed and in the textbooks analyzed. Also, bearing in mind the inconsistencies detected by Her (2007) in the ways in which tertiary level teachers of English in Taiwan (a country in which proficiency benchmarking is widely used) assessed the average proficiency of their students at different stages of their language education, it was considered important not only to seek to determine whether there was any agreement among teachers of Hawaiian about the average level of proficiency that could be expected of students at different educational stages, but also to explore the ways in which they conceptualized the notion of proficiency.

In *Section 3.3.3* above, attention is drawn to the fact that there is considerable disagreement about the extent to which teacher education impacts on the knowledge, beliefs and practices of teachers (compare, for example, the views of Andrews, 2006 with those of Richardson, 1996). In this connection, it is important to bear in mind that there are many variables that may impact on teacher

responses in this area (Freeman, 1989), among these being the nature and quality of the training provided (Wang, 2008; Wilbur, 2007), the extent to which theory and practice are integrated, and the content and nature, where one is included, of the teaching practicum component (Smagorinsky, Cook & Johnson, 2003; Spada & Massey, 1992; Urmston, 2003; Wilbur, 2007). It is now widely accepted not only that teacher responses to training programs may vary over time (Freeman, 1989; Johnson, 1996), but also that individual responses to training programs, even to the same training program, may vary widely (Borg, 2003), that variation relating to factors such as previous teaching experience (Crandall, 2000; Richards, Ho & Giblin, 1996; Richards, Tung & Ng, 1992), initial beliefs and the extent to which these beliefs are confirmed or disconfirmed (Borg, 2005). It has also been observed that an initial appearance of responsiveness to methodologies that are introduced during a training program will not necessarily be reflected in later classroom behavior (Almarza, 1996). Bearing in mind the 'wash out' effect to which Watzke (2007) has referred, studies such as those of Adey (2004) and Fullan (1991; 2001), which emphasize the potential value of follow-up, need to be taken into careful consideration by those involved in the development of language teacher training programs. All of the factors relating to the nature and impact of language teacher training to which reference has been made are of potential significance in the context of the current study. For this reason, it was considered important that a number of questions relating to language teacher training, including attendance at in-service workshops, should be included both in the questionnaire designed for teachers and in the semi-structured interviews.

Research on language teacher cognition has influenced not only the choice of instruments used in this research project, but also the way in which these research instruments were constructed. It has also had an impact on the decision to include, as part of the overall research project, a questionnaire designed for students of HAL, the analysis of a sample of textbooks designed for the teaching of HAL, and the analysis of a sample of Hawaiian language lessons.

It is important to bear in mind that Borg's (2006, p. 1) definition of language teacher cognition includes not only what language teachers think, know and believe, but also the relationship between what they think, know and believe and

their actual classroom practices. As he observes, “[ultimately] . . . we are interested in understanding teachers’ professional actions, not what or how they think in isolation of what they do”. I therefore considered it important to include, as part of this research project, the focus-point-based analysis of a sample of Hawaiian language lessons (see *Chapter 7*) which could provide evidence that might tend to support or contradict trends in participants’ reporting of the nature of their own classroom practices.

My decision to combine questionnaire-based data with data derived from selected semi-structured interviews was influenced by a number of considerations. The most important of these was the fact that the validity of questionnaire-based data has frequently been questioned, particularly where it is not supplemented by data from other sources (see, for example, Borg, 2006, p. 70). As Wang (2008, p. 225) observes with reference to her study of the teaching of English in primary schools in Taiwan, “of the 143 positive responses in the questionnaire, 36 (one quarter) turned out, when subjected to investigation in the semi-structured interview, to be potentially misleading”. She adds (p. 225):

This was not necessarily because there were any major design flaws in the questionnaire. Rather, survey participants were able to supply additional information in the semi-structured interview and that information often provided a much clearer picture of what was often a much more complex situation than a self-completion questionnaire can readily accommodate.

Wang (2008, pp. 255-256) notes, however, that although a combination of questionnaires and interviews is something that [she] would recommend to those involved in certain types of teacher cognition research, interviews may need to be conducted selectively where there is a large participant base.

Wang (2008, p. 227) also recommends that attention be paid not only to what teachers think, know, believe and do and the potential impact of various types on training on their thoughts, knowledge, beliefs and actions, but also the potential impact of other things, such as the expectations of students and the nature of the teaching resources that are most readily available. The importance of this is

revealed in, for example, the fact that Wang's analysis of a sample of widely used textbooks revealed a mismatch between teacher perception and reality. Although some of the participants in one of the surveys she conducted said that they relied on locally produced textbooks because they followed the Taiwanese Ministry of Education curriculum guidelines, none of the textbooks she examined, all of which were produced in Taiwan for the Taiwanese market, failed to "fulfil the expectations for materials design built into the Taiwanese curriculum guidelines for English" (p. 227). In response to this observation, and recognizing the potential impact of available teaching resources, and also of student expectations (Borg, 2009) on teachers' views about teaching and teaching practices, I decided to include, as part of this research project, data relating to a questionnaire designed for students of HAL (see *Chapter 5*) and criterion-referenced analysis and evaluation of a sample of textbooks designed for the teaching of HAL (see *Chapter 6*).

In constructing the questionnaires designed for teachers, I was particularly conscious of the fact that Spada and Massey (1992) noted that the teachers involved in their study had difficulty in recalling "what courses they took . . . or what content [was] covered in them" (p. 27). It is for this reason that I decided, in constructing the questionnaires designed for teachers and students of HAL, to be as specific as possible in areas where there might be issues relating to recall. Thus, for example, instead of asking teachers which areas of the teaching and learning of languages had been included in any training in which they had participated, I included a list of possible areas (e.g. textbook and materials evaluation; materials development). Similarly, in both teacher and student questionnaires, instead of asking participants which aspects of Hawaiian culture had been included in the courses they taught/ took, I provided a list of possible areas (e.g. fishing; fiber crafts), believing that this might activate recall.

Finally, my decision to include full transcripts of semi-structured interviews and observed lessons in appendices to the thesis was influenced by Borg's (2007, p. 207) observation that, in reporting interview data, researchers often include only short extracts and also often omit interview prompts, thus failing to provide readers with adequately contextualized data.

Chapter 4

Reporting on a survey of a sample of teachers of HAL in public secondary and tertiary level institutions

4.1 Introduction

I report here on a questionnaire-based and semi-structured interview-based survey of a sample of teachers of first- and second-year HAL courses in public high schools and tertiary institutions (i.e. community colleges and universities). I begin by providing background information about the survey (*Section 4.2*) and the survey participants. This is followed by an outline of the questionnaire data (*Section 4.3*) and semi-structured interview data (*Section 4.4*) and, finally, some overall conclusions (*Section 4.5*).

4.2 Background to the survey

4.2.1 Determining the aims of the survey

The overall aim of that part of the research project reported here was to address the first overarching question (see *Chapter 1*):

Question 1:

Who teaches HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and the teaching and learning of Hawaiian?

The more detailed questions underpinning this overarching research question are:

What are the linguistic and professional backgrounds of a sample of teachers of HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their reasons for learning and teaching Hawaiian?

How proficient in the language do they consider themselves to be and what do they do outside of the classroom to further their linguistic and cultural knowledge and understanding?

How do they decide what to teach, how to teach it and what resources to use, and how effective do they consider their teaching to be?

The primary areas of focus were to determine:

- the linguistic and professional backgrounds of the participants;
- their reasons for learning and teaching Hawaiian;
- the extent and nature of their interactions with native speakers of Hawaiian;
- the domains in which they use Hawaiian and frequency of their use of the language;
- their attitudes towards traditional Hawaiian knowledge;
- their beliefs about the teaching, learning, and assessment of Hawaiian;
- their self-assessed language proficiency; and
- their views about the concept of ‘native speaker’.

4.2.2 Identifying the target group to be surveyed

It was initially intended that the target group would consist of teachers of all stages of HAL in all high schools and tertiary institutions, both public and private. However, it was later decided that a more focused target group would be preferable, one that was sufficiently broadly-based to provide a representative sample of teachers of HAL, but one that was not so inclusive as to present problems in relation to a) the financial cost involved, and b) the limited time available for PhD-related study.

As each of the fifty (50) private high schools in Hawai‘i has its own set of standards, curriculum, and assessment, it was decided to exclude these schools

from this research project.⁵⁹ Including teachers from these schools would have had an impact on other aspects of the thesis. It would, for example, have involved extending the analyses of curriculum and teaching materials beyond what was considered practicable. It was therefore decided not to include teachers at private high schools in the study.

In each of the seven (7) Hawaiian immersion schools, Hawaiian language is taught as a second/ additional language in almost every case.⁶⁰ However, the fact that a number of academic subjects are taught through the medium of Hawaiian language, the overall approach to the teaching of the language tends to be different from that which characterizes the teaching of HAL in other institutions.⁶¹ It was therefore decided not to include Hawaiian immersion schools in this research project although the importance of conducting a similar study involving these schools is acknowledged.

The State of Hawai‘i Department of Education (DOE) does not require that students study a language other than English in public high schools (including public charter schools⁶²). Foreign language study is considered an elective for students⁶³ and Hawaiian is considered a foreign language by the DOE, despite the fact that it is the sole indigenous language of the Hawaiian Islands. Language

⁵⁹ For a list of all private high schools, see <http://high-schools.com/report/hi/private-school-enrollment-rank-in-hawaii.html> (last retrieved on May 14, 2011).

⁶⁰ For a list, see http://www.ahapunanaleo.org/eng/ohana/ohana_immersion.html (last retrieved on May 14, 2011).

⁶¹ For a discussion of the approach adopted in these schools, see <http://www.k12.hi.us/~kaiapuni/HLIP/kalonavigate.htm#> (last retrieved on May 14, 2011) and Kamanā and Wilson, 2001, p. 150-151.

⁶² For a list of all of these schools, see <http://165.248.6.166/data/schoollist.asp?sortfield1=type&sortfield2=island&sortfield3=gradesort&Submit2=Submit> (last retrieved on May 14, 2011).

⁶³ As described on <http://doe.k12.hi.us/> (last retrieved on May 14, 2011) regarding required credits to earn a high school diploma, if a student pursues the study of a foreign language, they must earn (two) 2 credits in one language (one per year of study, with a minimum of two (2) years and a maximum of four (4)). The site also explains that there are two (2) types of diplomas that students are able to earn: a high school diploma and a Board of Education (BOE) diploma. All students must earn a high school diploma, but a BOE diploma is earned after accruing all credits needed to earn a high school diploma, plus (2) two credits of language study.

study in the third and fourth years are elective courses (not required for obtaining a high school diploma).⁶⁴

Those who are involved in the teaching of HAL in public high schools and tertiary institutions have in almost all cases (perhaps all cases) attended courses in HAL at tertiary-level institutions and/ or English-medium high schools (see, for example, *Table 4.4 (Chapter 4)* regarding where the sample of teachers of HAL involved in the teacher questionnaire learned Hawaiian). It was therefore decided that Hawaiian language teachers in these institutions should be included in this aspect of the research project even though each department has different requirements, standards, and assessments for their Hawaiian language programs. Since each tertiary-level public and private institution in Hawai'i requires a two-year minimum study of a language other than English, it was decided to focus on those involved in teaching in these first two years of Hawaiian language study since these two years are critical in relation to whether students decide to proceed to more advanced study.

The final target group was, therefore, teachers of HAL to first- and second-year students in public high schools (including charter schools), and tertiary institutions, both public and private, including two-year community colleges (part of the public University of Hawai'i System) and four-year universities in the Hawaiian Islands.

Each of the following procedures was followed in an attempt to ensure that as many members of the target group as possible were identified:

- The State of Hawai'i Department of Education (DOE) website was consulted for a listing of public high schools and charter schools and their mailing addresses and telephone numbers;⁶⁵

⁶⁴ See the Hawai'i Content and Performance Standards III Database at <http://standardstoolkit.k12.hi.us/index.html> (last retrieved May 14, 2011); World Languages Booklet Content Standards.

⁶⁵ For the Hawai'i State Department of Education (DOE) website, see <http://165.248.6.166/data/schoollist.asp?sortfield1=type&sortfield2=island&sortfield3=gradesort&Submit2=Submit> (last retrieved on May 14, 2011).

- I searched the published course catalogs and/ or websites of each public⁶⁶ and private tertiary institution in Hawai‘i to determine whether HAL courses were offered at each and how many faculty members taught first- and second-year HAL courses;
- I telephoned each public high school and charter school to determine whether HAL was offered and, if so, and how many faculty members taught first- and second-year HAL courses.

I then created a list of every public high school and tertiary institution, their telephone numbers, and the number of HAL teachers at each (see *Appendix 2: List of Hawai‘i public high schools, public charter schools and tertiary institutions*). *Table 4.1* lists each type of school and institution that falls within the focus of this research and the number of first- and second-year HAL teachers at each as of November 2008.

Table 4.1: *Campuses and teachers focused on in this research (as of November 2008)*

Type	Number of schools/ institutions	No. of campuses where Hawaiian offered	No. of first- and second-year stage Hawaiian teachers
Public high schools	45	29/ 64%	30
Public charter schools	14	4/ 29%	9
Public and private tertiary institutions	27	13/ 48%	42
Totals	74	46/ 62%	81

4.2.3 Deciding on the nature of the survey instruments

Having established the target group, it was decided that the main focus would be on a questionnaire-based survey (allowing for the collection of as much data as possible) supplemented by a semi-structured interview-based survey involving some of those who completed the questionnaire. A questionnaire and a range of semi-structured interview prompts were designed, trialled and revised.

⁶⁶ For a list of the ten public tertiary institutions that fall under the University of Hawai‘i System, see <http://myuh.hawaii.edu/uhdad/avail.classes> (last retrieved on May 14, 2011).

4.2.4 Addressing ethical issues

In accordance with the policy of the University of Waikato⁶⁷ and that of the School in which I was enrolled,⁶⁸ a copy of the questionnaire and semi-structured interview prompts, along with a list of the procedures to be followed, were submitted to the Human Research Ethics Committee of the School of Māori and Pacific Development for vetting and approval. Having been satisfied that all requirements for ethical approval had been met, the Committee gave its final approval on May 15, 2008 (see *Appendix 3: Application for ethics committee approval 2008*). This approval, together with a detailed plan outlining all proposed aspects of the research, was then submitted to the Postgraduate Studies Office of the University of Waikato and overall approval for the research was granted by that office on June 4, 2008 (see *Appendix 4: Transfer from conditional to confirmed enrolment*).

State of Hawai'i Department of Education policy requires that authorization in writing must be obtained by the Department's Superintendent before any kind of survey involving public schools in Hawai'i is conducted (see *Appendix 5: Board of Education, State of Hawai'i, Department of Education Educational Research and Evaluation Policy No. 2500*). An application for approval to involve public high schools in the research was filed and authorization was received in writing on May 18, 2009 (see *Appendix 6: Approval to conduct research in public schools, Patricia Hamamoto, Superintendent of the Hawai'i State Department of Education*). According to the Charter School Administrative Office of the DOE, each public charter school administrator has the right to grant authorization to have research conducted at their school. In addition, individual high school and charter school Hawaiian language teachers must themselves consent to participate in the survey. High school principals and charter school administrators who granted permission to have the survey conducted among their Hawaiian language faculty distributed the questionnaires to those teachers at the schools under their jurisdiction. Hawaiian language instructors in tertiary-level institutions have the

⁶⁷ University of Waikato, Postgraduate Studies Office Higher Degrees Handbook, <http://www.waikato.ac.nz/sasd/postgraduate/>, p. 21 (last retrieved on May 14, 2011).

⁶⁸ Te Kāhui Manutāiko: School of Māori and Pacific Development Human Research Ethics Committee, <http://www.waikato.ac.nz/smpd/research/researchethics.shtml#guidelines> (last retrieved on May 14, 2011).

right to determine for themselves whether they wish to participate in surveys. However, as in all other cases, they must be provided with appropriate details. Consequently, a letter was included with each questionnaire (see *Appendix 7: Letter to tertiary-school teachers requesting participation in the teacher survey*) and the first page of the questionnaire outlined the aims of the research (see p. 1 of *Appendix 8: Questionnaire for first- and second year teachers of Hawaiian in public high schools, community colleges and universities in Hawai‘i*).

Potential respondents were advised that they were free to choose whether to participate in the research. They were informed that their identities would not be revealed in the reporting of the research and that, even where they chose to reveal their identities and contact details at the end of the questionnaire (in order to be considered for involvement in other aspects of the research); only the researcher and his supervisors would be privy to them. They were also advised that, even if they chose to be involved in the questionnaire-based survey, they were free to choose not to answer some of the questions. Finally, respondents were advised to contact the researcher or his supervisors if they had any questions or concerns regarding any part of the survey.

4.2.5 Developing, piloting, and revising the draft questionnaire

The teacher questionnaire was initially developed at the University of Waikato (in Hamilton, New Zealand) between February and June 2008. Here, there were few who had either taken HAL courses or taught HAL. Two (2) teachers of an introductory Hawaiian language and culture course (offered in 2007 and 2008 at the University of Waikato) and visitors from the University from Hawai‘i (February and June 2008) assisted in the trialling of the drafts of the questionnaire. The first full draft of the questionnaire was produced on February 27, 2008 and consisted of twenty-eight (28) questions.

Two (2) individuals piloted the draft teacher questionnaire in New Zealand and provided feedback. That feedback focused mainly on the length of survey and the need to clarify some of the questions. In July 2008, I visited Hawai‘i where three (3) Hawaiian language teachers piloted the questionnaire. The final version,

produced on November 20, 2008, was based on all of the feedback.⁶⁹ It consisted of thirty-nine (39) questions (see *Appendix 8: Questionnaire for first- and second-year teachers of Hawaiian in public high schools, community colleges and universities in Hawai'i*).

4.2.6 Developing the interview prompts

Six (6) semi-structured follow-up interview (referred to on the teacher questionnaire as a 'Follow-Up Discussion'; see p. 20 of the teacher questionnaire, *Appendix 8*) prompts were initially drafted to accompany the application for ethics approval for this research project in April 2008. These were based primarily on the questions of the final draft of the teacher questionnaire. The final draft of the discussion prompts were largely based on the initial six (6) interview prompts coupled with the findings of the responses to teacher questionnaires. The final draft of the discussion prompts consisted of eleven (11) questions (six (6) of which consisted of multiple parts: a question with one or two follow-up questions). These questions were prefaced with a statement (read to each participant before asking the first question) advising the participants of their right to participate in the discussion to the extent that they preferred, of the fact that their identities and those of the school/ institution where they teach will be kept anonymous, of their freedom to withdraw from participation at any stage of the survey, of the fact that an audio recording of the discussion was being made and that a transcript of the recording would be made and stored, along with the recording, at the School of Māori and Pacific Development at the University of Waikato (even if they chose later to withdraw from participation; see *Appendix 9: Semi-structured interview prompts*). The primary aim of the follow-up interview was to provide participants an opportunity to clarify and/ or expand on some of their responses on the teacher questionnaire and raise issues of particular interest or concern to them.

⁶⁹ All five piloted copies of the final version of the questionnaire have been stored at the School of Māori and Pacific Development of the University of Waikato.

4.2.7 Distributing and collecting the questionnaires

Public high schools, including public charter schools

On December 9, 2008, one hundred thirty (130) copies of the teacher questionnaire were printed at a local professional print shop in Honolulu in booklet form with a beige-colored cover and with the University of Waikato logo on the front. Copies of the questionnaire (equalling the number of Hawaiian language teachers at each public high school and public charter school (39 total)) were mailed via surface mail to each principal or charter school administrator. A letter was enclosed addressed to the high school principal or charter school administrator describing the research (see *Appendix 10: Letter to high school principals/ charter school administrators*). If the principal or administrator consented to the survey, they were asked to distribute the questionnaires to the Hawaiian language teachers at the schools under their jurisdictions. Those teachers who agreed to become involved in the research filled out the questionnaires and returned them to me by surface mail using a self-addressed stamped envelope that was provided with each copy of the questionnaire.

Tertiary institutions

Except in the case of the University of Hawai‘i at Mānoa, copies of the questionnaire were mailed via surface mail to each tertiary institution, one for each Hawaiian language teacher (a total of 42). In the case of the University of Hawai‘i at Mānoa, the researcher hand delivered copies of the questionnaire to first- and second-year teachers of Hawaiian.⁷⁰ Teachers at all tertiary campuses who agreed to participate in the survey, apart from those at the University of Hawai‘i at Mānoa, filled them out and returned them using the same procedure as outlined above with reference to high school teachers. Teachers at the University of Hawai‘i at Mānoa left completed questionnaires in the researcher’s office mailbox.

The questionnaire-based survey period began in December 2008 and continued until March 2010. Of the eighty-one (81) teacher surveys distributed, thirty (30)

⁷⁰ The researcher teaches HAL at the University of Hawai‘i at Mānoa.

completed questionnaires were returned at the end of the data collection period (from HAL teachers in public high schools and tertiary institutions) – a response rate of 37%.

4.2.8 Selecting interview participants and conducting the interviews

Eleven (11) (or 37%) of the 30 teacher respondents indicated on the questionnaire that they were interested in participating in the follow-up interview and each provided their names and contact details so that I could arrange the follow-up interview. Each of the eleven (11) respondents were sent an email requesting a meeting for the follow-up interview to which six (6) (or 20% of all respondents) replied affirmatively. I then arranged to meet with each in person or via Skype. I met with three (3) of the follow-up interview participants in person and three (3) via Skype. In each case, I made an audio recording of the discussion and generated a transcript of each, which I refer to in my report of the responses of participants in *Section 4.4* below.

4.3 Outlining the questionnaire data

Of the 30 teacher questionnaires collected, only seven (7) respondents (or 23%) answered all thirty-nine questions. Although the questionnaire was written in English, the instructions at the beginning of the questionnaire advised respondents that they could provide comments in Hawaiian or English. *Table 4.2* below summarizes the languages used by the respondents in providing comments⁷¹ in the questionnaire.

Table 4.2: Languages in which comments were expressed

Variables	No. respondents (30)	% of 30
English only	13	43%
Hawaiian only	7	23%
English and Hawaiian	6	20%
No comments	3	10%

4.3.1 Background information

Questions 1-5 asked respondents about their backgrounds and the HAL courses they taught. Thirty (30) responses (100%) to *Questions 1-5* were provided. These responses are summarized in *Table 4.3* below.

⁷¹ All comments are found in *Appendix 11: Comments provided by participants in the teacher questionnaire-based survey*.

Table 4.3: Background information about the respondents

Categories	Variables	No. respondents (30)	% of 30
Gender	Female	18	60%
	Male	12	40%
Ethnic background	Native Hawaiian ⁷²	26	87%
	Other than Native Hawaiian ⁷³	4	13%
Number of years teaching Hawaiian	0-2 ⁷⁴	9	30%
	3-5	8	27%
	6-8	2	7%
	9-11	5	17%
	12-14	1	3%
	15-17	0	0%
	18-20	2	7%
	21-23	0	0%
	24-26	1	3%
	27-29	1	3%
	30-32	0	0%
33-35	1	3%	
Institution where teaching	High school	7	23%
	Community college	8	27%
	University	13	43%
	Community college and university	2	7%
Language course teaching	Year 1, semester 1	2	7%
	Year 1, semester 2	1	3%
	Year 1, semester 1 and Year 1, semester 2	6	20%
	Year 1, semester 1 and Year 2, semester 1	1	3%
	Year 1, semester 1, Year 1, semester 2, and Year 2, semester 1	1	3%
	Year 2, semester 1 and Year 2, semester 2	1	3%
	Year 1, semester 1, Year 1, semester 2, Year 2, semester 1, and Year 2, semester 2	18	60%

Of the 81 potential survey participants identified, there were 30 respondents (a 37% response rate). Of those who did respond, the majority of whom were of native Hawaiian ethnicity (87%), there were slightly more women (60%) than men. A majority taught in universities and/ or community colleges (77%) rather than high schools (23%) and had fewer than six (6) years experience of teaching Hawaiian (57%).

⁷² Defined in the question as “. . . having at least one ancestor who was born in the Hawaiian Islands before 1778”, the year of the first recorded arrival of foreigners to the Hawaiian Islands. Therefore, respondents who replied to both “Native Hawaiian” and “Other than Native Hawaiian” were tallied in the “Native Hawaiian” category.

⁷³ Respondents who replied “Other than Native Hawaiian” did not specify their ethnic background.

⁷⁴ As an academic year is considered two (2) semesters, respondents who replied that they had been teaching for one semester have been tallied in the category of 0-2 years on this table.

4.3.2 Language background and reasons for learning and teaching Hawaiian

Question 6 asked respondents what language(s) was/ were used in their homes during their upbringing. All thirty (30) respondents replied to this question (100%) with thirty-two (32) selections. *Question 7* asked respondents where they learned Hawaiian. All 30 respondents (100%) replied to this question and thirty-six (36) responses in total were received. In both cases, respondents checked as many of the responses as they felt applied to them. The responses to both *Questions 6* and *7* are summarized in *Table 4.4*. In addition, twelve (12) comments were received related to *Question 7* (see *Appendix 11: Comments provided by participants in the teacher questionnaire-based survey* for all comments received in response to questionnaire questions).

Table 4.4: *The linguistic background of the respondents*

Category	Variables	No. respondents (30)	% of 30
Language(s) the respondents were raised with	Standard American English and Hawai'i Pidgin	12	40%
	Hawai'i Pidgin only	6	20%
	Standard American English, Hawai'i Pidgin, and Hawaiian	6	20%
	Standard American English only	3	10%
	Hawai'i Pidgin and Hawaiian	2	7%
	Standard American English and Other language(s): Danish	1	3%
Where respondents learned Hawaiian	Hawaiian only	0	0%
	By taking courses at a post-secondary institution (i.e. community college or university)	12	40%
	From at least one parent that learned Hawaiian from his/her parent(s)	0	0%
	From at least one parent that learned Hawaiian as a second language	0	0%
	From attending Pūnana Leo ⁷⁵	0	0%
	From attending a Kula Kaiapuni Hawai'i ⁷⁶	0	0%
	By taking courses at an English-medium high school	0	0%
	Combination 1: a) From at least one parent that learned Hawaiian from his/her parent(s) and b) an English-medium high school	1	3%
	Combination 2: a) From at least one parent that learned Hawaiian from his/her parent(s) and b) post-high school institution	1	3%
	Combination 3: 1) From at least one parent that learned Hawaiian from his/her parent(s), 2) post-high school institution, and 3) Other: unspecified	1	3%
	Combination 4: a) English-medium high school and b) post-secondary institution	6	20%
	Combination 5: a) Post-secondary institution and b) Other: church, conversing with native speakers	2	7%
	Combination 6: a) Post-secondary institution and b) Other: self-study and being with <i>kūpuna</i> [elderly people]	1	3%
	Combination 7: a) English-medium high school, b) post-secondary institution, and 3) Other: (3 comments offered) - grandparent - work place - reading Hawaiian grammars	2 1 1	7% 3% 3%

⁷⁵ Hawaiian immersion preschool.

⁷⁶ Hawaiian immersion primary to high school.

Question 8 asked why the respondents chose to learn Hawaiian. Respondents checked as many of the responses as they felt applied to them. There were thirty (30) responses (100%) to this question with one hundred forty-two (142) selections. The responses are summarized in *Table 4.5*. Seven (7) comments were received for this question.

Table 4.5: *Reasons why respondents chose to learn Hawaiian*

Categories	Variables	No. respondents (30)
Reason(s) respondents learned Hawaiian	I wanted to better understand native Hawaiian culture	25
	I wanted to be able to read old documents written in Hawaiian	24
	I wanted to be able to interact with native speakers of Hawaiian in their language	23
	I am native Hawaiian and I believe that it is important to perpetuate the language and culture of my ancestors	23
	I wanted to be able to interact with other second-language learners of Hawaiian in the language	18
	I wanted to become a teacher of Hawaiian	14
	Hawaiian is the primary language of my family	3
	I am not native Hawaiian but I want to help preserve Hawaiian language and culture	3
	Other	9

Question 9 asked why the respondents chose to teach Hawaiian. Respondents checked as many of the responses as they felt applied to them. There were thirty (30) responses to this question with one hundred thirty-seven (137) selections. The responses are summarized in *Table 4.6*. Eight (8) comments were received for *Question 9*.

Table 4.6: *Reasons why respondents chose to teach Hawaiian*

Categories	Variables	No. respondents (30)	% of 30
Reason(s) respondents teach Hawaiian	I enjoy teaching Hawaiian language and culture	28	93%
	I want to make sure that the Hawaiian language and culture are perpetuated	26	87%
	I want to raise awareness about Hawaiian issues, including political and language issues	24	80%
	Other	10	33%

Of the 30 respondents, 8 (27%) claimed to have been raised with Hawaiian and at least one other language. Twenty-eight (28) indicated that they had attended Hawaiian classes at secondary and/ or post-secondary schools and two (2) that they had attended Hawaiian immersion pre-school or primary/ secondary schooling. Although only three (3/ 10%) indicated that at least one Hawaiian-speaking parent had had input into their learning of the language, a further seven (7/ 23%) referred, in direct responses to questions or in comments, to the fact that they had had contact with Hawaiian-speaking grandparents, elders or others, and one (1) to having used Hawaiian in singing and praying at church. Over two-thirds of the participants gave as one of their reasons for learning Hawaiian the fact that they wanted to better understand native Hawaiian culture (25/ 83%), wanted to read old documents written in Hawaiian (24/ 80%), believed that it was important to perpetuate the language and culture of their ancestors (23/ 77%) or wanted to interact with native speakers (23/ 77%). Just under two-thirds indicated that one reason was a desire to interact with learners of Hawaiian as an additional language (18/ 54.5%) and almost half indicated that they wanted to become teachers of Hawaiian (14/ 47%). Among the additional reasons provided were a desire to pass on the language (2) and to understand the meaning of Hawaiian song and dance (2). The most popular reason selected for wanting to teach Hawaiian was that respondents enjoyed the language and culture (28/ 93%). This was closely followed by the desire to ensure that Hawaiian language and culture are perpetuated (26/ 87%) and the desire to raise awareness of Hawaiian issues (24/ 80%).

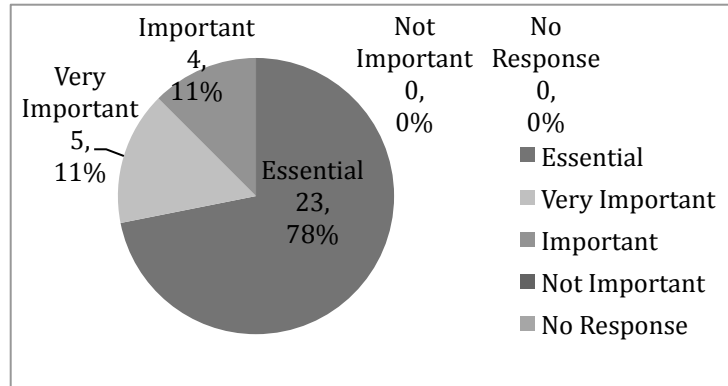
4.3.3 Interaction with native speakers of Hawaiian

Questions 10-12 asked respondents about their interactions with native speakers of Hawaiian. In each case, respondents were invited to check as many of the responses as they felt applied to them.

Question 10 asked how important the respondents felt it was to interact with native speakers of Hawaiian in order to be an effective language teacher. Thirty (30) responses were received, with thirty-two (32) selections. *Figure 4.1* below

summarizes the responses to this question. Eight (8) comments were provided for this question.

Figure 4.1: How important respondents felt it was to interact with native speakers



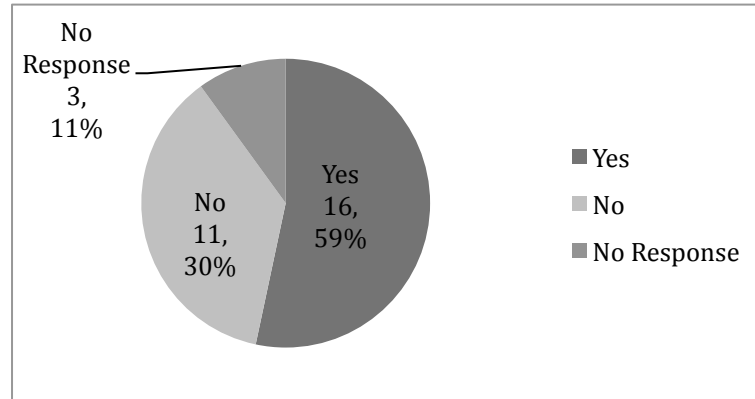
Question 11 asked respondents what they have done in the past and what they do now to help them become more native-like in the way they speak Hawaiian. There were thirty (30) responses to both the “in the past” and the “these days” categories. There were ninety-four (94) selections in the “in the past” category and eighty-two (82) selections in the “these days” category. Table 4.7 summarizes the responses. Four (4) comments are recorded for this question.

Table 4.7: What respondents have done and do to become more native-like speakers

Actions taken in the past			Actions taken these days	
Variables	No. respondents (30)	% of 30	No. respondents (30)	% of 30
Sometimes listen to or view recordings of native speakers speaking Hawaiian	13	43%	12	40%
Regularly listen to or view recordings of native speakers speaking Hawaiian	20	67%	13	43%
Sometimes engage in conversations in Hawaiian with native speakers	11	37%	15	50%
Regularly engage in conversations in Hawaiian with native speakers	18	60%	11	37%
Sometimes read Hawaiian language material (e.g. newspapers, books, websites, etc.)	8	27%	9	30%
Regularly read Hawaiian language material (e.g. newspapers, books, websites, etc.)	23	77%	21	70%

Question 12 consisted of two parts. The first part asked whether respondents felt it was difficult to meet with native speakers to engage in conversations in Hawaiian. *Figure 4.2* below summarizes the responses. Four (4) comments are recorded for *Question 12*.

Figure 4.2: *Whether teachers found it difficult to meet with native speakers*



It is perhaps significant to note that of the 11 respondents who replied ‘no’ to the first part of *Question 12*, five (5) did not indicate in response to *Question 11* that they engaged in conversations with native speakers regularly these days. Instead, four of the five indicated that they sometimes engaged in conversations with native speakers these days and one gave no indication that they engaged in conversations with native speakers sometimes or regularly (although this respondent did check other activities listed). The second part of *Question 12* asked those who replied ‘yes’ to the first part to identify any difficulties they had encountered in meeting with native speakers. There were twenty-eight (28) respondents and twenty-eight (28) selections. *Table 4.8* summarizes the responses.

Table 4.8: *Difficulties encountered in meeting with native speakers*

Variables	No. respondents (30)	% of 30
The native speakers I know live far from me	8	27%
I don't know any native speakers to meet with and engage in conversations in Hawaiian	7	23%
I do not have the time to meet with native speakers to engage in conversations	5	17%
I do know native speakers, but not well enough to feel comfortable meeting with them during off-work hours to engage in conversations	3	10%
I feel embarrassed to engage in conversations with native speakers in Hawaiian because I am afraid of making mistakes when I speak the language	3	10%
Conversation topics are limited to those that I am not very interested in	0	0%
No response	2	7%

All of the respondents believed that interaction with native speakers was essential (23/ 78%), very important (5/ 11%) or important (4/ 11%) in terms of being effective as a teacher of HAL although several of the comments added by respondents referred to the difficulty of achieving this. Although over two-thirds of the respondents reported that they regularly engaged in reading Hawaiian language material at the time of the survey (21/ 70%), a considerably smaller number reported that they regularly listened to or viewed recordings of native speakers speaking Hawaiian (12/ 40%). Fewer than half of the respondents (11/ 37%) reported that they regularly engaged in conversations in Hawaiian with native speakers (although many more reported that they had done so regularly in the past). However, only 11 (30%) indicated that they did not find it difficult to meet with native speakers. Among those who indicated that they did find it difficult to do so, about a quarter indicated that they did not know any native speakers (7/ 23%) or that those they knew lived far from them (8/ 27%). Among the comments was one that indicated that it would be good to have native speakers in the classroom from time to time.

4.3.4 Words, concepts, domains, and culture

Questions 13-17 explored how respondents talk about concepts in Hawaiian, where they use the language, and what they know about traditional Hawaiian culture.

Question 13 asked what respondents do when they do not know how to express a concept or term in Hawaiian. Respondents checked as many of the responses as they felt applied to them. There were twenty-nine (29) responses to this question with ninety-eight (98) selections. These responses are summarized in Table 4.9 below. Seven (7) comments were received for this question.

Table 4.9: What teachers do when concepts/ terms are unknown to them

Variables	No. respondents (29)	% of 30
Search the Hawaiian dictionaries	26	87%
Ask a colleague	22	73%
Ask a native speaker	21	70%
Create expressions	15	50%
Use the English term	13	43%
No response	1	3%

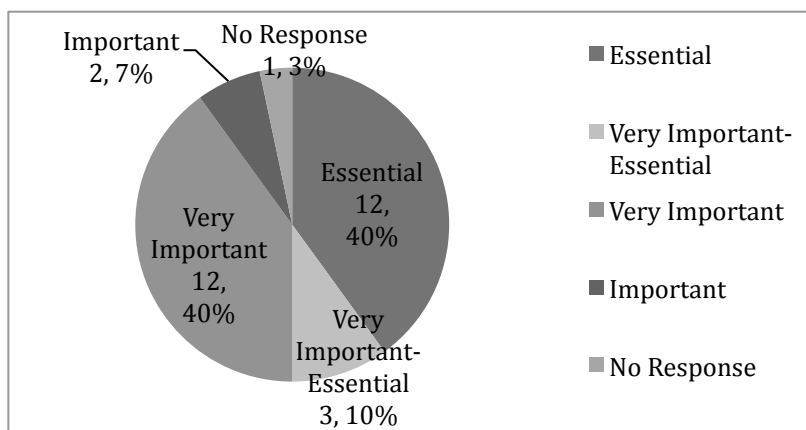
Question 14 asked when the respondents use Hawaiian. Respondents checked as many of the responses as they felt applied to them. There were twenty-nine (29) responses to this question involving one hundred twenty-seven (127) selections. The responses are summarized in *Table 4.10* below. Nine (9) comments were provided for this question.

Table 4.10: *When respondents use Hawaiian*

Variables	No. respondents (29)	% of 30
In class and at faculty meetings	25	83%
To read and write	24	80%
To compose <i>oli/ mele</i> ⁷⁷	19	63%
With family members who speak Hawaiian	14	47%
Always with other Hawaiian speakers	13	43%
More than half of the time with other Hawaiian speakers	13	43%
Occasionally with other Hawaiian speakers	6	20%
No response	1	3%

Question 15 asked respondents how important they felt it was to use Hawaiian when speaking to second-language Hawaiian speakers. Twenty-nine (29) responses were received involving thirty (30) selections. *Figure 4.3* summarizes the responses. Seven (7) comments were received for *Question 15*.

Figure 4.3: *Importance of using Hawaiian with second-language speakers*



Question 16 asked what elements of Hawaiian culture the respondents had experienced or had considerable knowledge about. Respondents checked as many of the responses as they felt applied to them. There were thirty (30) responses

⁷⁷ *Oli*: chant. *Mele*: chant, song or lyrics.

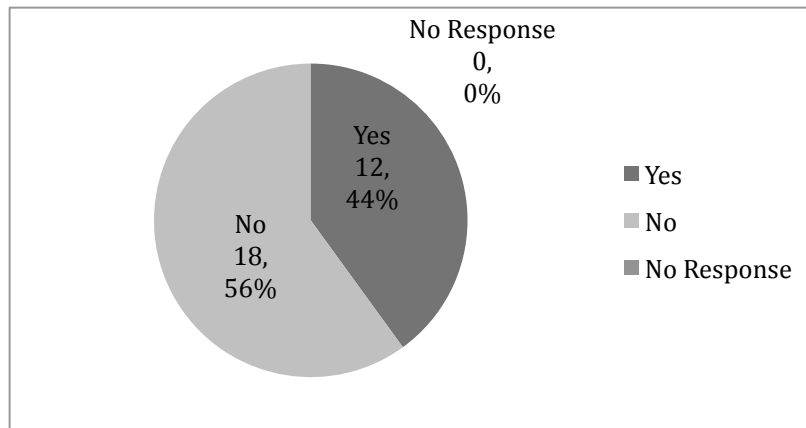
involving one hundred thirty-eight (138) selections. The responses are summarized in *Table 4.11* below. Eight (8) comments were recorded for this question.

Table 4.11: *Elements of Hawaiian culture known about or experienced*

Variables	No. respondents (30)	% of 30
<i>Hula/ oli/ music</i> ⁷⁸	24	80%
<i>Lei</i> ⁷⁹ making	20	67%
Preparation of traditional Hawaiian foods	20	67%
Organizing <i>pā'ina/ 'aha'aina</i> ⁸⁰ and knowledge of customs associated with feasting	17	57%
Farming	15	50%
Fiber crafts	12	40%
Surfing/ canoe paddling	10	33%
Fishing	7	23%
<i>Lomilomi</i> ⁸¹	5	17%
Traditional Hawaiian wood or stone carving	4	13%
Rock wall or platform construction	2	7%
Traditional Hawaiian tattoo	1	3%

There were two parts to *Question 17*. The first part asked whether respondents had children. There were thirty (30) responses to this part of the question. *Figure 4.4* below summarizes the responses.

Figure 4.4: *Whether respondents have children*



The second part of *Question 17* asked those respondents who checked 'yes' to the first part approximately what percentage of the time they speak to their children in Hawaiian. Twelve (12/ 44%) of the 30 respondents indicated that they had

⁷⁸ *Hula*: traditional Hawaiian forms of dance. *Oli*: chant.

⁷⁹ *Lei*: garland, including those made of natural materials, such as flowers, vegetation, or shells, or those made of fabricated materials, such as plastic or silk.

⁸⁰ *Pā'ina*: feast. *'Aha'aina*: feast for a formal occasion.

⁸¹ *Lomilomi*: Traditional Hawaiian forms of massage.

children. All 12 respondents provided a percentage of time that they speak Hawaiian to their child/ children. *Table 4.12* summarizes their responses. Four (4) comments were received for this question.

Table 4.12: *Percentage of time spent speaking Hawaiian to children*

Variables	No. respondents (12)	% of 30
100% of the time	4	13%
95% of the time	1	3%
80% of the time	2	7%
70% of the time	1	3%
50% of the time	2	7%
25% of the time	1	3%
10% of the time or less	1	3%

Asked what they do when they do not know the word/ term for a particular concept in Hawaiian, almost half indicated that they would (presumably when other approaches failed) use an English term (13/ 45%). Asked when they used Hawaiian, fewer than half (13/ 45%) indicated that they always did so when speaking to other speakers of the language although the vast majority indicated that they believed it was essential or very important (27/ 90%) to use Hawaiian when speaking to second-language Hawaiian speakers. Asked which of twelve (12) aspects of Hawaiian culture they had experience of, or considerable knowledge about, only five (5) of the items in the list were selected by half or more than half of the respondents. Only twelve (12) (44%) of the respondents indicated that they had children. However, most of them indicated that they spoke to their children in Hawaiian for 50% of the time or more.

4.3.5 Language teacher training

Questions 18 and 19 asked participants about their qualifications and any training they had had in the area of language teaching. Respondents checked as many of the responses as they felt applied to them. Twenty-eight (28) responses to *Question 18* and twenty-three (23) to *Question 19* were received. *Table 4.13* summarizes the responses. Two (2) comments are recorded for *Question 18* and two (2) for *Question 19*.

Table 4.13: Qualifications in language teaching

Category	Variables	No. respondents (26)	% of 30
Qualifications	Bachelors Degree	8	27%
	Unspecified degree	3	10%
	Masters Degree	2	7%
	Certificate	1	3%
	Associates Degree	0	0%
	PhD	0	0%
	I have qualifications in teaching that includes second-language teaching	9	30%
Training areas	I took at least one course in second-language teaching or TESL (Teaching English as a Second Language) as an undergraduate or graduate student	7	23%
	I was involved in a language teaching practicum ⁸²	6	20%
	I attended in-service workshops and/or conferences on second-language teaching	16	53%
	No response	4	13%
Category	Variables	No. respondents (22)	% of 30
Training areas	Language teaching methodologies	16	53%
	Materials design and development	14	47%
	How students learn second languages	12	40%
	Communicative language teaching	10	33%
	Specification of achievement objectives	7	23%
	Critical evaluation of methodology	7	23%
	Assessment	7	23%
	Textbook and materials evaluation	6	20%
	No response	7	23%

Fifteen (15) responses were received to the selection under *Question 18* regarding attending in-service workshops and/ or conferences on second-language teaching. *Table 4.14* below shows the number in-service workshops and/ or conferences on second-language teaching in which teacher respondents participated.

Table 4.14: In-service workshops and/ or conferences attended

No. of workshops/ conferences attended	No. of respondents
17	1
7	1
6	1
5	1
4	2
3-4	1
3	1
2	3
1	2
Unspecified	3

⁸² A course involving teaching a second language to students under the supervision of a trained expert.

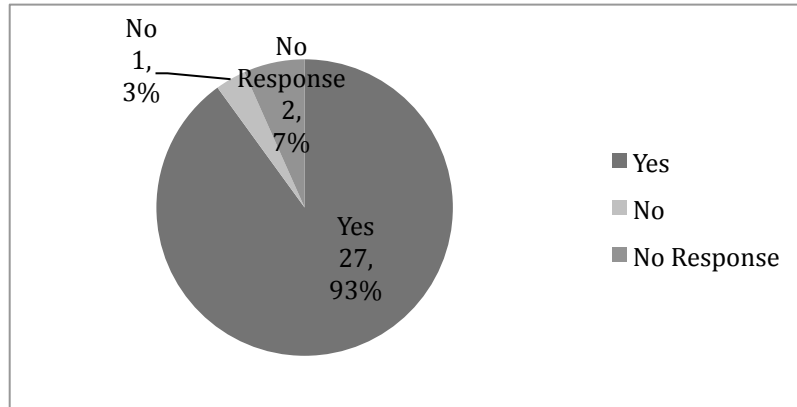
There were forty-eight (48) responses detailing the amount of training respondents received in various areas of second-language teaching. These are categorized in *Table 4.15* below.

Table 4.15: Training in various areas of second-language teaching

Area of Training	Length of training (semesters, days, hours, unspecified)	No. of respondents
How students learn second languages	4 semesters	1
	3 semesters	1
	1 semester	1
	4 days	1
	1 day	1
	4 hours	2
	Unspecified	5
Materials design and development	10 years	1
	3 years	1
	4 semesters	1
	1 semester	2
	15 days	1
	6 days	1
	2 days	2
Unspecified	5	
Specification of achievement objectives	1 semester	1
	5 days	1
	3 days	1
	1 day	1
	15 hours	1
	Unspecified	2
Language teaching methodologies	4 semesters	1
	3 semesters	1
	2 semesters	3
	1 semester	2
	15 days	2
	3 hours	2
	Unspecified	5
Critical evaluation of methodology	2 semesters	2
	1 semester	2
	Unspecified	2
Textbook and materials evaluation	2 semesters	1
	1 day	1
	10 hours	1
	Unspecified	3
Assessment	.5 semester	1
	10 days	1
	4 days	1
	3 days	1
	2 days	2
	Unspecified	1
Communicative language teaching	3 semesters	1
	2 semesters	1
	.5 semester	1
	3 days	1
	2 days	1
	3 hours	1
	Unspecified	4

Question 20 consisted of two parts. The first part asked respondents whether they felt that they would benefit from training/ further training in any of the areas listed in *Question 19* (Training). There were twenty-eight (28) responses to this part of the question (see *Figure 4.5* below). Four (4) comments are recorded for this question.

Figure 4.5: Whether respondents felt they would benefit from training in specified areas



The second part of *Question 20* asked those who responded ‘yes’ to the first part which of the areas of training outlined in *Question 19* they felt they would benefit from. There were twenty-eight (28) responses involving thirty-eight (38) selections.⁸³ *Table 4.16* outlines these responses.

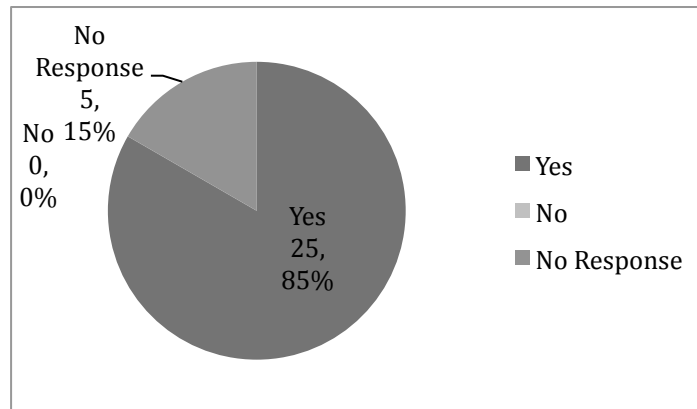
Table 4.16: Areas in which respondents felt they would benefit from training/ further training

Variables	No. of respondents (28)	% of 30
All	10	30%
How students learn second languages	6	20%
Assessment	6	20%
Language teaching methodologies	5	17%
Communicative language teaching	4	13%
Materials design and development	2	7%
Specification of achievement objectives	2	7%
Textbook and materials evaluation	2	7%
Critical evaluation of methodologies	1	3%
No response	2	7%

⁸³ One respondent indicated five (5) areas of second-language teaching/ learning in which some training was done (*Question 19*), however, this respondent indicated ‘no’ to *Question 20* (‘Do you feel that you would benefit from training/ further training in any of the above areas listed in *Question 19*?’). This respondent did not provide any comment, however.

Question 21 had two parts. The first part asked respondents if they felt that training in some or all of the areas listed in *Question 19* were important for Hawaiian language teachers. Twenty-five (25) responses were received for this part of the question. *Figure 4.6* below summarizes the responses. Twenty (20) comments were provided for this question.

Figure 4.6: Respondents' beliefs in relation to whether training in language teaching is important



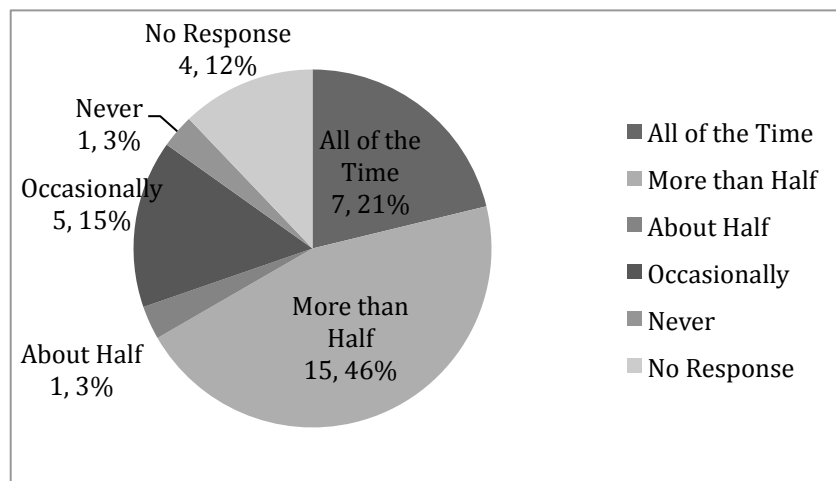
Asked whether they had a degree in second-language teaching/ learning, just under half (14/ 47%) claimed that they had. However, the inclusion of 'learning' in the question made it ambiguous: some of those who responded in the affirmative may have done so because they had a degree that involved language learning. The number indicating that their training had involved specific areas involving language teaching may, therefore, be a more reliable guide. In this respect, it is interesting to note that although just over half of the participants (16/ 53%) indicated that they had some training in language teaching methodologies, fewer than half, in most cases considerably fewer than half, indicated that they had training in any of the other areas listed, with only six (6) (20%) claiming to have been involved in a language teaching practicum. Although most of the participants indicated that they believed that training in language teaching and learning was important for Hawaiian language teachers (25/ 85%) and indicated that they believed that they would themselves benefit from further training, when asked which of eight possible areas they might benefit from receiving further training in, the actual number who selected each area was very small, with, for example, only two (2/ 7%) selecting materials design and development.

4.3.6 Teaching methodologies, teaching materials, and assessment

Questions 22-36 asked respondents about their teaching methods, the materials they use to teach with, how proficient they consider themselves in Hawaiian, and how successful they feel their Hawaiian language courses are.

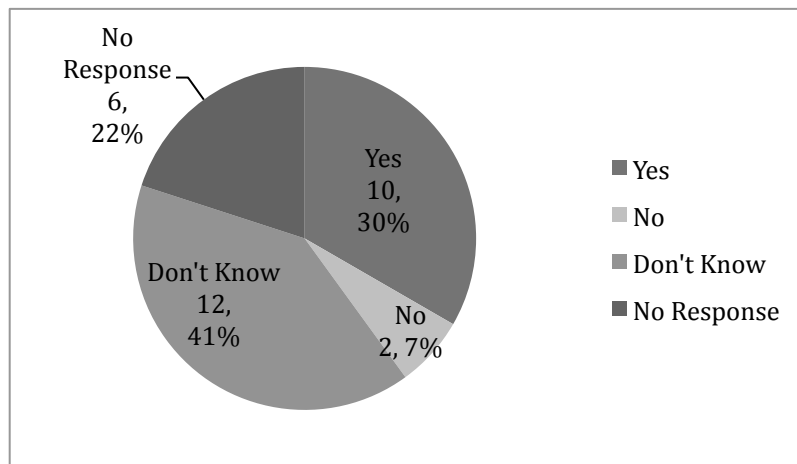
Question 22 asked respondents how often they use translation to explain the meaning of new words, phrases and constructions in their courses. Twenty-six (26) responses were received for this question involving twenty-nine (29) selections (see Figure 4.7 below). Three (3) comments were received for Question 22.

Figure 4.7: How often respondents use translation to explain meaning



Question 23 was in two parts. The first part asked respondents whether they would describe their teaching as 'communicative language teaching'. Twenty-four (24) responses were received to this part of the question (see Figure 4.8). Three (3) comments were received for the first part of this question.

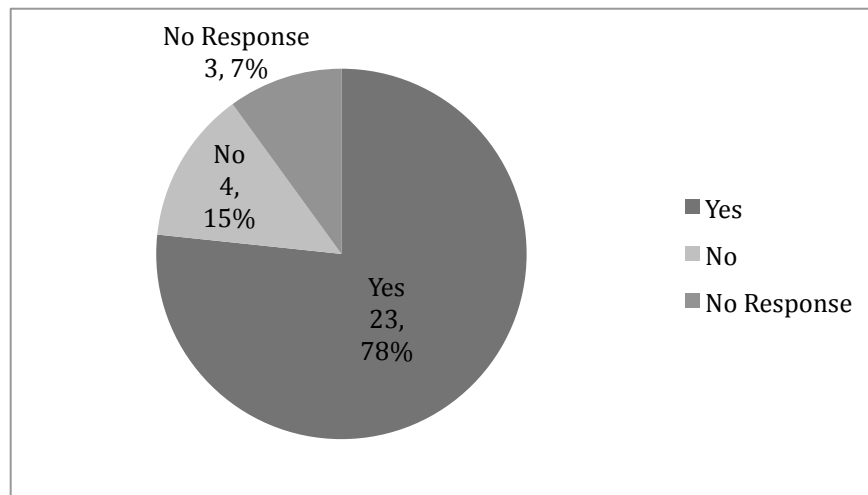
Figure 4.8: *Whether respondents consider their teaching to be communicative*



The second part of *Question 23* asked those respondents who answered 'yes' to the first part to list two or three aspects of their teaching that they considered to be communicative. Twelve (12) respondents provided thirty (30) responses.

Question 24 had two parts. The first part asked respondents whether they used one or more textbooks in teaching Hawaiian. There were twenty-seven (27) responses (see *Figure 4.9* below). Four (4) comments were received for this question.

Figure 4.9: *Whether respondents use one or more textbooks*



The second part of *Question 24* asked those who replied 'yes' to the first part to provide the titles and/ or authors of the texts they used to teach Hawaiian. Of the twenty-seven (27) respondents (or 90%) that indicated that they did use textbooks, twenty-five (25) provided titles and/ or authors as requested. *Table 4.17* lists the textbooks identified by respondents.

Table 4.17: Titles and authors of textbooks used

Level	Variables	Number
First Year, Semester 1	<i>Ka Lei Ha'aheo</i> (Hopkins, 1992)	12
	<i>Nā Kai 'Ewalu, Vol. 1</i> (Kamanā & Wilson, 1996)	6
	<i>Hawaiian Dictionary</i> (Pukui & Elbert, 1986)	6
	Text(s)/ handouts created/ compiled by the teacher	3
	<i>'Ōlelo 'Ōiwi</i> (Cleeland, 2006)	2
	<i>Learn Hawaiian at Home</i> (Wight, 1992)	1
	<i>101 Workbook</i> (Wight, 1992)	1
	<i>E Kama'ilio Hawai'i Kākou</i> (Kahananui & Anthony, 1974)	1
	<i>'Ōlelo Hou</i> (Lake, 1987)	1
	Children's books (not identified) from Hale Kuamo'o (Hawaiian language center, University of Hawai'i at Hilo)	1
	No response	7
Category	Variables	Number
First Year, Semester 2	<i>Ka Lei Ha'aheo</i> (Hopkins, 1992)	9
	<i>Nā Kai 'Ewalu, Vol. 2</i> (Kamanā & Wilson, 1990)	4
	Text(s)/ handouts created/ compiled by the teacher	4
	<i>Hawaiian Dictionary</i> (Pukui & Elbert, 1986)	4
	<i>'Ōlelo 'Ōiwi</i> (Cleeland, 2006)	1
	<i>Ha'awina Ho'ihoi</i> (Wight, 1992)	1
	<i>102 Workbook</i> (Wight, 1992)	1
	<i>E Kama'ilio Hawai'i Kākou</i> (Kahananui & Anthony, 1974)	1
	<i>'Ōlelo Hou</i> (Lake, 1987)	1
	Children's books (not identified) from Hale Kuamo'o (Hawaiian language center, University of Hawai'i at Hilo)	1
	No response	12
Category	Variables	Number
Second Year, Semester 1	<i>Ka Lei Ha'aheo</i> (Hopkins, 1992)	5
	<i>Nā Kai 'Ewalu, Vol. 3</i> (Kamanā & Wilson, 1991)	3
	<i>Hawaiian Dictionary</i> (Pukui & Elbert, 1986)	3
	Text(s)/ handouts created/ compiled by the teacher	2
	<i>'Ōlelo 'Ōiwi</i> (Cleeland, 2006)	1
	<i>'O Ka'u Hula</i> (Hawkins, 1990)	1
	<i>He Mo'olelo no Kapa'ahu</i> (Kauhi, 1990)	1
	<i>He Moolelo Hawaii no Kalapana</i> (Nakuina, 1902)	1
	<i>'Ōlelo Hou</i> (Lake, 1987)	1
	<i>Hawaiian Grammar</i> (Elbert & Pukui, 1979)	1
	<i>He mau Ka'ao Hawai'i</i> (Pukui & Green, 1995)	1
	Children's books (not identified) from Hale Kuamo'o (Hawaiian language center, University of Hawai'i at Hilo)	1
	No response	16
	Category	Variables
Second Year, Semester 2	<i>Ka Lei Ha'aheo</i> (Hopkins, 1992)	5
	<i>Nā Kai 'Ewalu, Vol. 3</i> (Kamanā & Wilson, 1991)	4
	Text(s)/ handouts created/ compiled by the teacher	3
	<i>Hawaiian Dictionary</i> (Pukui & Elbert, 1986)	3
	<i>'O Ka'u Hula</i> (Hawkins, 1990)	1
	<i>He Mo'olelo no Kapa'ahu</i> (Kauhi, 1990)	1
	<i>He Moolelo Hawaii no Kalapana</i> (Nakuina, 1902)	1
	<i>'Ōlelo Hou</i> (Lake, 1987)	1
	<i>Hawaiian Grammar</i> (Pukui & Elbert, 1979)	1
	<i>He mau Ka'ao Hawai'i</i> (Pukui & Green, 1995)	1
	<i>He Mo'olelo Pōkole no ka Iubile</i> (McGuire, 1995)	1
	No response	17

Respondents identified eighteen (18) different texts (listed in *Appendix 12: Texts identified by teacher respondents*).

Question 25 asked respondents who listed texts in the second part of *Question 24* why they used those texts. Respondents checked as many of the responses as they felt applied to them. Thirty (30) responses were received involving one hundred forty-three (143) selections (see *Table 4.18*). Five (5) comments were received for *Question 25*.

Table 4.18: Reasons for textbook selection

Category	Number
They are good	18
Used by my colleagues	16
Used by my Hawaiian language teachers	13
Required by my department	5
I don't like them, but I can't find a text that I like	2

Question 26 asked respondents how much time they spent on average talking in the Hawaiian classes that they teach. There were twenty-eight (28) responses to this question involving ninety-five (95) selections (see *Table 4.19*). Five (5) comments were received in response to this question.

Table 4.19: Average amount of time respondents spend talking in class

Category	76% of the time or more (% of 30)	Between 51% and 75% of the time (% of 30)	Between 26% and 50% of the time (% of 30)	25% of the time or less (% of 30)
Year 1, sem. 1	6/ 20%	9/ 30%	9/ 30%	4/ 13%
Year 1, sem. 2	3/ 10%	10/ 33%	10/ 33%	2/ 7%
Year 2, sem. 1	2/ 7%	12/ 40%	6/ 20%	1/ 3%
Year 2, sem. 2	5/ 17%	9/ 30%	4/ 13%	3/ 10%

Question 27 asked respondents how much time on average they spent at the front of the classroom (as opposed to any other location in the classroom) when they teach. There were twenty-eight (28) responses involving ninety-three (93) selections (see *Table 4.20* below). Five (5) comments are recorded for this question.

Table 4.20: Amount of time teachers spend at the front of the classroom

Category	76% of the time or more (% of 30)	Between 51% and 75% of the time (% of 30)	Between 26% and 50% of the time (% of 30)	25% of the time or less (% of 30)
Year 1, sem. 1	12/ 40%	7/ 23%	7/ 23%	2/ 7%
Year 1, sem. 2	9/ 30%	7/ 23%	7/ 23%	2/ 7%
Year 2, sem. 1	5/ 17%	5/ 17%	6/ 20%	4/ 13%
Year 2, sem. 2	4/ 13%	5/ 17%	7/ 23%	4/ 13%

Question 28 asked participants how much time students spent on average doing pair or group work. Twenty-eight (28) responses involving ninety-one (91) selections were provided (see Table 4.21 below). Two (2) comments are recorded for Question 28.

Table 4.21: Average time students spend doing pair or group work

Category	76% of the time or more (% of 30)	Between 51% and 75% of the time (% of 30)	Between 26% and 50% of the time (% of 30)	25% of the time or less (% of 30)
Year 1, sem. 1	4/ 13%	6/ 20%	13/ 43%	4/ 13%
Year 1, sem. 2	3/ 10%	6/ 20%	14/ 47%	1/ 3%
Year 2, sem. 1	4/ 13%	9/ 30%	7/ 23%	0
Year 2, sem. 2	4/ 13%	9/ 30%	7/ 23%	0

Question 29 asked respondents how much time they spent speaking English in class. There were twenty-eight (28) responses involving ninety-three (93) selections (see Table 4.22). Four (4) comments were received for this question.

Table 4.22: Amount of time spent speaking English in class by respondents

Category	76% of the time or more (% of 30)	Between 51% and 75% of the time (% of 30)	Between 26% and 50% of the time (% of 30)	25% of the time or less (% of 30)
Year 1, sem. 1	13/ 43%	8/ 27%	7/ 23%	0
Year 1, sem. 2	9/ 30%	8/ 27%	7/ 23%	1/ 3%
Year 2, sem. 1	0	7/ 23%	7/ 23%	6/ 20%
Year 2, sem. 2	0	3/ 10%	6/ 20%	11/ 37%

Question 30 asked participants what Hawaiian cultural elements they taught in their Hawaiian language classes. Respondents checked all items that they felt pertained to them. Twenty-eight (28) responses involving two hundred eighty-nine (289) selections were received (see Table 4.23 below).

Table 4.23: Hawaiian cultural elements taught by respondents

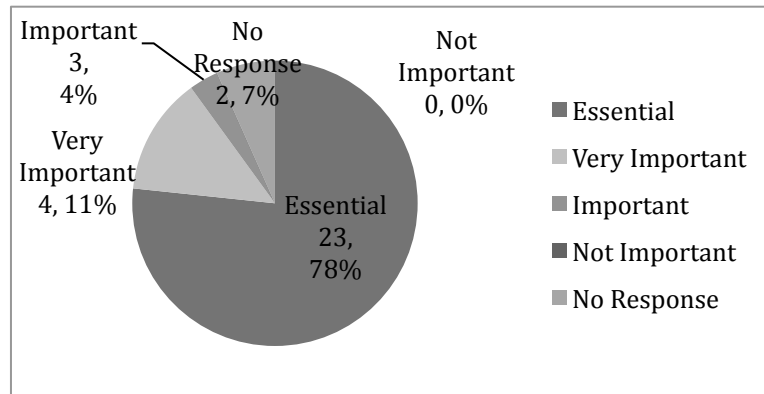
Category	Behavior (% of 30)	Time division (% of 30)	Genealogy (% of 30)	Using Hawaiian values for problem solving (% of 30)	Hawaiian deities and traditions, traditional and modern belief systems (% of 30)
Year 1, sem. 1	20/ 67%	15/ 50%	15/ 50%	11/ 37%	15/ 50%
Year 1, sem. 2	18/ 60%	14/ 47%	13/ 43%	10/ 30%	14/ 47%
Year 2, sem. 1	15/ 50%	15/ 50%	14/ 47%	13/ 43%	12/ 40%
Year 2, sem. 2	15/ 50%	13/ 43%	17/ 57%	13/ 43%	13/ 43%

The following eight (8) additional categories were provided by respondents:

- Chant (x2);
- Food preparation;
- *Hula*, *lei* making;
- Hawaiian songs/ music (x2);
- Plants, winds, rains, birds, legends;
- Relationship of songs to *hula* and language;
- Proverbs, stories with teachings, signs/ omens;
- We sing and talk together about place names, etc.

Question 31 asked respondents how important they felt it was to include Hawaiian culture in their Hawaiian language courses. There were twenty-eight (28) responses (see *Figure 4.10* below). One comment was received for this question.

Figure 4.10: The importance of including culture in language teaching



There were two parts to *Question 32*. The first part asked respondents whether there was a specific set of objectives for the first- or second-year Hawaiian courses that they taught. There were twenty-seven (27) responses (see *Table 4.24*). Four (4) comments were provided in response to this question.

Table 4.24: *Whether courses were associated with a specific set of objectives*

Category	Yes (% of 30)	No (% of 30)	Don't know (% of 30)
Year 1, sem. 1	20/ 67%	15/ 50%	15/ 50%
Year 1, sem. 2	18/ 60%	14/ 47%	13/ 43%
Year 2, sem. 1	15/ 50%	15/ 50%	14/ 47%
Year 2, sem. 2	15/ 50%	13/ 43%	17/ 57%

The second part of *Question 32* asked those respondents who replied ‘yes’ to the first part who establishes the objectives. Respondents checked as many of the responses as they felt applied to them. There were twenty-seven (27) responses involving forty-seven (47) selections (see *Table 4.25* below).

Table 4.25: *Who establishes achievement objectives*

Variables	No. respondents (27)	% of 30
You	23	77%
Your Department	14	47%
Hawai'i State Department of Education	4	13%
Someone else/ some other office: • Unspecified	3	10%
No response	3	10%

Question 33 asked respondents how successful they felt the first- and second-year Hawaiian courses offered by their department were. Twenty-eight (28) responses involving one hundred six (106) selections were received (see *Table 4.26* below). Seven (7) comments are recorded for this question.

Table 4.26: *Respondents opinions about the success of Hawaiian language courses*

Category	Very successful (% of 30)	Mostly successful (% of 30)	Somewhat successful (% of 30)	Not successful (% of 30)
Year 1, sem. 1	7/ 23%	17/ 57%	4/ 13%	0
Year 1, sem. 2	7/ 23%	18/ 60%	4/ 13%	0
Year 2, sem. 1	5/ 17%	17/ 57%	4/ 13%	0
Year 2, sem. 2	5/ 17%	13/ 43%	5/ 17%	0

That these Hawaiian language teachers would benefit from training in language teaching is evidenced by the fact that well over two-thirds of them (23/ 77%) claimed to use translation to explain meaning all of the time (7), more than half of the time (15) or about half of the time (1). Furthermore, although 10 (30%) of the teachers indicated that they had received training in the area of communicative language teaching, and although the same number considered their teaching to be communicative, just under half indicated that they did not know whether it was or not (12), indicated that it was not (2), and six (6) did not respond to this question. When asked to list two or three aspects of their teaching that they considered to be communicative, 12 respondents provided 30 entries. These entries, however, do not indicate that all of them have any real understanding of what is involved in communicative language teaching (CLT).⁸⁴ Of the 28 who responded to the relevant question, nearly a quarter (22%) indicated that they did not regard it as essential to include Hawaiian cultural elements in their classes. Just under half indicated that they did not refer to Hawaiian deities or the Hawaiian way of dividing time (46%) and over one-third that they did not refer to genealogy (39%). When asked whether their courses were associated with a specific set of objectives, a large number of respondents checked both 'yes' and 'no' or both 'yes' and 'don't know', possibly indicating that some of them believed that the association of language classes with specific objectives was not relevant all of the time, but also suggesting that at least some of them were unclear about exactly what might be involved in setting specific objectives. When averaged out over first- and second-year classes, only 9% of the respondents indicated that they spent 25% or less of their time in the classroom talking. Furthermore, two (2) of the five (5) respondents who provided comments at this point provided as evidence of student talking time the fact that their students repeated what they said. More than half of the 28 participants who responded to a question about the amount of time they spent at the front of the class indicated that in the first

⁸⁴ Thus, for example, at least four (4) of the entries are wholly inappropriate and at least nine (9) appear to be predicated on the belief that CLT focuses exclusively on listening and speaking skills. The items that seem most relevant refer to 'the written and oral engagement of students' and 'the immediate application of learned materials'. However, there is no indication of what is involved in ensuring that this engagement/ application takes place. Furthermore, the three (3) comments provided in connection with this question indicate that at least some of the respondents confuse CLT and direct method.

semester of the first year they did so for 76% or more of the time (12) or for between 51% and 75% of the time (7). When asked how much of the time they spent speaking English in class, all 28 participants who responded indicated that they did so for more than 25% of the time in the case of first year, with 75% indicating that they did so for over 50% of the time in these classes. In the case of second-year, second-semester classes, only 39% indicated that they did so for 25% of class time or less. Of the 28 participants who responded to the relevant questions, 60% signalled that their students spent 50% or less of class time in the first semester of their first year of study on pair work and group work and 34% indicated that they spent more than 50% of their time at the front of the class in first year of classes, with only 39% indicating that they did so for 25% or less of the time in second-year, second-semester classes. A telling comment by one of the teachers was: 'In the second year we tend to go through stories and translate them into English.' Of the 27 participants who responded to a question asking whether they used textbooks, 23 indicated that they did. When asked why they used particular textbooks, all of the participants responded. However, overall, fewer than half (44%) indicated that they did so specifically because they liked the books.

Although many of the 27 who indicated the extent to which they regarded their courses to be successful selected 'very successful' or 'mostly successful', an average of 15% indicated that they regarded them as being only 'somewhat successful'. Of the seven (7) comments provided at this point, four (4) indicated dissatisfaction with what was being achieved and two (2) indicated that success was seen in terms of comparison with other teachers rather than the achievement of objectives.

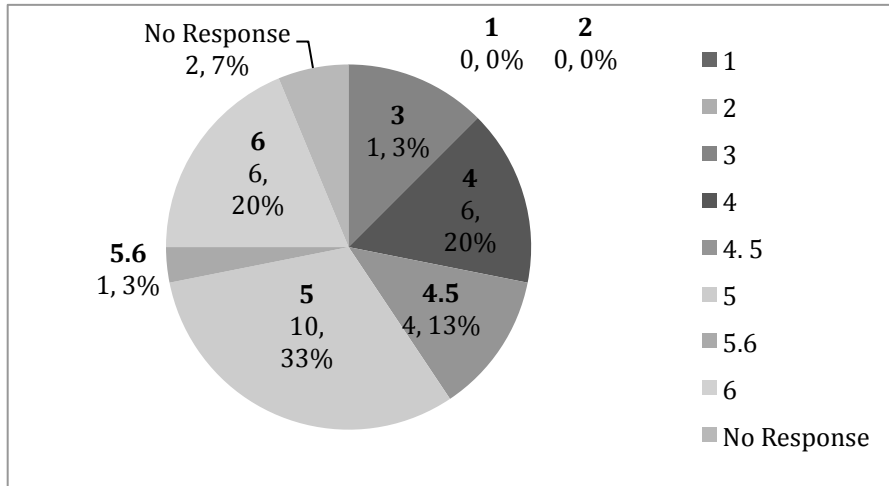
4.3.7 Proficiency in Hawaiian

*Questions 34-36 dealt with teachers' views on their own proficiency in Hawaiian and that of their students. The proficiency scale provided was an adaptation of the six-level scale associated with the *Common European Framework of Reference for Languages* (CoE, 2001), the lowest level being (1) and the highest being (6).⁸⁵*

⁸⁵ For details, see p. 17 of the questionnaire in *Appendix 8*.

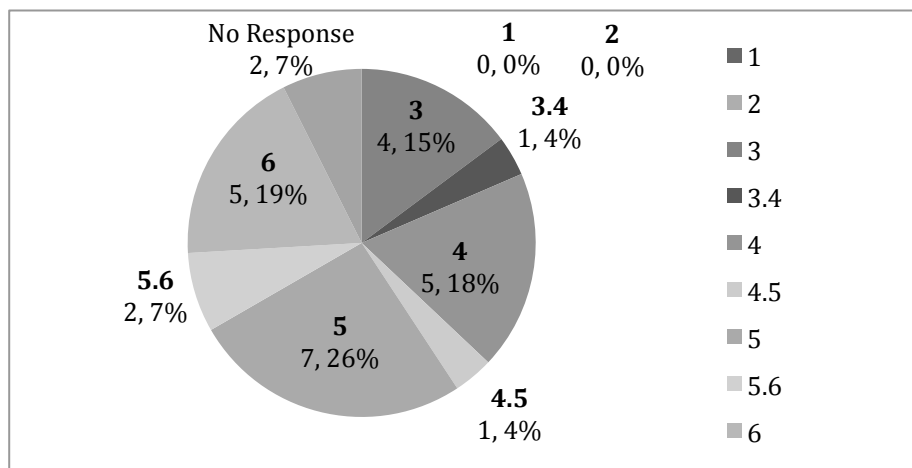
Question 34 asked respondents how they rated their own levels of proficiency in Hawaiian based on the six-point scale provided. Twenty-eight (28) responses were received (see Figure 4.11 below). Four (4) comments were received for this question.

Figure 4.11: Self-assessed proficiency in Hawaiian



Question 35 asked respondents how proficient they believed a teacher of first- or second-year Hawaiian should ideally be (based on the six-point scale provided). There were twenty-eight (28) responses (see Figure 4.12). Five (5) comments are recorded for this question.

Figure 4.12: Opinions about ideal teacher proficiency levels



Question 36 asked how proficient respondents believed the average student completing first- or second-year Hawaiian courses to be. There were

twenty-eight (28) responses (see *Table 4.27* below). Eight (8) comments were received for this question.

Table 4.27: Teachers beliefs about the proficiency of the average student

Category	1 (% of 30)	2 (% of 30)	3 (% of 30)	4 (% of 30)	5 (% of 30)	6 (% of 30)
Year 1, sem. 1	19/ 63%	5/ 17%	0	3/ 10%	1/ 3%	0
Year 1, sem. 2	5/ 17%	17/ 57%	2/ 7%	3/ 10%	1/ 3%	0
Year 2, sem. 1	1/ 3%	6/ 20%	12/ 40%	4/ 13%	0	0
Year 2, sem. 2	0	4/ 13%	12/ 40%	7/ 23%	0	0

Asked to assess their own Hawaiian language proficiency on a scale from 1 (lowest) to 6 (highest), 28 responded. Of these, eleven (11) located themselves somewhere between bands 3 and 4.5 and seventeen (17) in bands 5, 5.5 or 6. Asked to indicate what proficiency level they regarded as being ideal for teachers of first- and second- year students, ten (10) selected bands 3, 4 or 4.5 and fourteen (14) selected bands 5, 5.5 and 6. There was no overall agreement among the teachers when asked to indicate what they believed to be the average proficiency level of students on completion of different educational stages. Responses ranged through levels 1, 2, 4 and 5 for Year 1, Semester 1; 1, 2, 3, 4 and 5 for Year 1, Semester 2; 1, 2, 3 and 4 for Year 2, Semester 1; and 2, 3 and 4 for Year 2, Semester 2. It is important to note that twelve (40%) respondents rated their own proficiency higher than that which they felt was ideal for a first- or second-year teacher of Hawaiian and that ten (30%) rated their own proficiency and that which they considered ideal to be the same, and six (20%) rated their own proficiency lower than what they felt was ideal for first- and second-year Hawaiian teachers. It is likewise important to note that one teacher respondent rated the proficiency of the average first-year, first-semester and first-year, second-semester student who completed their first- or second-year course higher than what they rated for themselves and that another respondent, who rated their own proficiency at (4) or (5) on the 6-point scale provided rated the proficiency level of the average second-year, second-semester student at (3) or (4) – the top end of the student rating matching the bottom end of the teacher’s rating. What this seems to indicate is that there is very little real understanding of the concept of proficiency among at least some of the respondents.

4.3.8 Respondents’ views about the concept of ‘native speaker’ and comments/ recommendations concerning the teaching and learning of Hawaiian

Questions 37-39 asked about respondents’ views on what they believe a native speaker of Hawaiian to be as well as what recommendations they had regarding the teaching and learning of Hawaiian in the first and second years of study.

Question 37 asked respondents how they would classify a native speaker of Hawaiian. Two (2) definitions and an opportunity for the respondents to provide their definition were offered. Respondents indicated as many definitions as they wished. Twenty-eight (28) responses were received (see Table 4.28). Two (2) comments were received for this question.

Table 4.28: Definitions of the term ‘native speaker of Hawaiian’

Variables	No. respondents (28)	% of 30
Definition 1: Someone who has at least one parent who raised them speaking Hawaiian since they were born, and was/ were also raised in the same way.	26	87%
Definition 2: Someone who has at least one parent/ guardian who learned to speak Hawaiian as a second language and raised them speaking Hawaiian since they were born.	10	30%
Other definition: (3 comments offered)		
- Anyone who was raised in the language in their community in all ways	1	3%
- Graduates of Hawaiian immersion schools?	1	3%
- To be able to understand like a native speaker understands with other native speakers	1	3%
No response	2	7%

Question 38 asked respondents for comments or recommendations regarding the teaching of first- and second-year Hawaiian. Eleven (11) comments were provided. These are listed here rather than being included in Appendix 11.

- *E ‘a‘a nō i ke a‘o [Dare to teach]!*
- *Hui mākou 3 manawa o ka pule. ‘A‘ole lawa. Pono e a‘o i nā haumāna; pehea e a‘o ai [We meet three times a week. This is not enough. We need to teach our students. How do we teach?]*
- *E ho‘ohana i nā ‘ano puke, kumu waiwai like ‘ole. Maika‘i ka ho‘ohana ‘ana i nā ki‘i a me ka ho‘olohe ‘ana i nā mānaleo like ‘ole i mea e lohe ‘ia*

ai ke/ nā 'ano o ka 'ōlelo Hawai'i [Use all types of books and resources. It's good to use pictures and to listen to various native speakers in order to hear what the Hawaiian language is like].

- *Mo 'olelo, mo 'okū 'auhau... mana. I mea aha ka 'ōlelo o [sic] kākou? Mele/oli, pa 'ani [sic], a pēlā le 'ale 'a [sic] aku* [Stories, genealogies, *mana* [spiritual power, inherent validity of a person or thing]. What is our language for? Songs, chants, sports and other fun activities.
- *He mea koikoi ko ka haumana lohe mau ana i ka olelo Hawaii i maa ai ka pepeiao ā [sic] kamaaina i na kani Hawaii. No ia kumu, paipai aku i ka olelo ana i na manawa a pau i hiki* [It is very important for students to always hear Hawaiian so that their ears can become accustomed to it and be familiar with how Hawaiian is pronounced. For that reason, speaking Hawaiian should be encouraged as much of the time as possible].
- Speak to them in Hawaiian until they understand.
- 1) Not enough native-speaker input.
2) We are planning different methods for graduates of Hawaiian immersion schools and other native speakers.
3) We need an immersion experience including hands-on learning.
- Be creative, be flexible, be observant, be patient. It is so important to have a variety of activities for students and to relate the activities to the real “world”—to connect with them. Not everyone learns the same so patience is so important as well.
- The Fall '08 semester has been my very first semester as a lecturer. With it comes my own criticisms of myself as a Hawaiian language student and teacher. I believe that teaching first-year students involves visual and verbal applications of the exercises/ assignments. In my opinion, it is best to teach the students using the English language.
- Maybe I'm just getting older, but I find that what you say in Hawaiian has action and depth to the way you act. For example, some of my students can speak Hawaiian at Level 5 and 6, tell you how to plant *kalo* [taro], when you can and cannot go fishing, name Hawaiian plants, decipher what is and isn't a Hawaiian tattoo, but have never planted *kalo*, fished, surfed or have a tattoo. Is learning a language just about being able to string words

together and understand what someone is saying or is there something more?

- Project-based workshops and *huaka'i* [excursions] for teachers. I attended a *wānanga reo* [language-learning workshop] in Aotearoa that I enjoyed very much and would like to see similar projects happen here.

What emerges strongly from a review of these comments is the fact that there is no overall agreement among these teachers about how best to improve the teaching and learning of Hawaiian. For one, the answer is more teaching time; for others, the answer is more variety in approaches to teaching and/or more native-speaker input and/or more authentic activities. Although several agree that speaking in Hawaiian is important, there is no indication of any real understanding of the implications of this for teaching methodologies (e.g. *Speak to them in Hawaiian until they understand*).

The final question of the questionnaire, *Question 39*, asked respondents whether they had anything that they would like to add. There were eight (8) comments. Once again, these are included here rather than being listed in *Appendix 11*.

- *He mai'a kākou . . . e pa'a nei i ke ko'o, eō* [We are like banana trees holding onto the support sticks (i.e. fragile)].
- *E pili ka 'ōlelo i ka hana o kēlā lā kēia lā. 'O ia ka'u mea e ho'omana'o mau ana i ka'u po'e haumāna* [The language should be pertinent to everyday activities. That is what I constantly remind my students].
- *'Ae. Nui ko'u 'i'ini e hō'oi i ka hiki o ka'u mau haumāna a e ho'onui i ka'u 'ōlelo 'ana ma ka hale/ 'āina/ ola. Mahalo no kēia mau nīnau ma ke 'ano he ho'omana'o* [Yes. I have a great desire to improve the abilities of my students and improve my speaking skills at home, around town, and in my life. Thanks for these questions as a reminder].
- *'O ka 'ōlelo—he mea ia no ke kaiāulu [sic]. Inā 'a'ohe hoa wala'au 'a'ohe 'ōlelo, 'o ia nō ka pilikia nui ma ka'u kula. Minamina ho'i akā mana'o nō au e maika'i a'e kēia* [The language is something for the community. If there is no conversation partner, there is no language. This is the great problem at my school. It is unfortunate, but I think that this will improve].

- *He olelo makamae keia e hoopili ai ia kakou i ko kakou kupuna, o ka oi loa hoi, i na kupuna e ola nei. Ina aole kakou e walaau ana ia lakou a i ole, aole o lakou maopopo mai ia makou i ko makou walaau ana—ma kekahi ano—makehewa* [This is a precious language that binds us to our ancestors, most of all to our elders that are alive. If we are not going to talk to them or if they do not understand us when we talk, in some ways, it becomes pointless].
- Our efforts to create Hawaiian speaking community with students and faculty are limited because of not enough *manāleo* [sic] [native speakers], not enough hands on learning experiences although we do have extensive community service opportunities.
- I am old-fashioned and have much interaction with traditional practitioners who do not greatly esteem “University Hawaiian”. I myself have heard university students judge native speakers’ expression as being incorrect because they didn’t follow the book’s patterns. This is an indication of a disconnect between language learning and culture. Hawaiians do not think/speak primarily from intellect, but from intuition/ emotion—*na‘au* [gut]. That is the essence of Hawaiian, in my opinion, that’s the treasure we all need to emulate.
- I love to teach and am so thankful to have this job, but often I feel ill-equipped to do it. I need help developing curriculum and learning to use a variety of teaching methods. I am deeply saddened and discouraged by not being able to interact with more *kupuna* [elderly people] and native speakers. I feel like in our haste to create a safety net for our language we may have overlooked some important stuff. This was done out of necessity and there is not intent here to assign blame. I just hope that we are always evaluating our progress and looking back at what we have done. Second-language speakers teaching second-language learners is a reality. How this can be done really well is something I will probably spend a good portion of my life learning about. It is no doubt shaping the direction and change of the Hawaiian language.

Asked to select a definition of 'native speaker', ten (10) out of 28 respondents checked the following category: Someone who has at least one parent/ guardian who learned to speak Hawaiian as a second language and raised them speaking Hawaiian since they were born. What this suggests is the fact that the traditional definition of 'native speaker' is being replaced in Hawai'i by one that acknowledges/ accommodates the realities of a situation in which there are very few genuine native speakers left. This is something that will inevitably have an impact on the ways in which the language is thought of in the future.

Asked to provide comments or recommendations concerning the teaching of first- and second-year Hawaiian classes, eleven (11) participants responded. Among the comments provided were four (4) that emphasized the importance of culture and/ or native speaker input and two (2) that emphasized the importance of varied activities and/ or resources. However, among the comments was one from a teacher with only one semester's teaching experience who recommended using English.

Of the eight (8) participants who responded to an invitation to add any other comments they wished, three (3) indicated the need/ desire for ways of improving their teaching and/ or speaking skills, four (4) referred to some aspects of what one of them referred to as a 'disconnect between language learning and culture' and one referred to the need to ensure that the language was pertinent to every-day activities.

4.4 Outlining the semi-structured interview data

Included here is a report on the responses of the six (6) follow-up interview participants. The report consists of interview prompts and a summary of the responses of participants based on the transcripts of the interview with each (see *Appendix 13: Transcript of follow-up interviews*). The follow-up interview involved nineteen (19) questions, some of which were linked. These questions were intended to elicit information and opinion that would assist in interpreting participants' responses to the teacher questionnaire (see *Section 4.3* above). Therefore, the responses provided by interviewees in the teacher questionnaire are referenced in relation to their responses to the follow-up interview. Some

information about the interview participants is presented in *Table 4.29* below followed by an analysis of interview prompt responses.

Table 4.29: *Teachers involved in the follow-up interview*

Teacher	Male/ Female	How long teaching?	Type of institution where teaching conducted	Native Hawaiian?
Teacher A	female	29 years	tertiary	no
Teacher B	male	1 semester	tertiary	yes
Teacher C	female	11 years	tertiary	yes
Teacher D	female	25 years	tertiary	yes
Teacher E	female	1.5 years	tertiary	yes
Teacher F	male	10+ years	tertiary	yes

Question 1: *What is your main objective in teaching Hawaiian?*

In response to this question, five (5) of the six interviewees indicated either directly (**Teachers B & C**) or indirectly (**Teachers A, D & E**) that their main objective is to perpetuate the Hawaiian language. In the words of **Teacher D**:

... my main objective, of course, is to see the language live ...

For **Teacher E**, two (2) objectives, one involving learning more about the language, are closely related:

... if I say the first thing that comes into my mouth, it's probably that ... the opportunity to teach has helped me to really learn a lot and it's forced me to look at another level to understand the 'ōlelo [language] ... when I first started teaching ... I really ... thought, you know, this is a really good thing to be involved in because anything that we do to perpetuate our 'ōlelo [language] is *maika'i* [good] and I still feel that way ... for me, there's more that I want to learn before I can be the kind of teacher I really want to be.

For **Teacher C**, perpetuating the language involved *application* of the curriculum:

My main objective is to expose my students to . . . what native speech sounds like . . . in hopes that they will apply the curriculum that we do have.

In the case of **Teacher F**, the primary goal appears to be slightly different. For him, the primary goal appears to be largely cultural understanding. So far as language acquisition is concerned, it should be integrated with the student's experiences and interests, the latter being related to their choice of academic track:

Personal goal is that I think that . . . [w]hen you speak, it should be from the stance of understanding *Hāloa* [progenitor of the Hawaiian race in one cosmogonic tradition, personified in the taro plant] . . .

. . . my goal is so that whatever I teach, they can acquire in the tracks that they're taking . . . So, there's the three tracks and the language should accentuate that . . . the goal is to align language to lifestyle experiences with these three tracks.⁸⁶ [Teacher F]

In response to *Question 9* on the teacher questionnaire (*What are your reasons for teaching Hawaiian?*) all of those involved in the follow-up interview checked the following responses: *raising awareness about Hawaiian issues, including political and language issues; enjoy teaching Hawaiian language and culture; want to make sure that the Hawaiian language and culture are perpetuated*. However, two (2) of them added a comment. **Teacher E**, who stressed the importance of personal growth in her interview response, observed that she 'hope[d] to inspire Hawaiian and local students to greater awareness of and pride in their heritage and promote caring and preservation of Hawai'i's unique physical environment'. However, **Teacher F**, who stressed the importance of cultural understanding and relevance to students' lifestyle experiences, added a comment in his questionnaire response that was simultaneously more prosaic and more teacher-centered: '*O ia ko'u kalena [sic] a he hana nō ia*' [It is my talent and a job].

⁸⁶ The tracks specified were *hula* [traditional Hawaiian dance], *lawai'a* [fishing] and *mahi 'ai* [farming].

Overall, therefore, although for five (5) of the interview participants, language maintenance was seen as critical, all of them also had other agendas.

Questions 2 & 3: *Have you had any training in second-language teaching? If so, could you comment on it?*

In response to this question, three (3) of the interviewees (**Teachers B, E & F**) clearly indicated that they had received no training in second-language teaching. In the case of **Teachers B** and **E**, this is consistent with their questionnaire responses. However, in his questionnaire response, **Teacher F** indicated that he had received training in materials design and development, language teaching methodologies, critical evaluation of methodology and communicative language teaching (although he provided no indication of the amount of time involved in that training). This inconsistency can be interpreted in a number of different ways. However, it is possible that **Teacher F**, having had time to reflect between completing the questionnaire and taking part in the interview, realized that references to training were intended to be interpreted as involving formal training. *Whatever the reason for this inconsistency, it does indicate that questionnaire responses need to be treated with some degree of caution.* Whatever the reason for this inconsistency, Teacher F's response in the interview to the question about teacher training (extract below) is an interesting one, one that suggests that he not only finds the term 'second language' offensive when applied to the situation of native Hawaiians, but also (implicitly) that he believes that native/ indigenous languages should be taught differently from other languages (the precise differences, however, being unspecified):

No. It's very experiential. . . . Yeah, that's kind of an interesting question for me 'cause, I guess I don't really consider it second-language learning in this aspect. But, I really don't come from that concept that it's a second language when I teach it. . . . It's more of an uncovering, a re-birthing of it all; just, just a real recognition that it's in you. If the students that aren't of native Hawaiian ancestry, I, I try as much as possible to align that with whatever ancestry they come from, there's things that you can awaken out

of that. And so, um, I have, I have several, um, Japanese students, so there's that, there's a challenge there. I come to find out that they seem to progress rather well in my class; similarly or better. And not . . . very few of them have done worse. Yeah, so, so . . . The question again was? (italics added)

So, no I haven't. Yeah, sorry.

Teacher A's responses to *Questions 18* and *19* of the teacher questionnaire appear to be inconsistent. In her response to *Question 18*, she indicated that the only training she had received involved attendance at two (2) in-service workshops and/ or conferences on second-language teaching. In her response to *Question 19*, however, she indicated that she had received training in materials design and development (15 days), specification of achievement objectives (15 hours), language teaching methodologies (15 days), assessment (3 days), and communicative language teaching (two (2) semesters). During her interview, Teacher A, whose Master's degree involved a language other than Hawaiian, made the following comment:

I have not taken classes. I have, um, sat in on . . . it was like an apprenticeship that I did when I was getting my Masters in [academic field A] of observing and, uh, imitating teacher . . . master teachers of [language specified] . . . And then . . . I would teach my own class and be observed and critiqued.

To some extent, this comment helps resolve the apparent contradiction between this teacher's responses to *Questions 18* and *19* on the questionnaire. However, it is relevant to observe that this teacher did *not* check the following possible response to *Question 18*: *As part of a course I have completed, I was involved in a practicum (i.e. a course that involved teaching a second language to real students under the supervision of a trainer)*. It is unclear whether the teachers involved in the 'apprenticeship' to which Teacher A refers had themselves received training. What *is* clear, however, is the fact that Teacher A has not taken any formal classes in second-language teaching.

In response to *Question 18* on the teacher questionnaire, **Teacher C** indicated that she had a Bachelor's degree in second-language teaching/ learning. However, next to that response, she added the comment ‘*‘ane‘ane kō*’ [nearly completed]). Also in response to that question, she indicated that she had been involved in a supervised practicum and that she had attended in-service workshops and/ or conferences on second-language teaching. In response to *Question 19*, she indicated that she had received training in how students learn second languages (4 days), language-teaching methodologies (2 semesters), critical evaluation of methodology (2 semesters) and assessment (4 days) and materials design and development (10 years).⁸⁷ However, in response to a direct question in the interview about whether she had any training in second-language teaching, her response was as follows:

Um, I've had on-the-job training. I sat in, uh, classes from my teachers, especially with, um, [teacher name 1] and [teacher name 2], but not separate from when I was trained. I mean, I didn't have teaching, what, um, training exclusive of on-the-job training.

In response to a follow-up question asking whether she had done a practice teaching session under the supervision of a trained professional, her response was:

Uh, yes. Yeah.

It would appear that Teacher C received some form of training, in the context of a degree not yet completed, in second-language teaching that did not involve teacher observation or teaching practice, but subsequently engaged in both on an informal basis during her teaching career.

In response to *Question 18* on the teacher questionnaire, **Teacher D** indicated that she had taken at least one course in second-language teaching or ESL (English as a Second Language) as an undergraduate or graduate student. In addition, she indicated that she had attended in-service workshops and/ or conferences on

⁸⁷ The length of time indicated in association with materials design and development suggests that she was including informal learning.

second-language teaching. She did *not*, however, check the response option: *I have a degree . . . in second language teaching/ learning*. In response to *Question 19*, she indicated that she had some training in how students learn second languages (four (4) semesters), materials design and development, and textbook and materials evaluation.⁸⁸ Extracts from her response in the interview to a direct question about whether she had received any training in second-language teaching are included below:

Yes. I *started to do* a Masters in ESL: English as a Second Language . . .

I think like a, uh . . . I think that the . . . the thing that I liked best was that there was a training through the, um, national . . . what is this? Um, there's a office of training on *folks who are learning languages*. That's . . . That's . . . They have very few access in America, but they have one here in Hawai'i. I can't remember the name of it. National Foreign Language Institute, I believe. But, that was probably the most interesting thing I did. That was *in a summer, um, training*. I think that that is more like more training in Hawaiian . . . *It was not on how to teach Hawaiian. I didn't get any of that. I got a little bit of quality teaching . . . which is when I got this National Foreign Language Institute summer class on teaching languages . . .* (italics added) [Teacher D]

It is difficult to interpret Teacher D's responses fully. However, it appears that, in addition to attending some in-service workshops and/ or conferences, she has completed at least one course on the teaching of English as a second language. It is unclear what sort of training she received as part of the summer program to which she refers or how long that training lasted. However, it appears that she has not completed any formal training program lasting for a year or longer and, in particular, has undergone no training in the teaching of Hawaiian.

Overall, notwithstanding questionnaire responses, interview responses indicate that none of the six teachers involved has completed a formal training program in

⁸⁸ She gave no indication of the length of time involved in the last two of these.

second-language teaching, although one of them (Teacher C) appears to be in the process of doing so. Only two (2) of them (Teachers A & C) appear to have been involved in teaching observation and supervised teaching practice. In both cases, however, their involvement appears to have been on an informal basis only.

Question 4 (follow-up to Question 2): *Do you believe that training would be helpful?*

In response to *Question 20* on the teacher questionnaire (i.e. *Do you feel that you would benefit from training/ further training in any of the above areas listed in Question 19*), only **Teacher A** responded in the negative. **Teachers C, D, E & F** selected all of the areas listed as ones in which they believed they would benefit from training/ further training and **Teacher B** selected materials design and development and language teaching methodologies.

Only **Teachers E** and **F** were asked in the interview whether they believed that further training would be helpful. Both replied in the affirmative:

Teacher E: Yes. Absolutely. I would love some training.

Teacher F: Yes, actually. Now, yes. I, I think it would make me . . . I think I've worked really hard and I've just come to a point where I'm really comfortable with how to speak language, um, and, uh, I feel very confident when I teach classes . . . But, um, I think there's things out there, um, that would just make me that much better as a teacher to help students that [inaudible] I think it . . . that there's points where, me and the students are . . . *I'm trying to explain it and they're not getting it*, but I think that if I had a little bit more formal training, maybe I could have better strategies, and stuff like that (italics added).

Questions 5, 6 & 7: *Do you use textbooks in your teaching?/ How do you use them?/ How good/ useful do you think they are?*

In response to *Question 24* on the teacher questionnaire (*Do you use one or more textbooks in teaching Hawaiian?*), all but one of the interviewees (**Teacher F**)

indicated that they use a textbook when teaching HAL. In interview responses, Teacher F observed that although he had used a textbook when he first started teaching HAL, he no longer did so, **Teacher E** indicated that she used textbooks only some of the time and **Teacher B** (in contrast to his questionnaire response) indicated that he does not use textbooks but, instead, creates handouts for his students.

Teacher F, who indicated that he had used *Nā Kai 'Ewalu* in the past, indicating that he had used it as a reference only, made the following comment in relation to his reason for no longer using textbooks:

. . . personally, I found *Nā Kai 'Ewalu* . . . I don't want to blame it, but I felt that it really constricted my ability to see beyond the text; especially when . . . we're so trained . . . and drilled at . . . '*melemele* [yellow] means 'yellow'' . . . I tended to see that when I put that book in front of students, . . . it intimidates them to think that they gotta get to the end or it intimidates me, the instructor, to say I gotta cover all this material.
[Teacher F]

Teacher E, who had used both *'Ōlelo 'Ōiwi* and *Nā Kai 'Ewalu*, provided a rationale for using textbooks only some of the time:

I think maybe it's [*'Ōlelo 'Ōiwi*] better for kind of self-directed learners maybe . . . Textbooks are hard, like when I think about what would be the kind of textbook I would like, it would probably be pretty specific to . . . either the way that I teach or the kind of material that I want to cover in a given semester or I would expect it to maybe be in line with . . . more of an organized way of . . . getting across certain information not only in my class, but across several classes. So, I would expect it to fall in line with stuff that other teachers are doing if we're gonna cover a certain amount of material in, say the first year, I would expect the textbook to have a link . . . if I'm teaching [first year, second semester] and somebody else is teaching [first year, first semester], I would think that . . . the text would

sort of complement each other if we're trying to follow that kind of a broader articulation. [Teacher E]

She added that she used selected items from the textbooks only:

I used it for the conversation exercises that are in the book itself . . . just to give students . . . some examples and get them to sort of drill some conversational stuff in class. [Teacher E]

Teacher B, who indicated in one of his questionnaire responses that he had used *Ka Lei Ha'aheo* in the past as a reference only (rather than as a student textbook), gave as his reason for not using textbooks:

I don't want to confuse them too much with different words . . . so, instead of teaching them . . . words like 'a'ano [stative verb], *hehele* [intransitive verb], *hamani* [transitive verb] and *kikino* [noun], I just say that these are objects and these are verbs, or these are actions and these are conditions or traits. Just know how to use that . . . later . . . in my [second year] level, I tell them that once you go into three hundred, you may hear these words defined as *kikino* [noun], *hehele* [intransitive verb], 'a'ano [stative verb], but . . . don't let that confuse you . . . with understanding the true meaning of a word. [Teacher B]

Teacher C, who indicated in one of her questionnaire responses that she uses the *Nā Kai 'Ewalu* series in all of her first- and second-year courses, was very positive in her evaluation of that series and observed, as did Teacher A, that she taught the content in the order in which it appeared in the textbooks:

I think it's . . . very good . . . there's some sort of structure available . . . That *po'o* [headword], *piko* [subject], 'awe [prepositional phrase] I think is very helpful, not only in teaching, but in understanding, um, basic pattern for Hawaiian.

Teacher D, who reported using a number of different textbooks, observed in the questionnaire with reference to textbooks that she was dissatisfied. During the interview, she responded to a question about how she used the textbooks in a way that suggests a move away from them:

I try to . . . do words, drills, and probably my weakest part is just plain vocabulary. But, I want . . . I try to do that. I try to get them to speak and when they're in second year especially; um, random things. Okay. This . . . Now there's this that you have to do, *and I got really frustrated*. . . . One day I came in and said, 'What's something that really surprised you just within these last few days?' . . . So, that kind of thing: 'What did you eat for breakfast?' 'What are you going to do after class?' . . . For me, the whole thing is I don't want them to know the words for 'sky' and 'the evening' and all this stuff that goes into our stories, but what I want them to be able to do is talk about everyday life in Hawaiian just as easily as if you were talking in English, so that they have the basics: 'Where's the bank?' 'Where's the park?' 'Where's the school?' 'Where's the fireman?' and people around them in the community everyday and that . . . that's my basis for vocabulary. So, I think that's extremely important. And then they start to use that, and like, 'What did you just make?' 'Oh, rice, cereal, and . . .' Whatever. You know, very simple exchanges. And then, we get them prepared for the future where they're gonna get more theoretical and more giving their opinion and that kind of thing. (italics added)

Asked how good/ useful they believed the textbooks to be, three (**Teachers A, C and E**) indicated that they believed them to be 'very good' and one that they believed them to be 'good'. However, with reference to a textbook that one teacher regarded as very good,⁸⁹ **Teacher F** made the following comment:

. . . from what I've seen out there, it's the best one to use, but I don't necessarily think it's great.

⁸⁹ The work referred to here is the *Nā Kai 'Ewalu* series.

Interviewee responses to this question were broadly consistent with responses to the same question (*Question 25*) in the questionnaire except that Teacher F did not respond to that question when he completed the questionnaire, presumably because he was not at that time using a textbook. Among the additional reasons for using particular textbooks that were provided in questionnaire responses were: the fact that their colleagues used it, the fact that it had been used by their own Hawaiian language teachers, the fact that it was required by their department (**Teachers A, B, C & E**) and/ or and the desirability of preparing their students to continue in schools that used that style of teaching (**Teacher A**).

While three (3) of the six interviewees reported using textbooks regularly to teach HAL, with two (2) of these three indicating that they reported adhered closely to the content of these textbooks, the other three (3) expressed some reservations about HAL textbooks and indicated that they used textbooks selectively or not at all.

Questions 8 & 9: *Do you read much in the area of second-language teaching research?/ If so, what sort of things do you read?*

All of the interviewees responded to a question about whether they read much in the area of second-language teaching research in a way that indicated that they did not:

Teacher A: No.

Teacher F: No. Not enough. And, um, yeah. Not enough.

Teacher B: Um, I've read some, like introductions . . . in the beginning of how to learn a second language and I often go online and see how other languages are teaching second languages, um, and I try to use whatever they're using that I feel I can apply to my teaching.

Teacher C: I haven't read much, although, um, I have heard, you know, we talk about amongst our *hoa kumu* [fellow teachers] on how we can

ho 'oikaika [improve/ develop], how we can improve, but I haven't spent specific time just on second-language teaching. [interruption by visitor] On [website], there's some things that are circulated, um, but, um, nothing that we've discussed together and nothing that I've paid specific attention to. But I have read some, um, some books or some *ha 'awina* [lessons] when I was challenged to think, 'How can I get this across?'. . . I cannot remember. . . I found it helpful, um, to use, um, like, cartoon strips; cartoon strips, uh, and help the . . . oh, and give it to the students and try to get them to *haku* [create] or to create *mo 'olelo* [stories] based on the, on the storyboard, you know, versus translating, translating, translating. That was one in particular that I remember, but I can't remember the source.

Teacher E: For my Master's paper, I've started to sort of explore that, um, realm. But I haven't read a whole lot yet. I've done a lot of collecting of articles and stuff, but . . . there's not a lot of facts or, you know, inspiring things I've read that I could retell to you at this moment. . . . Ho, it was so long ago that I went digging around that I, I don't even remember. And I think of, when I was researching, I kind of was looking at language revitalization . . . I was look- . . . searching under all these topics just sort of like, needle in the haystack kind searching. So, I kind of like grabbed all kind interesting stuff and never really read much of it.

It seems clear from these responses that the interviewees have read little, or nothing at all in some cases, in the area of second-language teaching research.

Question 10: *When you introduce new language, what do you do to make sure the students understand what it means?*

In response to *Question 22* on the teacher questionnaire (*How often . . . do you use translation to explain the meaning of new words, phrases and constructions*), only one of the interviewees indicated that he used translation less than half of the time in all courses (**Teacher B**). One of the interviewees checked 'All of the time' (**Teacher E**) and four (4) checked 'More than half of the time' (**Teachers B, C, D** and **F**). **Teachers A** and **C** indicated that they use translation more than half of the

time for all first-year courses. However, **Teacher C** indicated that she used translation only occasionally in the case of second-year courses, and **Teacher A** indicated that she used translation only occasionally in second-year, first-semester courses and never in the case of second-year, second-semester courses. Nevertheless, the interview responses indicate that use of translation to introduce new concepts may be more thoroughgoing. Thus, five (5) of the six interviewees (all except **Teacher B**) indicated during the interviews that translation is, in fact, the primary means of conveying the meaning of newly introduced language as indicated in the two (2) extracts below:

Teacher A: . . . we go over the vocabulary . . . the original is translated into English . . .

Teacher C: . . . we have our dictionary handy as well as *ulukau* [ulukau.org; a website where an electronic version of Pukui & Elbert 1986, a bilingual dictionary, and other Hawaiian language texts are available]^{90,91}

Teacher B, however, who stated in response to *Question 5* above that he does not use a student text, responded as follows:

. . . a lot of times when I introduce vocabulary, I'll give them a picture and explain what is going on in the picture and then . . . just explain what is going on and they can kind of figure out what each word means . . . so, one of my handouts has a picture of a man leaving the house and underneath is has, *ha'alele i ka hale* [leave the house], so that when they look at that picture, they know that that action that he's doing is *ha'alele* [leave], 'cause they already know what *hale* [house/ building] is. So, that's one thing that I do to introduce vocab to them. [Teacher B]

⁹⁰ Note also that in each of the texts used by the interviewees, vocabulary lists are translated into English.

⁹¹ As Pukui & Elbert (1986) is a bilingual dictionary, Hawaiian terms are translated into English. Additionally, in each of the texts used by the interviewees, vocabulary lists contained in them are translated into English. Therefore, translation is clearly the predominant method of conveying meaning.

Teacher D, who does use a textbook, responded similarly:

. . . today, we did a *hula*. Well, I was teaching them, you know, ‘inside’, ‘outside’ to my [second year, second semester]s, you know, *i waho* [outside], *i loko* [inside] and we just did that very simple hula, *Ke Ao nei* [This World]. *I luna lā, i luna* [up, up], and then we did, we marched around the classroom, we said, ‘left, right, left, right’, that kind of thing as a visual . . .

However, when asked whether he uses translation, **Teacher B** said:

. . . *yeah. I try not to, but . . . if they’re getting too confused, then . . . that’s why, the class, the size of my class is really big, which needs to change. I have about thirty-five students at one time . . . once in a while I’ll give them a vocab list and with the meaning on the other side.* (italics added)

Overall, the interview responses appear to indicate that use of translation as a way of conveying the meaning of ‘new’ language may be even more thoroughgoing than is indicated in questionnaire responses.

Question 11: *At the end of lessons in which you introduce new language how do you check whether the students can use the language accurately and appropriately?*

In response to this question, interviewees provided a number of different strategies for checking whether students were able to use newly introduced language accurately and appropriately, including having students write down original sentences or passages (**Teachers A, D, E & F**), speeches or presentations in front of the class (**Teacher A, C & F**), quizzes (**Teachers D & E**), and student-to-student conversation and/ or student-to-teacher conversation (**Teachers D & E**). **Teacher B**’s response was unique in that he stated that he used a matching exercise, where students match pictures with phrases. Another activity utilized by **Teacher B** was to have students match cards with pictures of actions

(representing verbs) on them with cards that have time references on them (e.g. 'yesterday', 'now', 'tomorrow') to form sentences.

Of the strategies recounted by interviewees for checking to see whether students are able to use new language introduced, the first three (3) (writing original sentences/ passages, speeches and quizzes), which were reported as the most frequently used strategies, are not based on communicative approaches to language teaching, but involve the creation of often decontextualized, random sentences and memorization of speeches, strategies that are consistent with the grammar translation and audiolingual approaches.

Questions 12 & 13: *Have you come across the term 'communicative language teaching'?/ If so, what does it mean to you?*

In response to *Question 23* on the teacher questionnaire (*Would you describe your teaching as 'communicative language teaching'*) four (4) of the interviewees (**Teachers A, C, D & F**) checked 'yes' while the remaining two (2) (**Teachers B & E**) checked 'don't know'. Furthermore, **Teachers A** and **F** indicated in response to *Question 19* that they had received some training in communicative language teaching (**Teacher A**: two (2) semesters; **Teacher F**: no indication of how much training). However, in response to a question asking whether they had come across the term 'communicative language teaching' before, the responses were as follows:

Teachers B & C: No.

Teacher E: It sounds familiar, but I can't tell you what it means.

Teacher F: Yeah, but honestly, I don't know much about it.

Teacher D: Yes, I have. Well, I call it 'communicative competence'. That's the word I was hearing five or six years ago and I like that. . . That was, um, at NFLH, Hawai'i. I think it was a National Foreign Language Institute training, um, we have interesting things done, going on right now.

They're teaching Hawaiian on TV and the woman who's doing that, I think it was a brilliant idea. She recorded students talking to each other, I know, I think very basic, introductory level, [first year, first semester] level, and she's got [unintelligible] doing [unintelligible] . . . it's not, it's not so hard. It's kind of awkward, *hemahema* [riddled with errors]. But you know, the thing is, I said, 'That's brilliant.' I said to her, 'That's fantastic.' You know why? And she says, 'Yeah, it teaches people we can make mistakes. We're fine.' And I said, 'Yeah, but for me, that's not it. It's that they got, they got plenty to teach each other in spite of their mistakes and they got what they needed to say across to each other.' You know, I think that was astonishing. I said, 'The thing is that there are two lessons that we want people to learn. Yes, you can speak Hawaiian and you can make mistakes and you still be understood most of the time and it's fine, and that's how we begin to be less afraid of speaking learning that it's okay to make mistakes. You know, and that's a, that's a huge thing.'

Teacher A: I believe so.

Asked to indicate what the term means to her, Teacher A said:

To me it means being able to use the language for communication . . . but the thing about communication is getting your point across, so not to fixate on getting the exact right word. If they can't think of the word, think of a way to describe it . . . using body language or pictures.

Although four (4) of the interviewees claimed in their questionnaire responses that they would describe their teaching as 'communicative language teaching', interview responses clearly indicate that none of them, including Teacher D, who believes that she does, has any real understanding of what is meant by 'communicative language teaching' based on the responses provided.

Question 14: *What are your main frustrations in teaching Hawaiian language?*

In response to this question, the six interviewees identified seven (7) areas of frustration, including (in order of most frequent mention to least): access to native speakers for conversation (**Teachers A, D & E**); lack of ability to deal with teaching students with different learning styles (**Teachers C, D & E**); students not putting enough effort into learning (**Teachers B, D & E**); the way in which tertiary institutions structure courses and assign grades (**Teachers C, E & F**); the fact that there is a difference between the Hawaiian spoken by HAL students and that of native speakers (**Teachers A & C**); access to materials (**Teachers A & B**); and lack of training in second-language teaching (**Teacher C**).

Those areas of frustration that concern pedagogic issues, such as coping with students with varying learning styles, assessment (including assigning grades) and the development of appropriate and interesting support materials, clearly indicate the lack of adequate/ effective training in second-language teaching as such topics are typically an integral part of effective teacher training. In fact, all of the frustrations identified, with the exception of lack of access to native speakers, could be remedied through adequate/ effective teacher training.

Questions 15 & 16: *What do you understand by the term 'language proficiency'?/ Do you . . . you believe that it can be measured?*

The responses to these questions clearly indicate that four (4) of the interviewees (**Teachers B, C, E & F**) do not understand the concept of language proficiency.

Teacher F struggled to find any way of coming to terms with the concept:

Ooh. Uh, that's a tricky one for me . . . It's kind of a tricky one for me. . . . that some person has some paper . . . that says that you're proficient, that they think these are the things that say you are proficient in language and dependent on who made that paper, I would agree or disagree with that person.

For **Teacher B**, it involves ‘get[ting] ideas across in a particular language’. As his response to the question relating to measurement indicates, he has no real concept of a proficiency scale, and associates it directly with fluency:

. . . If someone says, ‘Oh, yeah, I’m fluent in Hawaiian.’ Then, so I’ll start talking to them in Hawaiian, and then they, they’re not understanding certain stuff, then I’ll say, ‘Oh, you’re not fluent in Hawaiian. I mean, you’re okay in Hawaiian’, but I don’t know, I don’t know a way of going about like, um, if you know this sentence structure, then you’re fluent. If you’re lacking this one, then you’re not as fluent, um, a rubric to follow. . .

For **Teacher E**, proficiency is a unitary concept:

. . . I understand it to mean someone that can communicate, um, their, their basic needs maybe in that language, but maybe it doesn’t necessarily mean that someone could hold a really eloquent conversation about politics or spirituality or, um, emotions. You know.

Teacher C’s views indicate considerable uncertainty:

. . . I mean, I look at, um, yeah, I look at myself, I think, ‘Am I my elect proficiency?’ . . . ‘Well, I can hold good conversations with the, the elders. I have experience in that and they understand me. . . . If your teacher teaches you well, you have their level of proficiency. . . . I believe it can be measured. . . . But I think that in the university level we have to measure it or find a way to measure it.

Teacher D appears to have a clearer concept of what is involved, but little real idea of proficiency testing:

I think . . . for me, it’s an ability to communicate in the language at the level that . . . whatever level that you’re on, at the beginning level, intermediate level, and advanced level . . . You have to invite your friend to the *lei* concert . . . and here’s what you have to give them, and this

is all in English and then they have to create that in Hawaiian, create a dialog, where they do . . . communicate. And I think that's a really good measure of how proficient are they, or make them a . . .

Teacher A's concept of language proficiency is much more developed:

Um . . . for myself, the level of ability to use the language, and I have had workshops *eons ago* in ACTFL [American Council for the Teaching of Foreign Languages] language acquisition, ACTFL assessment of language ability. So I have adopted or adapted the ACTFL guidelines for proficiency in speaking and listening. And I'm starting to try and adapt their, uh, reading and writing proficiency grading charts or rubrics to apply to the Hawaiian.

Overall, interview responses indicate that only one of the interviewees has any real understanding of the concept of language proficiency although she has clearly not kept fully up-to-date with developments in the area. In light of this, it is not surprising that responses to Question 36 on the questionnaire revealed so much disagreement about the likely average proficiency level of students on completion of different educational stages.

Questions 17 and 18: *Do you believe that the language you teach is different in some ways from the language spoken by native speakers?/ If so, does that worry you at all?*

Question 10 on the teacher questionnaire asked how important respondents felt it was to interact with native speakers in order to be an effective language teacher. Of the six participants in the follow-up interview, five (5) checked the option, 'Essential' (**Teachers B, C, D, E & F**) and one teacher (**Teacher A**) checked, 'Very important'. **Teacher D** added the following comment: 'extremely difficult to find native speakers willing to interact w/ students so many have died'. In response to *Question 11* ('What have you done *in the past* and what do you do *these days* to help you become more native-like in the way you speak Hawaiian?'), five (5) interview participants (**Teachers A, B, C, E & F**) checked

the same number of activities in the ‘In the past’ column and the ‘[t]hese days’ column, although for four (4) of them (**Teachers A, B, D & F**), the types of activities had changed over time. For instance, three (3) of these four interviewees (**Teachers B, D & F**) indicated that they regularly engaged in conversations in Hawaiian with native speakers in the past, but not these days. **Teacher C** indicated that she had regular conversations with native speakers in the past and continues to do so these days and **Teacher A** indicated that she sometimes engaged in conversations in Hawaiian with native speakers in the past, but regularly these days. **Teacher E** indicated that she sometimes engaged in conversations with native speakers both in the past and these days. Four (4) of the six follow-up interview participants replied ‘yes’ to *Question 12* on the questionnaire (‘Is it difficult for you to get together with native speakers to engage in conversations in Hawaiian?’), including **Teachers B, D, E and F**, with **Teacher A** replying ‘no’ and **Teacher D** not replying to the question. Each of the four (4) who checked ‘Yes’ indicated as their reason, ‘The native speakers I know live far from me’. It is interesting to note that although **Teacher C** indicated that she engages in conversations with native speakers in Hawaiian regularly (both in the past and these days), she also indicated that it was difficult for her to meet with native speakers to engage in conversations. She provided two reasons: ‘I don’t have the time to meet and carry on conversations with native speakers’ and ‘The native speakers I know live far from me’. This suggests that rather than engaging in conversations with native speakers regularly, Teacher C actually only sometimes meets with native speakers for conversation.

Therefore, that the interviewees, in general, have very infrequent opportunities to interact with native speakers in conversation in Hawaiian suggests that they do not have many opportunities to acquire native-like proficiency through actual interactions with native speakers (and by extension, this may also have implications regarding the way they rated their proficiency levels on the questionnaire and how they model language in class). It is therefore not surprising that each of the six interviewees indicate in the follow-up interview that they believe that the Hawaiian that they teach is different in some ways from that of native speakers. For three (3) of them (**Teachers A, C & F**), this was seen as a real problem. **Teacher B** worried that learners are not able to understand native

speakers. For **Teacher E**, however, the focus was on attempting to compensate in a situation that has, in her opinion, resulted from the way in which the Hawaiian language revitalization effort has progressed:

I don't want to say it's completely different as in you can't even tell it's the same language . . . I try to transmit aspects of language that I think are . . . universal . . . that are necessary in all kinds of communicative situations . . . but being that I'm not a native speaker myself, that's a really hard thing for me to judge . . . I wouldn't use the term 'worry' . . . it concerns me and I feel that it is something that definitely needs to be addressed. I feel that in the reality of the situation of where we're at the moment is that, unfortunately, it's my personal opinion that the way the revitalization movement has progressed has resulted in not that many . . . native speakers being in . . . teaching positions. You know, so I feel like I'm part of this whole history of all kinds of stuff that's happened before me and I've come into it trying to understand what my role is and what everybody else's roles are and how things got to be the way they are. So, in that context, I'd say that, um, I can't have unrealistic expectations of myself or others, but I feel that . . . native speaker language is something that . . . is extremely valuable . . . and needs to be brought into the way that we teach and . . . I really would like to see . . . audio recordings of *kūpuna* [elders] used in teaching on all kinds of levels and drawn on in a really fundamental way . . . throughout language teaching . . . it concerns me for sure . . . on a lot of levels . . . but I . . . don't want to use the term, 'worry', because . . . it feels defeating to say that . . . I want to have a little bit more hope than that, so I'd say it concerns me, but it doesn't worry me.

In common with Teacher E, **Teacher D** focused on what is now possible:

No, because, where are our native speakers now? I mean, I guess a few people from Ni'ihau . . . You can go to that . . . 'Ōiwi TV and you can hear it, and hear . . . people speaking Hawaiian, so those resources . . . all of *nā hulu kūpuna* [precious elders], those things that we have are, are getting out there so people can hear.

The fact that all interviewees except for Teacher D – who conceded the fact that native speakers are absent from society – expressed concern or worry over the form of Hawaiian spoken among those who learn it as a second language is indicative of the fragile situation that the Hawaiian language is in and highlights the need to focus on best methods for teaching HAL to preserve the Hawaiian spoken by native speakers.

Question 19: *Is there anything I haven't asked you that you'd like to talk about?*

Three (3) of the six interviewees (**Teachers A, B & C**) had nothing further to offer. **Teachers D, E** and **F** offered comments regarding graduate-level degrees in Hawaiian and language learning environments outside of schools and tertiary institutions. Excerpts of their comments are provided below beginning with one from **Teacher D**:

I'm just really curious as to how all of these advanced degree programs . . . what effect are they going to have on teaching? . . . are they . . . just to have the degree? or they actually making an impact on, on what's being taught? What is the advanced training like? What effect is your PhD going to have on our second and first year on up, teaching . . . I'm wondering how . . . is it going to smooth our way to have all these people with PhD and MA degrees . . . and, especially the ones who are learning today in Hawaiian? I know that they are advanced scholars. I am wondering how it is going to keep the language alive and I'm very thrilled that we have people doing very advanced work . . . writing . . . the theses in Hawaiian . . . But what impact is that going to have on our community? . . . how do we keep the language alive in the people that need to be speaking?

The following is an excerpt from **Teacher E**'s response:

. . . I'm wondering . . . why the approach to language learning seems to be really focused on schools and four walls and . . . very regimented programs rather than, like I don't know of any place and maybe this is

different, and I always exclude the Ni‘ihau community from this because, of course, they’re our native-speaking community that, a) I don’t know, and b) could have all kinds of things happening in their own education system on Kaua‘i that I don’t know about. So, if you set that aside and look at, like the rest of the islands and the way people are doing things. I have not seen or heard of any community centers where people can just go any, like all kinds of language learners levels can go, there’ll be native speakers there, non-native speakers there and just sit with, sit with people, talk, maybe do some activities or whatever, kind of loosely structured, but more just a place where language can happen and where native speakers can have a lead role in whatever way they sort of see fit, so a much more community-based kind of situation for keeping language alive . . . I haven’t heard of anything like that ever in any community and maybe I’m just not educated enough, but I feel like that’s a big missing link and I don’t understand why nobody’s put any energy into that.

Finally, an excerpt from **Teacher F**’s response:

. . . I have a concern . . . that I think the way . . . Hawaiian language learning right now, I’m really concerned about it because . . . and I think it’s about just not only language learning, but it’s just Hawaiian culture learning in general that we’re relying too much on . . . academic institutions, including charter schools . . . preschools, DOE [Department of Education] . . . immersion schools . . . and higher learning stuffs, and I think we’re relying too much on these institutions to show us the way and that I’d like to see our people go back to *hālau* [group where traditional Hawaiian performing arts and traditions associated with them are taught and learned; also a type of building for the storage of canoes. In ancient times people would gather at these types of structures to learn hula and/ or other things.] style and family styles of learning ‘cause it’s . . . the way to learn. ‘Cause . . . our language is holistic . . . and that’s the way it should be measured: through your *kumu* [teacher] and through your *hālau* [group where traditional Hawaiian performing arts and traditions associated with them are taught and learned] . . .

The three (3) interviewees who made comments in response to the final question all expressed concern about the fact that academic institutions play such a major role in Hawaiian language revitalization, about the nature of the role they played, about the absence of domains in which Hawaiian could be used naturally and about the minimal role played by native speakers.

4.5 Conclusions

The overall picture provided by the questionnaire data is one of a fairly representative sample of teachers of Hawaiian, most of whom are of native Hawaiian ethnicity, but many of whom appear to have had little contact with Hawaiian language and culture prior to their secondary and/ or tertiary-level educational experiences. For almost all of those involved in the survey, lack of ready access to native speakers was a major concern. For those involved in the interviews, an additional issue was their perception that the language they taught was different in a number of respects from that of native speakers. Furthermore, among the issues/ concerns raised by interviewees was the fact that academic institutions play such a major role in the Hawaiian language revitalization effort and, associated with that, the fact that there are practically no domains outside of the Ni‘ihau community (on Ni‘ihau and Kaua‘i) in which Hawaiian language is used naturally among native speakers in all types of discourse.

Although all of those involved in the survey appear to be deeply committed to the maintenance of Hawaiian language and, in many cases, also to Hawaiian culture, not all of them believe that interaction with native speakers is essential, some of them indicating they did not know any native speakers and just under half signalling that they did not include in their first- and second-year classes any reference to some critical aspects of Hawaiian culture. Although many of these teachers indicated in their questionnaire responses that they had received some training in language teaching, there are at least three (3) reasons to doubt that this is actually the case. The first of these relates to the interview responses which reveal that at least four (4) of those involved had considerably less training in

second-language teaching than was suggested by their questionnaire responses.⁹² The second reason relates to the fact that, as signalled above, although just under half of the questionnaire respondents claimed to have a degree in second-language teaching/ learning, some of them may have interpreted this as having been intended to include degrees involving language learning as such. The third reason relates to the overall lack of any real understanding of concepts such as proficiency and communicative language teaching⁹³ or – apart from using translation – of the wide range of concept introduction and concept checking strategies to be found in literature on language teaching and to the fact that none of the interviewees appears to have read extensively in the area of research on second-language teaching and learning. This suggests either that some of them have received considerably less training than they claim in questionnaire responses or that any training they have received was very limited in scope. Furthermore, although the vast majority of questionnaire participants indicated that they believed they would benefit from further training, the majority appeared to believe that they did not require training *in the areas specified*. Thus, for example, only 30% indicated that they thought they would benefit from training in how students learn second languages, a higher percentage positive response than for any of the other areas listed. For example, only 7% of questionnaire respondents indicated that they believed they could benefit from training in textbook and materials evaluation. In spite of this, although almost all of the questionnaire respondents signalled that they used textbooks, fewer than half gave as a reason for doing so the fact that they actually liked the textbooks they used. In fact, three (3) of the six interviewees expressed reservations about textbooks designed for the teaching of HAL. In spite of all of this, many of the frustrations expressed by the interviewees related to pedagogy could be resolved in the context of teacher training programs taught by trained experts. It is important to

⁹² In connection with this, it is relevant to note that this survey bears out the observation made by Borg (2006, p. 70) that “teachers’ cognitions may assume different forms depending on the manner in which they are elicited” (p. 70) so that, for example, “[they] may express a particular belief when responding to a survey but state an apparently contradictory view when talking about actual examples of their practice”.

⁹³ In a number of respects, the findings of the survey reported here are consistent with research on the teaching and learning of second languages more generally. Thus, for example, Nunan (1987), Kervas-Doukas (1996) and Sato & Kleinsasser (2004) – see *Chapter 3* here – all have found that although the teachers involved in their studies generally claimed to be in favor of communicative language teaching, the majority of them either knew very little about it and/ or did not actually practice it.

stress here, however, that training programs vary in terms of effectiveness and, as Wilbur (2007) observes, reports among teachers of dissatisfaction with the relevance of the content of their training programs to their classroom contexts remains common. As McDonough (2002, p. 134) notes – see *Chapter 3* – “[just] as teachers have to learn to teach, so do supervisors have to learn their role”. Furthermore, as indicated in *Chapter 3*, the impact of training programs may vary considerably depending on the initial beliefs and teaching experiences of participants (see, for example, Borg, 2003; Richards, Ho & Giblin, 1996; Richards, Ho & Giblin, 1996; and Richards, Tung & Ng, 1992).

It is important to note here that there is a significant sense in which that aspect of the overall research project reported in this chapter differs from many other studies that focus on language teacher cognition. In the case of many language teacher cognition-centered studies, the teachers involved have had some training in second language teaching and are, therefore, in a position to reflect on aspects of that training, including a variety of concepts (such as, for example, communicative language teaching and target language proficiency) to which they have already been introduced. In such a context, it is possible to make inferences in relation to the beliefs of these teachers as they relate to these concepts and to then compare these beliefs with their actual classroom practices. In the case of the research reported here, however, the majority of the teacher participants appear to have had little or no training in second language teaching and to have had little, if any, familiarity with research-based literature in the area. It is almost certainly for this reason that they experienced considerable difficulty in responding to questions that centered on some concepts and terminology that are widely discussed/ used in the literature, sometimes simply indicating that they had not encountered these before. In such cases, no attempt was made to explore issues more deeply during the semi-structured interviews since to have done so would (a) have been unlikely to yield further information of significance, and (b) could potentially have created a situation that would be perceived as threatening and could also have undermined collegial relationships between the researcher and the research participants. It is, in part, for this reason that no attempt is made here to draw inferences about, for example, what these teachers believe about the most

effective ways of teaching Hawaiian on the basis of the survey only. Evidence provided by the sample lessons survey and the nature of the teaching resources used was considered to be equally significant. In fact, as Pajares (1993), among others, indicates, it is almost impossible to separate beliefs and belief systems from facts/ information and so, in line with the approach adopted by Woods (1996), the treatment of beliefs, assumptions and knowledge (BAK) in this research project is an integrated one, one that recognizes the difficulty of attempting to make any rigorous distinctions in this area. As Doyle (1997) observes, the relationship between mental representations and behavior is a complex and often counter-intuitive one. Thus, although survey responses, materials use and lesson observations indicate an approach that is consistent with behaviorism (see Chapter 8), it does not follow from this that these teachers' actual beliefs about learning are necessarily behaviorist in any coherent sense.

Chapter 5

Survey of a sample of students of HAL in tertiary institutions

5.1 Introduction

This chapter reports on a survey that was conducted among first- and second-year students of HAL in Hawai'i. The following includes information about the background to the survey and the survey participants (*Section 5.2*), information and discussion of the response data (*Section 5.3*) and a final section in which conclusions are presented (*Section 5.4*).

5.2 The preliminary process: Developing the survey and the questionnaire

5.2.1 Determining the aims of the survey

The overall aim of the part of the research project reported here was to address the second overarching question (see *Chapter 1*):

Question 2:

Who is learning HAL in public high schools and tertiary educational institutions in Hawai'i and what are their beliefs about Hawaiian language and culture and their experiences of learning Hawaiian?

The more detailed questions underpinning this research question were:

What are the linguistic and family backgrounds of a sample of students of Hawaiian in tertiary educational institutions in Hawai'i and what are their reasons for learning Hawaiian?

What do they do outside of the classroom to further their linguistic and cultural knowledge and understanding?

How do they respond to the courses provided for them?

A questionnaire-based survey of a sample of students attending first- and second-year courses in tertiary-level institutions in Hawai‘i was conducted, the overall aim being not only to obtain information about their backgrounds, reasons for studying Hawaiian and interactions with native speakers, but also to investigate how they responded to aspects of the teaching and learning contexts they had experienced.

5.2.2 Identifying the target group to be surveyed

The original intention was to include public high school and charter school students in Grades 9 to 12⁹⁴ in the target group. However, both New Zealand legislation and the policies of the State of Hawai‘i Department of Education require that in the case of minors, consent to participate in a survey of this kind must be obtained not only from the Superintendent of the State of Hawai‘i Department of Education, school teachers and administrators, but also from parents or legal guardians (except for students aged 18 and older⁹⁵). In the event that consent for participation was not granted in some cases, special arrangements would have needed to be made so that the students concerned were supervised while others completed the questionnaire. In view of the high number of students likely to be involved, the additional administrative and supervisory burden on teachers could not be justified, and so the target group was limited to first- and second-year Hawaiian language students in tertiary institutions (i.e. community colleges and universities) who make up roughly one-third of total enrollments in Hawaiian language courses (see *Table 5.1* below).

⁹⁴ Aged thirteen to seventeen

⁹⁵ See http://www.capitol.hawaii.gov/hrs2006/Vol12_Ch0501-0588/HRS0577/HRS_0577-0001.HTM (last retrieved May 30, 2011): “Age of majority. All persons residing in the State [of Hawai‘i], who have attained the age of eighteen years, shall be regarded as of legal age and their period of minority to have ceased.”

Table 5.1: Hawaiian language course enrolments in different types of institution

Type of school:	Number of schools	No. of campuses where Hawaiian courses offered	Approximate no. of first- and second-year Hawaiian language students ⁹⁶
Public high schools	45	29/ 64%	2,277
Public charter schools	14	4/ 29%	189
Public and private tertiary schools	27	13/ 48%	1,282
Totals	74	46/ 62%	3,748

5.2.3 The nature of the survey instrument

The questionnaire designed for students was, in many respects, similar to the one designed for teachers. The overall structure was the same except for the omission of a section dealing with proficiency in the case of the student questionnaire. In order to allow for comparison of data derived from both sets of questionnaire responses, many of the questions were the same or very similar.

5.2.4 Addressing ethical issues

The same ethical procedures were followed as in the case of the questionnaire designed for teachers and the same protections were put in place (see *Chapter 4*).⁹⁷

5.2.5 Developing, piloting, and revising a draft questionnaire

The first draft of the student questionnaire was developed in English at the University of Waikato on March 24, 2008 and contained thirty-one (31) questions. Five (5) former first- and second-year Hawaiian language students at the University of Hawai‘i at Mānoa piloted drafts of the questionnaire and their feedback was used in developing the final version, which was produced on November 20, 2008 with twenty-seven (27) questions (see *Appendix 14: Survey for students of first- and second-year Hawaiian in community colleges and universities in Hawai‘i*).

5.2.6 Distributing and collecting the questionnaires

On December 13, 2008, 150 copies of the student questionnaire were printed in booklet form (with a blue cover and with the University of Waikato logo on the

⁹⁶ Staff at some high and charter schools were not able to provide exact numbers due to inaccurate records or to students moving in or out of the school district during the semester.

⁹⁷ As high schools and charter schools were not involved, there was, therefore, no need in this case to obtain permission from the Superintendent of the Hawai‘i State Department of Education.

front) at a professional print shop in Honolulu. The duration of the survey period was from January 2009 to September 2010, a period spanning four semesters. During that time, I collected 110 completed or partially completed student questionnaires, that is, questionnaires were completed by approximately 9% of students studying Hawaiian in tertiary-level institutions (see *Table 5.1* above).

I personally visited the first- and second-year Hawaiian classes whose teachers agreed to allow me to invite their students to fill in the questionnaire. In those classes, I introduced myself to the students and explained the research project that I was engaged in and asked if they were willing to participate. I handed a copy of the student questionnaire to those who indicated that they were, and upon completion, I personally collected them from the students.

5.2.7 Developing an approach to data entry and analysis

At the end of the survey period, I returned to New Zealand, where I recorded the data in tables in Microsoft Word and charts in Microsoft Excel. The data are summarized and discussed in *Section 5.3* below.

5.3 Responses to the student questionnaire

One hundred ten (110) student questionnaires were returned, with ninety-five (95) answering all 27 questions.

Respondents were advised in the instructions at the beginning of the questionnaire that they were free to provide comments in Hawaiian or English. *Table 5.2* below reports the number of respondents who provided comments in English, Hawaiian or both.

Table 5.2: Language of choice of student respondents for comments

Variables	No. respondents (110)	%
English only	68	62%
English and Hawaiian	16	14%
Hawaiian only	2	2%
No comments offered	24	22%

Two (2) of the students chose to provide comments in Hawaiian only (as compared with seven (7) of the teachers who did so) and sixteen (16) chose to provide comments in English and Hawaiian. In each case, the number of teachers and students who provided comments in Hawaiian or Hawaiian and English was less than half of the total cohort – 7% in the case of the students and 43% in the case of the teachers.

5.3.1 Background information

Questions 1-5 asked respondents about their backgrounds and the Hawaiian courses they had taken, including the course(s) they were enrolled in at the time of completion of the questionnaire. One hundred nine (109) responses (99%) were received for *Questions 1-5*.⁹⁸ These responses are summarized in *Table 5.3* below.

⁹⁸ One respondent did not answer *Questions 1-5*, but did answer other questions on the questionnaire.

Table 5.3: Background information about the respondents

Categories	Variables	No. respondents (109)	% of 110
Gender	Male	50	45%
	Female	59	54%
	No response	1	1%
Ethnic background	Native Hawaiian ⁹⁹	75	68%
	Other than Native Hawaiian ¹⁰⁰	34	31%
	No response	1	1%
Institution attending	Community college	50	45%
	University	59	54%
	Community college and university	1	1%
	No response	1	1%
Semesters/ years ¹⁰¹ learning Hawaiian	1 semester	30	27%
	1-2 years	54	49%
	3-4 years	6	5%
	5-7 years	7	6%
	8-10 years	2	2%
	13-15 years	4	4%
	21-24 years	3	3%
	No response	3	3%
	Other response ¹⁰²	1	1%
Highest level Hawaiian class taken	Year 1, semester 1	39	35%
	Year 1, semester 2	23	21%
	Year 2, semester 2	26	24%
	Year 2, semester 2	17	15%
	Year 3, semester 1	1	1%
	3 yrs. high school and 1 semester tertiary	2	2%
	No response	2	2%

Of the 110 respondents, slightly more than half (59) were attending university, the remainder (50) attending community college.¹⁰³ The majority (87/ 81%) had been learning Hawaiian for five (5) semesters or less in total. It is interesting to note that although 87% of those who responded to the teacher questionnaire classified

⁹⁹ Defined in the question as “. . . having at least one ancestor who was born in the Hawaiian Islands before 1778”, the year of the first recorded arrival of foreigners to the Hawaiian Islands. Therefore, respondents who replied that they were both “Native Hawaiian” and “Other than Native Hawaiian” were tallied in the “Native Hawaiian” category.

¹⁰⁰ Respondents who replied “Other than Native Hawaiian” did not specify their ethnic background.

¹⁰¹ One year is considered two semesters at all tertiary institutions in Hawai‘i. Therefore, those students who indicated that they had been taking Hawaiian courses for between two and five semesters were grouped in the ‘1-2 years’ variable.

¹⁰² “Exposed in my household to me the Hawaiian language through my mother since I was 10 or 11 years old.”

¹⁰³ Of the thirty (30) teachers who responded to the teacher questionnaire, the majority – all except 7 – were teaching in universities or community colleges.

themselves as native Hawaiian, only 68% of those who responded to the student questionnaire did so. This may be a reflection of increasing interest in Hawaiian among non-native students.

5.3.2 Language background and reasons for learning Hawaiian

Question 6 asked respondents what language(s) was/ were used in their homes in their upbringing. One hundred nine (109/ 99%) respondents replied to this question with 193 selections. The responses to Question 6 are summarized in Table 5.4 below.

Table 5.4: The linguistic background of the respondents

Category	Variables	No. respondents (110)	% of 110
Language(s) respondents were raised with	Standard American English (SAE)	41	37%
	Hawai'i Pidgin only	7	6%
	Hawaiian only	0	0%
	Other only: - Japanese - Pohnpeian	3 1	3% 1%
	SAE and Pidgin	28	25%
	SAE, Pidgin, and Hawaiian	14	13%
	SAE and Hawaiian	3	3%
	SAE and Other: - Japanese - Spanish	1 1	1% 1%
	SAE, Pidgin, and Other: - Chinese and French - Japanese - 'Other slang' (no clarification) - Tongan	1 1 1 1	1% 1% 1% 1%
	SAE, Pidgin, Hawaiian, and Other: - Filipino - Unspecified	2 1	2% 1%
	Pidgin and Hawaiian	2	2%
	No response	1	1%

Question 7 asked respondents where they learned Hawaiian. Of the 110 respondents total, 107 (97%) answered Question 7 with 160 selections. These responses are reported in Table 5.5 below.

Table 5.5: How respondents learned Hawaiian

Category	Variables	No. responses (107)	% of 110
Where respondents learned Hawaiian	From at least one parent who learned Hawaiian from his/ her parent(s)	0	0%
	From at least one parent who learned Hawaiian as a second language	0	0%
	From attending a Hawaiian immersion preschool	0	0%
	From attending a Hawaiian immersion school	1	1%
	By taking courses at an English-medium high school	5	4%
	By taking courses at a tertiary institution (i.e. community college or university)	63	57%
	Other: (3 comments offered)		
	- <i>Hula</i>	1	1%
	- <i>Hula</i> and Bishop Museum	1	1%
	- Asking questions, family members who speak Hawaiian	1	1%
	Combination 1: a) Tertiary institution and b) Other: (3 comments offered)		
	- Adult school	2	2%
	- Listening to my daughters speaking Hawaiian with friends	1	1%
	- <i>Hula</i> class	1	1%
	Combination 2: a) From at least one parent who learned Hawaiian from his/ her parent(s), b) From at least one parent who learned Hawaiian as a second language, c) Post-high school institution	1	1%
	Combination 3: a) From at least one parent who learned Hawaiian as a second language and b) Hawaiian immersion school	1	1%
	Combination 4: a) From at least one parent who learned Hawaiian as a second language and b) Tertiary institution	2	2%
	Combination 5: a) From at least one parent who learned Hawaiian as a second language, b) English-medium high school, and c) Tertiary institution	4	4%
	Combination 6: a) From at least one parent who learned Hawaiian as a second language, b) Tertiary institution, and c) Other (not specified)	1	1%
	Combination 7: From at least one parent who learned Hawaiian as a second language, b) Hawaiian immersion preschool, c) Hawaiian immersion school, d) English-medium high school, and e) Tertiary institution	1	1%
Combination 8: From at least one parent who learned Hawaiian as a second language, b) Hawaiian immersion school, c) English-medium high school, and d) Tertiary institution	1	1%	
Combination 9: a) From at least one parent who learned Hawaiian as a second language, b) Hawaiian immersion preschool, c) Hawaiian immersion school, d) English-medium high school, and e) Tertiary institution	1	1%	
Combination 10: a) Hawaiian immersion preschool, b) Hawaiian immersion school, c) English-medium high school, and d) Tertiary institution	1	1%	
Combination 11: a) English-medium high school and b) Tertiary institution	14	13%	
Combination 12: a) English-medium high school and b) Other: Growing up in Hawai'i	1	1%	
Combination 13: a) English-medium high school, b) Tertiary institution, and c) Other: (3 comments offered)			
- Adult school	1	1%	
- Unspecified	1	1%	
- School programs	1	1%	
No response	3	3%	

Question 8 asked why the participants chose to learn Hawaiian. There were one hundred eight (108) responses (98%) to this question, with 421 selections. The responses are summarized in *Table 5.6*.

Table 5.6: Reasons why respondents chose to learn Hawaiian

Categories	Variables	No. respondents (108)	% of 110
Reason(s) respondents learned Hawaiian	I wanted to better understand native Hawaiian culture	92	84%
	I am native Hawaiian and I believe that it is important to perpetuate the language and culture of my ancestors	74	67%
	I wanted to be able to interact with native speakers of Hawaiian in their language	74	67%
	I wanted to be able to interact with other second-language learners of Hawaiian in the language	57	52%
	I wanted to be able to read old documents written in Hawaiian	43	39%
	I am not native Hawaiian but I want to help preserve Hawaiian language and culture	29	26%
	I wanted to become a teacher of Hawaiian	19	17%
	Hawaiian is the primary language of the my family	4	4%
	No response	1	1%

Of the twenty-one (21) comments offered in relation to reasons for learning Hawaiian, five (5) referred to a desire to communicate with family members in Hawaiian, one to a desire to communicate with Hawaiian-speaking friends, one stated simply, ‘roots’, and one to a desire to understand the lyrics of Hawaiian songs. The following three (3) comments relate to specific aspects of culture:

- I am a grad student and would like to do research on Hawaiian cultural practices in mental health services. I expect I will encounter Hawaiian vocabulary and epistemologies in my interviews with *kupuna* [elderly people] [sic], family members, and traditional practitioners, whether native speakers or not
- I’m a botany major with my focus being native Hawaiian plants. I believe learning the Hawaiian language is essential to my field of study. I could not understand the naming or usage of native flora without the language.

- *No ke a'o ana [sic] i na [sic] mea hou a [sic] ka 'ōlelo Hawai'i. 'A'ole like ka 'ōlelo kēia lā mai ka wā kahiko [to learn the new features of Hawaiian. The language of today is not like that of ancient times].*

Three (3) of the comments made reference to respect/ responsibility. Two (2) of these are included below:

- It helps me to learn about myself and to respect all things/ people around me.
- It is the language of the state I have chosen to live in and raise my family in, and I feel I have a responsibility to learn and become knowledgeable about the language and culture here

Two (2) respondents referred to an interest in language and culture generally:

- I am interested in languages and I wanted to try something completely foreign to me.
- To gain another perspective, when one learns a new language a whole new world opens up. A different way of thinking, seeing, living, feeling . . .

One referred to a desire to be part of an élite group of Hawaiian speakers and five (5) made reference to the desire to gain tertiary education credits.

A slightly lower percentage of the students indicated that Hawaiian was one of the languages they were raised with than was the case for the teachers (21/ 19% as compared with 8/ 27%). The majority of respondents (82/ 75%) reported that they had learned Hawaiian only by taking courses at a tertiary institution (63), an English-medium high school (5) or a combination of English-medium high school and tertiary institution (14). This number/ percentage would be higher (93/ 85%) if it included those who reported having attended courses at English-medium high schools and/ or universities as well as having learned from other non-parental sources. Only six (6/ 6%) indicated that they had attended a Hawaiian immersion school. Of these, three (3) indicated that they had also attended a Hawaiian immersion pre-school. Only one respondent indicated that s/he had learned, in

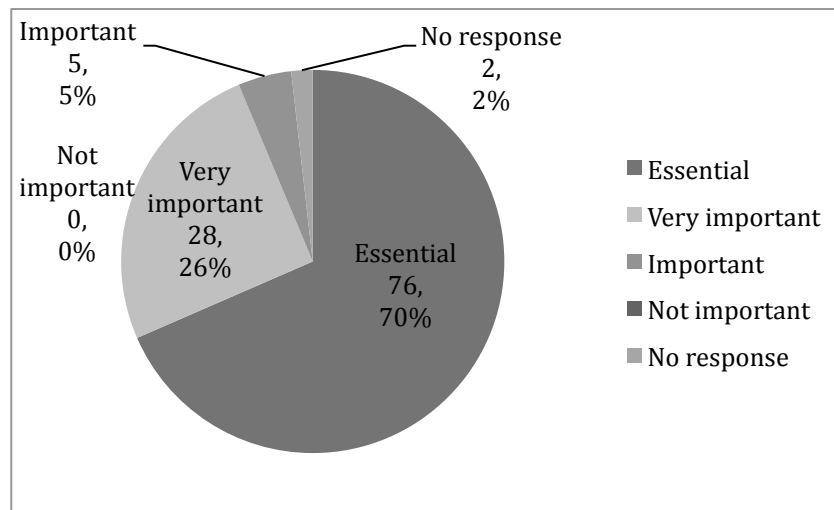
part, from at least one parent who was a native speaker of the language whereas 11 (10%) indicated that they had learned it, in part, from at least one parent who had learned it as a second language.

Of those who responded to a question asking why they wished to learn Hawaiian, 92 (84%) gave as one of their reasons the fact that they wanted to better understand native Hawaiian culture. This is roughly the same percentage as was the case with the teacher respondents. However, whereas 83% of the teacher respondents indicated that they wanted to be able to read old documents in Hawaiian, only 39% of the students did so. However, roughly the same percentage indicated that they believed that it was important to perpetuate the language and culture of their ancestors (23/ 77% in the case of teacher respondents; 74/ 67% in the case of student respondents), wanted to interact with native speakers (23/ 77% in the case of teacher respondents; 74/ 67% in the case of student respondents) or wanted to interact with learners of Hawaiian as a second language (18/ 55% in the case of teacher respondents; 57/ 53% in the case of student respondents). Of the student respondents, 19 (18%) gave as one reason for learning Hawaiian a desire to teach the language. Among the additional reasons given were two (2) that referred to the relevance of Hawaiian to professional practice (mental health service; classification of plant species) and five (5) that referred to a desire to communicate with family members in Hawaiian.

5.3.3 Interaction with native speakers of Hawaiian

Questions 9-11 asked respondents about their interactions with native speakers of Hawaiian. Question 9 asked how important the respondents thought it was to interact with native speakers of Hawaiian in order to help become more native-like in the way they speak the language. One hundred eight (108) responses were received for this question (see Figure 5.1 below).

Figure 5.1: How important students felt it was to interact with native speakers



Of the 108 responses, three (3) offered comments:

- Because without interaction just like in other languages, you won't be able to learn it.
- Learning from a speaker can help you learn more correct ways of 'ōlelo [speaking].
- As the *kūpuna* [elderly people] pass, so do levels of meanings to words, phrases, symbolism. . . Things one cannot learn in books. *Kūpuna* [elderly people] know.

Question 10 asked respondents what actions they take to help them become more native-like in the way they speak Hawaiian. There were 107 responses to this question with 183 selections. *Table 5.7* summarizes the responses.

Table 5.7: What students do to become more native-like speakers

Variables	No. respondents (107)	% of 110
Sometimes listen to or view recordings of native speakers speaking Hawaiian	41	37%
Regularly listen to or view recordings of native speakers speaking Hawaiian	8	7%
Sometimes engage in conversations in Hawaiian with native speakers	46	42%
Regularly engage in conversations in Hawaiian with native speakers	10	9%
Sometimes read Hawaiian language material (e.g. newspapers, books, websites, etc.)	54	49%
Regularly read Hawaiian language material (e.g. newspapers, books, websites, etc.)	14	13%
Nothing	10	9%
No response	3	3%

Fourteen (14) respondents provided comments under the ‘Other’ category. Of these, one was offered in Hawaiian:

- *Ho‘oma‘ama‘a mau i ke kūkākūkā ‘ana me nā haumāna ‘ē a‘e. ‘A‘ole lawa nā kanaka [sic] e hiki ke ‘ōlelo mai ka wā li‘ili‘i a laila ke a‘o mai nei mākou a ‘ōlelo pū mākou.*
- [[I] always practice conversing with other students. There are not enough people who can speak from childhood years [so] we are learning and talk together.]

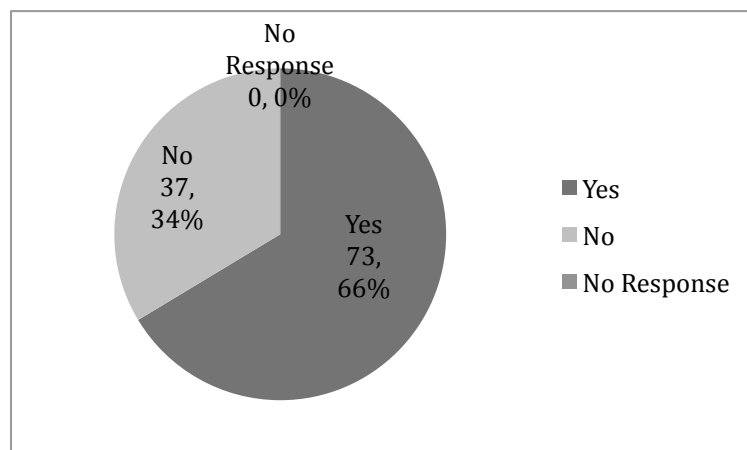
The other thirteen (13) comments were offered in English. The majority of these comments simply reinforced their responses (e.g. ‘Very little unfortunately’). However, some provided interesting insights as to how they use Hawaiian and with whom:

- I talk to friends in Hawaiian.
- Practice with my *wahine* [wife/ girlfriend]
- Try to listen to my friends talk and pick out the words I know.
- Sometimes I engage in conversations with other Hawaiian language students.
- My boyfriend and also one of my best friends are learning Hawaiian. At home my boyfriend and I try to converse and when I text or leave phone messages to friends I try to remember to do it in Hawaiian.

- My child will attend a Hawaiian immersion school and my proficiency will improve by talking with teachers and fellow Hawaiian speakers and perhaps native speakers as well.
- Since I am a beginner, I can only translate street names, but I do so frequently.
- I volunteer for [name of one Hawaiian immersion school] and type out translations for their books.
- I have led ocean-based visitor tours for 25 yrs. and seek to improve the accuracy of Hawaiian shared. I am working on a certificate of Hawaiian Studies.
- I read the transcript and listen to the [name of recording series], a collection of interviews done in 1970 with *kupuna* [elderly people] raised in the 1880s with Hawaiians whose first language is Hawaiian.
- Hawaiian music (x4).
- You forgot to put “Talk to yourself”
- Not enough, but great ideas above.

Question 11 consisted of two parts. The first part asked whether respondents felt it was difficult to meet with native speakers to engage in conversations in Hawaiian. One hundred ten (110/ 100%) responses were received for the first part of *Question 11*. *Figure 5.2* below summarizes those responses.

Figure 5.2: *Whether students found it difficult to meet with native speakers*



The second part of *Question 11* asked those who replied ‘yes’ to the first part to identify difficulties they encounter. Among the 110 responses received, there were 127 selections. These responses are summarized in *Table 5.8* below.

Table 5.8: *Difficulties encountered in meeting with native speakers*

Variables	No. respondents (110)	% of 110
I feel embarrassed to engage in conversations with native speakers in Hawaiian because I am afraid of making mistakes when I speak the language	37	34%
I don't know any native speakers to meet with and engage in conversations in Hawaiian	29	26%
I do know native speakers, but not well enough to feel comfortable meeting with them during off-work hours to engage in conversations	25	23%
I do not have the time to meet with native speakers to engage in conversations	9	8%
The native speakers I know live far from me	3	3%
Conversation topics are limited to those that I am not very interested in	1	1%
No response	0	0%

Eleven (11) respondents checked the ‘Other’ category in reply to this question and contributed one comment each. These are listed below:

- I shame [verbatim quote]
- No time
- Not skilled enough
- I am a *haole* [white person]
- So far I only know [person's name]
- Not very good at speaking Hawaiian
- My *‘ōlelo Hawai‘i* [Hawaiian language] is limited
- I speak with people who know Hawaiian but none that have spoken their whole lives.
- My classmates no engage in the *‘ōlelo* [language]. I guess they not confident like me [My classmates do not engage in the language. I guess they are not as confident as I am]
- I begin to panic. All native speakers have taken Hawaiian language for years and I am scared.
- I have a big problem because I don't try because I do feel like I am going to make a mistake.

As in the case of the teachers, all of the respondents believed that interaction with native speakers was essential (76/ 69%), very important (28/ 25%) or important (5/ 5%). In terms of their approaches to becoming more native-like in their use of the language, the major differences between the teacher responses and the student responses related to the fact that far fewer of the students reported that they regularly engaged in conversations with native speakers (9% as compared with 37%), regularly read Hawaiian language material (13% as compared with 70%) or regularly listened to or viewed recordings of native speakers (7% as compared with 43%). Although some of these differences are no doubt attributable to differences in language proficiency, there are many different ways in which students can be helped to make effective use of authentic resources irrespective of their proficiency level, such as integrating authentic resources in the presentation of the target language. In connection with this, it is interesting to note that one of the comments indicated that the students may not have been encouraged to engage with authentic materials: 'Not enough, but great ideas above'. Approximately the same percentage of teachers and students reported that they found it difficult to meet with native speakers (59% in the case of teacher respondents; 66% in the case of student respondents). In the case of the students, however, a higher percentage reported that they felt embarrassed to engage with native speakers in case they made mistakes (34% of student respondents as compared with 10% of teacher respondents). Fear of making mistakes was reinforced in the student comments, with 7 out of 11 referring to some form of awkwardness or embarrassment as a barrier to communication with native speakers.

5.3.4 Words, concepts, domains, and culture

Question 12 asked respondents when they use Hawaiian. There were 109 responses to this question, which received 271 selections. These responses are summarized in *Table 5.9* below.

Table 5.9: When students use Hawaiian

Variables	No. respondents (109)	% of 110
Speak, read and write in/ for class	107	98%
Read and write outside of class	51	47%
Occasionally with other Hawaiian speakers	46	42%
Talking with family members who speak Hawaiian	30	27%
To compose <i>oli/ mele</i> ¹⁰⁴	10	9%
All of the time with other Hawaiian speakers	6	6%
More than half of the time with other Hawaiian speakers	6	6%
No response	1	1%

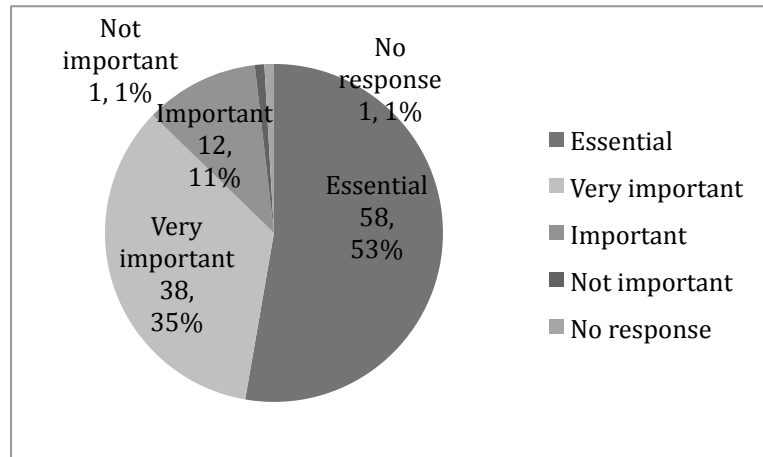
In the ‘Other’ category of *Question 14* regarding when respondents use Hawaiian, the following thirteen (13) comments were contributed:

- Occasionally with family members
- *Hula*/ Bishop Museum
- Try to translate my homework
- Text messaging sometimes
- During *hula* and listening to the radio
- Sometimes texting and talking to friends taking the class (x2)
- I look at ‘*ōlelo Hawai‘i* [Hawaiian language] on television
- My mother and I are both learning ‘*ōlelo Hawai‘i* [Hawaiian language]
- Try speak with family members and teach them some words
- Try to use simple words I know in exchange for the English
- When working in the farm; with friends learning; to myself
- To talk with friends who are native Hawaiian. Interact with their family during special occasions.
- No one in my immediate family speaks Hawaiian, but I want to send my daughter to *Pūnana Leo* [Hawaiian immersion preschool]

Question 13 asked respondents how important they felt it was to use Hawaiian when speaking to second-language Hawaiian speakers. One hundred nine (109) responses were received for this question. *Figure 5.3* summarizes the responses.

¹⁰⁴ *Oli*: chant. *Mele*: chant, song, lyrics.

Figure 5.3: Importance of using Hawaiian with second-language speakers



Seven (7) comments were contributed by respondents to *Question 13* (see below):

- Learn from one another
- Because it's good practice
- *Ka 'ōlelo Hawai'i* [the Hawaiian language] is our language. We have to preserve it
- I'm often embarrassed because my Hawaiian is still pretty bad
- If Hawaiian is their second language it would be good for practice.
- I expect my research participants and myself to use Hawaiian interspersed with English
- I think it is important, but I need to make a conscious effort to remember to try and speak Hawaiian because I am not able to formulate sentences quickly

Question 14 asked what elements of Hawaiian culture the respondents had experience of or considerable knowledge about. There were ninety-eight (98) responses and 423 selections to this question. The responses are summarized in *Table 5.10* below.

Table 5.10: *Hawaiian cultural elements that respondents had experience of*

Variables	No. respondents (98)	% of 110
<i>Hula/ oli/</i> music ¹⁰⁵	61	55%
Preparation of traditional Hawaiian foods	58	53%
Surfing/ canoe paddling	58	53%
Farming	49	45%
<i>Lei</i> ¹⁰⁶ making	49	45%
Organizing <i>pā'ina/ 'aha'aina</i> ¹⁰⁷ and knowledge of customs associated with feasting	40	36%
Fishing	38	35%
Fiber crafts	23	21%
<i>Lomilomi</i> ¹⁰⁸	14	13%
Traditional Hawaiian tattoo	7	6%
Traditional Hawaiian wood or stone carving	7	6%
Rock wall or platform construction	4	4%
No response	12	11%

In the 'Other' category of *Question 14*, respondents offered the following fourteen (14) comments:

- *Lua* [traditional Hawaiian martial arts] (x2)
- Heineken [a beer]
- *Ho'oponopono* [traditional Hawaiian conflict resolution techniques]
- Hawaiian history
- *Mālama 'āina* [caring for the land]
- *E inu i ka 'awa* [drink kava]
- Making of *hula* garments
- No genuine experience
- Living here and getting bits and pieces.
- I have recently emerged from a Hawaiian martial arts class
- *Lā'au lapa'au* [traditional Hawaiian herbal medicines and medical practices] (x2)
- I don't have a lot of experience in some of these things, but I have some experience
- *Lua* [traditional Hawaiian martial arts], *kalai wa'a* [sic] [canoe crafting]
- Voyaging on [canoe name] and I do help to build [canoe name].

¹⁰⁵ *Hula*: traditional Hawaiian forms of dance. *Oli*: chant.

¹⁰⁶ *Lei*: garland (e.g. for the neck, head, wrists, or ankles), including those made of natural materials, such as flowers, vegetation, or shells, or those made of fabricated materials, such as plastic or silk.

¹⁰⁷ *Pā'ina*: feast. *'Aha'aina*: feast for a formal occasion.

¹⁰⁸ *Lomilomi*: Traditional Hawaiian forms of massage.

Fewer than half of the respondents (51/ 47%) indicated that they used Hawaiian to read and write outside of class and even fewer indicated that they used Hawaiian when speaking to other speakers of the language all or more than half of the time (12/ 12%) or occasionally (46/ 42%) although the majority indicated that they believed it was essential (58/ 53%) or very important (38/ 35%) to do so. Even so, almost one-third (30/ 27%) indicated that they used Hawaiian when speaking with family members who spoke the language. Asked which of 12 aspects of Hawaiian culture they had experience of, or considerable knowledge about, only three (3) of the items in the list were selected by half or more than half of the respondents (five (5) in the case of the teacher respondents).

5.3.5 Teaching methodologies, teaching materials, and assessment

Questions 15-23 asked student respondents about the teaching methods of their Hawaiian language teachers, what Hawaiian cultural elements their teachers taught, and how successful they felt their teachers were in teaching Hawaiian.

Question 15 asked students how often their teachers used translation to explain the meaning of new words, phrases, and patterns. One hundred eight (108) responses were received for this question. These responses are reported in *Table 5.11* below.

Table 5.11: *How often translation used by teachers*

Hawaiian course	No. respondents	All of the time	More than half of the time	Occasionally	Never
Year 1, sem. 1	97	62/ 56%	21/ 19%	12/ 11%	0
Year 1, sem. 2	55	24/ 22%	28/ 25%	7/ 6%	0
Year 2, sem. 1	45	18/ 16%	17/ 15%	10/ 9%	0
Year 2, sem. 2	19	10/ 9%	4/ 4%	5/ 5%	0

Four (4) comments were offered by respondents. These are listed here:

- Rarely
- Did not take first year courses. Translations were good.
- If by translation you mean does he act it out (words or concept) and explain – yes. Extremely entertaining. Makes me wonder if all teachers are thespians at heart.

- I believe that I learned more during high school than now. Our *kumu* [teacher] now in college can be very unclear about learning new things. If I didn't take high school classes, I would be very confused and lost now.

Question 16 consisted of two parts. The first part asked respondents which Hawaiian language text(s) was/ were used by their teachers to teach the language. *Table 5.12* below reports the responses to the first part of *Question 16*. Ninety-nine (99) respondents replied to this question reporting five (5) different texts that were used by teachers. Two (2) respondents replied to the second part of this question, but not the first part. Detailed responses to these two questions are provided in *Appendix 15: Students' responses to questions about textbooks*. Overall, the responses indicated that the most widely used textbook in the first three semesters was *Ka Lei Ha'aheo* by Hopkins (1992) (36% of respondents – but selected by 51% of respondents with reference to the first semester of the first year). This was followed in Year 1, Semester 1 by *'Ōlelo 'Ōiwi* by Cleeland (2006) (14%) and the *Nā Kai 'Ewalu* series by Kamanā and Wilson (14%). In Year 1, Semester 2, the next most widely used textbooks were the *Nā Kai 'Ewalu* series by Kamanā and Wilson (22%) and *Learn Hawaiian at Home* by Wight (1992) (16%). In Year 2, Semester 1, the next most widely used textbook was the *Nā Kai 'Ewalu* series by Kamanā and Wilson (31%) and *Learn Hawaiian at Home* by Wight (1992) (16%). Only eleven (11) respondents referred to resource use in relation to Year 2, Semester 2. Of these, three (3) indicated that a textbook was used, but did not specify which one and six (6) indicated that resources were prepared by the teacher, with the remaining two (2) selecting *Learn Hawaiian at Home* by Wight (1992) in one case and *Hawaiian Dictionary* by Pukui and Elbert (1986) in the other case.

The second part of *Question 16* asked respondents to rate the text(s) that their teachers used to teach Hawaiian in their classes. Ninety-three (93) responses were received for this part of the question. These are summarized in *Table 5.12* below.

Table 5.12: How students rated the Hawaiian language texts used by their teachers

Category	No. respondents	Very good	Good	OK	Not good	Bad	No response
<i>Ka Lei Ha‘aheo</i> (Hopkins, 1992)	46	14/ 13%	17/ 15%	13/ 12%	1/ 1%	1/ 1%	0
<i>Nā Kai ‘Ewahu, Vol. 1</i> (Kamanā & Wilson, 1996)	11	6/ 5%	4/ 4%	1/ 1%	0	0	0
<i>Nā Kai ‘Ewahu, Vol. 2</i> (Kamanā & Wilson, 1990)	11	5/ 5%	5/ 5%	1/ 1%	0	0	0
<i>Nā Kai ‘Ewahu, Vol. 3</i> (Kamanā & Wilson, 1991)	11	3/ 3%	3/ 3%	2/ 2%	0	0	0
<i>‘Ōlelo ‘Ōiwi</i> (Cleeland, 2006)	12	8/ 7%	4/ 4%	0	0	0	0
<i>Learn Hawaiian at Home</i> (Wight, 1992)	12	5/ 5%	4/ 4%	2/ 2%	0	0	1/ 1%
Unspecified text	9	4/ 4%	4/ 4%	1/ 1%	0	0	0
Text prepared by the teacher	5	2/ 2%	1/ 1%	2/ 2%	0	0	0
<i>Hawaiian 102 workbook</i> (Wight, 1992)	4	1/ 1%	1/ 1%	2/ 2%	0	0	0
<i>Ha‘awina Ho‘iho‘i 102</i> (Wight, 1992)	4	1/ 1%	1/ 1%	2/ 2%	0	0	0
<i>Hawaiian Dictionary</i> (Pukui & Elbert, 1986)	3	3/ 3%	0	0	0	0	0

One (1) respondent wrote in “none” in place of a title or author of a Hawaiian language text and checked “not good” as a rating for this entry.

Questions 17-19 dealt with the delivery of lessons by the teachers of Hawaiian language. *Question 17* asked how much time teachers spent on average speaking English in class, *Question 18* asked how much time teachers spent on average at the front of the classroom (as opposed to any other location in the room), and *Question 19* asked how much time students spent on average doing pair or group work in their Hawaiian language classes. Responses to these questions are reported below in *Table 5.13*.

Table 5.13: Delivery of lessons by teachers of student respondents

Category	Variables	No. respondents	76% of the time or more	51%-75% of the time	26%-50% of the time	25% of the time or less
Time spent by the teacher speaking English in class	Year 1, sem. 1	99	42/ 38%	15/ 14%	12/ 11%	6/ 5%
	Year 1, sem. 2	60	9/ 8%	20/ 18%	8/ 7%	8/ 7%
	Year 2, sem. 1	47	6/ 5%	8/ 7%	11/ 10%	6/ 5%
	Year 2, sem. 2	18	2/ 2%	1/ 1%	6/ 5%	7/ 6%
Category	Variables	No. respondents	76% of the time or more	51%-75% of the time	26%-50% of the time	25% of the time or less
Time spent by the teacher at the front of the classroom	Year 1, sem. 1	100	77/ 70%	19/ 17%	1/ 1%	2/ 2%
	Year 1, sem. 2	60	31/ 28%	10/ 9%	2/ 2%	2/ 2%
	Year 2, sem. 1	47	12/ 11%	15/ 14%	2/ 2%	2/ 2%
	Year 2, sem. 2	18	5/ 5%	7/ 6%	3/ 3%	1/ 1%
Category	Variables	No. respondents	76% of the time or more	51%-75% of the time	26%-50% of the time	25% of the time or less
Time spent by students doing pair or group work	Year 1, sem. 1	100	13/ 12%	31/ 28%	31/ 28%	24/ 22%
	Year 1, sem. 2	50	4/ 4%	21/ 19%	25/ 23%	10/ 9%
	Year 2, sem. 1	47	8/ 7%	18/ 16%	16/ 15%	4/ 4%
	Year 2, sem. 2	18	4/ 4%	7/ 6%	4/ 4%	1/ 1%

Question 20 asked respondents what Hawaiian cultural elements their teachers taught in their Hawaiian language classes. One hundred four (104) responses were received for this question with 401 selections. These responses are summarized in *Table 5.14*.

Table 5.14: Hawaiian cultural elements taught by teachers

Category	No. respondents	Behavior ¹⁰⁹	Time division ¹¹⁰	Genealogy ¹¹¹	Hawaiian values ¹¹²	Hawaiian deities ¹¹³
Year 1, sem. 1	94	86/ 78%	36/ 33%	48/ 44%	31/ 28%	41/ 37%
Year 1, sem. 2	62	41/ 37%	31/ 28%	26/ 24%	26/ 24%	20/ 18%
Year 2, sem. 1	39	32/ 29%	20/ 18%	29/ 26%	20/ 18%	24/ 22%
Year 2, sem. 2	14	10/ 9%	6/ 5%	13/ 12%	8/ 7%	10/ 9%

Ten (10) comments were provided by student respondents regarding *Question 20*. These are listed below:

- *Mele/ oli* [songs/ chants]
- Food preparation

¹⁰⁹ e.g. body language, cultural morés, values, difference between traditional and modern norms, etc.

¹¹⁰ e.g. names of the moon phases, planting seasons, using the traditional Hawaiian calendar to mark special events, etc.

¹¹¹ e.g. *ali'i* [royal lineages] of the various islands, students' families, patrilineal/ matrilineal significance, etc.

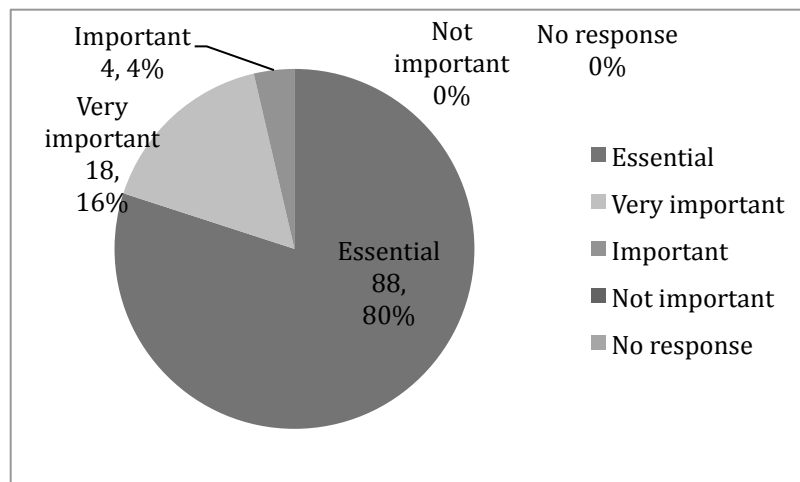
¹¹² e.g. using traditional Hawaiian values for problem solving (e.g. political, legal, financial issues, traditional vs modern needs, etc.)

¹¹³ e.g. Hawaiian deities and traditions associated with them, shift from traditional to modern belief systems, etc.

- Songs/ chants, speeches, food
- Have not covered the above yet
- History of oppression of Hawaiians
- Videos of *kapuna* [sic] [elders] and other *kumu Hawai'i 'ōlelo* [sic] [Hawaiian language teachers?]
- Videos of native speakers from throughout the island are helpful
- Also, working in *lo'i* [taro patches] and other traditional Hawaiian traditions. Participate in Honolulu Festival and chanting to the public
- I've learned all of these, but can't remember which classes I learned what in. Learned these in Hawaiian culture classes as well as Hawaiian mythology.
- [The teacher] shares all types of Hawaiian culture and history with us. It is almost like an intensive Hawaiian history/ studies/ 'ōlelo [language] class. Always fascinating.

Question 21 asked student respondents how important they felt it was to include Hawaiian culture in their Hawaiian language classes. One hundred ten (110) responses were received for this question. These are summarized in *Figure 5.4*.

Figure 5.4: *The importance of including culture in Hawaiian classes*



Four (4) respondents provided comments to *Question 21*. These are listed below:

- Where would the culture be without the language?
- Must know the culture to truly understand the language.

- They are interrelated to one another and it helps to find deeper meanings and concepts.
- Participation in out-of-class activities increases interest in culture.

Questions 22 and 23 asked student respondents how successful they felt their Hawaiian language classes were in teaching the four skills – reading, writing, speaking, and comprehension. There were 110 responses received for *Question 22* and 109 responses for *Question 23*. These are reported in *Table 5.15* below.

Table 5.15: *How successful students felt their Hawaiian language courses were*

Category	Variables	No. respondents	Strongly agree	Slightly agree	Slightly disagree	Strongly disagree
Whether Hawaiian language classes were successful at teaching reading and writing	Year 1, sem. 1	100	87/ 79%	9/ 8%	6/ 5%	5/ 5%
	Year 1, sem. 2	60	44/ 40%	12/ 11%	0	5/ 5%
	Year 2, sem. 1	45	25/ 23%	4/ 4%	1/ 1%	0
	Year 2, sem. 2	18	13/ 12%	3/ 3%	0	0
Category	Variables	No. respondents	Strongly agree	Slightly agree	Slightly disagree	Strongly disagree
Whether Hawaiian language classes were successful at teaching speaking and comprehension	Year 1, sem. 1	99	61/ 55%	27/ 25%	3/ 3%	7/ 6%
	Year 1, sem. 2	59	28/ 25%	25/ 23%	4/ 4%	2/ 2%
	Year 2, sem. 1	45	27/ 25%	15/ 14%	1/ 1%	1/ 1%
	Year 2, sem. 2	19	12/ 11%	7/ 6%	0	0

Three (3) comments were offered regarding *Question 22* (reading and writing):

- It’s hard for me
- Challenging with work
- Slightly/ strongly at one year level. Wish I was at a higher level

Six (6) comments were provided for *Question 23* (speaking and comprehending):

- Comprehend
- Comprehend more than speak
- I have a lot of difficulty in this area
- Still at 1st year level so I am limited in speaking still
- Challenging because don’t hear it in the outside world
- 201 (to some degree) and 202 seem to move too quickly for me to grasp the total comprehension, so I am re-doing second year.

Asked how often they used translation to explain meaning, well over two-thirds of the teacher respondents (23/ 76%) claimed to do so all of the time (7), more than

half of the time (15) or about half of the time (1). In the opinion of student respondents, their teachers used translation to explain meaning all or most of the time (46%) or more than half of the time (26%). Although 12.5% indicated that they did so only occasionally in first-year classes, almost twice as many (24%) indicated that they did so only occasionally in second-year classes. The student respondents indicated that the most widely used textbooks were *Ka Lei Ha‘aheo* by Hopkins (1992), *‘Ōlelo ‘Ōiwi* by Cleeland (2006), the *Nā Kai ‘Ewalu* series by Kamanā & Wilson and *Learn Hawaiian at Home* by Wight (1992). In general, the students rated these textbooks as very good (50%) or good (34%). However, whereas the *Nā Kai ‘Ewalu* series and *‘Ōlelo ‘Ōiwi* were each rated as very good by 60% or more of respondents, *Learn Hawaiian at Home* was rated as very good by only 42% of respondents and *Ka Lei Ha‘aheo* (the most widely used textbook) was rated as very good by only 30% of respondents and as okay by 28%, with 4% rating it as not good or bad (the only textbook to rank in these categories).

When asked how much of the time they spent speaking English in class, all 28 teacher participants who responded indicated that they did so for more than 25% of the time in the case of first-year classes. The figures were approximately the same in the case of the students, although 9.5% indicated that their teachers did so for less than 25% of the time. However, whereas 75% of the teacher respondents indicated that they spoke English in class in the first year for over 50% of the time, only 26% of the student respondents believed that their teachers did so in first-year classes. In the case of second-year, second-semester classes, 39% of teacher respondents indicated that they spoke English in class for 25% of class time or less. So far as the student respondents were concerned, the figure was 26%. Overall, however, it is clear that both teacher and student respondents believed that English was spoken in Hawaiian classes by their teachers for much of the time, particularly in first-year classes.

More than half of the 28 teacher participants who responded to a question about the amount of time they spent at the front of the class indicated that in the first semester of the first year, they did so for 76% or more of the time (12) or for between 51% and 75% of the time (7). Of the one hundred (100) students who

indicated the amount of time they believed their teachers spent in front of the class in Year 1, Semester 1 courses, all except three (3) indicated that it was 76% of the time or more (77/ 77%) or between 51% and 75% of the time (19/ 19%). Overall. So far as first- and second-year classes are concerned, almost half of the students (46%) estimated that their teachers spent 76% of class time at the front of the class.

Of the 28 teacher participants who responded to the relevant questions, 60% signalled that their students spent 50% or less of class time in the first semester of their first year of study on pair work and group work. Overall, for year 1 and 2 classes, 25% of the student respondents estimated that they spent 50% or less of class time on pair and group work, with the figures for 25% or less averaging out at 15%.

Of the 28 teacher respondents who responded to the relevant question, 22% indicated that they did not regard it as essential to include Hawaiian cultural elements in their classes. The figure in the case of student respondents was lower (22/ 20%). So far as teacher respondents were concerned, just under half indicated that they did not refer to Hawaiian deities or the Hawaiian way of dividing time (46%) and over one-third that they did not refer to genealogy (39%). So far as student respondents were concerned, the lowest coverage overall (of the 5 areas listed) was Hawaiian values.

Although many of the 27 who indicated the extent to which they regarded their courses to be successful selected 'very successful' or 'mostly successful', an average of 15% indicated that they regarded them as being only 'somewhat successful'. The students were asked the extent to which they agreed (strongly agree; slightly agree; slightly disagree; strongly disagree) with the statements:

The Hawaiian courses I took/ take were/ are successful at teaching me to read and write in Hawaiian.

The Hawaiian courses I took/ take were/ are successful at teaching me to speak and comprehend Hawaiian.

Overall, in the case of reading and writing, over two-thirds (72%) strongly agreed, with only 3% slightly or strongly disagreeing. However, whereas the percentage who strongly agreed was 80% overall for first-year classes, it was lower (64%) for second-year classes.

So far as listening and comprehending are concerned, the percentage who selected 'strongly agree' was lower overall (58%), with 55% in the case of first-year classes and 62% in the case of second-year classes.

5.3.6 Student respondents' views

Questions 24-27 asked participants about their views, including whether they enjoyed their Hawaiian language classes, what they would change about their classes if they could, and how they define 'native speaker'.

Question 24 asked students whether they enjoyed their Hawaiian language classes. There were one hundred ten (110/ 100%) responses received for this question. These are reported below in *Table 5.16*.

Table 5.16: *Whether students enjoyed their Hawaiian language classes*

Category	No. respondents	Strongly agree	Slightly agree	Slightly disagree	Strongly disagree
Year 1, sem. 1	101	84/ 76%	8/ 7%	3/ 3%	6/ 5%
Year 1, sem. 2	60	49/ 45%	5/ 5%	2/ 2%	4/ 4%
Year 2, sem. 1	46	42/ 38%	3/ 3%	0	1/ 1%
Year 2, sem. 2	19	17/ 15%	11/ 10%	0	0

Four (4) comments were offered by respondents:

- Good challenge
- Enjoyed but was challenging
- I love coming to class and I always leave feeling very good inside.
- I really enjoy 'olelo Hawaii [sic] [Hawaiian language] class, because my dream is to speak my native language and every day I am getting closer to my goal.

Question 25 asked students what they would change about their Hawaiian language classes if they could. One hundred five (105) responses were received for this question. These are summarized in *Table 5.17* below.

Table 5.17: *What students would change about their Hawaiian language classes*

Category	Responses (105)	% of 110
More focus on listening and speaking	74	67%
More interaction with native speakers	67	61%
More activities outside of the classroom	45	41%
More group activities	30	29%
More translation	19	18%
Less grammar	9	9%
Less translation	5	5%

Ten (10) comments were offered by respondents to *Question 25*:

- More grammar
- *A‘ole pilikia* [sic] [no problem] (x2)
- More talking in Hawaiian (x2)
- More lectures with examples
- Less self-taught bookwork
- I am interested in this, but also intimidated¹¹⁴
- More cultural activities in Hawaiian like crafts and food
- I wish we could be more immersed in the language and have programs during breaks such as summer/winter to keep the education going.
- Respect and learn Hawaiian patterns come up with own ideas and thoughts and have help translating into Hawaiian so language is a familiar experience.
- I would make myself less worried about ‘*making A*’ [embarrassing myself] and more willing to put myself at risk. Risk in taking all the opportunities available to me to converse in ‘*ōlelo* [language].

Question 26 asked students how they define what a native speaker of Hawaiian is. There were 109 responses received for this question with 152 selections. These are summarized in *Table 5.18* below.

¹¹⁴ This respondent checked only one of the responses provided, ‘More focus on listening and speaking’.

Table 5.18: How students define ‘native speaker of Hawaiian’

Category	Responses (109)	% of 110
Definition 1 only: Someone who has at least one parent/ guardian who raised them speaking Hawaiian since they were born, <i>and was/ were raised in the same way</i> (one comment offered) - Someone who was taught by an elder person of their family	42	38%
Definition 2 only: Someone who has at least one parent/ guardian who <i>learned to speak Hawaiian as a second language</i> and raised them speaking Hawaiian since they were born	7	6%
Other definition only: (7 comments offered) - Anyone who can speak (x2) - Only spoken to in Pidgin - Anyone raised speaking Hawaiian. - <i>Kahi po’e ‘ōlelo ka ‘ōlelo Makuahine</i> [someone who speaks the mother tongue] - Someone who learned to speak Hawaiian from a young age, not necessarily from a parent - Someone who can understand and speak the language whether or not they were raised that way or learned it as a second language - Someone who has made the commitment to learn and understand the language and can speak fluently with meaning from the <i>na ‘au</i> [gut].	7	6%
Definitions 1 and 2	40	36%
Definition 1 and Other: (2 comments offered) - Attended a Hawaiian immersion school - People who have the heart to learn the language	2	2%
Definition 2 and Other: (1 comment offered) - I don’t believe a native speaker needs a parent/ guardian that is fluent. Learning Hawaiian in school as a kid, and continuing to speak as growing older is native	1	1%
Definitions 1, 2, and Other: (10 comments offered) - Fluent - Any Hawaiian or part-Hawaiian who is fluent - Someone who has a Masters or BA in Hawaiian language - Someone that is fluent and able to teach others the correct way - Anyone willing to learn to speak Hawaiian with passion and able to teach others - If they speak “fluently” no matter when they learned the language - Main thing they speak and keep the culture and values of our people - Someone with passion and love for Hawaiian language, culture, and people - Someone raised with the Hawaiian language being a major part of their life - A child who has learned to read, write, speak and comprehend the Hawaiian language and whose parent/ guardian learned to speak, read, write, comprehend the Hawaiian language as well	10	9%
Definition 1 and Other: (2 comments offered) - Attended a Hawaiian immersion school - People who have the heart to learn the language	2	2%

Question 27 asked respondents if they wanted to add anything to the responses they provided to any of the questions. Fifteen (15) comments were offered – four (4) in Hawaiian and eleven (11) in English. The four Hawaiian comments were as follows:

- *Mahalo nui loa* [thank you very much]
- *Mahalo nui no kou hana me kēiā* [sic] *survey. Me Iesū pū* [Thank you very much for doing this survey. God bless]
- *I ko‘u mana‘o, pono inā ‘ōlelo Hawai‘i mau nā kumu i nā haumāna. ‘A‘ole lawa ka ho‘olohe ‘ana i ka ‘ōlelo no ka ho‘oikaika o* [sic] *ka puana* [I think that it is good if teachers always speak Hawaiian to students. There is not enough listening to the language to improve pronunciation]
- *Pono na kumu apau e a‘o i ka “grammar” like no ho‘i ma ke kula ki‘eki‘e. ‘A‘ole au i a‘o na po‘o-piko-‘awe mea, ma ke kula nui ki‘eki‘e, no laila hui kau* [sic] *au i kēia manawa.* [All teachers need to teach the same grammar in high school. I did not learn the ‘*po‘o-piko-‘awe* [‘head word-subject-prepositional phrase’; see the *Nā Kai ‘Ewalu* series]’ thing in high school, so I am confused now.]

The following are the eleven (11) comments offered in English or a mixture of English and Hawaiian:

- *Mahalo nui loa* [thank you very much] for the survey. *Nā ninau* [sic] *maika‘i!* [the questions are good]
- *Mahalo nui* [thanks very much]. I want to see all of Hawai‘i ‘*ōlelo* [speak] the language of our culture and ‘*ōiwi* [natives].
- I am Hawaiian. I want to speak!
- I love Hawaiian culture and everything about it
- Switch question number “2” with question number “1”
- The Hawaiian culture is so beautiful. I am so happy that there is a lot done to preserve it
- I strongly believe the Hawaiian language and culture should be preserved and continue to live on through our future generations!
- [Teacher’s name] is willing to make ‘A’ [do something embarrassing] and put himself at risk so that we, [the] students, learn. [The teacher] extends so much of his love and passion for everything Hawai‘i. It is easy to fall in love with ‘*ōlelo* [language] and everything associated with it
- Learning my father’s language has made me get involved with everything Hawaiian even political and to work harder to keep the culture

- My mother was raised speaking Hawaiian, but lost the ability, then re-taught herself. This may be common and not reflected in this survey
- I have a really hard time with Hawaiian language and it's mostly my fault because I don't try to interact in Hawaiian because I feel dumb because I might get it wrong, but I do feel if my parents were fluent I would have an easier time learning and speaking

Asked to select a definition of 'native speaker', 10 out of 28 (36%) teacher respondents checked the following category: Someone who has at least one parent/ guardian who learned to speak Hawaiian as a second language and raised them speaking Hawaiian since they were born. A significantly higher percentage of students selected or added a definition consistent with this (58%).

Asked to provide recommendations concerning changes to their Hawaiian language classes, one hundred five (105) students responded. Of these, seventy-four (74/ 67%) indicated that they would prefer more focus on listening and speaking, sixty-seven (61/ 64%) that they would like more interaction with native speakers, forty-five (45/ 41%) that more activities outside of the classroom would be appreciated, and 30 (27%) opted for more group activities. However, only five (5/ 5%) indicated that they would like less translation. Furthermore, nineteen (19/ 17%) indicated that they would like more translation, and only nine (9/ 8%) indicated that they would like less grammar.

Of the fourteen (14) participants who responded to an invitation to add any other comments they wished, four (4) simply expressed thanks for the opportunity to take part in the survey and one suggested an improvement to the survey instrument. Of the remaining ten, four (4) referred to speaking and/ or listening, with one of these indicating a preference for teachers speaking always in Hawaiian and four (4) referred to language loss and/ or the importance of maintaining the language and/ or culture. One student commented favorably on a particular teacher; another one indicated that the same grammar should be taught at the same stage of learning. Finally, one of the students referred to awkwardness/ embarrassment in speaking the language for fear of making errors.

5.5 Conclusions

Of the 110 respondents, slightly more than half (59) were attending university at the time of the survey, the remainder (50) attending community college.¹¹⁵ In view of the range of institutions involved in this student survey, the 110 participants are likely to be a reasonably representative sample of those who are currently studying first- or second-year courses in Hawaiian in tertiary institutions in Hawai'i. However, as only 19 (17%) of them indicated that they had also studied Hawaiian at high school level, it should not be assumed that the findings necessarily have any direct bearing on the teaching and learning of Hawaiian in public high schools or charter schools.

Whereas 68% (75) of those who responded to the relevant question in the student questionnaire classified themselves as native Hawaiian, 87% (26) of those who responded to the relevant question in the teacher questionnaire did so. This may be a reflection of increasing interest in Hawaiian among non-native students, and this, in turn, may be a signal of the changing socio-political landscape in Hawai'i. On the other hand, it may simply be a reflection of the fact that native Hawaiians are more likely to seek and gain positions as teachers of the language or it may relate simply to the nature of the sample. Equally, there are many possible reasons why a slightly lower percentage of the students than the teachers (21/ 19% as compared with 8/ 27%) indicated that Hawaiian was one of the languages they were raised with. In this connection, it is, however, interesting to note that a) although three (3) of the teacher respondents indicated that they had learned Hawaiian, in part, from at least one parent who had learned Hawaiian from his/her parent(s), only one (1) of the students did so, and b) that although none (0) of the teacher respondents indicated that they had learned Hawaiian, in part, from at least one parent who had learned Hawaiian as a second language, as many as eleven (11/ 10%) of the student respondents did so. What this indicates is that at least some of those who have learned Hawaiian as a second language are now making an effort to pass the language on to their children. In connection with this, it is relevant to note that of the twelve (12) teacher respondents who indicated that

¹¹⁵ It should be remembered that of the thirty (30) teachers who responded to the teacher questionnaire, the majority – all except 7 – were teaching in universities or community colleges.

they had children, ten (10) claimed that they spoke Hawaiian to them for at least 50% of the time.

Of those who indicated that they were native Hawaiian (26 of the teacher respondents; 75 of the student respondents), almost all indicated that one of their reasons for learning Hawaiian was a desire to perpetuate the language and culture of their ancestors (23 of the teacher respondents; 74 of the student respondents). However, although just over 80% of all teacher and student respondents indicated that an interest in Hawaiian culture was one of their reasons for learning Hawaiian, seven (7/ 23%) of the teacher respondents and 36 (32%) of the student respondents did *not* select 'I wanted to be able to interact with native speakers of Hawaiian in their language' as a reason for learning, and just under half of both teacher and student respondents (46% in the case of teachers; 47% in the case of students) did *not* select 'I wanted to be able to interact with other second-language learners of Hawaiian in the language' as one of their reasons. What this suggests, particularly so far as the student participants are concerned, is that an interest in Hawaiian culture may be a stronger motivating force for enrolling in Hawaiian language classes than a desire to use the language interactively. If this is the case, it has important implications in relation to the language revitalization agenda and is clearly something that needs to be addressed in the context of dynamic, interactive culturally-embedded teaching and learning. In connection with this, it is relevant to note that overall, 50% of student respondents estimated that their teachers used translation to convey the meaning of new words, expressions and constructions all of the time and a further 33% estimated that they did so for more than half of the time, something that is broadly consistent with the teachers' own estimates, with just over three-quarters (76%) indicating that they did so for half of the time or more. It is also relevant to bear in mind that a) both teacher and student respondents reported that English was spoken in Hawaiian classes for much of the time, particularly in the case of first-year classes, and b) almost half of the students (46%) estimated that their teachers spent 76% of class time in first-year classes at the front of the class.

The overall picture of both teachers and learners that emerges from both the questionnaire and interview responses with teachers is one of commitment and

determination. As one of the teachers observed: *'O wau ka lala [sic] e ulu nei; e kūpa'a a kulia a'e i uka i ka nu'u kilakila a lilo* [I am the branch that is growing. I will persevere until I reach all the way to the majestic summit]. And, in the words of two (2) of the students: I love coming to class and I always leave feeling very good inside; I really enjoy *'olelo Hawaii* [sic] [Hawaiian language] class, because my dream is to speak my native language and every day I am getting closer to my goal.

The overall assessment of the textbooks and teaching was generally positive. So far as textbooks are concerned, 16 (60%) of teacher respondents indicating that they selected the textbooks they did because they considered them to be good and 84% of the student respondents reading them as very good (50%) or good (34%). Overall, both teachers and students appear to believe that the teaching provided is successful: the majority of the teachers indicated in questionnaire responses that they believed their first- and second-year courses were very successful (20%) or successful (54%) and 72% of the students respondents strongly agreed with the statement that their Hawaiian classes were successful in teaching them to read and write in Hawaiian. However, only just over half of the student respondents (53%) strongly agreed with the statement that these classes were successful in teaching them to speak and comprehend the language. Also, notwithstanding the fact that the majority of teacher respondents to the questionnaire considered their courses to be successful, there were clearly some who did not, and some of the comments provided on the questionnaires, such as the six examples below, indicated a degree of frustration:

- I love to teach and am so thankful to have this job, but often I feel ill-equipped to do it.
- In my class I try to speak only in Hawaiian to them, but the students give up when they hear Hawaiian only; not one tries to understand the meaning. So, I teach some of the grammatical patterns and vocabulary up until now.
- One of my biggest challenges as a new teacher (who has no training in language teaching) is coming up with a variety of ways to get students talking. I also have a hard time negotiating how much time to allot to

explanations and how much to activities/ speaking because there is so much material to convey.

- Students are finding it difficult to learn in my class because they are used to having a book, receiving emails online, knowing exactly what will happen in the next class
- *He mau kanaka no i kamaaina iau [sic] a i hele hoi i keia kula, aole no i makaukau loa ka lakou olelo i ko lakou puka ana aku. O ke kumu o ia pilikia . . . aohe o'u maopopo* [There are some who know me and have gone to this school, but were not very fluent when they graduated. The reason for that problem . . . I don't know].
- Hawaiian language teaching materials/ methodologies still lag far behind available materials for teaching other languages.

The frustrations felt by the students, however, seem to relate more specifically to their experience of awkwardness and embarrassment when attempting to interact in Hawaiian. In fact, as many as 34% of the student respondents indicated that they felt embarrassed to engage with native speakers in case they made mistakes, something that is reinforced by a number of comments, including the following:

- I have a really hard time with Hawaiian language and it's mostly my fault because I don't try to interact in Hawaiian because I feel dumb because I might get it wrong . . .
- I have a big problem because I don't try because I do feel like I am going to make a mistake.
- I'm often embarrassed because my Hawaiian is still pretty bad.

Bearing this in mind, it is not surprising to find that when asked to provide recommendations concerning changes to their Hawaiian language classes, as many as 70% indicated that they would prefer more focus on listening and speaking.

The next two chapters focus on textbooks and language lessons, the main aim being to determine not only how these textbooks are constructed and how these language lessons are conducted, but also to what extent the views of teachers and

students as expressed in questionnaire and interview responses are consistent with the findings of the analysis of sample textbooks and sample language lessons.

Chapter 6

Criterion-referenced analysis of HAL textbooks and materials

6.1 Introduction

The State of Hawai‘i’s Department of Education recommends specific textbooks for Japanese and Spanish.¹¹⁶ However, no textbook recommendations are made for teaching Hawaiian. The University of Hawai‘i at Hilo has the only program that recommends a specified textbook. In the teacher survey reported in *Chapter 4*, most of the teacher respondents (78%) reported using published textbooks to teach the first two years of HAL, with an average of 19.75% of them reporting that they created teaching materials themselves (sometimes for use in addition to published textbooks). The teacher respondents identified nineteen (19) different textbooks that they used to teach HAL in first- and second-year level courses in public high schools and/ or tertiary institutions. In the student survey reported in *Chapter 5*, student respondents identified eight (8) textbooks used by their teachers to teach Hawaiian. A little more than half of the teacher respondents indicated that they selected particular textbooks because they believed them to be good (17/ 30 or 57%) while most student respondents reported that the textbooks used were either very good (44/ 110, 40%) or good (37/ 110, 34%; a total of 74%).

The two textbooks and one textbook series most widely used, according to teacher and student respondents (see *Chapters 4* and *5*), are (in order of extent of use) *Ka Lei Ha‘aheo*, published by University of Hawai‘i Press (Hopkins, 1992); *Nā Kai ‘Ewalu*, a series published by Ka Haka ‘Ula o Ke‘elikōlani (the College of Hawaiian Language), the University of Hawai‘i at Hilo (Kamanā & Wilson, 1990, 1991, 1996); and *‘Ōlelo ‘Ōiwi*, published by Kamehameha Publishing (Cleeland, 2006). The aims of the criterion-referenced analysis of a sample of HAL textbooks used are explained (*Section 6.2*). According to criteria derived from a

¹¹⁶ See the website of the Dept. of Education: <http://standardstoolkit.k12.hi.us/index.html> (last retrieved, May 30, 2011); ‘Content Area’ keywords: World Languages, Grade Level: Year 1, Year 2, Year 3.

review of literature on language textbook evaluation (*Section 6.3*) and a number of more local considerations, evaluation criteria were established (*Section 6.4*) and then applied to the analysis and evaluation of these textbooks (*Section 6.5*) and, where available, the teachers' guides and supplementary resources that accompany them (*Section 6.6*). The chapter ends with an overview and some concluding comments (*Section 6.7*).

6.2 Background to the analysis

6.2.1 Determining the aims of the analysis

The overall aim of the criterion-referenced analysis of a sample of HAL textbooks reported here was to address the third overarching question (see *Chapter 1*):

Question 3:

How are a sample of widely used textbooks intended for the teaching of Hawaiian in public high schools and tertiary-level institutions designed and organized?

The more detailed questions underpinning this research question were:

What is the linguistic and cultural content of a sample of widely used textbooks designed for the teaching of Hawaiian in public high schools and tertiary level institutions?

How is that content organized and presented?

What does the analysis reveal about the explicit and/ or implicit assumptions of the authors in relation to language learning theory and language teaching methodology?

To what extent does the material included in these textbooks reflect developments in the design of language teaching materials that have taken place since the beginning of the 20th century, particularly in the last few decades?

6.3 Review of selected literature on textbooks and teachers' guides designed for the teaching and learning of additional languages

Textbooks are widely used in the teaching of additional languages. Indeed, as Skierso (1991, pp. 432-453¹¹⁷) and Hutchinson & Torres (1994, p. 315) observe, very few teachers manage to teach without textbooks. Some analysts have focused on the potential advantages of using textbooks (see, for example, Brewster & Ellis, 2002; Cunningsworth, 1995; Harmer, 1998; Hutchinson & Torres, 1994; Kitao & Kitao, 1997; O'Neill, 1982); others have focused on the potential disadvantages (see, for example, Allwright, 1981; Cathcart, 1989; Fullan, 1991; Levis, 1999; Sheldon, 1998; Yeh, 2005; Yule, Mathis & Hopkins, 1992).

Among the potential advantages identified are that they can:

- reduce a teacher's workload (Brewster & Ellis, 2002, p. 152);
- provide a syllabus based on pre-determined learning objectives, an effective resource for self-directed learning, an effective medium for the presentation of new material, a source of ideas and activities, a reference source for students, and support for less experienced teachers who need to gain confidence (Cunningsworth 1995, p. 7);
- provide an important source of innovation and support teachers through potentially disturbing and threatening change processes by introducing change gradually, creating scaffolding upon which teachers can build, and demonstrating new and/ or untried methodologies (Hutchinson & Torres, 1994, p. 323);
- save students from a teacher's deficiencies (Kitao & Kitao 1997; O'Neill, 1982, 107-108).

Among the potential disadvantages identified are that they may:

¹¹⁷ Note that page numbers are provided where reference is made to specific aspects of texts cited but are not provided in cases where reference is being made to a complete work or where the information focused on has been recovered from many different locations in a complete work.

- not only be inflexible, but may also generally reflect the pedagogic, psychological, and linguistic preferences and biases of their authors (Allwright, 1981, pp. 6-8; Levis, 1999, p. 37);
- present an inadequate reflection of the language structures, grammar, idioms, vocabulary and conversational rules, routines and strategies that learners will need to use in the real-world (Cathcart, 1989, p. 105; Yule, Mathis & Hopkins, 1992, p. 250);
- make false claims and be marked by serious theoretical problems, design flaws, and practical shortcomings (Fullan, 1991, p. 70; Sheldon, 1998, p. 239);
- misuse language or use language inappropriately or inconsistently, focus on grammar rather than communication, and avoid lexical and grammatical complexity in a way that leads to unnatural dialog, and artificial and unhelpful pronunciation practice (Yeh, 2005, p. 6).

A number of checklists have been developed for the evaluation of textbooks and teachers' guides designed for use in the context of the teaching and learning of additional languages. Some of these are very general; others very specific. So far as checklists relating to student textbooks are concerned, reference is frequently made to:

- *appearance and durability*, including whether textbooks are attractive, robust and easy to follow (see, for example, Cunningsworth, 1995, p. 7; Shih, 2000);
- *interest level*, including whether the material is likely to appeal to the learners, is relevant to the lives of the learners and whether imagination and humor are used appropriately (Yeh, 2005, p. 6);
- *language content and organization* (see, for example, Cunningsworth, 1995, p. 7; Shih, 2000), including accuracy and situational appropriateness and adequate contextualization of the language included and the extent to which revision and integration are incorporated into the planning cycle (Yeh, 2005, p. 6);
- *tasks and activities*, including whether the tasks and activities included are directly relevant to the main teaching points, whether they are interesting,

varied, and appropriate in terms of the proficiency levels of the learners and in terms of different learning styles and coverage of different skills types (Yeh, 2005);

- *text-types and genres*, including whether both written and spoken texts are included, whether there is a variety of genres (e.g. instructing, recounting) and text-types (e.g. songs, stories) and whether the language included in texts is appropriate in terms of the overall level and lesson objectives (Yeh, 2005);
- *quality and usefulness of illustrations*, including whether the illustrations support the language and are appropriate in terms of the age of the learners (Yeh, 2005); gender balance and whether they are active as opposed to static (Yu-Chang, 2007, p. 32);
- *supplementary resources* (Hitomi, 1997, p. 244; Shih, 2000), including audio-visual materials, cue cards, posters and charts (Yeh, 2000).

So far as teacher guides are concerned, the following are often included in evaluation guides:

- *appearance and durability* (Shih, 2000);
- *aims and objectives*, including clearly defined overall aims and specific learning objectives (Cunningsworth, 1995, p. 7);
- *methodological and procedural information*, including guidance on methodologies, lesson sequencing and lesson staging, setting up, timing and running activities, providing all learners with opportunities to contribute, and providing support for learners with different proficiency profiles and ability levels (Cunningsworth & Kusel, 1991, p. 134);
- *assessment activities*, including useful and practical guides to ongoing and cumulative assessment of learning (Cunningsworth & Kusel, 1991);
- *review and extension activities*, including ideas and suggestion for ongoing review and for extension activities (Hitomi, 1997, p. 244; Shih, 2000);
- *allowance for differing teacher profiles*, including the provision of advice that is likely to be helpful to experienced teachers as well as to less experienced ones (Cunningsworth, 1995, p. 7; Hutchinson & Torres, 1994, p. 323; Cunningsworth & Kusel, 1991, p. 134);

- *user-friendliness*, including the extent to which the organization and layout are easy to follow (Cunningsworth & Kusel, 1991, p. 128; Coleman, 1985, p. 84) and whether an exercise answer key is included (Hitomi, 1997, p. 244; Coleman, 1985, p. 84);
- *rationale*, including whether the reason for the inclusion of particular approaches, techniques, activities, exercises, tasks, activities, and cultural aspects is explained (Harmer, 1998 p. 117; Cunningsworth, 1995, p. 7; Coleman, 1985, p. 84).
- *usefulness*, including whether technical terminology is avoided (Cunningsworth & Kusel, 1991, p. 128; Coleman, 1985, p. 84), whether information about language focus points is provided (Coleman, 1985, p. 84) and whether there is information and advice about identifying and coping with potential areas of difficulty (Cunningsworth & Kusel, 1991, p. 134; Coleman, 1985, p. 84) and different learning styles and learning strategies (Yeh, 2005).

6.4 The evaluation criteria

The evaluation criteria employed here are largely derived from the review of literature above. However, it is important to bear in mind that, as Sheldon (1988, p. 242) notes, “any culturally restricted, global list of criteria can never really apply in most local environments, without considerable modification” and so “checklists or scoring systems . . . need to have evolved from specific selection priorities”. In this case, local circumstances are considered (in, for example the inclusion of reference to culture) and no scoring system is used, the intention being to analyze and evaluate each of the textbooks in as thorough a way as possible rather than to rate them in relation to one another or in relation to some sort of ideal. The criteria used are outlined below:

Student textbooks

Appearance and durability

- Is the book attractive, sturdy and easy to follow?

Quality and relevance of illustrations

- Do the illustrations genuinely support the language and culture?
- Are the illustrations appropriate in terms of the likely ages of the learners?
- Is there an appropriate gender balance?
- Are the illustrations static or active?

Cultural content

- Is the material culturally appropriate, particularly in terms of the age of the learners?
- Is culture covered as a separate topic from the language (as opposed to integrated with the language)?

Text-types, genres and language skills

- Is there a variety of genres (e.g., instructing, recounting) and text-types (e.g., songs, stories, letters, emails) and is that variety consistent with specification in the curriculum guidelines, if there are any?
- Are the textbooks coherent and appropriately structured?
- Is the language of the textbooks appropriate in terms of the overall language level and lesson/ curriculum objectives?
- Is there an appropriate balance of skills (listening, speaking, reading and writing) and skills training?

Language content, methodology and tasks and activities

- Is the language content consistent with the curriculum guidelines (where curriculum guidelines are available)?
- Is the language content situationally appropriate and adequately contextualized?

- Is revision and integration incorporated into the planning cycle?
- Is the language content accurate?
- Does the language reflect native-speaker norms/ expectations?
- What methodologies are employed?
- Are the tasks and activities interesting, varied and balanced in terms of skills and do they take account of the different ages, learning styles and competences that are likely to characterize the users?

Quality and quantity of supplementary resources

- Are homework and supplementary practice materials provided?
- Are audio-visual materials, cue cards, posters, charts, Internet assignments/ activities, computer games and other teaching aids provided?
- Are the supplementary materials adequate to support the learning objectives?
- Do the supplementary resources accommodate the varying needs of learners?

Interest level

- Are the materials likely to interest the learners (e.g. Is the material relevant to the lives of high school and/ or tertiary learners and is imagination and humor used in ways that are likely to appeal to the learners?)?

Teachers' guides and supplementary resources

Appearance, durability, organization and user-friendliness

- Is the guide attractive and durable?
- Is the layout clear and easy to follow?
- Is the language used in the guide easy to understand?
- Is there an exercise answer key?
- Are potential areas of difficulty identified and is advice on coping with them provided?

- Is there appropriate rationale and explanation for the inclusion of particular approaches, techniques, activities, exercises, tasks, and cultural aspects?
- Is there useful linguistic information about the language focus points?
- Is there useful information about learning strategies and learning styles?

Aims and objectives

- Is there a clear statement of overall aims?
- Are the learning objectives clearly stated and consistent with the curriculum guidelines (if there are any)?

Procedural and methodological information

- Is there clear and appropriate guidance on each of the following:
lesson staging and sequencing; teaching methodologies (including concept introduction, concept checking, response to learner errors); use of the resources provided (e.g. videotapes, cue cards, posters); setting up, timing and running activities; ensuring that all learners have an opportunity to contribute; providing encouragement and support for learners of different types and with different proficiency levels;
- Is the advice provided suitable for both experienced teachers and less experienced teachers?

Assessment of learning

- Is there clear and appropriate guidance on ongoing and cumulative assessment of learning?

Ideas for review and extension activities

- Are there adequate review and extension exercises (with an answer key)?

6.5 Analysis and evaluation of selected textbooks

6.5.1 An introduction to the textbooks

The textbooks and textbook series analyzed here are the following in order of extent of use according to teacher and student respondents to the surveys reported in *Chapter 4* and *Chapter 5*: ***Ka Lei Ha‘aheo*** (Hopkins 1992), the ***Nā Kai ‘Ewalu*** series (Kamanā & Wilson 1990, 1991, 1996), and ***‘Ōlelo ‘Ōiwi*** (Cleeland 2006). A brief description of each is provided here:

Ka Lei Ha‘aheo [The Proud Garland] is made up of a single volume for students (278 pages) accompanied by a teachers’ guide (105 pages). Both are sold at local bookstores in Hawai‘i. The student volume is divided into 24 *ha‘awina* [lessons], each focusing on a particular set of grammatical patterns. The *ha‘awina* contain explanations in English of grammatical patterns, dialog snippets, and Hawaiian vocabulary lists with English translations. Exercises consist of translation, substitution, multiple choice, question and answer, interviews, and reading practice passages, and there is a list of Hawaiian idioms and phrases with English translations at the end of the textbook.

Nā Kai ‘Ewalu [The Eight Seas/ Channels] consists of three (3) student volumes. There is no teacher’s guide to accompany any of the volumes of this series. The volumes are described briefly here:

Volume 1: Beginning Hawaiian Lessons (1996);

Volume 2: Māhele ‘Elua: Mokuna 11-20 [Part Two: Chapters 11-20] (1990);

Volume 3: Papa Makahiki ‘Elua [Second Year Class/ Level] (1991)

Vol. 1 (1996) has 108 pages containing ten (10) chapters, each focusing on a particular set of grammatical patterns. The chapters contain Hawaiian vocabulary lists with English translations, short phrase lists, dialog snippets, and explanations in English of grammatical structures. Exercises include translation, sentence composition, substitution, and identification of grammatical patterns and parts of a sentence. There are sixteen (16) line drawing illustrations and two (2) tables in the textbook. The series is not sold in stores but rather distributed by Ka Haka ‘Ula o

Ke‘elikōlani (the College of Hawaiian Language) of the University of Hawai‘i at Hilo.

Vol. 2 (1990) is 129 pages long, with ten (10) chapters containing Hawaiian vocabulary lists with English translations, short phrase lists, dialog snippets, and explanations in English of grammatical structures. Exercises include sentence composition (based on grammatical patterns), identification of grammatical patterns and parts of a sentence, reading passages, and translation. There are no illustrations, pictures or tables in the textbook.

Vol. 3: Papa Makahiki ‘Elua [Second Year Class/ Level] (1991) contains 50 pages divided into eight (8) chapters, which consist of Hawaiian vocabulary lists with English translations, short phrase lists, dialog snippets, and explanations in English and Hawaiian of grammatical structures. Exercises include substitution, identification of grammatical patterns and parts of a sentence, and translation. There are no illustrations or pictures.

‘Ōlelo ‘Ōiwi [Native Language]:

This textbook, which is sold in local bookstores, is a single volume, 438 pages long and is divided into seven (7) chapters. Each is subdivided into five (5) *māhele* [sections]. The first chapter consists of formulaic greetings and short phrases for introducing oneself, explanations about Hawaiian pronunciation, structured role-playing exercises (to practice greetings, farewells and introductions), explanations about numbers, telling the time, days of the week and months of the year, and the weather. The second to seventh chapters focus on grammatical patterns. Each of these chapters consists of Hawaiian vocabulary lists with English translations, explanations in English about pronunciation, grammatical patterns, native-speaker norms of speech, short phrase lists, and dialog snippets. Exercises consist of substitution, structured role-playing, scrambled sentences for students to reword correctly, question and answer, and sentence composition. Unlike the other textbook and the textbook series discussed here, this textbook has no translation exercises. There is no teacher’s guide to accompany this text.

6.5.2 Review of the student textbooks

The criteria outlined in *Section 6.3* above are applied here to the two textbooks and the textbook series analyzed.

6.5.2.1 Appearance and durability

Ka Lei Ha‘aheo

The student textbook is bound with a light cardboard cover, which can be easily torn. The cover is a greyish-tan color with an image in green of a silhouette of a *kalo* plant [taro, *Colocasia esculenta*] (an image of the cover of this textbook is found at <http://www.uhpress.hawaii.edu/p-172-9780824812591.aspx>¹¹⁸), commonly regarded as the most important crop plant in Hawaiian tradition (Kame‘eleihiwa 1992, p. 24 and Handy & Handy 1972, pp. 80-81).

In this connection, it is relevant to note that there is a disconnect between the title of Hopkins’ (1992) textbook, *Ka Lei Ha‘aheo* [The Proud Garland], and the image on the cover of a *kalo* plant. Both the *lei* [garland]¹¹⁹ and the *kalo*¹²⁰ are common and very significant symbols in Hawaiian culture. Thus, the use of *lei* in the title and the *kalo* depicted on the cover raise expectations which are not fulfilled. Neither appears as a theme in the book although the author does make a curious connection between making a *lei* and learning grammatical patterns in a section headed ‘To the Student’ (p. xi):

Learning a language is like making a *lei wili* [garland where flowers and/or greenery are lashed together with twine]. You choose your flowers and greens with care, arrange them in patterns pleasing to the eye, and bind them together with twine that becomes an integral part of the *lei*.

¹¹⁸ Last retrieved, May 30, 2011.

¹¹⁹ The term *lei* [garland] is often used in Hawaiian lyrics as a metaphor for progeny or a lover (see Pukui & Elbert (1986), p. 200).

¹²⁰ *Kalo* [taro] is the form of Hāloa, the first human born to Wākea (Sky Father) and his daughter, Ho‘ohokukalani, at a time soon after the creation of the world, according to one Hawaiian cosmogonic tradition (Malo 1951, p. 244). Hāloa was stillborn at birth and was buried in the earth. From Hāloa’s body grew the first *kalo* plant. In Hawaiian tradition, Hāloa, in the form of *kalo*, is the eldest sibling of the aboriginal Hawaiian race who constantly provides sustenance to the race and mankind in general by providing food from all parts of his body, as the entire plant is edible. This tradition is often cited as the source of traditional Hawaiian concepts of familial responsibilities, where the eldest child of the family has a responsibility to see to the wellbeing of the younger siblings (Kame‘eleihiwa 1992, p. 24; Handy & Handy 1972, pp. 80-81).

So it is with learning Hawaiian; you will choose your words and phrases carefully and arrange them according to grammatical patterns that will make them meaningful to the ear, and bind the whole with a new understanding of the rich culture that is inseparable from the language.

One generally arranges flowers and/ or greenery in a *lei* in any way one wishes based on what pleases the eye. Language is, however, arranged according to grammatical rules. It follows, therefore, that there is a fundamental difference between creating a *lei* and using the Hawaiian language accurately and appropriately.

There are twenty-six (26) line drawing illustrations throughout the textbook, but these are largely uninteresting and not of high quality. Six (6) of the line drawing illustrations have captions and two (2) of them contain speech bubbles. There is one table that describes the determiners, *kēia*, *kēnā* and *kēlā* [‘this’, ‘that by you’, and ‘that away from you and me’] and one photograph – a static family portrait. Otherwise, the pages are densely packed with text, much of it in English.

Nā Kai ‘Ewalu

None of the volumes of this series (including *Vol. 1* (1996), *Vol. 2* (1990) and *Vol. 3* (1991)) is published by a professional publisher with durable binding or high-grade durable paper, but rather assembled by the staff of Ka Haka ‘Ula o Ke‘elikōlani (the College of Hawaiian Language) of the University of Hawai‘i at Hilo. The pages are printed on a desktop printer or photocopied on standard American-size white printing paper (8.5” x 11”) and bound with malleable clear plastic (front and back) with a black, light, inexpensive, plastic spiral binder. Anyone interested in purchasing the textbook places an order with the College of Hawaiian Language of the University of Hawai‘i at Hilo, whose staff print and bind the textbook(s) and charge a nominal fee for printing, binding and shipping. The textbooks are amateurish in appearance and can easily come apart.

Vol. 1 has a cover made up of a simple white sheet of paper with black text, and with the words, *Nā Kai ‘Ewalu*, in a very large, hollow Times font that is

shadowed (producing a somewhat dizzying effect) (see below¹²¹). *Vol. 2* and *Vol. 3* likewise have covers made of simple white sheet of paper with black text in a Ludica font.

N ā K ā ū
‘ E w ā ū ū

Beginning
Hawaiian
Lessons

The 16 illustrations found in the textbook are simply 16 different depictions of one image, a conceptualized diagram of the grammatical pattern, *headword* or *phrase* (e.g. *Aia*, the headword in a locative sentence, or a verb in a verb sentence) + *subject* + *prepositional phrase*. An example is shown here with explanations (included in the textbook) of the various parts of the diagram (p. 32):



po‘o piko ‘awe

Explanation:

- *Po‘o* [head]: Headword or phrase in a *pepeke* [grammatical sentence];
- *Piko* (from Hawaiian for ‘navel’): Subject;
- *‘Awe* (from Hawaiian, ‘awe‘awe: ‘tentacles’): Prepositional phrase

¹²¹ Permission to reproduce the title and images of Kamañā & Wilson (1996) below was sought and granted by the authors (personal communication on June 12, 2011).

‘Ōlelo ‘Ōiwi

This textbook is published by a professional publisher and is the only one of the textbooks analyzed here that has a durable hard cover and high-quality paper. The cover is generally attractive, with different shades of brown and red. The title and subtitle are in two different sizes, with very large and easy to read fonts in white. An image of a woven mat with Hawaiian text woven into it also appears on the cover as a watermark.¹²²

There are no illustrations, photos or tables in the textbook. Although the text font is bold and easy to read, each page is dense with text from top to bottom.

6.5.2.2 Quality and relevance of the illustrations

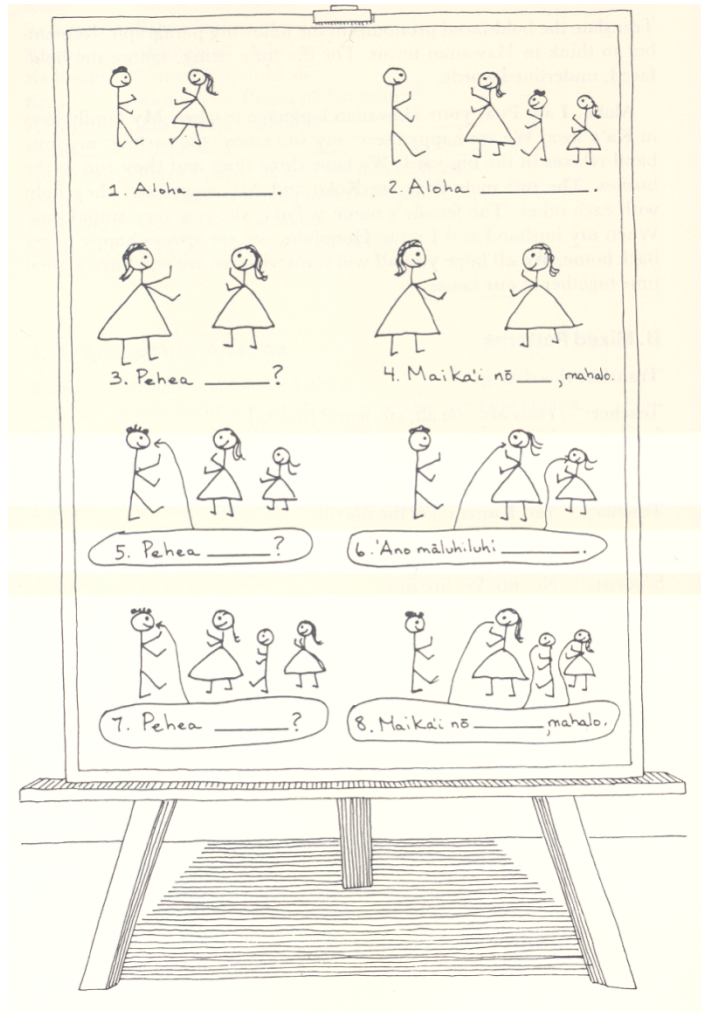
Illustrations are completely absent in *‘Ōlelo ‘Ōiwi* and limited to several renderings of one diagram in the *Nā Kai ‘Ewalu* series. *Ka Lei Ha‘aheo* is the only textbook analyzed here that contains multiple illustrations. There are, however, problems in terms of the quality of the illustrations, their appropriateness for high school or tertiary learners, and their frequent lack of direct relevance to the language focus points of the lessons where they appear.

Ka Lei Ha‘aheo

Of the 26 illustrations, one depicts a chalkboard on which a series of four (4) scenes, each with two (2) parts, is shown (p. 36; see below¹²³). Each has stick figures (which look as if they might have been drawn by an elementary school student) representing people. These people are, apparently, engaging in dialog. The language points being supported by this illustration are formulaic greetings and numbers in relation to second-person pronouns in Hawaiian (e.g. *‘oe* = ‘you (one person)’; *‘olua* = ‘you two’; and *‘oukou* = ‘you three or more’). In connection with these illustrations, students are expected to fill in blanks with the correct pronouns for the correct number of people being spoken to.

¹²² See <http://www.8t8llc.com/KS/product/978-0-87336-105-7.html> (last retrieved, July 11, 2011) for an image of the cover of this textbook.

¹²³ Permission was sought to reproduce images from Hopkins (1992) and received from the publisher (personal communication on May 25, 2011).



One illustration is a two-part cartoon depicting two male characters conversing (p. 109; see the image below). No background is provided for the scenario. In both parts of the scenario, a dialog snippet is included in speech bubbles. However, the dialog snippets are in the wrong order. The first line of the conversation belongs to the character on the right and the response belongs to the character on the left. The image is not referred to in any part of the book:



124

¹²⁴ - 'Oia? 'Ehia āu 'īlio? [Is that so? How many dogs do you have?]

- He mau 'īlio ka'u. [I have some dogs.]

- E ho'i ana au i ka hale o ko'u makua kāne! Aloha a hui hou. [I'm going home to my father's house! Bye, see you later.]

- 'Elima a'u mau 'īlio nui. [I have five big dogs.]

The above cartoon is found in *Ha‘awina ‘Umikūmālua* [Lesson Twelve], in a section that explains possessives (e.g. *ka hale o ko‘u makua kāne*: ‘the house of my father’, i.e. ‘my father’s house’) and what the author refers to as ‘Have-a-number Sentences’ (e.g. *‘Elima a‘u mau ‘īlio nui*: ‘I have five big dogs’).

The single photograph in the textbook (p. 63) is in black and white and is of a family posing for the camera (see below). There are four (4) adult women seated on a couch in what looks like the living room of a house with three (3) adult men standing behind the couch. There is a caption under the photo with two lines of text: The first line reads, *Nā Keiki Kāne* [The sons/ boys], followed by the names and ages of the three men. The second line reads, *Nā Kaikamāhine* [The daughters/ girls], followed by the names and ages of the four women seated on the couch. One of the women is elderly and listed in the caption as “*Māmā* [Mom]”, but she is listed under the heading, *Nā Kaikamāhine* [The daughters/ girls]. Thus, it is not clear that she is, in fact, the mother of the other people in the photograph (although this is assumed, given her apparent advanced age). The photograph is followed by a list of eleven (11) Hawaiian phrases, each stating, from the first-person point of view, who each of the characters in the photograph is and their relationship to the speaker. Each phrase has an English translation on the right.



Nā Kai ‘Ewalu:

The only illustrations in *Nā Kai ‘Ewalu* are line drawings that are intended to depict grammatical patterns in terms of the parts of a squid – a type of mnemonic device for learning the parts of a grammatical sentence. The authors observe that a basic grammatical sentence is based on the concept of a squid¹²⁵ and is termed a *pepeke* (‘grammatical sentence’; a term invented by the authors). The authors’ term for the locative sentence pattern is *pepeke henua* (*henua*, also an invention of the authors, is likely based on the Tahitian term, *fenua*, meaning ‘land’; there is no explanation in the textbook regarding the etymology of this term). Regarding the invention of the term, *pepeke*, the authors note (p. 32):

This name is derived from **feke** an old Polynesian word for squid and refers to the fact that a **pepeke** has a head (**po‘o**), and tentacles (‘**awe**, short for ‘**awe‘awe**), and a place where the head and tentacles meet (**piko**).

Neither the term *pepeke* [grammatical sentence] nor the term *pepeke henua* [locative sentence] is based on traditional Hawaiian; both are coinages by the authors.¹²⁶ The diagram of a basic *pepeke* in *Vol. 1* is a hand-sketched line drawing that resembles a spermatozoon (including the acrosome, middle section and single tail) more than a squid (which has a head, no middle section, and ten tentacles; eight if one is referring to an octopus) (see below). The authors’ diagrams are unlikely to be of any particular interest to high school or beginning-level tertiary students, nor does it seem likely that they are particularly helpful in relation to the internalization of grammatical patterns.

A photo of an octopus¹²⁷ is shown below as a comparison between the octopus and the authors’ diagram of a *pepeke* [grammatical sentence]:

¹²⁵ It should be noted that in Hawai‘i English, ‘squid’ is a common term for octopus and the authors likely mean ‘octopus’ in this context. A key distinction is that squid have ten tentacles and octopuses have eight.

¹²⁶ Pukui & Elbert (1986, p. 31) list ‘*auimoe* as the Hawaiian term for ‘locative case’. Kamanā & Wilson do not explain their rationale for disregarding previously existing grammatical terms and creating original ones.

¹²⁷ see http://www.ehow.com/how_2222566_draw-octopus.html (last retrieved July 9, 2011).



po'o piko 'awe

Note: The Hawaiian term for the head of an octopus or squid is *pū* (as opposed to *po'o*, as in the *pepeke* diagram. *Po'o* is the Hawaiian term for 'head', as of a person) and the term for tentacles is *'awe'awe* (as opposed to *'awe* in the diagram, which the authors use to mean 'prepositional phrase').

The above diagram of a basic *pepeke* and the image of an octopus serve to highlight the differences between the authors' depiction of a grammatical sentence and the parts of an octopus (as well as the nomenclature for the various parts of each) rather than the similarities. As there are multiple possibilities for a grammatical sentence (e.g. multiple prepositional phrases, prepositional phrases preceding the subject or the headword, or both), there are also multiple diagrams to represent various grammatical sentence possibilities based on the above basic *pepeke* diagram. The result is numerous renderings of a *pepeke* [grammatical sentence] diagram, such as the following:



Explanation:

Prepositional phrase 1¹²⁸ + headword or phrase + subject + prepositional phrase 2 (*Vol. 1* (1996), p. 33)

¹²⁸ The attachment of this initial prepositional phrase to any other part of the anatomy of the squid diagram (e.g. after the headword and preceding the subject (*piko*) in this case) can be viewed as an inaccurate portrayal of a grammatical sentence in that an initial prepositional phrase precedes and

It is possible to include adjectives, adjectival phrases, adverbs or adverbial phrases (termed *kāhulu* by the authors; a term based on the Hawaiian, *hulu* [feather] and a prefix, *kā-*, invented by the authors, whose function is uncertain as no etymology is provided) in grammatical sentences in the subject or prepositional phrase(s). The authors explain the following regarding *kāhulu* (p. 34):

The **kāhulu** [adjective, adjectival phrase, adverb or adverbial phrase] is one area in which a **pepeke** [grammatical sentence] does not resemble a real squid. Although a squid does not have feathers, a **kāhulu** is something like a feather added on to a **po‘o** [headword or phrase], **piko** [subject], or **‘awe** [prepositional phrase] for decoration.

Examples of diagrams that depict various possibilities of grammatical sentences with *kāhulu* do not resemble squid or any known creature at all, as shown here:



Explanation:

Headword or phrase + subject with an adjective, adjectival phrase, adverb or adverbial phrase (*Vol. 1* (1996), p. 34)



Explanation:

Headword or phrase with an adjective, adjectival phrase, adverb or adverbial phrase + subject with an adjective, adjectival phrase, adverb or adverbial phrase + prepositional phrase with adjective or adjectival phrase (*Vol. 1* (1996), p. 34)

is independent from the subject and therefore should not be connected to any other part of the anatomy of the squid in the diagram as depicted in this diagram.

The only way that the authors' conceptualization of a grammatical sentence could actually resemble a squid or octopus is if a sentence consisted of one headword or phrase (e.g. *Aia* or a verb) + no subject + eight (if one is comparing with an octopus) or ten (if one is comparing with a squid) prepositional phrases, and with no feathers attached to any part of the diagram. Such a sentence is the exception rather than the rule. It is only by a generous stretch of the imagination that the squid concept could work to depict Hawaiian grammatical sentences.

Apart from these diagrams, there are no pictures or illustrations of any kind in any volume of this series.

‘Ōlelo ‘Ōiwi:

There are no illustrations or pictures in this textbook. The cover design (see the image of the cover of this textbook in the section on *‘Ōlelo ‘Ōiwi* in *Section 6.4.2.1* above) depicts a woven mat. The author observes (p. ii) that:

The *makaloa* mat, unique to the island of Ni‘ihau, was woven with small fibers from the *makaloa* sedge [*Cyperus laevigatus*] and decorated with a wide variety of designs. The mat contains a message of protest to the government against conditions which were considered burdensome to the common people. Amazingly, the letters are not stamped on but are actually woven into the mat.

Apart from the extract above, no reference is made to *makaloa* mats in the book.

6.5.2.3 Cultural content

Where references are made to Hawaiian culture, they are generally separate from language points, with sections that describe certain aspects of traditional or contemporary Hawaiian culture generally being expressed in English. Overall, culture plays a minor role in the presentation of the Hawaiian language in the textbooks and the textbook series analyzed in this chapter. Cultural aspects in common across the two textbooks and the series analyzed here include food, feasts and family relationships.

Ka Lei Ha‘aheo

As indicated above (*Section 6.4.2.1*), there is a disconnect between the title of Hopkins’ (1992) textbook, *Ka Lei Ha‘aheo* [The Proud Garland], and the image on the cover of a *kalo* [taro plant] and, furthermore, the author’s concept of the *lei* and its association with constructing grammatical sentences seems somewhat forced. Other types of references to Hawaiian culture include: polity in the Hawaiian Islands prior to western contact (pp. 3-4); interpretations of time and space (pp. 8-9); views on obesity (p. 17); asking direct questions (p. 18); name giving (p. 20); hospitality (pp. 26, 34); eating as a social activity (p. 58); gender roles (p. 66); parties for celebrating special occasions (p. 78); family relationships and obligations (p. 94, 113, 169, 219); feeding ‘*aumakua* (ancestor gods) (p. 140); folk medicine and traditional proverbs (p. 147); traditional forms of adoption and child rearing (p. 179, 189); and gift giving (p. 234). Each of these cultural references is contained in separate sections and explained in English rather than being fully integrated with the language presentation and practice. Additionally, there are five (5) traditional legends (pp. 160, 169, 190, 199, 220), all of which are used as translation exercises (one from English to Hawaiian and four (4) from Hawaiian to English).

With reference to the inclusion of Hawaiian culture in her textbook, Hopkins makes the following observation (p. xiii):

Wherever possible I have explained distinctive features of the language in the context of Hawaiian culture, rather than as deviations from the English speaker’s norms. For example, *kēia*, *kēnā*, and *kēlā* are explained in terms of a Hawaiian view of space and respect for others’ territory and not as some peculiar quirk of the language. The text also contains ***notes about*** aspects of Hawaiian values and culture that are reflected in the dialogs. (emphasis added)

Very often, cultural information is provided in English in note form (rather than being fully integrated). Thus, for example, one of the Dialog Notes (p. 78) reads as follows:

It is important to Hawaiians to celebrate special personal occasions with large parties, often with more than one event. People will frequently travel interisland to show their respect for their friends and family.

The majority of exercises are not culturally contextualized, as in the case of the following example (p.10):

B. Class-Inclusion Sentences

Translate into Hawaiian.

1. a smart person
2. a big dog
3. a handsome man
4. a pretty flower
5. a righteous woman

Finally, the author makes a rather odd observation about Hawaiian culture with regards to friendships, family obligations and behavior in school (pp. 93-94):

Once again relationships are important. Pōmaika‘i is eager to help Luika with her packages and give her a ride. Luika reciprocates with a lunch invitation. It is important in Hawaiian relationships that the giving goes both ways. Luika goes to Hilo to visit a grandparent and stays to help her own parents, even though it means postponing her return and missing work. According to traditional values, helping one’s family has priority over more private and personal obligations such as work or school.

Unlike the stereotypical happy-go-lucky Hawaiian who overflows with the “aloha spirit,” real Hawaiians get annoyed and walk out on stupid shoe salesmen. They tattle on their fellow students and try to score points with the professor, and they have no patience or sympathy for laziness. In short, they are complex people who experience the whole range of human emotions.

While reciprocating kindness is likely a trait common to most cultures, it is strange (and probably inaccurate) to suggest that Hawaiians, as a matter of principle, are required to put off work and personal obligations to tend to family obligations without first making arrangements with the work place or with those to whom an obligation is owed so as to not put oneself in danger or at a disadvantage as a result of shirking work or non-family related obligations. The second paragraph is perplexing altogether as it suggests that ‘real’ Hawaiians are naturally annoyed at ‘stupid’ shoe salesmen, that they tattle on classmates in school and attempt to curry favor with teachers. That ‘real’ Hawaiians are complex and experience the whole range of human emotions should be obvious and this paragraph, which presents a negative view of Hawaiian behavior, therefore seems inappropriate.

Nā Kai ‘Ewalu

The title of this series, *Nā Kai ‘Ewalu* [The Eight Seas/ Channels], makes reference to the eight channels between the major islands of Hawaiian archipelago¹²⁹ – a traditional metaphor for the islands and people of Hawai‘i united as one unit or an identity marker for the people of the islands. However, neither the concept of a unified nation or people, nor the theme of the major sea channels of the Hawaiian Islands features in any volume of the series.¹³⁰ Additionally, there is no known traditional Hawaiian proverb or cultural association between a squid (or any other kind of mollusk) and a grammatical sentence. The only known Hawaiian proverb that makes a connection between mollusks and language is in pejorative terms.¹³¹ Therefore, the authors’ model of a

¹²⁹ As explained by the authors, (*Vol. 1*, 1996, p. i): “The title of these lessons, *Nā Kai ‘Ewalu*, refers to the eight seas that join the Hawaiian islands together like a *lei* [garland]. So important in their function of creating a whole from separate pieces of land, Hawai‘i’s seas are often overlooked. These eight seas provided the only means of communication between our islands until just recently and are expected to take more traffic in the future than in the present.”

¹³⁰ The name of one channel, *Ka‘ie‘ie Waho* (the channel between O‘ahu and Kaua‘i) appears in *Vol. 1* (1996, p. 82), but this appears in the middle of a short list of place names and does not feature in any language point or exercise.

¹³¹ There is one traditional Hawaiian proverb, *He waha kou o ka he‘e* [You have the mouth of an octopus] (Pukui 2004, p. 104), which essentially means, ‘You are a liar’ – a play on the word, *wahahe‘e* [to lie]. In addition, octopuses as a cultural metaphor often connote bad luck, deceit and death as they are regarded as the embodiment of the god of the ocean, *Kanaloa*, who, in some Hawaiian traditions is regarded as the god of the realm of the dead located in the ocean depths (see Beckwith, 1970, pp. 60-61; Pukui, Haertig & Lee, 2001, Vol. 1, p. 24). Whereas squid and other mollusks are well-liked by Hawaiians as food, they are often avoided by pregnant women for fear that eating them may cause miscarriage (*he‘e* [octopus] is a part of the term, *he‘e wale*: to

squid to represent a grammatical sentence (see the section on *Nā Kai 'Ewalu* in *Section 6.4.2.2* above) is contrived and likely culturally inappropriate.

References to Hawaiian culture in this series are as follows:

- *Vol. 1* (1996): valuing names and social relationships (p. 10); *lei* [garland] giving (p. 47); one type of Hawaiian food (p. 57); gathering *maile* [a native scented vine used made into *lei*; *Alyxia olivaeformis*] for making a *lei* (p. 81); and *hānai* [adopted] relationships (p. 99).
- *Vol. 2* (1990): making *haupia* (a traditional coconut pudding) (p. 136); *lei* [garland] making (p. 145); gathering practices (pp. 160-161, 180); Hawaiian food and food preparation (p. 171, 219); the native *kōlea* bird (Pacific golden plover) (pp. 189-190); the native *hau* tree (*Hibiscus tiliaceus*) (pp. 198-199).
- *Vol. 3* (1991): Hawaiian food and food preparation (p. 2); traditional Hawaiian legends (p. 19-20); Hawaiian quilts (pp. 45-46).

These aspects of Hawaiian culture are generally treated separately from language, with sections dedicated to explaining cultural aspects (in English) and other sections dedicated to explaining grammar points. Culture is therefore not used as the basis or context of communication.

‘Ōlelo ‘Ōiwi

The author explains the rationale for the title of this textbook in the following way (p. iv):

The reason the word **‘ōiwi** has been used in the title of this book is because of two of its meanings: One, of course, can refer to the native language of the original **kūpuna** [ancestors] who settled the Hawaiian archipelago, but **‘ōiwi** also means *self* or *own*. This may be your own first step on the path

miscarry; Pukui & Elbert, 1986, p. 63). *Hula* customs also sometimes forbid performers from eating types of mollusks (i.e. *he'e*) so that the knowledge attained in the practice of this art form does not escape or slip away (another connotation of *he'e*) from the performer.

of learning the Hawaiian language, but it's important for each of us to follow a variety of meaningful paths of our own choosing in order to become fluent speakers.

The author also makes several references to native speakers of Hawaiian and native-speaker¹³² norms (no fewer than sixty-seven (67) references, the vast majority referencing Ni'ihau speakers), such as in the following examples:

. . . when should the pronunciation lean more toward the **w**, and when more toward the **v**? Now you will need to decide whom you wish to sound like. If you live on Kaua'i (or even some isolated areas like Kaupō on Maui), or are around Ni'ihau speakers very much, you will probably end up much more toward the **w** side of the spectrum. If you live in other areas such as Kalapana on the island of Hawai'i, you may find yourself closer to the **v** side (p. 198).

The examples below basically reflect Ni'ihau speech and will be spelled with a **t** so that we will know when to pronounce it. But remember that these words are not ordinarily written this way, except for certain words like **tūtū** [grandma, grandpa] and **tita** [sister] (p. 236).

In addition, the author recommends that learners adopt linguistic regionalisms particular to their localities, as in the following extract (p. 8):

So throughout these lessons, terms or speech patterns that are common among speakers on Kaua'i and Ni'ihau may be presented as main items in the lesson. Whenever possible, however, equivalent forms which may be used on other islands will be identified in this section so that we can choose whatever is most appropriate to where we live. That is also why it

¹³² For the purpose of this analysis, a distinction is made between 'native speaker' and 'speaker of Hawaiian', whereas 'native speaker' is understood to be someone whose first language is Hawaiian (and whose parents or guardians were likewise first-language speakers) and 'speaker of Hawaiian' can be interpreted to mean first- and second-language speakers. 'Ni'ihau speaker' is understood to be 'native speaker' as well, as this is usually the case. Cleeland (2006) also makes this distinction, as he states (p. 56), ". . . if possible, seek out a speaker of Hawaiian (a native speaker if possible) whom you believe has a very Hawaiian sound to his or her speech, . . ."

is important to listen to fluent speakers from our own islands so that we can determine which terms or patterns we wish to use in our daily conversation.

This textbook, then, is the only one of the textbooks examined here that makes a direct correlation between its title and its content with its many explicit references to native speaker norms. Cultural aspects discussed or explained in *‘Ōlelo ‘Ōiwi* include the following: similarity between Ni‘ihau and Kaua‘i versions of Hawaiian (p. 8); politeness in speech (p. 9); counting with the fingers (p. 19); traditional Hawaiian calendar (p. 33); cultural norms in the ordering of the islands of the Hawaiian archipelago (p. 71); family relationships (pp. 178-180); Hawaiian food (p. 17, 200, 242); feasting (pp. 142, 250, 254); proper behavior when approaching a home and wishing to get the attention of the occupants without knocking (p. 258); *lei* making (p. 278, 280); the native *hau* tree (*Hibiscus tiliaceus*), *kukui* (candlenut) tree, *niu* (coconut) tree and *‘ulu* (breadfruit) tree (p. 287); and *‘aumākua* (ancestor gods) (p. 316).

In the treatment of naming in association with family relationships, a comparison is made between traditional and contemporary norms and it is indicated that the latter have been influenced by Western norms (pp. 178-179):

Remember that our attitudes toward family relationships are strongly affected by the culture we live in, and culture is something that tends to change with the times. In any case, how we identify family members is one way of reflecting these different social attitudes.

Some of the words used in this **māhele** [section] tend to represent more traditional Hawaiian attitudes toward family relationships, while others reflect attitudes which have come about because of interaction with Western culture. The choice of words tends to represent current usage of speakers of Hawaiian so that we will know which words will generally be used and understood in conversations today.

Finally, the following information (in English) is provided about native trees (p. 287):

The **kukui** is sometimes referred to as a candlenut tree, but most people know it simply by its Hawaiian name. The same word (**kukui**) refers to *light*, because long ago the oily nut was used as a lamp. As we learned earlier, a variation of the word **kukui** is **kuikui**, commonly pronounced **tuitui** by Ni‘ihau speakers.

The names of certain trees also commonly refer to either the nut or the fruit of the tree. In this lesson, **kukui** and **niu** [coconut] can refer to the **kukui** nut and the coconut itself, and **‘ulu** can also refer to the fruit of the breadfruit tree.

Taking into account that *‘Ōlelo ‘Ōiwi* contains 438 pages, each page dense with text, this textbook has, overall, fewer references to Hawaiian culture than the other textbook and the series examined in this chapter.

6.5.2.4 Text-types, genres and language skills

The terms ‘genre’ and ‘text-type’ are used in a variety of different ways in contemporary literature on discourse analysis. I use the first of these terms here to refer to what are sometimes also referred to as ‘discourse modes’ such as *narration/ recount, explanation, instruction, argument* and *classification/ description* and the term ‘text-type’ to refer to, for example, *short stories, letters, car manuals* and *biographies*. So far as text-types are concerned, there are those with general application (see first list below for examples) and those that are specific to Hawaiian cultural contexts (see second list below for examples):

- advertisements, advertising brochures and flyers; articles (e.g. magazine articles); cards (e.g. greeting cards); cartoons; catalogs (e.g. shopping catalogs); dialogs and monologs; comics; curriculum vitae; debates; films, film guides and film reviews; guidebooks and Internet sites giving national or local information; instructional guides (e.g. car/ camera/ telephone manuals); letters (formal and informal); lectures and presentations; novels

and short stories; notes and lists (e.g. shopping lists); maps and plans (e.g. weather maps; building plans); news bulletins; poems; posters.

- *oli* (chants); *mele hula* (chants to which hula is performed); *haku mele* (chant/ song composition); *kanikau* (dirges/ laments); *pule* (prayers); *ha'i kupuna* (recitation or chanting of genealogies); *ha'i mo'olelo* (story telling); *ha'i 'ōlelo/ kākā 'ōlelo* (oratory, including a variety of sub-types).

In addition to the Hawaiian text-types listed above, there are a number of interaction types that can be associated with a range of different discourse modes. These include: *ho'opāpā* (banter, as in a battle of wits); *nane* (riddles); *'ōlelo no'eau* (proverbs); *'ōlelo kake* (coded speech); *'ōlelo ho'okolohe* (joking/ jesting); *'ōlelo 'a'ahuā* (deriding, jeering); *kūamuamu* (poetic insults); *pāhenehene* (mocking); *'ōlelo ho'ole'a* (praising); and *'ōlelo a'oa'o* (counselling).

In general, there is very little variety of genres and text-types in the two textbooks and the series analyzed here.

Ka Lei Ha'aheo

Text-types in this textbook include dialog snippets (ninety (90), including nine (9) that are in the form of telephone conversations (without accompanying audio recordings); one letter written in Hawaiian and one in English (as a translation exercise); two (2) maps (one of the eight major islands (associated with the identification of each island) and one of the island of O'ahu (associated with the identification of the districts of that island); two (2) reading passages in narrative genre; and six (6) passages (also in the narrative genre) to be translated into English.

Regarding the treatment of dialog snippets, *Ka Lei Ha'aheo* provides the following recommendation:

These short conversations concerning everyday situations will help you gain confidence in speaking Hawaiian with other people. Practice them over and over until you are fluent and can say them from memory. No

translations are given because the goal is to think in Hawaiian; if you have trouble understanding the dialogs, check the basic sentences and the vocabulary list (p.17).

Besides the fact that four (4) of the dialogs involve translation exercises (see pp. 35, 71, 141) and the fact that these dialog snippets rarely actually involve 'everyday situations', there are issues associated with methodology. Practicing the same dialogs 'over and over until you are fluent and can say them from memory' is directly reminiscent of the behaviorist and audiolingualism approaches and is unlikely to lead to the development of genuine communicative competence. Furthermore, if students need to 'check the basic sentences and the vocabulary list' (which include translations) in order to understand the dialogs, they are effectively using translation as their guide to meaning. Although these are primarily methodological issues, they are relevant here to the extent that they clearly indicate that the function of these dialog snippets is not primarily to generate interest and to lead to genuine communication, but mainly to provide examples of language focus points.

The following is the first reading practice (recount genre) exercise. It occurs in *Ha'awina 'Eono* [Lesson Six] (p. 43):

Reading Practice

Read this story carefully. Ask your teacher about anything you don't understand. Then practice reading it aloud until you can do it easily and with understanding of what you are saying.

Aloha kāua. 'O Lokelani Kamanu ko'u inoa. Hele au i ke kula nui o Hawai'i i Mānoa. He haumana hou au. Noho au i ka hale noho haumana. 'Ai mākou ma ka hale 'aina i ka Hale Kahawai. 'Ano 'ono ka mea 'ai, akā, 'a'ole 'ono loa. Noho ko'u makua kāne a me ko'u makuahine i Nānākuli. I ka Po'alima, ho'i aku au i ka hale i Nānākuli. Hau'oli loa 'o Pāpā mā e 'ike mai ia'u. Ho'mākaukau lāua i ka mea 'ai 'ono loa, a 'ai pū mākou. i ka Pō'aono, kōkua au iā lāua e ho'oponopono i ka hale a me ka pā. I ke ahiahi, holoholo mākou i ka hale 'aina Pākē e 'ai i ka 'aina ahiahi. Ma

hope iho, ho‘i aku mākou i ka hale e nānā i ke kīwī. Hele mākou i ka hale pule i ka Lāpule, a ma hope iho, ‘ai mākou i ka ‘aina awakea. Ho‘omākaukau ‘o Pāpā i ka palaoa palai, a me ka na‘aukake Pukikī. Inu ‘o Pāpā i ke kope, inu ‘o Māmā i ke kī koko‘olau [sic], a inu au i ka wai hua‘ai. I ka ‘auinalā, ho‘i au i ka hale noho haumana e ho‘opa‘a ha‘awina. Auē! Pau ka hopena pule.¹³³

This passage is followed by a list of ten (10) questions in Hawaiian asking about various aspects of the passage. There is no pre-reading question.

The instructions in English preceding the reading practice text are indicative of a methodology similar to that envisaged for the dialog snippets. Students are advised to ‘[r]ead this story carefully’ (no skimming or scanning) and to practice reading it aloud until [they] can do it easily and with understanding of what [they] are saying’. Where they do not understand, they are advised to ‘[a]sk [their] teacher’. In other words, no preparatory meaning-centered activities are envisaged and repetitive read-aloud practice is encouraged.

Nā Kai ‘Ewalu

This series contains just two (2) forms of written texts, including dialog snippets (fourteen (14) in *Vol. 1*, eight (8) in *Vol. 2* and seven (7) in *Vol. 3*) and recount passages (two (2) in *Vol. 2* and two (2) in *Vol. 3*). *Vol. 2* contains one recount passage that describes the native *kōlea* bird [Pacific golden plover; *Pluvialis dominica*], its eating habits and migratory movements (p. 189) and one passage that describes the native *hau* tree [a type of native hibiscus; *Hibiscus tiliaceus*], where it normally grows in the wild, a description of the parts of the tree, and some traditional uses for the various parts of the tree (p. 198). *Vol. 3* contains one

¹³³ Hello. My name is Lokelani Kamanu. I go to the University of Hawai‘i at Mānoa. I’m a new student. I live in the dormitories. We eat at the cafeteria at Hale Kahawai Building. The food is somewhat delicious, but not too delicious. My father and mother live in Nānākuli. On Fridays, I go home to Nānākuli. Dad and them are really happy to see me. They prepare really delicious food and we eat together. On Saturdays, I help them fix up the house and the yard. In the evenings we go out to a Chinese Restaurant to eat dinner. Afterwards we go home to watch TV. We go to the chapel on Sundays, and afterwards we eat lunch. Dad prepares pancakes and Portuguese sausage. Dad drinks coffee, Mom drinks *kōko‘olau* [a type of native herb] tea and I drink juice. In the afternoon, I go back to the dormitories to study. Oh my goodness! The weekend is over.

recount passage about the murder and sacrifice of King Keōua (p. 19) and one passage about Hawaiian quilts (recount genre) (p. 45).

In *Vol. 1*, three (3) of the dialogs have introductions in Hawaiian, as do six (6) in *Vol. 2* and four (4) in *Vol. 3*. Exercise/ assignment instructions in Hawaiian appear in thirty-five (35) instances in *Vol. 2* and in fourteen (14) instances in *Vol. 3*. Grammatical explanations in Hawaiian occur seventeen (17) times in *Vol. 3* with seven (7) lesson summaries in Hawaiian.

The following is a sample English dialog from *Vol. 1* (p. 99). There are no instructions included with this dialog, therefore it is not known what purpose this dialog serves or how it is to be used (the assumption is that one task related to this exercise is to translate the text into Hawaiian):

Ha‘awina Hui Pū ‘Ia

1. **Nāhale:** How many of you are there?
2. **Palani:** There are four of us.
3. I am the first boy but my sister is the oldest.
4. I have a brother and I have two sisters.
5. How many children do your parents have?
6. **Nāhale:** There are two of us.
7. My parents have a daughter.
8. She is twenty and I am their **hānai** [adopted child].
9. Do your parents have any **hānai** [adopted] children?
10. **Palani:** No. My parents don't have any **hānai** [adopted] children but my
11. grandmother has two **hānai** [adopted] children.
12. They are my uncle's older brothers.
13. My grandmother has a lot of children.
14. **Nāhale:** Mine too. The people before had a lot of children.

The following is the first reading practice exercise in *Vol. 2*. It occurs in *Mokuna ‘Umikūmālua* [Chapter Twelve] (p. 136):

Ka Pāpā‘ōlelo

E hiki mai ana ka lā hānau o Keali‘imaika‘i ‘Apana. ‘O ia ke keikikāne a ke kaikua‘ana o Kanahale. I nehinei, ua hale ‘o Kanahale lāua ‘o kona kaikua‘ana e ‘ohi i nā niu no ka haupia. Ua hele lāua ma luna o ke kalaka, a nui kā lāua mau niu. I kēia lā, ua hele mai ko Kanahale mau hoahānau, ‘o Keahi mā, e kōkua mai. Nui nō ka hana. He wehe i ka pulu; he wa‘u i ka ‘i‘o; a he ‘uī i ka wai.

Keahi: Hō ka nui o nā niu! Kū ka paila!

Kanahale: He lawa nō paha ‘eā.

Keahi: ‘Ē. ‘Ehia a kākou kipikua?

Kanahale: ‘Ehā a he mau meawa‘uniu ma loko o ka hale ka‘a.

Keahi: Maika‘i. Na mākou e wehe i ka pulu. A na ‘oukou e wa‘u i ka ‘i‘o.

Kanahale: Hiki nō. E ho‘omaka kākou i kēia manawa.¹³⁴

Several of the dialogs in the *Nā Kai ‘Ewalu* series are clearly marked as translation exercises; many others have no instructions and there are no recommendations in any part of the volumes as to how the dialogs are to be used or what pedagogic function(s) they serve.

‘Ōlelo ‘Ōiwi

The only kind of text-type identified in this textbook is dialog snippets (312 in total), the vast majority of these consisting of a single question with an answer, Although most are not preceded by any contextual information (see first excerpt below), a few are (see second excerpt below):

¹³⁴ Dialog: The birthday of Keali‘imaika‘i ‘Apana is coming. He is the son of the elder brother of Kanahale. Yesterday, Kanahale and his elder brother went to gather coconuts for *haupia* [a type of coconut pudding]. The two of them went on the truck and they got a lot of coconuts. Today Kanahale’s cousins, Keahi and others, came to help. There is a lot of work. Husk the coconuts; grate the meat; and squeeze out the juice.

Keahi: Wow, there are lots of coconuts! What a pile!

Kanahale: It’s probably enough alright.

Keahi: Yeah. How many picks do we have?

Kanahale: Four and we have some coconut graters. The picks and the coconut graters are in the garage.

Keahi: Good. We [us 3 or more, not you] will husk the coconuts. And you [three or more] grate the meat.

Kanahale: Can do. Let’s start now.

Anuheā: E hana 'o Ka'ohu i nā ha'awina?

Kanoē: 'A'ole e hana 'o Ka'ohu i nā ha'awina.¹³⁵

Some dialog snippets are preceded with a context, as in the following (p. 162):

Kainoa, who has been home with a cold, has called up Ka'i'ini and is asking all kinds of questions about whether different things happened yesterday. Ka'i'ini answers each question affirmatively. Play both roles as in the model, using pronouns in all replies.

*** hele i ke kula ('oe)**

Kainoa: Ua hele 'oe i ke kula i nehinei?

Ka'i'ini: 'Ae, ua hele nō au i ke kula i nehinei.¹³⁶

The excerpt above is followed by a list of ten fragmented sentences that students are instructed (in the introduction to the dialog snippet) to turn into questions and answers (as in the dialog snippet provided).

Another way that dialog snippets are used in this textbook is to support an explanation of the language in focus, as in the following excerpt (p. 207):

We often want to say that's all there is, there isn't any more, whether referring to a particular item, or even when we run out of things to say while talking to a friend on the phone. Here's how to say it in Hawaiian.

'O ia wale nō. *That's all.*

'Eia kou pāpale.'

'Ē.'

'A eia kou kalipa.'

'O ia wale nō?'

¹³⁵ Anuheā: Will Ka'ohu do the lessons?

Kanoē: Ka'ohu won't do the lessons.

¹³⁶ * go to school (you (singular))

Kainoa: Did you go to school yesterday?

Ka'i'ini: Yes, I went to school yesterday.

‘A‘ole. Eia ke kī o ke ka‘a.’

‘O ia wale nō?’

‘Ae, ‘o ia wale nō.’¹³⁷

The function of the dialog snippets in this textbook, therefore, appears simply to be to demonstrate the language being focused on in the lesson and/ or to act as a model for exercises that follow the dialog snippets.

6.5.2.5 Language content, methodology and tasks and activities

In this section, each of the questions included under the heading of *language content, methodology and tasks and activities* in *Section 6.2* above is treated separately.

6.5.2.5.1 Is the language content consistent with the curriculum guidelines (where curriculum guidelines are available)?

As there is no evidence of a detailed HAL curriculum in public schools or tertiary programs, it is not possible to determine whether the HAL textbooks analyzed here are consistent with curriculum guidelines.¹³⁸ However, teacher follow-up interview responses and observations of HAL lessons suggest that teachers who use textbooks adhere strictly to them and generally follow the order of the materials presented in them (see *Section 4.4* of *Chapter 4* and *Chapter 7*). In this respect, the textbook becomes the curriculum (and possibly the syllabus) of the teacher.

¹³⁷ ‘Here’s your hat.’

‘Yeah.’

‘And here’s your slippers.’

‘Is that all?’

‘No. Here are the keys for the car.’

‘Is that all?’

‘Yes, that’s all.’

¹³⁸ Five (5) of the thirteen (13) tertiary institutions that have HAL programs publish ‘Student Learner Outcomes’ in their course catalogs, but these are generally vague. For example, the General Catalog of Kapi‘olani Community College (2009-2010; see <http://www.kcc.hawaii.edu/page/catalog>; last retrieved on May 30, 2011) states the following regarding HAW 101 (i.e. first year, first semester) (p. 165): “Upon successful completion of HAW 101, the student should be able to: • Demonstrate the ability to respond to simple Hawaiian speech, including common demands, questions/answers about family and community, time/calendar, daily activities. (listening skills). . . ”

6.5.2.5.2 Is the language content situationally appropriate and adequately contextualized?

Each of the textbooks includes a considerable amount of new language in each chapter. Thus, for example, in *Ha‘awina ‘Ehiku* [Lesson Seven] of *Ka Lei Ha‘aheo*, there are forty-four (44) new vocabulary items with nine (9) idiomatic phrases and ten (10) new constructions. In *Nā Kai ‘Ewalu, Vol. 1*, there are sixty-one (61) new vocabulary words plus the numbers one to ten, with twenty-one (21) short phrases and five (5) new constructions, and in *Chapter 5* of *‘Ōlelo ‘Ōiwi* there are one hundred eighteen (118) new words and seven (7) new constructions.

Most of the sample texts included in the textbooks discussed here are made up of context-free dialog snippets which bear little or no resemblance to naturally occurring dialogs. In most cases, because these dialogs are not accompanied by illustrations that help to uncover meanings and do not make full use of language that has already been introduced as a way of contextualizing new language in ways that help to reveal its meaning, students are likely to have to rely heavily on translations of new words and on accompanying grammatical explanations. The following is an example taken from *Ka Lei Ha‘aheo* (p. 17):

‘O Kanani lāua ‘o Kalei

- Kanani: E ‘olu‘olu ‘oe, ‘o wai kou inoa?
Kalei: ‘O Kalei ko‘u inoa. ‘O wai ‘oe?
Kanani: Aloha, e Kalei. ‘O Kanani ko‘u inoa.
Kalei: Aloha nō, e Kanani.
Kanani: He aha kēlā?
Kalei: He mo‘o nui kēlā. He mea maika‘i ka mo‘o.
Kanani: Mahalo. A hui hou.
Kalei: A hui hou aku nō.¹³⁹

¹³⁹ **Kanani and Kalei**

Kanani: Please, what is your name?

Kalei: My name is Kalei. Who are you?

Kanani: Hi, Kalei. My name is Kanani.

Each of the textbooks includes numerous exercises that require students to produce very short, random sentences which are intended to demonstrate the memorization of grammatical patterns (whether by way of translation or by use of key words in creating sentences). In addition, *Ka Lei Ha‘aheo* and the *Nā Kai ‘Ewalu* series provide lists of random Hawaiian sentences as translation exercises. An example from *Ka Lei Ha‘aheo* (p. 79) is provided below, followed by one from *Nā Kai ‘Ewalu, Vol. 1* (1996, p. 97):

C. Compound Subjects

Translate into Hawaiian.

1. My husband and I are inviting your (3) class to a party.
2. Lopaka and I are waiting for Kimo.
3. Kimo and ‘Alapaki are at Lilinoe’s restaurant.
4. That (distant) student and I arrived from Hilo on that plane over there.
5. My grandchild and I are going to San Francisco next year.

Ha‘awina 10:

*See if you can tell the difference between a **pepeke nono‘a** [sentence containing ‘have a’] and a normal use of a **nono‘a** word (**ko/kā** or **o/a**). Translate the following and place an “X” in front of those sentences that include a normal use of a **nono‘a** word, and on “O” in front of those sentences which are **pepeke nono‘a**.*

*Example: The house of Pua., X Ka hale o Pua.;
 Pua has a house., O He hale ko Pua.*

1. *His older brothers.*
2. *I have twelve guava trees.*
3. ***Lāna‘i** has trees.*

Kalei: Hi, Kanani.

Kanani: What is that (object somewhere away from the characters in the dialog)?

Kalei: That’s a large lizard. Lizards are good.

Kanani: Thanks. See you later.

Kalei: See you later.

4. *The movies of that (not by you) theatre.*

5. *Keola doesn't have a glass.*

6.5.2.5.3 Is revision and integration incorporated into the planning cycle?

In the case of *Ka Lei Ha 'aheo*, there are revision sections after each group of three (3) chapters and an overall revision section after the twelfth chapter. However, neither of the textbooks appears to adopt a systematic approach to revision. What is evident, however, is the fact that in none of these textbooks are language focus points introduced in earlier lessons (apart from greetings) reintegrated in any systematic way into later lessons or used in any systematic way as building blocks for language extension purposes.

The following is one example of how one construction, introduced on p. 8 of *Ka Lei Ha 'aheo* ('class-inclusion sentences'; e.g. *He aha kēia* [What is this]? and *He pua kēnā* [That, by you, is a flower].), appears in a part of a dialog in a later lesson (*Ha 'awina 'Ehā* [Lesson Four], p. 26):

1. 'O ke kumu lāua 'o Kaleo

Ke kumu: Aloha, e Kaleo.

Kaleo: Aloha nō, e ke kumu.

Ke kumu: *He aha kēlā?*

Kaleo: *'O ko 'u ka 'a hou kēlā.*

Ke kumu: *He ka 'a nani loa ia. E 'olu'olu 'oe, e hā'awi mai i ke kī!*¹⁴⁰

(italics added)

No other example of the class-inclusion sentence appears in the lesson, except as phrases to be translated in one exercise, as shown here (p. 29):

¹⁴⁰ 1. The teacher and Kaleo

Teacher: Hello, Kaleo.

Kaleo: Hi, teacher.

Teacher: *What is that* (item located away from both)?

Kaleo: *That's my new car.*

Teacher: *It's a very beautiful car.* Please give me the key!

G. Mixed Review

Translate into Hawaiian.

1. *What's his name?*
 2. Please, get the poi and the salt.
 3. Give this pretty flower to that beautiful woman.
 4. *That person is the fisherman.*
 5. *This is the Hawaiian language book.*
 6. *He's a happy man.*
 7. *(The) 'ahi is a delicious fish.*
 8. *Koko is a big dog.*
- (italics added)

6.5.2.5.4 Is the language content accurate?

Although the language used in mini-dialogs in the textbooks analyzed here often seems inappropriate to the extent that it is stilted and over-formal, it is nevertheless, generally accurate with the following exception (from *Ka Lei Ha'aheo*).

Ka Lei Ha'aheo

The syntactic structure *definite article (singular) + noun + 'ē a'e* is described by Pukui & Elbert (1986, p. 36) as '[d]ifferent, other, another, else', and by Hopkins (1992, p. 240) as 'other, another, different, else (someone or something)'. In the student textbook, Hopkins provides the following translation exercise item (p. 161):

B. *Kekahi* and '*Ē A'e* Exercises

1. I want *the* other jelly
- (italics added)

In the Answer Key in the teacher's guide, this is translated as follows (p. 65):

1. Makemake au i *ke* keke '*ē a'e*. (emphasis added)

Thus, the structure is treated in translation as if it meant ‘the other’ (i.e. specific other). This is neither consistent with the definitions given above nor with the fact that native speakers use *kekahi* to express ‘the other’. A native speaker would most likely render the above thought this way:

Makemake au i kekahi kele [I want **the other** jelly].

Hopkins (1992) does correctly translate *kekahi* as ‘the other’ elsewhere (p. 157):

U‘i loa kekahi *kāne*, a pupuka **kekahi**—one man was very handsome, **the other** was ugly (emphasis added)

In ‘*Ōlelo ‘Ōiwi*, the author correctly explains the use of ‘*ē a‘e* (p. 205) and also *kāne/ kanaka* (p. 51) as follows (p. 205):

Although we will be practicing only the plural form in this **māhele**, we may want to say something like “the other girl” or “the other book.” Notice that these are both singular, but we should not use the phrase **ka (ke) . . . ‘ē a‘e**. When using the singular, all we need is the word **kekahi**, or to help make it a little clearer if this is not accomplished by the context, we may say **kekahi . . . a‘e**. This is a phrase which many students tend to use incorrectly, so get this concept clearly in mind before we go on to practice the plural form.

The word **kāne** is not ordinarily used when referring to a *man* unless we are trying to differentiate an individual as not being a woman. For example, if we were talking about one of two people standing together, a man and a woman, and we wanted to indicate that we were talking about the man, we would use the word **kāne**. However, if we just wanted to point out that man over there, we would probably use the word **kanaka**.

No inaccuracies in the Hawaiian presented in this textbook were observed in the *Nā Kai ‘Ewalu* series or in ‘*Ōlelo ‘Ōiwi*.

6.5.2.5.6 Does the language reflect native-speaker norms/ expectations?

One curious feature seen in all of the textbooks examined here is the consistent use of the short form rather than the long form of ordinal numbers higher than ten, but not ending in zero (e.g. 11, 22, 33). Kamanā and Wilson (*Vol. 1*) explain the following regarding the use of the long form of numbers (referred to below as ‘very formal’, whereas the short form is referred to as ‘less formal’),

(p. 18)

In the Bible and in very formal speech, **-kumamā-** is used in place of **-kūmā-** in the higher numerals.

Very Formal	‘umikumamālima [15]	kanahākumamāono [46]
Less Formal	‘umikūmālima [15]	kanahākūmāono [46]

The long form,¹⁴¹ however, is seen in all types of Hawaiian text-types of the 19th century and early 20th century (e.g. newspaper articles, textbooks, legal documents, literature, letters) without exception (whether as one word or two);¹⁴² the short form (e.g. *‘umi kūmākahi* [eleven]) is often used in conversation or prose by native speakers. Furthermore, there are audio- and video-recordings of native speakers using both the long and short forms in speech and manuscripts (personal letters, journals, etc.), even in the late 20th century.¹⁴³ There is, therefore, no good

¹⁴¹ Alexander (1968, p. 13) lists only the long form of numbers higher than ten and Elbert & Pukui (1979, p. 159) note that “[t]he etymologies of *kūmā-* [an affix in numbers 11 and higher] and *iwakālua* [twenty] are not known. (*Kūmā-* is probably old: in Rennellese *tuma‘a* is glossed ‘more than’; thus ‘eleven’ is *angahugu tuma‘a tahi*). In the Bible and in very formal speech *kūmā-* is replaced by *kumamā*.” However, the long form is noted in virtually every kind of Hawaiian text-type throughout the 19th century and early 20th century. It is indeed, extremely rare to find examples of the short form of numbers in text-types created by native speakers in the 19th century and early 20th centuries. Therefore, Elbert & Pukui are incorrect in limiting the domain of the long form strictly to the Holy Bible and formal speech. On the other hand, Hawaiian texts written by second-language speakers since the late 1960s use the short form of numbers higher than ten exclusively.

¹⁴² *Ka Lei Ha‘aheo* introduces the short form of numbers higher than ten (pp. 89-90) with no mention of the long form. *‘Ōlelo ‘Ōiwi* introduces the short form of the numbers eleven and higher (pp. 14, 18, 21, 172) with no mention of the long form.

¹⁴³ Personal handwritten letters to me from my grandmother, Annie Kealoha Kauhane (a native speaker), use both the long form (six (6) instances) and short form (one instance), as in the following example of the long form (letter dated December 11, 1986), “Ika la ***umikumamāiwa*** e ho‘opa‘a ana kekula noka hoomahaana o na poe kamali‘i kula [Schools will be closed on the ***nineteenth*** for the break for the school children].” (emphasis added). In another letter, she uses the short form (letter dated July 10, 1987), “Ho‘i ana oia ikona home ika aina haole iloko o Aukake ***umi-kumaha*** [She is going home to the mainland in August on the ***fourteenth***] (emphasis added).”

reason why learners of Hawaiian should be encouraged to use only short form. It may be, however, that the authors believe that it would be appropriate to introduce the long form at a higher level than that associated with the textbooks reviewed here.

Ka Lei Ha‘aheo

Hopkins (1992, p. 2) notes the use of contractions in informal speech:

In colloquial speech, several changes in pronunciation occur regularly. Some common examples are as follows:

loa‘a → lo‘a

pua‘a → pu‘a

ikaika → ikeika

i laila → i leila

She goes on to observe that these contracted forms “do not occur in singing or in educated writing”, noting that “[b]eginning students should learn standard pronunciation, but be aware that these other forms are used, particularly by native speakers”. The issue here is the implied dissociation between native speakers and educated writing and the assumption that ‘standard pronunciation’ involves full forms. The reality is, however, that contracted forms are commonplace in rapid speech and encouraging students to avoid using them is tantamount to encouraging them to pronounce Hawaiian in an unnatural way.

In a section headed *Kēlā ‘apōpō* [tomorrow] (p. 67), the following advice is provided:

‘Apōpō [tomorrow] is often preceded by *kēlā* [that], rather than *ka* [the].

When used as a time phrase, it is preceded by *i* [a time indicator], as is the usual pattern.

Ni‘ihau speakers use the short form in conversation as well as a third, even shorter form unique to the Ni‘ihau form of Hawaiian (only in relation to numbers 11-29: e.g. ‘eleven’ = *tūmākahi*; ‘twenty-two’ = *kātūmālua*). Pastors in the Christian churches on Kaua‘i and Ni‘ihau attended by members of the Ni‘ihau community, and where Hawaiian is the predominant language, occasionally use the long form of numbers in sermons.

E hele mai ana 'o ia i kēlā 'apōpō.

She's coming tomorrow.

The reality is, however, that this is not the 'usual pattern'. Native speakers almost certainly use *ka* ('the'; e.g. *ka 'apōpō* [tomorrow]) or even *ka lā* (lit. 'the day'; e.g. *ka lā 'apōpō* [tomorrow]) before 'apōpō more frequently than *kēlā*:

E hele mai ana 'o ia i ka 'apōpō. OR

E hele mai ana 'o ia i ka lā 'apōpō.

She's coming tomorrow.

Nā Kai 'Ewalu

In *Vol. 1* (p. 10), the authors make essentially the same claim as Hopkins (1992) above with regards to contractions in informal speech:

Hawaiian words can always be pronounced as they are written. However, like all languages, Hawaiian has some colloquial pronunciations used in conversation that are not written and which are not usually considered correct in extremely formal situations or in singing. Some colloquial pronunciations of words in this lesson are:

Formal

kēia [this]

maika'i [good]

Hawai'i

aia [headword in a locative sentence]

aia i hea [where]

Colloquial

kē'ia

meika'i, meike'i,

maike'i

Hawa'i

ai

aihea

6.5.2.5.7 What methodologies are employed?

Translation plays a dominant role in the two textbooks and the series analyzed here as a pedagogical method for teaching HAL. In all cases, as indicated above, translation appears to be the main approach used to introduce new language (concept introduction) and check whether students have understood the meaning

of that new language (concept checking). Furthermore, translation exercises are common in *Ka Lei Ha‘aheo* and the *Nā Kai ‘Ewalu* series. *Ka Lei Ha‘aheo* includes 111 translation exercises (96 from English to Hawaiian and 15 from Hawaiian to English). *Nā Kai ‘Ewalu* includes 121 translation exercises (97 from English to Hawaiian and 24 from Hawaiian to English):

- *Vol. 1* (1996) has 60 translation exercises: 47 from English to Hawaiian and 13 from Hawaiian to English;
- *Vol. 2* (1990) has 48 translation exercises: 38 from English to Hawaiian and 10 from Hawaiian to English;
- *Vol. 3* (1991) has 13 translation exercises: 12 from English to Hawaiian and one from Hawaiian to English.

In none of the exercises or drills in *‘Ōlelo ‘Ōiwi* are there instructions to translate, but English translations are provided for model sentences, such as in the following case (p. 86):

Aia i hea ka haukapila?	<i>Where is the hospital?</i>
Aia ka haukapila ma ‘ō.	<i>The hospital is over there.</i>
Aia i hea ka hale o Līhau?	<i>Where is Līhau’s house?</i>
Aia kōna hale ma Moloka‘i.	<i>His/her house is on Moloka‘i.</i>

Since no other method is described in this textbook for unveiling meaning (illustrations, photos and other strategies being absent), and since translation is used in all vocabulary lists and in the glossary at the back of the book, it is assumed that translation is the predominant method for explaining the Hawaiian contained in lessons and exercises (a job presumably left to the teacher with regards to exercises in the book). Other types of drills or practice include role-playing, key-word prompted sentence composition, and short question and answer drills. However, an example of what is referred to as a role-play exercise is found on p. 163:

Ha‘awina 3:

Leinani is asking Keoni if he has done a variety of things, and Keoni answers affirmatively and tells just when he did these things.

Play both roles as in the model.

** palaki i kou niho / ke kakahiaka nei*

Leinani: Ua palaki ‘oe i kou niho?’¹⁴⁴

Keoni: ‘Ae, ua palaki au i ko‘u niho i ke kakahiaka nei.’¹⁴⁵

1. pani i nā pukaaniani / ka pō nei

2. wala‘au me kou mau hoaaloha / nehinei

3. ‘ai i ka ‘aina kakahiaka / ke kakahiaka nui

4. ho‘iho‘i i ka papa he‘e nalu iā Likeke / nehinei

5. nānā i ke kīwī / ka pō nei

Item 1 prompts one participant to ask whether the windows have been closed and the response prompts the other participant to reply that the windows were closed last night. Item 2 prompts one participant to ask whether they had spoken to their friends and the response prompt is ‘yesterday’. This is, in effect, simply a grammatical exercise.

In all cases, in preference to presenting new structures in ways that are intended to help reveal their meanings and then encouraging learners to engage in inductive processing, the authors provide grammatical explanations (often very long and complex ones) immediately after the introduction of new structures. These explanations are generally in English except in *Vol. 3* of *Nā Kai ‘Ewalu*.

Ka Lei Ha‘aheo

The discussion here relates directly only to the content of the student textbook. Discussion of methodology that relates to the teachers’ guide is included in *Section 6.5* below.

¹⁴⁴ Did you brush your teeth?

¹⁴⁵ Yes, I brushed my teeth this morning.

There is no explanation in this textbook as to the rationale for the organization of the materials presented. The author, however, makes the following statement in the ‘Acknowledgements’ section (p. ix):

This book is the culmination of thirty years of studying Hawaiian that started in Samuel Elbert’s class at the University of Hawaii [sic] at Mānoa in 1958.

The principles guiding the organization of the context of this textbook are not self-evident. In fact, it is almost impossible to determine why the language focus points are arranged as they are. For example, in a section that follows a photograph of a family, the author explains the present-continuous pattern under the heading, ‘*E Verb Ana Sentences*’ (p. 64). This is followed by an explanation of sibling terms, compound subjects and objects, the term *mai* [from] when followed by place names or proper names, and the term ‘*apōpō* [tomorrow] and its preceding article, *kēlā*. Next is a series of six (6) dialog snippets followed by exercises, the first of which involves drawing a picture of one’s family and taking the role of each family member while describing the relationship of that family member to others in the family. Quite apart from issues relating to the presentation of material through rules expressed in English and via translation, there are issues relating to the appropriate selection and grading of material intended for beginner students.

Explanations of grammatical patterns are often in a form that is unlikely to be easily internalized by a typical high school or tertiary-level student or, in particular, ‘someone who is attempting to teach himself or herself’ (p. ix). For example, in introducing the completed aspect marker, *ua*, used with stative verbs, the author notes that:

When *ua* precedes stative verbs, it tells us that the **state** or **condition** described by the verb has already been reached. That condition might still exist. (p. 52)

Students are likely to be confused by the apparent contradiction between ‘the state or description . . . has already been reached’ and ‘[t]hat condition might still exist’. What we have here is an example of telling rather than showing, and, furthermore, of telling in a way that is a direct reflection of the type of understanding that a grammarian might have (as opposed to what a communicatively competent speaker is able to accomplish with the language). What language learners need, however, is material that is selected, presented and practiced in ways that illustrate/ demonstrate underlying rules/ principles so that these rules/ principles emerge out of the materials. If these rules/ principles are to be made explicit, the way in which this is done should take full account of the needs, interests, competences and overall aims of the learners. In other words, the type of knowledge and understanding that a grammarian might have needs to be translated into the type of knowledge and understanding that is relevant in a particular pedagogic context.

Nā Kai ‘Ewalu

As indicated earlier, the authors’ use of squid-based diagrams as a mnemonic device to explain and memorize sentence patterns (see *Section 6.4.2.2* above) is characteristic of the overall approach adopted: each chapter of each volume in this series is based on the explicit presentation of grammatical patterns.

Nā Kai ‘Ewalu, Vol. 1 (1996, p. ii), contains the following observation about pedagogy (italics added):

The **papa‘ōlelo** [vocabulary list] at the beginning of each **mokuna** [chapter] is very important. The **papa‘ōlelo** [vocabulary list] includes everything that you must learn in the **mokuna** [chapter]. The **papa‘ōlelo** [vocabulary list] is the key to success on *tests*. You should have the entire **papa‘ōlelo** [vocabulary list] memorized. The various individual words are important because without words you cannot communicate at all.

The section termed **Nā ‘Ōlelo Pōkole** [Short Phrases] gives you words in useful sentences, phrases, and exclamations. *Memorizing* these gives you something that you can say without thinking out structures. At the

beginning of each **mokuna** [chapter] are a list of **pahuhopu** (goals) for that **mokuna** [chapter]. These **pahuhopu** [goals] are usages that you must master before the next **mokuna** [chapter]. You should have the list of **pahuhopu** [goals] *memorized* so that you know exactly what the **mokuna** [chapter] covers.

Memorization of vocabulary and grammar patterns is a distinctive feature of the audiolingual approach, emerging out of behaviorist theories of language learning, that is particularly associated with the mid-1900s; relying on translation as a fundamental part of language learning is a prominent feature of the grammar translation method that is particularly associated with the 1800s and early 1900s (see *Chapter 3*).

Although the 108-page *Vol. 1* contains 60 translation exercises between Hawaiian and English (see above), it also contains some seemingly pedagogical contradictions with regards to the use of translation. One example, taken from p. 52, describes fundamental differences between Hawaiian and English syntax, as shown below:

5. Compare Hawaiian and English thinking in the expression below.

Hawaiian:	He aha ke ‘ano o kēia pua?
Hawaiian thinking:	What is the type of this flower?
English:	What type of flower is this?

6. Note that there is no **papani** [pronoun] equivalent to English ‘it’. In Hawaiian ‘**o ia**’ usually means ‘he’ or ‘she’. The idea of ‘it’ can be conveyed by using **kēlā mea** [that thing/ one], **kēlā** [that], or similar expressions. Most often, however, ‘it’ is simply understood.

Aia i hea kou hale?	Where is your house?
Aia ma Kalihi.	<u>It</u> is in Kalihi .

In another case, the authors discourage too literal a translation between English and Hawaiian or encourage not translating, as shown here (p. 66):

4. Always try to speak Hawaiian from a Hawaiian view point, strictly following the Hawaiian patterns and vocabulary you have learned. Do not try to translate every English word or express English ideas you have not yet learned in Hawaiian. Following English will give you sentences that make no sense in Hawaiian. Compare the English and Hawaiian below.

English	Hawaiian following English (incorrect)	Correct Hawaiian
I am afraid of the dog.	Au maka‘u o ka ‘īlio.	Po‘o - Piko - ‘Awe (lauka)
I look at Hilo.	Au nānā i Hilo.	Maka‘u au i ka ‘īlio.
I take care of the house.	Au lawe mālama o ka hale.	Nānā au iā Hilo.
		Mālama au i ka hale.

Reliance on the type of ‘translation’ recommended here is highly unlikely to help learners understand the ‘Hawaiian view point’, nor is it likely that lists of vocabulary translated into English will do so.

‘Ōlelo ‘Ōiwi

There is no explanation in the textbook regarding the pedagogical or theoretical approach to teaching Hawaiian. *Mokuna 1* [Chapter 1] includes formulaic greetings and introductions, telling the time, the days of the week, months and seasons of the year, and the weather (all with English translations), but there is no rationale explained for the order of the topics covered. Each chapter contains numerous explanations *about* various aspects of Hawaiian language and culture, and each has sections that include explanations of pronunciation, grammar, and Hawaiian idioms. As in the case of the other textbook and the series discussed here, what we have is an example of talking about language rather than showing and using the language for communicative purposes.

As explained in *Section 6.4.2.4* above regarding this textbook, the basic approach to teaching HAL is predominantly through translation (explicitly in regards to new vocabulary and implicitly for exercises) and the memorization of translated vocabulary lists and grammatical patterns and repetitive drills (creating random, decontextualized phrases) to practice patterns. Explanations about grammar, pronunciation and native speaker norms are explained in English in separate sections for that purpose. An example of this approach is presented here, taken from pp. 161-162:

Now let's learn how to form past tense sentences in Hawaiian. We already know that in English the most common way of saying something was done in the past is to add *-ed* to the end of the verb. But, as we pointed out earlier, in Hawaiian the words do not change. So in order to indicate past tense, we use a special verb marker: **ua**. And just as with the imperative marker **e**, this verb marker comes before the verb in the sentence.

Study the following sentences, noticing not only how the Hawaiian sentences have been formed, but also how there is more than one possible English translation.

Ua ho‘ā‘o ‘o Kaleo i ka poi.

Kaleo tasted the poi.

Kaleo has tasted the poi.

Ua ho‘omākaukau ko‘u makua

My father prepared lunch.

kāne i ka ‘aina awakea.

My father has prepared lunch.

Ua ho‘opaa au i ka ha‘awina.

*I studied (worked at
learning the lesson).*

I have studied.

One word of caution, however. Don't jump to the conclusion that there is only one way to say something in Hawaiian. As we become more proficient in our ability to speak Hawaiian, we will learn that there are often many ways to say the same thing, usually depending on what

emphasis we wish to make. For example, there are at least five major different ways to express the idea “Kaleo tasted the poi,” plus other minor changes which could be made to give special shades of meaning to the sentence.

We will be learning all of these various ways as we go along, but for now we should just be sure that we learn each lesson well so that we can build upon it as we progress.

What is involved in this section is an explanation *about* Hawaiian and not the *utilization* of Hawaiian for the purpose of communication. Also involved is translation of model sentences into English and the encouragement of the memorization of grammar rules.

6.5.2.5.8 Are the tasks and activities interesting, varied and balanced in terms of skills and do they take account of the different ages, learning styles and competences that are likely to characterize the users?

In the case of *Ka Lei Ha‘aheo*, translation exercises are largely supplemented by multiple choice and substitution exercises and, on some occasions, by exercises that involve answering a variety of question types based on reading passages. In the case of the *Nā Kai ‘Ewalu* series, translation exercises are largely supplemented by exercises involving substitution, sentence composition, the identification of sentence parts and grammatical constructions and reading exercises. The exercises in *‘Ōlelo ‘Ōiwi* are based largely on substitution, sentence construction, reconstructing scrambled sentences, structured role-play (many of which are essentially substitution drills) and reading exercises. There are very few examples of the types of activities that are now widely associated with communicative language teaching; activities such as, for example, those indicated below (alongside the learning objectives with which they could be associated):

Communicate about likes and dislikes, giving reasons where appropriate

- surveying class members to find out what traditional/ local foods (or sports, or items in another category) are popular;

- role-playing an interview in which a well-known Hawaiian personality talks about their likes and dislikes.

Communicate the same information in different ways in different contexts

- researching famous Hawaiian politicians and using the information to (a) create a profile for inclusion in a national newspaper, (b) write an interview with one of the inventors, and (c) prepare a diary entry for an important day in his or her life;
- reading several newspaper reports about things that have happened in a small community and writing a simulated eyewitness account of the events;
- selecting newspaper headlines and preparing alternative headlines that would be appropriate for different types of newspaper;
- describing events in which they participated to (a) the principal of their school, (b) their grandmother, and (c) their best friend, while a partner lists the differences in the accounts;
- discussing the food in the school/ college cafeteria/ snack shop with friends and writing a letter of complaint or praise to school/ university officials summarizing the views presented in the discussion.

By and large, the activities included in the textbooks analyzed here are repetitive in type and lacking in interesting, imaginative and innovative content. They make very few concessions to the fact that the interests, learning styles, and competences of learners are likely to be varied.

6.5.2.6 Quality and quantity of supplementary resources

There are no supplementary resources such as audio-visual materials, cue cards, posters, charts, Internet assignments/ activities, computer games or other teaching aids to accompany *Ka Lei Ha'aheo* or *'Ōlelo 'Ōiwi*. However, an online search produced a website with podcasts of some exercises found in the *Nā Kai 'Ewalu* series (see the website: <http://itunes.apple.com/podcast/id267062390>¹⁴⁶). These podcasts feature a female voice describing and explaining grammar patterns in

¹⁴⁶ Last retrieved, May 30, 2011.

English, providing Hawaiian vocabulary with English translations and presenting translation drills, many of which are found in the *Nā Kai 'Ewalu* series. These podcasts demonstrate a particular use of existing resources rather than supplying additional teaching resources.

6.5.2.7 Interest level

As indicated above, the textbooks examined have either no illustrations at all, illustrations that relate to grammatical patterns only, or a few illustrations (largely static line drawings) that have little intrinsic interest. Where there *are* illustrations, they generally do little or nothing to support/ demonstrate meaning. Most of the texts included are made up of artificial dialog snippets whose primary function appears to be little other than to 'include' grammatical focus points and vocabulary. There is little variety, little intrinsic interest and almost no communicative value in the exercises/ activities included. The primary means of communicating the meaning of new language appears to be translation. There are, in each case, long lists of vocabulary (translated into English) and extensive discussions of grammar, often in terms that are not adapted to the needs of high school or tertiary language learners. Apart from two (2) traditional chants, included at a point where their lyrics will not be understood without translation, there are no text-types that are characteristic of Hawaiian cultural contexts. Each of these textbooks is used in both high schools and tertiary institutions.¹⁴⁷ However, few, if any, concessions are made to the fact that the learners who use the books are likely to be very varied in terms of age, learning context and interests. There is little information relating to the history of native Hawaiian language and culture (e.g. Hawaiian cosmogonic traditions and/ or migration traditions to/ from other Polynesian islands, comparisons/ contrasts between Hawaiian and other Polynesian languages, or the development of new language in the 21st century); and there are no references to contemporary films, books, games, sports or hobbies.

¹⁴⁷ Therefore, the possibility exists that a high school student could repeat the same textbook at a tertiary institution.

6.6 Analysis and evaluation of selected teachers' guides and support materials

For none of the textbooks analyzed here are there any accompanying supplementary resources (such as CDs or DVDs, readers, posters, board games, flashcards, workbooks or websites that contain games, activities or exercises). In only one case, *Ka Lei Ha'aheo* is there a teacher's guide. The following is a critical review of Hopkins' book, *Ka Lei Ha'aheo: Teacher's Guide and Answer Key* (1992).

6.6.1 *Ka Lei Ha'aheo* (Teachers' guide): Appearance, durability, organization and user-friendliness

The guide consists of 105 pages. It has the same cover as the student textbook – a light cardboard cover with a tan background (though slightly darker than the tan of the cover of the student textbook) and with the same image of a *kalo* [taro] in green.

The guide contains two (2) illustrations, a line drawing of the Hawaiian Islands with the names of each of the eight major islands shown, and a line drawing of the island of O'ahu with the names of the districts of the island shown (p. 2). There are no tables or photographs in the guide. As the binding is a light cardboard, it can be easily torn or bent. The layout of the guide is easy to follow, the language is easy to understand and answer keys are provided. It should be noted that this teacher's guide is sold in local bookstores alongside the student textbook.

Nowhere in the guide is there any explanation/ discussion of theories of second-language acquisition. There is nothing about proficiency. There is no information about the selection of language focus points or their organization. There is no reference to learning strategies or learning styles and no advice on coping with mixed ability classes or classes in which learners have different proficiency levels. There is nothing about teaching pronunciation and no specific information about teaching listening skills, reading skills or writing skills.

6.6.2 *Ka Lei Ha‘aheo* (Teachers’ guide): Aims and objectives

Achievement objectives for additional languages can be expressed in a variety of different ways. Thus, for example, the *Common European Framework of Reference for Languages* (Council of Europe, 2001) recommends that achievement objectives should be expressed in general terms as “a broad level of general language proficiency”, as a “specific constellation of activities, skills and competences” (p. 179) or should be “[formulated] in terms of tasks” (p. 138). It is also possible to express achievement objectives in terms of notions or functions. Thus, for example, with regards to French in the New Zealand Curriculum (Ministry of Education (New Zealand), 2002) the following achievement objectives occur, the first being notional in orientation, the second being functional in orientation:

- communicate, including comparing and contrasting, about habits and routines (p. 44);
- greet, farewell and thank people and respond to greetings and thanks (p. 30).

There is no statement of overall aims in the teachers’ guide nor are any achievement objectives listed, the assumption presumably being that the achievement objectives for each unit are co-terminus with the grammatical and lexical resources included in each section of the students’ book. In other words, the achievement objectives appear to be entirely grammatical and lexical rather than communicative in orientation – something that is neither discussed nor explained in the teachers’ guide.

6.6.3 *Ka Lei Ha‘aheo* (Teachers’ guide): Procedural and methodological information

The introduction, entitled Format of *Ka Lei Ha‘aheo*, is approximately one and a half pages long. It is noted that each ‘lesson’ consists of five (5) parts: (p. vii):

Part I, Basic Sentences: “These are examples of the grammatical patterns introduced in the lesson and vocabulary items of special interest.”

Part II, Explanations: “These cover the new construction, special vocabulary, and relevant cultural concepts.”

Part III, Dialogs: “. . . based partly on the new grammatical constructions and vocabulary, but also draw extensively on previously introduced material. Most of the conversations concern one Hawaiian family or college classroom and dormitory situation and utilize common everyday subjects and expressions. The dialogs are followed by a brief discussion of some of the Hawaiian cultural values and practices they illustrate.”

Part IV, Exercises: “. . . practice for material introduced in the lesson and also reviews of previous lessons.”

Part V, Vocabulary: “. . . new words, idioms, and common phrases used in the lesson.”

As the following extract (p. viii) indicates, the word ‘lesson’ here seems to refer to a complete text segment or chapter rather than to a class session:

The text is designed so that the first twelve *lessons* can be taught in one college semester of approximately sixteen weeks if the class meets daily.
(italics added)

Thus, when the author notes that the ‘lessons’ are designed to be taught in groups of three, followed by a review, with an overall review after the first twelve ‘lessons’ (p. vii), what is actually being referred to is text segments or chapters. Guidance in relation to sequencing therefore relates to the sequencing of material in each segment of the book rather than to the sequencing of individual class sessions. Before that guidance is supplied, it is noted (p. vii) that:

The material in each lesson in the text has been arranged in logical sequence for a student who is reviewing after classroom work, or for someone who is attempting to teach himself or herself. **It is NOT intended that the material should be taught in the order in which it is presented in each lesson.** Instead, the teacher should consult this Teacher’s Guide for the general lesson plan.

With regard to sequencing within lessons, the advice (pp. ix-xii) is that vocabulary should be taught first, followed (in order) by explanations of grammatical constructions, dialogs, fish¹⁴⁸, testing and journals¹⁴⁹. The specific wording of each of the sections relating to lesson sequencing is provided below:

I. VOCABULARY

In beginning a new lesson, the least threatening material for students is usually new vocabulary. Starting with this creates a comfortable and secure learning atmosphere (p.ix)

II. EXPLANATIONS OF GRAMMATICAL CONSTRUCTONS

After students are familiar with the new vocabulary, use it in teaching the grammatical patterns that are targeted in the lesson. It is almost always possible to introduce these patterns by demonstrating their meanings. Give grammatical explanations only after you have demonstrated a new pattern and students have grasped its meanng (you can see by their expressions when this happens!) (p.x)

IV. DIALOGS

After students have been introduced to the vocabulary and grammatical patterns and have started practicing by doing the exercises at home, they are ready to apply what they know to everyday situations by learning the dialogs (p.xi).

V. FISH

This game, which is introduced in Lesson 4, is useful for practicing all kinds of patterns and enables students to speak Hawaiian in a natural situation. Because it happens early in their exposure to the language, it is psychologically rewarding and boosts their morale (p.xii).

¹⁴⁸ Note that 'fish' refers to a card game introduced in *Chapter 4* which, apparently, is to feature in all of the lesson sequences.

¹⁴⁹ The sense in which 'journal' is used is unusual.

VI. TESTING

Giving a quiz after each lesson has been completely covered is very effective. It provides an incentive for students to do a thorough review before the next lesson begins (p.xiii).

VII. JOURNALS

After students have studied Ha‘awina 2, I ask them to keep a “journal.” Every day they turn in a 4 x 6 card on which they have written at least one Hawaiian sentence, preferably about themselves and their experiences.

The following advice is provided in relation to the presentation of new vocabulary (p. ix):

1. Use Pictures and Objects

Collect large pictures that you can show the entire class and smaller ones to paste on 5 x 8 cards for small group use. Draw your own; students especially enjoy your drawings if, like mine, they are not very good! Burningham, *Hawaiian Word Book*, (1983), is a good source, as are foreign language texts and teaching materials. Encourage students to bring pictures and objects that can be used in classroom drills.

2. Demonstrate the Meaning with Facial Expressions, Gestures and Actions

This obviously works best with verbs. Students enjoy guessing the meanings you are acting out.

3. Integrate the New Words into the Previous Lesson

Once students get familiar with the patterns in a lesson, they begin to get bored and lose interest; the attitude becomes, “We know this already.” At this point, using new vocabulary from the next lesson in the “old” patterns provides a new challenge to the students.

With all these techniques, always give the class a chance to provide the target word before you supply it to them. And of course, have them look at you and not the text!

In introducing vocabulary, teachers are advised to make use of objects, drawings or facial expressions/ gestures/ actions. This advice is unlikely to be of much use in the case of more abstract vocabulary. Furthermore, instead of supplying useful resources (in either the students' book, the teachers' guide or both), the author invites teachers to create or find them themselves or to ask students to supply them. Although there exist guides to the types of drawing that might be appropriate for illustrative purposes in language classes (e.g. Wright and Haleem, 1991) as well as a range of useful clip art sources (e.g. Royalty-free clip art collection for foreign/ second language instruction: <http://tell.fl.purdue.edu/JapanProj//FLClipart/>¹⁵⁰), only one reference (to a Hawaiian word book) is supplied. Whereas it may be true that students 'especially enjoy . . . drawings if . . . they are not very good', it would be more useful to provide teachers with advice on ways of quickly and efficiently producing effective line drawings that support meaning. The statement that students 'begin to get bored and lose interest' is a telling one. Instead of simply anticipating boredom and loss of interest, it would be helpful to provide really useful advice on how this could be avoided. Using 'new vocabulary from the next lesson in the 'old patterns' seems a very odd way of doing this, particularly as one might expect the vocabulary in each lesson to be thematically linked to the content of that lesson.

The author provides the following guidance on introducing and explaining grammatical patterns (p. x):

Give grammatical explanations only after you have demonstrated a new pattern and students have grasped its meaning (you can see by their expressions when this happens!). Try to concentrate on **how** rather than **why**. Use the explanations in the book as a guide, expanding in your own

¹⁵⁰ Last retrieved, July 11, 2011.

words and providing more examples. Next give your students opportunities to practice the new pattern.

No clear advice is given on concept introduction or concept checking. Indeed, so far as concept checking is concerned, teachers are simply advised that they will be able to see whether students have understood from their expressions. So far as concept introduction is concerned, in that no specific advice is provided, the assumption must be that teachers are expected to direct the attention of their students to the translations and grammatical explanations in the textbook rather than to explore ways of presenting new material that are designed to highlight meaning.

The author provides the following advice on using a dialog snippet (p. xi):

1. Read through it once in Hawaiian; have the class mimic you.
2. Read it again; ask the students what each phrase means. Help them when they get stuck. Explain cultural values and styles reflected in the dialog.
3. Now practice the dialog in various ways with the whole class:
 - a. You take one part; the class takes the other.
 - b. Half the class takes one part; the other half takes the other part.
 - c. Males take one part; females take the other.

Remember to switch parts so that everyone gets a chance to practice the whole dialog. After a couple of times, encourage students to rely on their memories to recite the dialogs; set the example yourself.

Although it is claimed that they “are intended to duplicate real-life situations and reflect Hawaiian values and styles of communication” (p. xi), many of the dialogs are, in fact, extremely artificial. Furthermore, there are no audio or video recordings: the dialogs are initially read by the teacher who is instructed to ‘ask the students what each phrase means’. Because the dialogs are not structured and

presented in ways that are designed to highlight meaning,¹⁵¹ there is no way in which the students can respond to questions about meaning other than to consult the translated vocabulary lists and grammar explanations in a way that is directly reminiscent of the grammar translation method. If the students are unable to determine ‘what each phrase means’, teachers are advised to ‘help them’. However, there is no indication of how they should do this. Once the students have understood the meaning of the dialog snippets, they are expected to repeat the dialog or sections of it, a technique that is directly reminiscent of the audiolingual approach (associated with behaviorist learning theory). Indeed, it is noted (p. xi) that:

The more emphasis and time you can give to the conversations, the more proficient your class will become in listening and speaking skills, which have usually been the weakest points in Hawaiian language classes.

The emphasis throughout is clearly on mimicking, memorizing and translating.

So far as the exercises are concerned, the emphasis is almost exclusively on grammatical correctness. The following advice regarding these exercises is supplied (p. xi):

. . . Generally the exercises should be assigned as homework; they can be corrected in class orally or students can be asked to write them on the board, and the entire class can participate in identifying and correcting errors.

Finally, the author recommends that students keep a kind of daily journal. The following instructions are provided (p. xiii):

After students have studied Ha‘awina [Lesson] 2, I ask them to keep a “journal”. Every day they turn in a 4 x 6 card on which they have written

¹⁵¹ There are no accompanying illustrations and little attempt is made, as the chapters proceed, to create dialogs that use the language already introduced as a context for the introduction of one or two new language points in ways that are intended to highlight meaning.

at least one Hawaiian sentence, preferably about themselves and their experiences. The objective is to give them daily practice in writing Hawaiian and to give me an idea of where they are having grammatical problems. I correct these cards but do not grade them, and return them promptly. I keep track of the number turned in and give credit to students who are conscientious and try hard but are not always “correct”.

This is a rather odd approach to keeping what is referred to as a ‘journal’. The emphasis is simply on writing a series of individual sentences on separate cards. Furthermore, a teacher with four (4) beginner-level classes of twenty (20) students each (a typical teaching load in a semester in tertiary institutions) would need to collect approximately eighty (80) 4 x 6 cards in each session (with all of the problems that would be likely to create in terms of marking, recording and return time). Furthermore, falling behind in returning these cards could create a massive backlog, and all of this for what is likely to be very little gain in terms of overall proficiency development and none in terms of fluency development.

6.6.4 *Ka Lei Ha‘aheo* (Teachers’ guide): Assessment of learning

The author makes no clear distinction between formative and summative assessment and provides no specific guidance on designing assessment activities. Instead, she simply recommends two (2) types of quiz – one type involving ‘new patterns’ to be given after each lesson, with a longer one after every third lesson; the other type involving new vocabulary to be given two periods after each new vocabulary set has been introduced (a total of 21 in all):

Giving a quiz after each lesson has been completely covered is very effective. It provides an incentive for students to do a thorough review before the next lesson begins. Because each lesson only contains one or two new patterns, the reviewing doesn’t take too long and the quizzes can be short and easy to correct. After every three lessons, I give a longer test on a larger block of material that is interrelated. You will find a review (*ho‘i hope*) in the text following each set of interrelated lessons (p. xiii).

I have found it useful to give a short quiz on new vocabulary two periods after it has been introduced; this encourages students to learn the vocabulary at the beginning of a new lesson rather than at the last minute (p. x).

In total, the author recommends giving forty-five (45) short quizzes (vocabulary and lesson quizzes) and eight (8) tests over two (2) semesters. So far as the vocabulary quizzes are concerned, this will involve a total of 703 words and idioms, an average of thirty-three (33) words and idioms per list. As these quizzes are not included, the expectation is that teachers should create them themselves. Whether this is the best possible use of teacher preparation time and resources and student and teacher class time is an issue that teachers may wish to consider.

There is no discussion of ways of helping students to develop learning strategies or of alternative, more communicatively-oriented ways of assessing student learning and of evaluating the effectiveness of teaching.

6.6.5 *Ka Lei Ha'aheo* (Teachers' guide): Ideas for review and extension activities

The student textbook contains seven (7) review sections, which consist of a list of grammatical patterns covered in the previous set of lessons or exercises (e.g. fill in the blank, multiple choice, and translation). There are no additional suggestions for review in the teacher's guide or any supplementary resources of any kind.

The teachers' guide does, however, include answer keys, which begin with a list of the topics covered in the lesson followed by a list of what the author terms 'basic sentence targets'. These targets appear to be language focus points, such as the following (p. 3):

1. Class-inclusion sentence; *kēia* [this]
2. Class-inclusion sentence; *kēnā* [that, by you, the person I am talking to]
3. Position modifier

The author explains that the answers to translation exercises are general examples of the grammatical patterns covered in the lessons. The possibility exists for students to copy the answers from the teacher's guide without genuinely learning the language as both the student textbook and the teacher's guide are available for purchase at local bookstores. However, the author advises the following regarding using the teacher's guide (p. xi):

Students can also be required to purchase the *Teacher's Guide and Answer Key* and to take responsibility for checking their answers and getting help from the teacher when necessary.

6.7 Concluding comments

Overall, the approach adopted in the textbooks analyzed here appears to involve a curious mixture of grammar translation and aspects of audiolingualism. The grammar translation approach, an approach that was popular at the height of European colonization and American expansionism, was characterized, as are these textbooks, by heavy reliance on a combination of translation and grammatical explanation (Celca-Murcia, 1991; Fotos, 2005; Howatt & Widdowson, 2004; see *Chapter 3*). Audiolingual habit theory, underpinned by behaviorist learning theory and linguistic structuralism, began to have an impact on the teaching of additional languages in the mid-19th century (Chastian, 1969; see *Chapter 3*). It is reflected in these textbooks in an emphasis on imitation, repetition and the construction and reconstruction of individual, generally decontextualized, sentences in accordance with particular structural patterns. There is, however, little evidence of an underlying, structured grammatical syllabus of a type that is generally associated with the audiolingual approach (Ellis, 1993; see *Chapter 3*). In fact, apart from an initial focus on greetings and introductions that is partially reminiscent of the functional approach to syllabus design that particularly characterized the 1970s (Wilkins, 1973; see *Chapter 3*), there is little evidence of any principles guiding the selection and progression of the language points (including vocabulary) chosen for focus at particular stages. This is something that is also reflected in the fact that *achievement objectives* for each unit are effectively co-terminus with the grammatical and lexical resources included in each section of the students' book rather than being expressed in terms

of, for example, “specific constellations of activities, skills and competences” (Council of Europe, 2001, p. 179; see *Chapter 3*). Furthermore, at no point is any reference made, in terms of more general objectives, to the concept of proficiency levels.

There is no evidence of the impact of cognitive code-learning theory, which had considerable influence in middle of the second half of the 20th century (Chastian, 1969; see *Chapter 3*), nor is there any evidence of those learner-centred approaches that grew out of the developmental research of psychologists such as Vygotsky and Bruner, and are particularly associated, in the area of the teaching and learning of additional languages, with the development of concepts such as communicative competence/s (Campbell & Wales, 1970; Celce-Murcia, Dornyer & Thurrell, 1997; Council of Europe, 2001; Hymes, 1971; see *Chapter 7*) and communicative language teaching which first emerged in the 1970s.

Although the inclusion of many mini-dialogs and dialog snippets gives the initial impression that the primary focus is on listening and speaking rather than on reading and writing in a way that is consistent with developments that began with the Reform Movement in the late 1800s (Howatt & Widdowson, 2004, pp. 210-189; see *Chapter 3*), there are a number of fundamental differences. The fact is that the Reform Movement was particularly associated with a rejection of grammar translation and with what is often referred to as the ‘Direct Method’, a method that involved using the students’ L1 as little as possible (Fotos, 2005, p. 663; see *Chapter 3*). Furthermore, the dialogs and dialog snippets included in the textbooks examined here are not accompanied by audio- or video-recordings, are frequently extremely artificial, and are treated as if their primary function was to provide an opportunity for repetition and memorization. In addition, they are generally not accompanied by illustrations that would help uncover the meaning of newly presented language, nor is that newly presented language generally embedded in language that has already been introduced in ways that would help students to make inferences about meaning. Where there is cultural content, it is generally the subject of discussion/ explanation in English rather than being allowed to emerge out of language presentations with which it is fully integrated.

So far as reading and writing are concerned, a lack of variety in terms of *genres* and *text-types* is reflected in a lack of variety of reading and writing tasks. Although *process-centered approaches* had a profound impact in the area of the teaching of writing from the mid-1970s onwards (Miller, 1991; see *Chapter 3*) and although *genre-centered approaches* are now having a significant impact on the teaching of both reading and writing in many parts of the world (Matsuda, 2003; Atkinson, 2003; see *Chapter 3*), the approach to both reading and writing that is evident in the textbooks examined here is similar to the *product-oriented approach* that dominated the early years of the 20th century, an approach that tended to be predicated on the assumption that learners needed to focus primarily on mechanical aspects of language and one that paid little attention to the overall rhetorical structuring of texts (Young, 1978; see *Chapter 3*).

Although these textbooks include a number of exercises, many of them, in the case of *Ka Lei Ha'aheo* and *Nā Kai 'Ewalu*, involve translation. These are supplemented, in the case of *Ka Lei Ha'aheo*, by multiple choice, substitution and reading exercises and, in the case of *Nā Kai 'Ewalu*, by exercises involving substitution, sentence composition, the identification of sentence parts and grammatical constructions and reading exercises. The exercises in *'Ōlelo 'Ōiwi* are based largely on substitution, sentence construction, the reconstruction of scrambled sentences, structured role-play and reading exercises. Overall, the activities are repetitive and generally lacking in interesting, imaginative and innovative content. There are few examples of the types of tasks and activities that are now widely associated with communicative language teaching (Nunan, 2004; see *Chapter 3*).

None of the textbooks is accompanied by supplementary resources such as audio-visual materials, cue cards, posters, charts, Internet assignments/ activities, computer games or other teaching aids. Only in the case of *Ka Lei Ha'aheo* is revision integrated into the learning cycle in the form of a number of specific revision sections. However, in no case has an attempt been made to ensure that revision and extension are fully integrated at all stages of the learning process.

Only in the case of *Ka Lei Ha'aheo* is there a teachers' guide. However, that guide does not include a rationale in the form of the reasons for the inclusion of particular approaches, techniques, activities, exercises, tasks and cultural aspects (Harmer, 1998; Cunningsworth, 1995; Coleman, 1985). It does not include guidance on providing support for learners with different proficiency profiles, ability levels and/or learning style preferences, on providing all learners with opportunities to contribute, on setting up, timing and running activities or, apart from reference to quizzes, on useful and practical approaches to ongoing and cumulative assessment of learning (Cunningsworth & Kusel, 1991; Yeh, 2005). It does not provide ideas for a variety of different kinds of extension activities (Hitomi, 1997; Shih, 2000). It does not make allowance for differing teacher profiles (Cunningsworth, 1995; Hutchinson & Torres, 1994; Cunningsworth & Kusel, 1991). Although it does include an answer key (Hitomi, 1997; Coleman, 1985), the teachers' guide (together with the answer key) is readily available in bookshops and, furthermore, teachers are advised that they can require students to purchase the guide and take responsibility for checking their answers, something that could have unfortunate consequences in terms of the potential for direct copying. Finally, the teachers' guide provides no explanation/ discussion of theories of second language acquisition or information about the selection and/or ordering of language focus points (Cunningsworth, 1995). What little procedural and methodological guidance is provided simply reinforces that combination of aspects of grammar translation and audiolingualism that is implicit in the students' book. Thus, for example, it advises teachers to focus on repetition, memorization and recitation in dealing with the dialogs presented in the students' book, provides no information (other than references to translated vocabulary lists and grammatical explanations) about ways of helping students to decode grammatical meanings. There is little information (other than a reference, unaccompanied by examples, to using mime, gesture, pictures and objects) on ways of helping students to associate new words with meanings. Certainly, there is nothing in this teachers' guide that alerts readers to the vast range of possibilities for encouraging students to engage with the target language in creative, experimental, dynamic and fully interactive ways that have played a central role in literature on the teaching and learning of additional languages for at least the last four decades.

Among the potential advantages of textbooks referred to in *Section 6.2* above are the fact that they can reduce a teacher's workload (Brewster & Ellis, 2002, p. 152), provide a syllabus based on pre-determined learning objectives, an effective resource for self-directed learning, an effective medium for the presentation of new material, a source of ideas and activities, a reference source for students, and support for less experienced teachers who need to gain confidence (Cunningsworth 1995, p. 7), provide an important source of innovation and support teachers through potentially disturbing and threatening change processes by introducing change gradually, creating scaffolding upon which teachers can build, and demonstrating new and/ or untried methodologies (Hutchinson & Torres, 1994, p. 323), and, finally, save students from a teacher's deficiencies (Kitao & Kitao 1997; O'Neill, 1982, pp. 107-108). None of the textbooks analyzed here could be said to exhibit any of these potential advantages to a significant extent.

Among the potential disadvantages of textbooks referred to in *Section 6.2* above are the fact that they may present an inadequate reflection of the language that learners will need to use in the real-world (Cathcart, 1989; Yule, Mathis & Hopkins, 1992), be marked by serious theoretical problems, design flaws, and practical shortcomings (Fullan, 1991; Sheldon, 1988), and focus on grammar rather than communication (Yeh, 2005). Some of these potential disadvantages are evident in the textbooks examined here. Their theoretical underpinnings and methodological approaches appear dated, there is heavy reliance on stilted and unnatural dialogs and a very limited range of genres, text-types and tasks and activities is in evidence.

Although it would appear that the time for change in the design of textbooks for the teaching of HAL in mainstream educational settings is now overdue, particularly as these textbooks will inevitably have a significant impact on much of the teaching of Hawaiian that takes place, it is important to acknowledge that the authors of textbooks such as the ones examined here have made a significant contribution. Without them, many teachers and learners of HAL would have had very few resources upon which to call in their attempt to learn and teach the

language and, in doing so, to make their contribution of Hawaiian language revitalization – a contribution which has, no doubt, led to the huge expansion of the Hawaiian-speaking community in the late 20th and early 21st centuries and the growing realization that Hawaiian is an integral part of the heritage and society of the Hawaiian Islands.

Chapter 7

Analysis and discussion of a sample of HAL lessons

7.1 Introduction

I report in this chapter on the analysis of a sample of Hawaiian language lessons taught to first- and/ or second-year HAL classes in tertiary institutions (i.e. community colleges and universities) in Hawai'i. The teachers and lessons involved are introduced (*Section 7.2*). This is followed by an outline of the focus-points for the analysis and their relationship to published literature on language teaching and learning (*Section 7.3*), the analysis itself (*Section 7.4*), and some overall conclusions (*7.5*).

7.2 Background to the analysis and discussion

7.2.1 Determining the aims of the analysis and discussion

The overall aim of the analysis and discussion reported here was to address the fourth overarching question (see *Chapter 1*):

Question 4:

What are the actual classroom practices of a sample of HAL teachers as evidenced in lesson observations?

The more specific question underpinning this research question was:

What do these lesson observations reveal about the teachers' beliefs, attitudes and knowledge in the area of HAL?

7.3 Introducing the classes, the teachers, the lessons and the approach to transcription

Of the thirty (30) teacher questionnaire participants (see *Chapter 4*), seven indicated that they were willing to participate in class observations. Of these seven, four, all of whom were teaching in different tertiary institutions on various

islands in the Hawai‘i,¹⁵² replied to emails in which an attempt was made to make arrangements for the observations. One lesson taught by each of these teachers was observed and recorded on video and audio. In order not to reveal the identities of the teachers, students and institutions involved, video and audio tapes of the lessons were transcribed, with any names or other possible identifiers being altered or deleted and with only the transcripts being included (see *Appendix 17: Transcripts of four classroom observations*).¹⁵³ Two of the classes observed were first-year, first-semester classes, one was a first-year, second-semester class, the remaining lesson was from an accelerated course in which material that is generally taught over two semesters in the first year is taught in a single semester. Three of the teachers involved also participated in the follow-up interviews reported in *Chapter 4*.

Class 1 (first year, first semester)

This class meets Monday to Friday for 55 minutes a class session. The textbooks used, which are not among those analyzed in *Chapter 6*, are *Learn Hawaiian at Home* (Wight, 1992) and *101 Workbook* (Wight, 1992). The room in which this class was taught was large, with individual seats with small swivelling tabletops attached to them arranged in six rows and five columns. There were eleven (11) students in attendance. The teacher who taught this lesson is referred to as **Teacher D** in the follow-up discussion reported in *Chapter 4*.

¹⁵² The rationale for excluding high school classes from class observations is the same as for excluding high school students from the student questionnaire (see *Section 5.2.2* in *Chapter 5*).

¹⁵³ The transcriptions include a key to codes and conventions used to signify pauses, shifts in language, etc.

Class 2 (first year, first semester)

This class meets two days a week for two hours a class session.¹⁵⁴ The teacher does not use a student textbook, instead creating a series of handouts for students. Less than half of the room, which was very large, was used for the class. There were thirteen (13) students present in the class. The teacher who taught this lesson is referred to as **Teacher B** in the follow-up discussion reported in *Chapter 4*.

Class 3 (first year, second semester)

This class meets every day, Monday to Friday, for one hour. The class textbook is *Nā Kai 'Ewalu, Vol. 2* (1990). The room used was a large one, with a large whiteboard at the front of the room. There were three rows, each consisting of two long tables placed end-to-end. At one end of the three rows, two tables are placed end-to-end perpendicular and touching the end of the three rows. In addition, there was a couch situated against the wall on one side of the room (to the left of the teacher) near the door. Ten (10) students were in attendance. The teacher who taught this lesson is referred to as **Teacher C** in the follow-up discussion reported in *Chapter 4*.

Class 4 (first-year course that combines the material of first year, first semester and first year, second semester into one semester)

This class meets two days a week for two hours a session.¹⁵⁵ The class textbook is *Nā Kai 'Ewalu, Vol. 1* (1996). The room was slightly smaller than those used in the case of the other three observations. There were nineteen (19) students in attendance. The teacher who taught this class did not participate in the follow-up discussion reported in *Chapter 4*.

Table 7.1 below provides, in summary form, some information about the classes observed and the teachers.

¹⁵⁴ Permission was granted by the teacher of this class to observe and record the second hour of this class session only. Therefore, only one hour of this two-hour class session is recorded and a transcript generated and referred to in the analysis.

¹⁵⁵ As with the lesson observation for Class 2 above, permission was granted by the teacher of this class to observe and record one hour only of this two-hour class session (the first hour). Therefore, only one hour of this class session was recorded and a transcript generated and referred to in the analysis.

Table 7.1: *Classes involved in the lesson observation*

Category	Course level	Gender of the teacher	Length of time as a teacher of Hawaiian	Teacher as interview participant	No. of students	Length of class observation
Class 1	year 1, semester 1	female	25 years	Yes – Teacher D (see <i>Chapter 4</i>)	11	55 minutes
Class 2	year 1, semester 1	male	1 semester	Yes – Teacher B (see <i>Chapter 4</i>)	13	1 hour
Class 3	year 1, semester 2	female	11 years	Yes – Teacher C (see <i>Chapter 4</i>)	10	1 hour
Class 4	year 1 ¹⁵⁶	male	5 years	No	19	1 hour

7.4 The analytical approach: Identifying focus points

As teacher cognition was the central focus of this research project (see *Chapters 1, 3 and 4*) compared to teacher practice, a number of attempts have been made to identify the skills and knowledge that characterize effective teachers of additional languages. Among those highlighted by a number of experts in the field (Astor, 2000; Brown, 2001; Brumfit & Rossner, 1982; Cunningsworth, 1979; Hutchinson & Waters, 1987; Met, 1989; Murdoch, 1994; Peyton, 1997) is each of the following:

- a high level of proficiency in the target language;
- knowledge about the structure and use of the target language;
- knowledge and understanding of the society and culture associated with the target language;
- knowledge and understanding of language acquisition theory;
- knowledge and understanding of research on learning styles and learning style preferences;
- understanding of the principles of effective classroom management;
- ability to plan language programs and language lessons effectively;
- capacity to develop, evaluate and adapt language teaching materials in relation to specific contexts and learning objectives;

¹⁵⁶ This course is an accelerated first-year course that combines the material of first-year, first-semester and first-year, second-semester courses into one semester.

- knowledge, understanding and ability to make appropriate and effective use of a range of language teaching methodologies.

Any attempt to determine the extent to which teachers of additional languages have the skills and knowledge outlined above would need to be based on much more than the analysis of individual lessons. It was not, however, my aim here to attempt any such determination or evaluation. Rather, my primary aim was simply to examine a sample of lessons in relation to a number of analytical focus points, with a view to locating these lessons in terms of what appear to be the theoretical and methodological assumptions that underlie them. In identifying focal points for the analysis, reference is made to selected literature on the teaching and learning of additional languages that can not only be related directly to the analysis of individual lessons, but also play a role in highlighting the theoretical and methodological underpinning of these lessons. It is important to bear in mind in connection with *Chapter 4* here, however, that the theoretical and methodological underpinning of lessons need not necessarily be reflected in any direct and explicit way in the belief systems of the teachers involved.

In attempting to develop appropriate focus points for the analysis reported here, a range of literary sources was consulted. This includes some of the sources referred to in *Chapters 3* and *6* as well as literature that is introduced for the first time in this chapter. The twelve focus points are outlined below.

Focus point 1: The learning environment

Howden (1993) makes reference to the importance of creating a learning environment that is safe, secure, culturally appropriate and attractive. A safe and secure learning environment is essentially one in which learners are able to learn effectively. It is therefore one in which all aspects of student behavior, including cooperation and collaboration in tasks and activities, are appropriately managed, and one in which students do not feel uncomfortable or threatened and can therefore safely experiment, making errors without fear of being ridiculed or undermined.

It is not always possible in the context of classroom-based teaching and learning to ensure that the environment is as attractive and culturally appropriate as might be wished. Nevertheless, it *is* often possible for teachers to create an attractive and culturally-relevant learning environment through the use of posters, drawings, pictures, cultural objects, PowerPoint slides, etc. and to arrange classrooms in ways that facilitate rather than inhibit pair work, group activities, etc.

The extent to which teachers attempt to make learning environments safe, secure, attractive and culturally-appropriate is, to some extent at least, a reflection of their attitudes and beliefs about language teaching and learning.

Focus point 2: Achievement objective/s

A number of research-based studies (see, for example, Blondin, Candelieer, Edelenbos, Johnstone, Kubenak-German & Taeschner, 1998; Her, 2008), stress the fact that an important aspect of effective language teaching is clearly defining learning/ achievement objectives and, in the case of school/ institution-based learning, relating the language learning program to the rest of the school/ program curriculum. The importance of clearly articulated achievement objectives is emphasized in Council of Europe publications such as the *Common European Framework of Reference for Languages* (Council of Europe, 2001) in which different approaches to achievement objectives specification are outlined and discussed (see *Chapter 3*). This is also a primary focus in a number of articles that make reference to the development of language curricula within the context of the New Zealand school system (see, for example, Bruce & Whaanga, 2002; Johnson & Nock, 2010; Crombie & Whaanga, 2003, 2006). An attempt is therefore made, in each case, to determine whether the lessons observed are underpinned by clearly articulated achievement objectives that relate directly to lesson type (e.g. core lesson;¹⁵⁷ spiral lesson;¹⁵⁸ focus on reading skills etc.) and are sufficiently specific to provide a basis for determining the effectiveness of that lesson in terms, in particular, of student outcomes.

¹⁵⁷ A lesson whose focus is primarily in introducing new language

¹⁵⁸ A lesson whose primary focus is on practicing language that has already been introduced in communicative contexts

Focus point 3: Instructions

Most books designed for trainee language teachers stress the importance of providing clear, economically worded and comprehensible task instructions (particularly when using the target language), emphasizing that in their absence, lessons are unlikely to progress smoothly and both teachers and students are likely to become confused and disheartened (see, for example, Liruso & Debat, 2002). As Driscoll (2000) notes, learners often develop a high level of understanding of routine task instructions so long as they are provided with genuine opportunities to respond.

Focus point 4: Lesson shape/ structure

Lessons should be well structured so that learners can clearly understand not only *that* different things may be expected of them at different stages, but also *what* things are expected at particular stages. This does not mean, of course, that there should be no flexibility: it is always important for teachers to be responsive to the emerging needs and interests of their students. Nevertheless, unstructured lessons in which, for example, tasks are introduced before students are ready to cope with them, task instructions are unclear, students are given insufficient time to complete tasks, or practice sessions are not clearly focused, can be confusing and frustrating for learners. Lessons may have a variety of different shapes depending on a range of factors, including the primary focus of the lesson (introducing and practicing new language; developing reading and/ or writing skills, etc.). With particular reference to the teaching and learning of Māori, some examples of lesson shaping/ structuring in the case of different types of lesson (core lessons and spiral lessons), along with a rationale for the proposed structures, are presented and discussed by Johnson (2003), Johnson and Houia (2005) and Johnson (2009).

Focus point 5: Resources

A number of authors have emphasized the importance of using a wide a range of resources and a variety of communication channels (e.g. print-based; electronic), ensuring that the resources are age-appropriate and relevant to the needs and interests of learners (see, for example, Lin, 2010). However, as Driscoll et al. (2004, p. 43) observe, “[the] purpose of resources is to provide *support* for

teaching and learning” and so “any resources – whether they are teaching programmes, tapes, videos or text books – need to be mediated by the teacher, who must be sufficiently confident in the language and in pedagogic skills to make effective use of them” (*italics added*). Thus, resources need to be selected and used appropriately in the context of specific language learning contexts (Luc, 1996). In fact, as Edelenbos & Suhre (1994) found with reference to their evaluation of teaching in primary schools in the Netherlands, different types of materials may be equally effective (or ineffective) in motivating learners, the critical factor being the ways in which teachers make use of them.

Focus point 6: Texts, tasks and activities

The importance of including a variety of text-types and task and activity types has been emphasized in a wide range of literature on second-language teaching (see, for example, Crooks and Gass (1993), Kumaravadivelu (1991), Richards and Rogers (2001), Robinson, Ting & Urwin (1996), Nunan (1989) and Skehan (1998). Some of the literature in this area makes specific reference to the teaching and learning of indigenous languages (see, for example, Crombie & Houia-Roberts (2001) and Greensill (2007). In this context, it should be borne in mind, as Edelenbos and Suhre (1994) and Luc (1996) have emphasized, that it is important that tasks and activities, including, for example, games and songs, are used in ways that actually promote effective learning rather than being used to encourage rote memorization of vocabulary lists or lists of phrases.

Focus point 7: Communicative orientation

A communicative orientation in language teaching is essentially one that provides students with opportunities to use the target language to communicate for purposes over and above that of language learning itself. Many Ministries and Departments of Education and prominent educationalists around the world now recommend that language teachers should have an understanding of Communicative Language Teaching (CLT). Thus, for example, the current curriculum guidelines for English in Taiwanese schools recommend a communicative approach to the teaching of English (Shih & Chu, 1999, p. 1). In this particular context, what is meant by CLT is using the target language as the language of instruction as much as possible, encouraging learners to engage in

authentic and meaningful communication, and including a wide variety of text-types and tasks and activities involving pair work and group work while avoiding non-meaningful repetitive drilling and memorization (Her, 2007, pp. 53-91).

The term ‘communicative language teaching’ has been interpreted in a number of rather different ways as the approach, and the wide range of methodologies associated with it, have evolved and changed (see, for example, Beretta (1998), Celce-Murcia, Dornyei & Thurrell (1997), Howatt (1984), and Kumaravadivelu (1994)). To complicate the matter further, there is, as Howatt (1984, pp. 296-297) observes, both a ‘strong version’ and a ‘weak version’ of CLT, the strong version involving a total rejection of explicit teaching of grammatical form, the weak version including methodologies that, as indicated by the New Zealand Ministry of Education (2002, p. 17) involve ‘communicative grammar activities’ that “encourage students to practice grammar in contexts that reflect real-life communication as realistically as possible” rather than simply “for its own sake”.¹⁵⁹ As Johnson (2000, pp. 168-169) observes: “[I]t is, in practice, extremely difficult, if not impossible, to operate in terms of the strong version on a day-to-day basis in the majority of language classrooms and it is now the weak version that has widespread acceptance in language teaching circles. Even so, it has been argued that CLT is not necessarily appropriate in all cultural contexts. Although this may well be the case in, for example, the cultural contexts in which some Asian language learners operate, there is no reason to suppose that it is the case in Hawai‘i. Furthermore, Crombie and Nock (2009) have argued that there are important synergies between CLT and Māori pedagogy, synergies that are very likely also to be present in a wide range of indigenous learning contexts. There would appear, therefore, to be no valid reasons for arguing that CLT, particularly

¹⁵⁹ As outlined in *French in the New Zealand Curriculum* (Ministry of Education (New Zealand), 2002, p. 17): Communicative grammar activities involve an information gap of some kind. For example, two students could role-play a phone conversation in which they discuss when to get together to watch a movie. Each student has a timetable of prior commitments and needs to find out when the other is free, as in the following example with regards to learning French:

Qu’est ce que tu fais?

Example

A: *Qu’est ce que tu fais vendredi après midi?*

B: *Je vais chez le dentiste. Et toi, qu’es-ce que tu fais samedi matin?*

A: *Je vais faire des courses en ville. Qu’est-ce que tu fais dimanche soir?*

B: *Rien. A dimanche soir, alors.*

in its weak version, is not appropriate in the context of the teaching of Hawaiian as an additional language.

Focus point 8: Use of target language, including appropriate grading of language by the teacher

It has been widely recommended in the literature on second-language teaching ever since the beginning of the Reform Movement at the end of the 19th century (see Howatt & Widdowson, 2004, pp. 210-189) that teachers should use the target language (appropriately graded) as much as possible. As Driscoll et al. (2004, p. 40) observe, “[a] fundamental pedagogic principle of MFL [modern foreign language] teaching involves the use of the target language for communication within the classroom”. However, it is important to bear in mind that using the target language should not be taken to be equivalent to ‘language submersion’: the language used needs not only to be accurate, but also carefully graded. Thus, while Luc (1996) found that a key characteristic of effective teaching was the teacher’s evident pleasure in using the target language orally in class, she also noted that in some cases teachers were observed to be using and teaching language that was riddled with errors. In this connection, it is relevant to note that Wang (2010) has commented in detail on the type of problems that can arise where language teachers not only over-estimate their own level of proficiency, but also lack training in the grading of the target language.

Focus point 9: Concept introduction and concept checking strategies

Translation as a means for conveying the meaning of newly introduced language and of checking on student understanding is largely associated with the grammar translation method that was in its heyday in the 18th and 19th centuries (see *Chapter 3*). Early criticism of this approach is to be found in Bahlsen (1905, p. 12), who described the impact on the student as being overcome by “a veritable forest of paragraphs, and an impenetrable thicket of grammatical rules”. From the early 19th century onward, what came to be known as the ‘Direct Method’, a method that involved using the target language in the classroom for all, or most of the time, grew in popularity. As it did so, a wide range of approaches to associating words and constructions with meanings, including the use of real-world objects (*realia*), pictures and drawings, pantomime and contextualized

paraphrasing, began to be developed (see, for example, Krause, 1916) so that it soon became unnecessary to rely on translation as a primary concept introduction and concept checking strategy. In this context, it is relevant to seek to determine to what extent, if at all, the lessons analyzed here provide evidence of teacher awareness of these strategies.

Focus point 10: Treatment of errors

There has been considerable interest in the various sources of error in language learning ever since the development of error analysis in the 1960s (see, for example, Corder, 1967) and the development of the concept of inter-language, that is, the learner's language system at any particular point in time (see, for example, Selinker, 1972). As understanding of the significance and importance of learner errors as part of the natural process of language acquisition has grown, so too has understanding of the interface between conscious and subconscious language knowledge (see, for example, DeKeyser, 1998). In connection with these developments, the ways in which teachers have been advised to respond to learner errors has changed over time. In general, teachers are advised that whereas focusing on errors during accuracy practice (so long as it is done in appropriate ways) may be effective, particularly where it is used as a starting point for interaction rather than simply as an opportunity for correction can be extremely useful, it may actually be counter-productive to do so when the focus is on fluency practice (Gattullo, 2000). In this context, it is relevant to investigate when and how errors are corrected in the lessons analyzed here.

Focus point 11: Student contribution

It has, for a considerable period of time, been a pedagogic commonplace that *all* learners should be given an opportunity to contribute and all of them should be provided with feedback if their motivation is to be maintained (see, for example, Lowman (1984); Lucas (1990) and Weinert & Kluwe (1987)). However, where some learners are more proficient and/ or more able than others, the temptation is to focus on them in order to maintain lesson pace or to focus on those who are having difficulties at the expense of others. Either approach is likely to have a negative impact on the learning and motivation of some of the students. However, where the teaching materials used make no allowance for the different

competencies and learning styles of students, this can easily happen. It is therefore important to determine whether and, if so, to what extent, the lessons analyzed here provide all of the students with genuine opportunities to contribute and whether they do, in fact, do so.

Focus point 12: Culture

As Crombie and Nock (2009) and Nock (2006), observe, it is particularly important not only to include culture in language learning programs, but also, particularly in the case of indigenous languages, to ensure that it is fully integrated with the language instruction rather than being treated as an add-on to, or a separate category from the main focus of the learning. An important aspect of the analysis of the language lessons reported here is, therefore, to determine not only the extent to which culture is included, but also the extent to which it is integrated with the language teaching focus points.

7.5 The analysis

The main findings of the lesson analysis are outlined and discussed below, under headings relating to each of the focus points outlined in *Section 7.3*. The transcriptions of these four lessons are provided in *Appendix 17: Transcripts of four lesson observations*. Where examples are included, the class number and line of the transcript indicates their source. English words, phrases and sentences in square brackets are translations that were not included in the lesson itself.

7.5.1 Focus point 1: The learning environment

The room in which **Class 1** met had several pictures of historical figures in Hawaiian history in a prominent position (arranged in a long row at the top of the wall at the front of the classroom above the whiteboard). It also had, posted on the back wall, a large poster, in color, depicting a feature of Hawaiian culture. There was one large whiteboard at the front of the room and one at the back of the room. Of the eleven (11) students present, eight (8) were seated initially at the front. The other three (3) were seated initially near the back of the room, but later moved forward to participate in an activity. The students were seated at individual seats which had swivelling tabletops attached. Such a set-up makes it difficult to work on collaborative tasks as the desktops were very small, with inadequate space for

the arrangement of, for example, pictures or cards and no facilities for playing board games or engaging in group tasks of any type that required the sharing of resources. However, the students were able to move their chairs easily into other types of seating arrangements, such as small groups arranged in a circle.

Although the room in which **Class 2** met had a few posters with traditional Hawaiian sayings, these were small and were located in a way that made them difficult to read (posted at the top of the front wall above the whiteboard). The primary function of this room was to serve as a center for educational services not related to the teaching or learning of HAL, and therefore posters and visuals related to that primary function were posted on the walls along with the few posters containing traditional sayings in Hawaiian. The teacher indicated that he was not permitted to move or replace those visuals with those of his own choosing. There was a whiteboard at the front of the room and two long tables were set up perpendicular to the whiteboard (and parallel to each other) with students seated on either side of each table (13 students in all). The students were therefore well positioned to take part in pair or group activities.

There were no visuals at all on the walls of the room in which **Class 3** met. This room was also used as a storage facility for various kinds of equipment (e.g. sound equipment), which were placed on the floor and on tables along the wall at the back of the classroom. The ten (10) students in attendance sat wherever they chose, with eight (8) seated at the tables and two (2) on a couch to one side of the room. Students could, therefore, easily engage in one-to-one conversation and, in the case of those sitting at tables, work together on collaborative tasks (e.g. fabricating something or arranging pictures or cards in a particular order or playing board games).

In the classroom in which **Class 4** met, there were a few hand drawings (in color crayon) and collages with captions in Hawaiian in small print. These were located on one part of the front wall of the classroom (occupying a small space between the chalkboard and the wall) and were difficult to see clearly from where the students sat. They appeared to be the work of HAL students of previous semesters. There was one large, green chalkboard at the front of the room and one

at the back of the room. The nineteen (19) students in the class were seated at individual seats which had swivelling tabletops attached. The advantages and disadvantages of this type of seating are as indicated in the case of Class 1 (see above).

Among the four teachers whose lessons were observed, only the teacher of Class 1 made use of a visual aid to directly support a class activity. This teacher used a very large, attractive color photo of a family, which she brought to class that day. Students, in groups, were given the task of identifying family members in the photo in terms of their relationship to other members of the family in the photo (see lines 487-491 and 507-614 of the transcript of the lesson observation for Class 1 in *Appendix 17*). The teacher of Class 2 passed out six (6) handouts to students in the course of the lesson observation (included in *Appendix 18: Handouts of the lesson observation of Class 2*). Three (3) of these contained explanations about grammatical patterns being focused on in the lesson along with exercises (see pp. 1-3 of *Appendix 18*). Two (2) of the handouts contained a table with question prompts (yes/ no questions) and blank spaces for students to fill in after completing an interview (see p. 350 of *Appendix 18*). The remaining handout contained the Hawaiian lyrics of a song composed by the teacher that demonstrate the grammatical patterns focused on in the lesson (see p. 354 of *Appendix 18*). At one point near the end of the lesson observation, the teacher used a 'ukulele while teaching the song to the students.

No visual aids were used by the teachers of Classes 3 and 4.

7.5.2 Focus point 2: Achievement objective/s

Except in the case of Class 2, where permission was given for observation of only the second hour of a two-hour lesson, and Class 4, where permission was given for observation of only the first hour of a two-hour lesson, the complete lesson (Classes 1 and 3) was observed. With the possible exception of Class 2, it should therefore have been possible to determine at the outset of the lesson what the learning/ achievement objectives for that lesson were.

In the case of **Class 1**, the teacher had written the following on the whiteboard before the start of the lesson:

- *Nīnau* [question]: *He _____ kou?* [Do you have [a] _____?]

	haumāna [student]	kaikua'ana [older sibling of the same gender]	kaikaina [younger sibling of the same gender]	kaikunāne [brother of a female]	kaikuahine [sister of a male]	keikikāne [boy/son]	kaikamahine [girl/daughter]
(k) [male]							
(w) [female]							

The teacher also stated that students would work on asking and answering questions containing sibling terms (see lines 11-19 of the transcript for Class 1 in *Appendix 17*).

The teacher of **Class 2** wrote the following on the whiteboard before the observation session began (see p. 24 of *Appendix 17*):

Hoa Kipa: Keao	[Visitor: Keao]
Pepeke Henua: Aia	[Locative sentence pattern: <i>Aia</i>]
Hō'ole Pepeke painu	[Negating the verb sentence]
Pā'ani ninaninau [not legible]	[Interview game]

In the case of **Class 2**, the teacher indicated that the lesson focus would include practicing the locative sentence pattern and negating verb sentences.

In both cases (**Class 1** and **Class 2**), the language focus point, expressed in grammatical rather than functional terms, and accompanied in one case by translation of the sentence frame into English, was largely adhered to throughout the lesson. In the case of **Class 2**, however, the interview-type activity carried out during the session involved not only having students practice negating a verb sentence, but also negating an equative sentence and asking whether someone has

a certain amount of something (see the interview activity handout on p. 350 of *Appendix 18*; see also *Section 7.4.8* below).

In **Class 3**, the teacher noted at the beginning of the lesson that the students would practice a chant and be introduced to a new chapter in the student textbook (“After we practice our *mele* and we get into our *mokuna hou* [new chapter], actually our *mokuna hope* [last chapter]”; lines 11-12 of the transcript for Class 4 in *Appendix 17* and *Section 7.4.6*). When the chant practice was done, the teacher then indicated what the goals of the chapter being introduced were, which included using the statement, ‘*oi aku* [greater than], and telling time (see lines 52-57).

In **Class 4**, the teacher did not indicate directly what the achievement objectives were, simply beginning with an outline, in English, of the locative sentence pattern followed by a pop quiz, another outline of the locative sentence pattern and an activity in which students created random, short sentences based on the locative pattern (see *Section 7.4.6*).

7.5.3 Focus point 3: Instructions

For the first activity in **Class 1** (an interview activity involving asking for and providing information about siblings; see *Section 7.4.6* below), the teacher gave very lengthy instructions in English concerning the Hawaiian language needed to carry out the activity. This involved copious explanations (taking up approximately 18 minutes of the lesson time) about Hawaiian sibling terms, translation into English, and corrections of student errors (see lines 9-376 of the transcript for Class 1 in *Appendix 17*). Sometimes the teacher’s explanations about the language seemed confusing. In fact, this teacher used the word, ‘confused’, or forms of the word, on four (4) occasions throughout the course of the lesson observation session. The following excerpts provide some sense of what was involved:

- T: (Teacher turns to write on the board) We’re going to just do the *nīnau* [question] and the *pāne* [answer] and these terms (teacher gestures open-handedly to the headings of the columns drawn previously on the whiteboard). We’re going to work on it with each other in small groups. It’s great to just practice again. We’ve got it pretty much under our belt on Monday when we

started to work with our terms, but I just want to make sure you all do it. And because you have possible answers, yeah? (Teacher writes the word '*pane*' [answer] on the board under '*nīnau*' [question]) It might be different. What happens if the guy says, 'I don't have any'? So, we're going to practice this, okay? So, let's all say this (Teacher gestures to the top of the chart): *Kaikua'ana* [older sibling of the same gender]. First one, say it.

- RSs: *Kaikua'ana* [older sibling of the same gender].
T: *Kaikua'ana* [older sibling of the same gender], *kaikaina* [younger sibling of the same gender as the speaker].
RSs: *Kaikaina* [younger sibling of the same gender].
T: And we need to remember that, what? Both *kāne* [male] and *wahine* [female] can have either one of these, yeah?
RS1: '*Ae* [yes].
T: Kay, so that's what's confusing is that it's not like English. So, a *kāne* [male] can have, what?
RS1: *Kaikua'ana* [older sibling of the same gender] and *kaikaina* [younger sibling of the same gender].
T: When I say 'his *kaikua'ana* [older sibling of the same gender]', what am I talking about? First I was talking about this.
RSs: Older. Older. Older.
T: Careful though.
RSs: Same gender. Same gender.
T: So, if I say '*He kaikua'ana ko S2* [S2 has an older brother]', what am I saying?
RSs: Your older brother. Your older brother.
T: Who has a... Whose older brother?
RSs: S2. S2. S2's older brother (lines 11– 43 of the transcript for Class 1 in *Appendix 17*)

T: *E S5, he kaikaina kou* [do you have a younger sibling of the same gender]? Do you have one?
S5: '*A'ohe* [there is none].
T: Oh, my goodness. Okay. Now, what's left to ask her?
RS8: *Kaikunāne* [brother of a female].
T: I can only ask her about *kaikunāne* [brother of a female]. Okay. So, let's go ahead and ask her.
RSs: *E S5, he kaikunāne kou* [S5, do you have a brother of a female]?
S5: '*Ae* [yes].
RS8: '*Ehia* [how many/much]... No. *He mau*...
T: No. No. Not '*ehia* [how many/much]' yet, ask '*he mau* [pluralizing particle]'. She could just have only one. *He mau kaikunāne kou* [do you have brothers of a female]?
S5: '*Ae* [yes] (lines 279-292 of the transcript for Class 1 in *Appendix 17*)

The table drawn on the whiteboard by the teacher for the activity had seven columns – each containing a heading with the different Hawaiian sibling terms –

and two rows: one for male and one for female (*Section 7.2* above). However, the teacher instructed the students to obtain from interviewees three types of information: a) whether the interviewee had siblings (whether older, younger or of the other gender; see lines 52-53, 82-83); b) how many of each, if there were any (see lines 73, 101-103, 107, 121-128); and c) what their names were (see lines 129-150).¹⁶⁰ Therefore, the table was not adequately designed to account for these three types of information. Furthermore, the teacher did not give an official start for this activity. Nor did she give a specific time for completion of the activity.

The teacher instructed the students to use English for the next activity, which involved forming a simulated family of siblings in small groups (see lines 466-472). This activity therefore seemed not to reflect the objectives outlined at the beginning of the session: it did not involve using Hawaiian sibling terms or asking for or giving information about siblings. Regarding the third activity of the lesson, there were problems in how it was set up, explained and carried out. This is covered more fully in *Section 7.4.6*.

In **Class 2**, the teacher gave instructions and explanations in a lecture format and primarily in English. There were three instances where, in the course of doing the second activity of the lesson (an interview), students asked the teacher how to formulate Hawaiian sentences, questions that he answered by addressing the entire class, as shown in the following excerpt:

- T: [To the entire class] Okay, ‘*He mau keiki kāu* [how many children do you have]?’ How do you say, ‘I have no kids’?
RSs: ‘*A’ohe a’u keiki* [I don’t have any children].
T: ‘*A’ohe a’u keiki* [I don’t have any children]. Kay? Not ‘*A’ole... au he mau keiki* [I am not children/boys]’. ‘*A’ohe a’u keiki* [I don’t have children/sons]. [Students carry on with the activity] (lines 166-171 of the transcript for Class 2 in *Appendix 17*).

¹⁶⁰ Here, the teacher instructs the students to enquire the names of the siblings to confirm that the interviewees are using the correct gender-specific sibling terms (see lines 127-146). However, many Hawaiian names are androgyneous, and the gender of such a name-bearer often cannot be determined strictly by knowledge of the name.

The teacher then explained Hawaiian possessives in English (and by translating into English) and then provided explanations about the locative sentence pattern (e.g. stating where or when something is), as shown below:

- T: ...let's review about the *kā* [possessive] and the *ko* [possessive] deal. So, if I want to say, '*ka 'u kei...*' I mean, 'my kid', *he aha ka hua 'ōlelo* [what's the word]?
- RSs: *Ka 'u keiki* [my child/son].
- T: *Ka 'u keiki* [my child/son], yeah? [teacher writes '*ka 'u keiki* [my child/son]' on the whiteboard]. So, this is *kā* [possessive] or *ko* [possessive] [teacher writes, '*kā/ko* (owner)' as a heading above '*ka 'u keiki*' and underlines it]. So, remember, when you say, '*kā*' plus '*au*' [teacher writes, '*kā + au*' in front of '*ka 'u keiki*' and draws an arrow from that to '*ka 'u keiki*'], it becomes '*ka 'u*'. We don't say '*kā au keiki*', right?
- RS: No.
- T: We say, '*ka 'u keiki*'. We don't say, '*kā 'oe keiki*', we say...
- CT: *Kāu keiki* [your child/son] (lines 255-268 of the transcript for Class 2 in Appendix 17).
-
- T: Okay. *Ho 'opili mai* [repeat after me]. '*Aia au ma PN1 i kēia pō* [I'm in PN1 tonight]'.
- RSs: *Aia au ma PN1 i kēia pō* [I'm in PN1 tonight].
- T: '*Ōlelo hou* [say again], '*Aia au* [I am at]'
- C: *Aia au* [I am at]
- T: '*Ma PN1* [at PN1]'
- C: *Ma PN1* [at PN1]
- T: '*I kēia pō*' [tonight]'
- C: *I kēia pō* [tonight]
- T: '*Ōlelo hou* [say it again], '*Aia au ma PN1 i kēia pō* [I'm at PN1 tonight]'.
- C: *Aia au ma PN1 i kēia pō* [I'm at PN1 tonight] (lines 325-336 of the transcript for Class 2 in Appendix 17).

This was followed by an activity in which the teacher taught the students a song that he had composed with lyrics that demonstrate some of the grammatical patterns covered in the lesson.

- T: ...Kay. For now, let's look at... Uh, bust out that grey-green paper. You have it, you guessed. This is a song. *He mele kēia* [this is a song]. Okay? So, '*Ōlelo hou* [say it again], '*I nehinei* [yesterday]'. '*I nehinei* [yesterday]'. '*Ōlelo hou* [say it again].
- C: *I nehinei* [yesterday].
- T: '*Ua iho au* [I went down]'.
- C: *Ua iho au* [I went down].

- T: 'I kahakai [to the beach]'.
C: I kahakai [to the beach].
T: 'Me ku'u wahine [with my woman].'
C: Me ku'u wahine [with my woman].
T: Kay. So, I'm going to sing the first part and then all you're going to do is... Kay? (lines 506-518 of the transcript for Class 2 in Appendix 17)

The teacher's instructions to begin and end each exercise or activity (in English) were clear and brief, as in the last extract above. However, although the students seemed to enjoy the activities, they primarily involved rote memorization of vocabulary and grammatical patterns.

Class 3 included two activities: practicing a chant and the introduction of new vocabulary from a chapter in the student textbook. After a brief comment about an activity in which the students had participated during a previous session, the teacher announced the agenda for the day, which included practicing the chant and introducing a new chapter of the student textbook (see lines 11-13 of the transcript for Class 3 in Appendix 17).

The teacher introduced the new chapter of the student textbook by outlining the goals for the chapter:

The lessons, or the goals. Kay? The main focus of this *mokuna* [chapter]. Only two things. Yeah? So, that's kind of a relief. Okay? We're going to learn ' 'O*i aku* [greater than]' and 'ka *helu manawa 'ana* [counting time]', which is, uh, time telling. Tell time. *Hiki nō* [can do]. Okay. So, as usual, we're going to go over our *papa 'ōlelo* [vocabulary list] and, um, we have a new '*ami* [preposition] (lines 50-61 of the transcript for Class 3 in Appendix 17).

Methodological and pedagogic issues notwithstanding (e.g. the emphasis on English translation, rote memorization of Hawaiian vocabulary and the memorization of grammar structures), the teacher's instructions were clear and easy to follow.

In **Class 4**, after a three-minute explanation of the locative sentence pattern, the teacher announced that there would be a pop quiz (see lines 45-48 in the transcript for Class 4 in *Appendix 17*). While conducting the quiz, the teacher held in his hand a stack of papers consisting of students' completed homework assignments from a previous class session which he shuffled through looking for sentences produced by students to use as quiz items ("I'm gonna say some of these that you guys wrote and then you're gonna write them down" (lines 59-60)). The teacher also created quiz items off the top of his head as he sometimes provided quiz items without looking at the stack of papers in his hands (see *Section 7.4.6* for a more detailed account). He then gave another lecture in English on the locative sentence pattern followed by a group activity. However, there were problems with the instructions for the activity, with the teacher becoming observably confused. The following extract shows how the teacher's confusion in giving instructions on how to do the activity (an activity involving translation) effectively undermined any value that the activity may have had.

T ...I have some vo-... uh, some empty cards here that I picked up and these are for us to use, and what I want you to do is to write. Uh, you're going to get together with maybe two or three people; actually probably three people would be good. And what I'd like you to do is to write on one side, like I'll do here with the first one, '*alanui* [road, street]'. Okay, so I'm going to take a blank card, and I'm going to write the word, '*alanui* [road, street]' [teacher takes one blank card and writes, '*alanui* [road, street]' on one side]. Okay? That's the word, '*alanui* [road, street]'. Then on the back side, I can write what it is, of course, 'street' or 'road'. Okay? So, I'm making up a basic... like a flash card, right? But, beside that definition, I want you to put a sentence that we could use to translate. So, for example, if you're going to be showing this to somebody who has a flash card, you'd say, 'Oh, what is this?' and they would say, 'Uh, road'. And you'd say, 'Yes. That's right.' It's on the back side. Or for example, [teacher holds up the card with the word, 'street, road' facing the students], 'What's the word for street?' '*Alanui* [road, street]'. 'Yes. That's correct'. Well, now, what you're going to have to do is, this one, you're going to say, uh, on the English side, you're going to write a Hawaiian sentence. Like, for example, um [teacher writes on the card], '*Aia ke keiki* [the boy/child is]'... I'm going to have to make up a sentence... '*i ke alanui* [on the road]'. Okay? '*Aia ke keiki i ke alanui* [the boy/child is on the road]. See that [teacher holds up his card to show the students]? So, now, I'm going to ask you to, um... [teacher flips the card over and looks at it] let's see, which way

- am I going to do it now? I think I did it the right way. *Aia ke keiki i ke alanui* [the boy/child is on the road].
- RS11 [pointing at the card that the teacher is holding in his hand] No. 'Cause now you know what 'street' is.
- T Huh?
- RS11 Now you know what 'road' is, 'cause you used that...
- T Oh, I did it on the wrong side. Oh, shoot. Oh, yeah. [some students laugh] [teacher turns the card over and looks at the Hawaiian sentences written on it] *Aia ke alanui* [the road is]... *ke keiki i ke alanui* [boy/child is on the road]. Uh, um, okay. Well, put it on the other side then. [students laugh] The English one would be... Make up a different one in English. Oh, I guess you could make up the same one. Um, 'The boy is on the street'. Okay. So... No. This is... This is what I think. This is what I'm thinking. Because here, so what I can say is, okay, 'The boy is on the street'. And you have to use the word, '*alanui* [road, street]', of course. 'Cause there might be other words for, uh, street, uh, or other words for these other things. So, what would be... If I'm asking you the question, like [S5], okay? So, um... [teacher flips the card to the other side and looks at it]
- RS12 *Kumu* [Teacher], you might not want to write the *Pelekānia* [English] on that...
- T I can't write on both sides.
- RS12 ...on the Hawaiian side, but then the Hawaiian on the *Pelekānia* [English]. The Hawaiian sentence on the *Pelekānia* [English] side, because when you show to somebody, you want to tell them, '*Aia ke keiki i ke alanui* [the boy/child is on the road]. What does *alanui* [road, street] mean'?
- T Uh, no. I want you to use this... I want you to use the word in a sentence. Uh, so, actually, one of these sides... yeah, should not. Sorry. Sorry everybody. [some students laugh] I'm trying to think of a creative way to make you learn vocabulary this time. Um, so... 'Cause usually I just tell you, 'Go home and study this piece of paper'. But we gotta figure out something a little more inventive. [some students laugh] I tell you what. Since you guys are so smart [students laugh], you guys figure it out. One of you... One of you is going to come up with a good solution. [to one student] Here. Hand some cards around. [teacher hands cards out to students] Kay? I want you to use these words that are on the sheet though. And make up some sentences. Use... Use the vocabulary, make up sentences, and then you're gonna have to ask the other people what this... What the sentence is or, like, translate the sentence. [students pass out cards among themselves]
- S1 '*Ehia kāleka* [how many cards]?
- T Uh, probably only one. Just hand them out. One or two or three. I got plenty. I got plenty. You can use... You can do several, of course. They're eighty cents a package. Okay. You should go down and get some of these; especially for those of you who are learning Hawaiian for the first time. You should be turning out

cards. Okay, so, you can get with somebody and work together. You can get together with somebody and work together. Create these sentences together. But these cards, only *pepeke henua* [locative sentence pattern]. Only *pepeke henua* [locative sentence pattern]. [students begin moving their seats to form small groups of three or four; they begin talking among themselves] If you want to use two or three 'awe [prepositional phrases], you can do that too. [teacher goes to each student group to check their work and explain as necessary] (lines 362-440 of the transcript for Class 4 in *Appendix 17*)

7.5.4 Focus point 4: Lesson shape/ structure

The basic shape of each of the lessons is outlined in *Table 7.2* below:

Table 7.2: Lesson shapes

Class 1	Class 2	Class 3	Class 4
Objectives setting: Teacher outlines the achievement objective (in grammatical terms)	Objectives setting: Teacher outlines the achievement objective (in grammatical terms)	Review: Teacher comments on a cultural activity that occurred in a previous session	Introduction of new language: Teacher discusses, in English, the locative pattern
Introduction of new language: Teacher talks, in English, about Hawaiian sibling terms	Review: Hawaiian pronouns introduced in a previous session. Teacher uses hand gestures to signal pronominal meanings, pronounces each pronoun, students mimic	Objectives setting: Teacher announces the agenda for the lesson	Pop quiz: Teacher has students take out a sheet of paper. He pronounces random sentences based on the locative pattern, students translate into English or correct the sentence if there are errors. Teacher also provides words that students make into sentences.
Interview (language practice): Asking for and providing personal information based on family members (teacher did not give instructions to start the interview activity and moves onto the next activity)	Interview and writing activity: Teacher pronounces each interview question provided on a handout, students repeat. Students ask each other the questions, provide answers and write them in a space provided on the handout.	Translation and explanation, memorization and repetition: Teacher leads students in practicing lines of a chant, intermittently going over the English translation of the lines of the chant and providing additional background information (in English).	Re-introduction of new language: Teacher discusses, in English, the locative pattern
Family simulation (conducted in English): Students simulate a family of siblings (group activity: 3 groups)	Review: Teacher pronounces various possessives (e.g. <i>ka'u keiki</i> [my son]), students repeat.	Introduction of new chapter in the student textbook: Teacher introduces two goals of the chapter: 1) <i>'oi aku</i> [greater than] and 2) telling time.	Group activity: Teacher outlines activity and students, in groups, create sentences based on the locative sentence pattern.
	Introduction of new grammar pattern: Teacher pronounces a sentence based on the locative pattern (e.g. <i>Aia au i</i> (place name) <i>i kēia pō</i> [I'm in (place name)])	Review prepositions by name: Teacher asks students to list all prepositions they have learned by name.	

	tonight]), students repeat. Teacher explains the pattern in English (refers to a handout), pronounces some sentences, students repeat.		
	Song: Lyrics provided on a handout. Teacher sings each line of a song, students repeat. After all lines have been repeated, teacher leads the students in singing the whole song.	Repetition of vocabulary: Teacher pronounces vocabulary items on the vocabulary list of the chapter, students repeat, teacher goes over English translations for each. After ten minutes, students stop repeating and teacher continues.	

7.5.5 Focus point 5: Resources

Whereas the teachers of **Classes 1, 2 and 4** sometimes made use of the whiteboard in explaining such things as word order and/ or grammatical patterns, the teacher of **Class 3** did not use the whiteboard at all. The teachers of **Classes 1, 3 and 4** made direct references to textbooks, but **Class 2** had no textbook. As noted above, the teacher of **Class 1** made use of a large, attractive photo of a family to support an activity in which student group members identified sibling terms in Hawaiian, and the teacher of **Class 2** provided handouts which contained explanations about grammatical patterns, exercises to practice grammar patterns, an interview activity and the lyrics of a song. In addition, the teacher of **Class 2** taught his students a song (provided on a handout; see p. 354 of *Appendix 18*) composed by him which contained lyrics that demonstrated the language focus points of the lesson. The teacher of **Class 3** led a practice with her students (wherein she primarily spoke English) of a chant which was accompanied by her with rhythmic beating on a table top.¹⁶¹ Overall, the only resources used in the lessons were textbooks, a whiteboard, handouts (containing grammatical explanations, grammatically-based exercises, the outline of an interview activity and the words of a song), a photograph, a *'ukulele*, and a chant.

¹⁶¹ The words to the chant are not included in an appendix because this could lead to identification of the institution in which the class was held.

7.5.6 Focus point 6: Texts, tasks and activities

With the exception of a song and a chant, no texts were used throughout the observed lessons.

In **Class 1**, the teacher attempted to conduct three activities simultaneously: a) an interview about siblings (see lines 11-19 of the transcript for Class 1 in *Appendix 17*); b) a small group activity involving story telling in English (see lines 376-426); and c) a group activity involving reporting on sibling relationships as represented in a photograph (see lines 527-536).

The first activity started with an explanation by the teacher, in English, about how to use the target language to accomplish the activity. However, the teacher did not give an official start to the activity and did not check to see that the students did the activity as instructed or used the language accurately. This could have been a useful communicatively-oriented activity except for the fact that it was dominated by the teacher's explanation, accompanied by confusion about when to start and inadequately timed. The result was that the students were given little real opportunity to engage with the activity. In addition, the teacher did not move around the groups to check on how the language was being used (see lines 11-376).

Before the activity outlined above had been adequately completed, the teacher interrupted it, asking the students to organize themselves into groups of three in order to simulate a family of three siblings. The student who represented the oldest of these siblings was then instructed to tell a story in English to the younger siblings while the younger ones wrote it down (see lines 376-502). This activity was marginally relevant to the stated objectives of the lesson in that it was designed to raise student awareness of the teacher's perception of sibling roles in Hawaiian culture. However, it had no Hawaiian language component at all. The teacher selected the first group to finish the second activity to approach the whiteboard and do the third activity while the other groups continued with the first and/ or second activity.

In the third activity, two members of each group members were invited to tell the teacher, in Hawaiian, what the relationships between family members represented in a photograph were. The third group member, whoever had played out the role of oldest sibling in the previous activity, had to direct the other group members to practice the language but was not directly involved in that language practice (see lines 509-521). Thus, in the second of the activities none of the group members used Hawaiian and in the third only two out of three did even though the purpose of the third activity seems to have been that of concept checking, that is, seems to have been to determine whether the students were able to use the new language that had been introduced.

Some students were clearly confused about what to do in the third activity and had difficulty producing the short Hawaiian phrases that the teacher expected. Both the teacher and the students appeared to be frustrated, shown in the following excerpt:

- T: Okay. *Maika 'i* [good]. (To a male group member) What do you have?
- S: *Kaikunāne* [brother of a female].
- T: Okay. (Student points to the baby in the picture) No, no. Which one is *kaiku*... (Teacher looks at the other male group member) Come on, *kaikua 'ana*, do your thing. It's 'brother for a girl'.
- S: Oh, brother for a girl.
- T: Kay? So, good thing we're not doing all these kids. 'He...'
- S: What am I supposed to do?
- T: You tell me that this girl has a brother.
- S: *He kaikunāne ko kēia... kēia kaikamahine* [this girl has a brother].
- T: *Kaikamahine* [girl]. Okay. (To the second female group member) Now... *kaikaina* [younger sibling of the same gender]. (The teacher gives a strip of paper to the second female group member.)
- S: *He kaikaina ko kāna... He kai... kaikaina kona ke kaikamahine.*
- T: *He kaikaina...* Wait a minute. Is that okay? 'He *kaikaina kona ke kaikamahine*'?
- S: No. *Ko*.
- T: Everybody *kōkua* [help].
- G & T: *He kaikaina ko ke kaikamahine* [the girl has a younger sibling of the same gender] (lines 643-662 of the transcript for Class 1 in Appendix 17)

In addition, the teacher asked confusing questions (e.g. “I’m going to ask you, what’s a girl with a brother?” (line 567); “What if you say ‘*He kaikunāne ke kaikamahine* [the girl is a brother of a girl]’. What are you saying?” (lines 574-575)). After working with the first group for nearly five minutes on the third activity, the teacher instructed the members of that group to return to their seats and continue with the first and/ or second activity. After working with the second group on the third activity, she then instructed the members of that group to return to their seats and continue with the first activity (see lines 675-679). At this point, she addressed the following question to the entire class: “So, are you guys are all interviewing each other about the stuff?” (see lines 680-681).

The last member of the last group to do the third activity had great difficulty in producing the short Hawaiian phrases that the teacher wanted. As in the case of the second activity, this activity was essentially non-communicative.¹⁶² Moreover, once again, there was evidence of frustration as shown in the following extract:

- T: Wait. I’m... my question to you is, ‘*He kaikaina kona* [does he/she have a younger sibling of the same gender]?’
- S: Um. Yeah.
- T: So, how do you say... just... I don’t know [inaudible] just say ‘yes, she has...’ When I ask you...
- S: ‘*Ekahi* [number one]...
- T: No. No. Don’t tell me how much yet. Just asking... I’m asking you, ‘Does she have one?’ and you respond. *He kaikaina kona* [does he/she have a younger sibling of the same gender]? And you say, ‘Yes, she has one.’ I’m gonna [inaudible].
- S: Oh. ‘*Ae, he kaikaina kona* [yes, she has a younger sibling of the same gender].
- T: Okay. Whew. ‘*Ehia kaikaina* [how many younger siblings of the same gender]?’
- S: ‘*Elua* [two].
- T: ‘*Elua* [two]?’
- S: Or ‘*ekolu* [three].
- T: I think she said ‘*ho’okahi* [one, the amount]’.
- S: Oh, yeah. *Ho’okahi* [one, the amount].
- T: You lie.
- S: Oh. I got the wrong girl.
- T: You lie. Okay. So, ‘*O wai ka inoa o kona* [what is the name of her/his]... what? Or you’re gonna ask her, ‘What’s the name of

¹⁶² The teacher could have, for instance, introduced the names of the family members portrayed in the photo and had student group members take the role of one of the siblings and talk about their family to a friend.

- your younger sister?’
- S: Oh. *‘Ehia* [how many/much]... Oh, wait. no. *‘O wai nā... ‘O wai ka inoa o kaikua... kaikaina... ke kaikamahine... I don’t know... ke kaikaina.*
- T: Ayayay. *Auē* [oh, no]. Come on, *kaikua‘ana* [older sibling of the same gender]. You need to [inaudible]. Tell him how it should be said.
- RSs: (The male and female talk inaudibly to each other and then the male group member replies) *‘O wai ka inoa o kaikua‘ana...*
- T: Your, your, your.
- RSs: Oh. *Kou kaikaina* [your younger sibling of the same gender]? *‘O NI ka inoa o ko‘u kaikaina* [N1 is the name of my younger sibling of the same gender].
- T: Whew. Okay. Go home. *Pau* [done]. Thank goodness.
- S: *A hui hou, Kumu* [See you later, Teacher] (lines 868-901 of the transcript for Class 1 in *Appendix 17*).

There was no clear plan for the three activities in this lesson and the instructions were unclear (as was the overall objective of the activities). Both the teacher and the students seemed confused at times about how to carry out the activities. In addition, the students seemed unsure about how to formulate the Hawaiian language that the teacher wanted them to produce in both the first and third activities. Some students seemed frustrated by the end of the session and it was clear that many of them had not mastered the language introduced by the teacher. The teacher, for her part, seemed exasperated at the end of the lesson observation.

The teacher of **Class 2** conducted four activities sequentially: a) an exercise (reviewing Hawaiian pronouns), b) an interview activity, c) another exercise (reviewing possessives) and d) the learning of a song. The session started with an exercise in which the teacher reviewed personal pronouns in Hawaiian, using hand gestures to indicate who the personal pronouns represented. As he made these hand gestures, he pronounced the appropriate Hawaiian personal pronouns and the students repeated after him while making the same hand gestures, as shown in the following excerpt:

- C: 'O wau. [students point at themselves]
T: 'Oe [you, singular]. [pointing one finger directly ahead]
C: 'Oe. [students mimic gesture]
T: 'O ia [he/she]. [pointing one finger to the right]
C: 'O ia. [students mimic gesture]
T: Kay. 'Ōlelo hou [say it again].
C: 'O wau, 'oe, 'o ia.
T: [pointing downward close to the right side to cue students]
C: 'Oinei [he/she, near me] [students mimic gesture]
T: [pointing while extending one arm horizontally to the side]
C: 'Oiala [he/she, far from me] [students mimic gesture] (lines 11-21 in the transcript for Class 2 in *Appendix 17*)

The second activity involved an interview whose primary purpose was to practice creating verb and equative sentences (positive and negative; see *Section 7.4.8* below).¹⁶³ As these sentence patterns had been introduced in earlier class sessions, this activity involved concept checking. The teacher provided a handout, which had, on the front and back, a table consisting of four columns and four rows. The first and third rows contained questions in Hawaiian that were not thematically linked. The second and fourth rows were blank. Students were instructed to ask classmates the questions provided on the handout and write the responses in the blank cells (see lines 98-103 in the transcript for Class 2 in *Appendix 17*). This activity was directly related to the earlier exercise in that the interview involved using two pronouns (i.e. 'oe [you (singular)] and au/ wau [I]; see the interview activity handout on p. 350 of *Appendix 18*), which had been practiced earlier along with other pronouns. This activity was useful in helping students to respond in Hawaiian. Later, the teacher taught the students a song that contained lyrics that included structures that were focused on in the lesson. This was a useful activity that the students clearly enjoyed.

The first activity of **Class 3** was to practice a chant (a new composition based on a traditional style of chant) whose lyrics were based on a cultural activity the students had participated in during a previous class session. In the chant practice, the teacher and students chanted lines of the chant together while the teacher beat the rhythm on the tabletop as one would on a traditional *pahu* [drum beat with

¹⁶³ Equivalent in English to *I am a . . .* and to *I am not a . . .*

hands as in the performance of *hula*¹⁶⁴] (sometimes letting students chant without her while she beat the rhythm), repeating and adding more lines until the entire chant was rehearsed. The teacher would intermittently pause for explanations in English about the lyrics (see lines 19-45 of the transcript for Class 3 in *Appendix 17*). It is important to note that most of the language of the lyrics of the chant could not have been understood by the students without translation as much of the language used in the chant appeared to be new to them.

Following the chant, the teacher introduced new vocabulary from a section of the textbook (48 items), explaining the meanings in English, pronouncing each word in turn and getting the students to repeat after her. During the lesson, there were no tasks or activities that involved contextualized practice of the new vocabulary.

After an explanation in English about the locative sentence pattern at the start of the session (lasting for approximately three minutes), the teacher of **Class 4** conducted a surprise quiz. The quiz had twelve questions, each of which involved a) translating sentences (x4; see lines 64-88 of the transcript for Class 4 in *Appendix 17*), b) correcting ungrammatical Hawaiian sentences (x4; see lines 91-142), or c) creating sentences using words provided by the teacher (x4; see lines 170-204). The items in the quiz did not seem to be thematically, lexically or grammatically linked. When the quiz was completed, the teacher collected the quiz papers from the students and handed back a stack of completed assignments to the students (see lines 204-216). He then spent approximately 11 minutes explaining the locative sentence pattern in English once again (see lines 225-333). This was followed by a group activity whose primary purpose was to have students practice creating random, short sentences in Hawaiian based on the locative sentence pattern.

7.5.7 Focus point 7: Communicative orientation

Of the activities employed by teachers in these lesson observations, the interview activity used by the teacher of **Class 2** came closest to a communicatively-oriented activity in that it centered on eliciting personal information from classmates in Hawaiian. However, the students had no practice in formulating

¹⁶⁴ See Van Zile, Kaepler & Tatar (1993).

questions (which were provided on a handout) (see p. 350 of *Appendix 18*). Furthermore, the questions were not thematically linked and were not communicatively oriented in that their answers (only in simple affirmative or negative form) were sometimes either self-evident (whether interviewees were women or Hawaiian language teachers) or likely to be known to the interviewer (whether interviewees were part-Portuguese) (see lines 60-67, 70-71 and 85-88 of the transcript for Class 2 in *Appendix 17*). In effect, all that the interviewees had to do was read questions from a handout and all that interviewees had to do was provide one word answers. Having gathered the answers, the interviewers had to write full sentences based on them. The main aim of the task, the writing of complete sentences exhibiting particular structures, could therefore have been achieved without the interview, making the interview task largely redundant.

The interview activity employed by the teacher of **Class 1** seemed to have had a communicative focus initially, as it was designed to have students practice asking for and giving personal information centering on family members. However, in the absence of clear instructions for the activity and adequate timing, it appeared to yield very little in terms of effective language practice.

7.5.8 Focus point 8: Use of target language, including appropriate grading of the language by the teacher

In the nearly 53-minute lesson observation session of **Class 1**, the teacher spoke for well over 75% of the time, most of that time being occupied by delivering explanations in English. She used a complete sentence in Hawaiian for the purpose of communicating information or giving instructions to students in twenty-three (23) on 23 occasions. In each case, the sentences were very short and were uttered in the context of code switching, as indicated in the examples below:

So, now what are you gonna do? *E ka papa, he kaikua 'ana ko S2* [Class, does S2 have an older sibling of the same gender]? What do you have to do? Turn to him (lines 47-49 in the transcript for Class 1 in *Appendix 17*).

Okay. There are actually... *He 'ohana kēia* [this is a family]. (Teacher points at the family in the picture (lines 529-530)).

So, here's the term. (Teacher gives one male group member a strip of paper with a family term on it.) '*O kēia ke kaikamahine* [this is the girl]. Now tell me if she has a [inaudible] (line 690-693).

The teacher also used a complete or partial Hawaiian sentence for the purpose of prompting (i.e. assisting) the correct response from students in fifty-three (53) instances, as exemplified below:

CT: (All students look at S2) '*E S2, he kaikua'ana kou* [S2, do you have an older sibling of the same gender?]' (lines 52-53 of the transcript for Class 1 in *Appendix 17*)

T: '*A'ohē kaikua'ana* [there is no older brother]...

RSs: *Ko'u.*

T: And for right now, unfortunately, it's not *ko'u*. But these are so confusing just getting these terms down that we're going to forget the how you say 'I have' part. We're just going to say, 'No got older brother.' And that's going to be enough for us right now. We'll come back and do the whole thing, so we're going to sort of kind of shorten it up. Kay? So, in this case, we just say, '*A'ohē kaikua'ana* [there is no older sibling of the same gender].'

T: Yeah, so this is '*Ae, he kaikaina ko'u* [yes, I have a younger sibling of the same gender].' And yeah, you can skip this one and you can just say '*Ehia* [how many/much]', yeah?

RS3: '*Ae* [yes] (lines 66-74 of the transcript for Class 1 in *Appendix 17*).

Code switching between English and Hawaiian by the teacher happened on an estimated one hundred and seventy-five (175) occasions in the first 30 minutes of the observation. This involved use of Hawaiian words while speaking English or using English for part of the time and then switching to Hawaiian.

The students spoke Hawaiian in chorus in 59 instances and individually in 57 instances. These instances included simple correct responses to questions asked by the teacher (e.g. '*ae* [yes] or '*a'ole* [no]) and a number of inaccurate responses. Where the teacher directed questions to the whole class, it was often the same few students who responded.

In terms of overall talking time, the teacher and students combined spoke Hawaiian (generally phrases or short sentences, often, in the case of the students, involving choral repetition) for less than 50% of the time.

In **Class 2**, the teacher used complete Hawaiian utterances (almost always single words or phrases or short sentences) to communicate information or give instructions on fifty-five (55) occasions. Sometimes, as indicated below, code switching was involved:

He aha ka mana 'o [What does it mean]? (after pronouncing the term *wahi noho* [place of residence/ address], the students repeat and the teacher asks the students this question expecting a reply in English; see lines 76-79 of the transcript for Class 2 in *Appendix 17*)

Kay, *kū i luna* [stand up] too, yeah? You guys gotta move around (line 163-164).

Maopopo [understand]? (line 157)

The teacher switched codes between English and Hawaiian seventy-five (75) times in the first 30 minutes of the observation. He used Hawaiian on eighty-one (81) occasions to a) model utterances for choral repetition by the students, and b) provide assistance where students were having problems in producing correct/ appropriate Hawaiian utterances. There were at least one hundred fifty-nine (159) instances of students speaking Hawaiian in chorus (e.g. responding to a question by the teacher) and, apart from an interview activity (lasting approximately 24 minutes) in which the questions were provided on a handout, there were only seventeen (17) instances of students using Hawaiian to communicate and most of these involved one word responses (e.g. *'ae* [yes]).

Overall, considering teacher and student utterances combination, approximately 50% out of the total talking time was in Hawaiian.

In **Class 3**, a chant in Hawaiian provided the focus of the first part of the lesson (18 minutes). During this part of the lesson, the teacher provided translations and explanations in English and modelled parts of the chant which the students then repeated in chorus. During the second part of the lesson, which involved the introduction of new vocabulary, she modelled the pronunciation of each word for the students to repeat and provided English translations. She switched codes forty (40) times in the first 30 minutes of the lesson. Throughout the lesson, she used Hawaiian to communicate information or give instructions to the students on ten (10) occasions (e.g. *'O wai ka inoa o kēia mele* [What's the name of this chant]? (lines 19-20); *Mākaukau* [Are you ready]? (line 94)). On at least one hundred fifty-four (154) occasions, she modelled single words or groups of words for the students to repeat (e.g. *Kau i ka lio* [ride a horse] (line 369)). However, after approximately ten minutes of this activity, the students stopped repeating after her. On at least thirty-three (33) occasions, the students spoke Hawaiian in chorus (generally single word utterances). On nine (9) occasions, they used Hawaiian independently in response to questions asked by the teacher, most of which involved a one-word response (e.g. *'ae* [yes]). In this class, Hawaiian was spoken for considerably less than 50% of the time.

In **Class 4**, with the exception of the Hawaiian sentences that the teacher provided as quiz items, Hawaiian was used very little. He used Hawaiian to provide information, give instructions or praise students on twenty-eight (28) occasions, to model word order or to prompt the correct response from students on eighteen (18) occasions. He switched codes one hundred and nineteen (119) times in the first 30 minutes of the lesson. Students used Hawaiian independently to provide information, to ask questions or to respond (e.g. *'ae* [yes]), sometimes inaccurately, on ten (27) occasions. During the group activity, students spoke English (e.g. asking each other about the English translation of Hawaiian terms and about how to formulate Hawaiian sentences) most of the time. Overall, Hawaiian was spoken for considerably less than 50% of the total lesson time.

7.5.9 Focus point 9: Concept introduction and concept checking strategies

In each of the four lessons observed, no visuals (e.g. PowerPoint slides, realia, pictures, cue cards) were used to introduce new language or as prompts for

sentence production. Translation into English or comparison, in English, of Hawaiian and English terms was the preferred method of introducing new language. Thus, for example:

. . . so that's what's confusing is that it's not like English (line 30 of the transcript for Class 1 in *Appendix 17*).

But we can look at something in time, like, how do you do that in English? (lines 13-14 of the transcript for Class 4 in *Appendix 17*).

So far as concept checking is concerned, two different ones were observed. In **Class 1**, the teacher asked students to describe sibling relationships with reference to the characters in a photograph. What this actually revealed was the fact that at least some of the students had not internalized the language being taught. In **Class 4**, the teacher attempted to get the students to create flash cards as prompts for the production of sentences that illustrated a) the meaning of a number of words that had been taught in a previous lesson, and b) the use of a sentence structure taught in a previous lesson. Apart from the fact that checking *simultaneously* on new vocabulary and a new sentence structure is unlikely to reveal clearly where student problems are located, the activity involved much discussion in English and was fraught with confusion. It certainly did not operate as an effective concept checking activity. For some idea of the problems involved, see the excerpt below:

- GM1 *Anuanu* [cold] is a cold feeling.
GM2 So, in a sentence, as far as, like, 'I feel cold'. Is it that?
GM1 Or you can say, like, 'Something is in the cold frigerator'.
GM2 So, it's like, object cold.
GM3 No. That's, 'I'm cold'.
GM2 This is 'I'm cold'. [GM2 holds up a flash card to show GM3]
GM3 [reading the flash card aloud] '*Anuanu* [cold]'. Right.
GM2 [to GM1] But if you're right, 'The refrigerator is cold' is the other one.
GM1 Oh, so...
GM3 [to GM2] '*Anuanu ke keiki* [the boy/child is cold]'.
GM1 Or it could be, 'The refrigerator is cold in the house'. That's what you mean, right? 'The frigerator is cold in the house'.
GM2 That's why I'm confused about this thing. [GM2 raises one hand to get the attention of the teacher] [students asks the teacher] I have a question (lines 531-544 of the transcript for Class 4 in *Appendix 17*).

- GM2 [looking at the card] I don't know that word yet. Why I wrote that word? 'Famous'. That's the one I cannot remember. I can't remember that word. [teacher laughs]
- T [to GM2] *Kaulana* [to be famous].
- GM2 I cannot. I've... I've... I've remembered... Just today I was looking at it. I can't remember it.
- T Well, we'll have to figure out a...
- GM2 Yeah.
- T A memory word to help you.
- GM2 I've been trying. Honest. [teacher walks away] [GM2 turns to GM1 and says things that are inaudible]
- T [teacher returns and talks to GM2] Do you know anybody... Do you know anybody by the name of *Kaulana*?
- GM2 No.
- T Do you know the song, '*Kaulana nā Pua*'?
- GM2 No.
- T We're gonna still try and go... We'll still try and figure out a way.
- GM2 I'll just force it in my brain. [teacher goes to another group]
- T [teacher goes over to G2] [to GM1 of G2] *Pau* [finished]? (lines 578-596 of the transcript for Class 4 in *Appendix 17*)

7.5.10 Focus point 10: Treatment of errors

There were at least nine (9) instances in **Class 1** where the teacher responded to student errors. On the first occasion, the teacher asked a student to translate a negative sentence in English into Hawaiian. As the negative form had not been taught, the student made an educated guess (which turned out to be wrong). The teacher's response, which included the word 'confusing', involved providing an incorrect English sentence as a structural model:

- T: So, how do you say 'I don't have a older brother?'
- RSs: '*A'ohe kaikua'ana ko'u* [the correct response would be: '*A'ohe o'u kaikua'ana* [I don't have an older brother]'].
- T: '*A'ohe kaikua'ana* [there is no older brother]...
- RSs: *Ko'u*.
- T: And for right now, unfortunately, it's not *ko'u*. But these are so confusing just getting these terms down that we're going to forget the how you say 'I have' part. We're just going to say, 'No got older brother.' And that's going to be enough for us right now. We'll come back and do the whole thing, so we're going to sort of kind of shorten it up. Kay? So, in this case, we just say, '*A'ohe kaikua'ana* [there is no older sibling of the same gender].' (lines 63-73 of the transcript for Class 1 in *Appendix 17*)

In the following extracts, the teacher appears to expect students to guess the correct Hawaiian response to a question addressed to them in English and, when they fail to do so, provides the answer herself. What we see in both cases (and in the instance referred to above) appears to be confusion on the part of the teacher between presentation and practice, confusion that (almost inevitably) leads to student errors which can be corrected only by the teacher providing the required answer (which, in all three cases is accompanied by an explanation in English):

- T: ...Now we need to ask him, what? What is our next question?
RS2: 'Ehia [how many/much]?
T: Go back to... No, 'cause you have, no, got none. No, it's zero. So...
RS2: *He kaikaina* [a younger brother]...
T: 'O S2 [S2], in this case...
RSs: *E S2, he kaikaina kou* [S2, do you have a younger brother]?
T: Everybody ask the question.
C: (Everyone looks at S2) *E S2, he kaikaina kou* [S2, do you have a younger sibling of the same gender]?
T: What are you asking when you're asking this question?
RSs: Do you have a younger brother?
T: Do you have a younger brother?
S2: 'Ae [yes]. 'Ae [yes]. He...
T: Okay, so his answer is, ' 'Ae [yes]...'
S2: *He kaikaina ko'u* [I have a younger brother] (lines 74-89 of the transcript for Class 1 in *Appendix 17*).
T: ...Now, can a guy have a *kaikunāne* [brother of a female]? (Teacher fills in the chart on the whiteboard.)
RSs: Yes. No. Yes. 'A 'ole [no]. No.
T: No, because 'nāne' means 'guy'; another, another boy.
RS6: He can have a *kaikuahine* [sister of a male].
T: So, this tells me I cannot ask N1 this question. But is that applicable? How come it's not applicable to you?
RS6: Because it's *kaikunāne* [brother of a female] only refers to a woman... a female. A girl's brother, yeah?
T: But, it's also a woman's... It's a woman's brother, but it refers to a male 'cause the word is 'nāne', so that's always going to be a male. But, I've... I switched my colors [laugh]. Hello. Okay. But, he can't have one because he already told you how many brothers he has. He's said who his *kaikua'ana* [older sibling of the same gender] and his *kaikaina* [younger sibling of the same gender] are. He's dealt with all the brothers. So, there's no way that he could be talking about another brother. Yeah? So, what we can ask is about his...
RSs: *Kaikuahine* [sister of a male] (lines 157-174 of the transcript for Class 1 in *Appendix 17*).

Largely, perhaps, as a result of the ongoing confusion between presentation and practice, and, therefore, a lack of any real clarity in the presentation phase of the lesson, errors continued. Initially, the teacher sought to correct the errors by providing explanations in English. She then attempted to elicit the correct form from another student. When that failed, she withdrew for a while, asking the students to sort it out for themselves. As the lesson proceeded, his frustration at being unable to elicit correct responses became increasingly evident:

- RS8: 'Ehia [how many/much]... No. *He mau...*
- T: No. No. Not 'ehia [how many/much]' yet, ask 'he mau [pluralizing particle]'. She could just have only one. *He mau kaikunāne kou* [do you have brothers of a female]? (lines 288-291 of the transcript for Class 1 in *Appendix 17*)
- T: ... *He mau kaikunāne ko S5* [does S5 have brothers]? *E ka papa* [class]?
- RS9: 'E_{ko}lu [three].
- T: No. I'm asking you.
- RS9: 'Ae [yes].
- T: I'm not asking how many, I'm asking does she have. *He mau kaikunāne ko S5* [does S5 have brothers of a female]? (lines 316-322 of the transcript for Class 1 in *Appendix 17*)
- T: Now tell me if she has a [inaudible]. (The rest of the students in the class engage in random conversation in English.)
- S: *He... kaikunāne...*
- T: How do you say, 'The girl has one'?
- S: Oh. *He kaikamahine...*
- T: (Teacher turns to the one female group member.) *Kōkua* [help]. What should it be? What you're doing is you're saying is that she [inaudible].
- S: *Ko kaiku... kaikunāne.*
- T: Uh... Try it again. Try it again.
- S: Oh. 'A'ohē...
- T: You're talking about the girl.
- S: Oh. *He kaikuah...*
- T: No... That's what this guy is.
- S: Oh. I thought *kaikunāne* was the...
- T: (Teacher turns to the one female group member) So, you have to help him.
- S: I thought *kaikunāne* [brother of a female] was the...
- T: *Kaikunāne* [brother of a female] is the brother...
- S: Brother to a girl.
- T: Brother for a girl. What do you say? 'The girl has a brother.'
- S: *He kaikamahine... ko kaikunāne.*
- T: [inaudible] (Teacher gestures to all three group members) Wait. You straighten this out. You guys practice. I'm going to come back. (The group of three carry on discussing among themselves inaudibly about how to translate 'The girl has a brother' into Hawaiian. The teacher makes an announcement to the rest of the class about an upcoming assignment and students carry on with random conversation. Group One practices the interview exercise and the teacher monitors. After completing the review, Group One is dismissed.)
- T: (To Group Three at the whiteboard) Did you guys get yourselves straightened out over there? You know what they are? Okay, I'm going to [inaudible]. (teacher turns to Group Two to monitor

that group as they review the interview assignment. Teacher dismisses one member of Group Two. Teacher returns to Group Three at the whiteboard.)

- T: (To Group Three at the whiteboard) Tell me again now.
S: *He kaikunāne ko ke kaikamahine* [the girl has a brother].
T: Oh. Okay. *Mahalo* [thank you]. So, somebody taught you, right? *Mahalo* [thank you] to your *kaikua'ana* [older sibling of the same gender] (gesturing toward the one female group member) (lines 692-707 of the transcript for Class 1 in *Appendix 17*).
- S: Oh, yeah. *Ho 'okahi* [one, the amount].
T: You lie.
S: Oh. I got the wrong girl.
T: You lie. Okay. So, '*O wai ka inoa o kona* [what is the name of her/his]... what? Or you're gonna ask her, 'What's the name of your younger sister?'
S: Oh. '*Ehia* [how many/much]... Oh, wait. no. '*O wai nā... 'O wai ka inoa o kaikua... kaikaina... ke kaikamahine... I don't know... ke kaikaina.*
T: Ayayay. *Auē* [oh, no]. Come on, *kaikua'ana* [older sibling of the same gender]. You need to [inaudible]. Tell him how it should be said.
RSs: (The male and female talk inaudibly to each other and then the male group member replies) '*O wai ka inoa o kaikua'ana...*
T: Your, your, your (lines 886-898 of the transcript for Class 1 in *Appendix 17*).

In **Class 2**, the teacher preferred a preemptive approach to addressing errors, making corrections make before errors were made on five occasions (see the three illustrative excerpts below):

- T: '*A'ohē a'u keiki* [I don't have any children]. Kay? Not '*A'ole... au he mau keiki* [I am not children/boys]'. '*A'ohē a'u keiki* [I don't have children/sons]. [Students carry on with the activity] (lines 169-171 of the transcript for Class 2 in *Appendix 17*)
- T: We say, '*ka'u keiki*'. We don't say, '*kā 'oe keiki*', we say... (line 267 of the transcript for Class 2 in *Appendix 17*)
- T: We don't say, '*kā 'o ia keiki*', we say... (line 269 of the transcript for Class 2 in *Appendix 17*)

In the following excerpt, the teacher interrupts the student to provide (and explain) the correct form before any error has actually occurred:

- RSs: *Ma loko o...*
T: No, no. 'Inside of'... 'O' plus 'wau' is what? How do you say, 'I have two kids'? '*Elua a'u keiki* [I have two children/sons].'
How do I say 'I have two houses'?
- RSs & T: '*Elua o'u hale* [I have two houses].
T: So, how do I say, 'something is inside of me'?
- RSs & T: '*Ma loko o'u* [inside of/in me].
T: Okay? '*Ma loko o'u* [inside of me]. Same thing as *da kine* [that thing]... When you look at your '*ami* [preposition] page. When you look at your '*ami* [preposition] page, '*o* [a preposition]' plus '*wau* [I]' is '*o'u* [of me]'. It's that same kind of '*o* [a preposition]'. Okay? '*Ōlelo hou* [say it again], '*ma loko o'u* [inside of/in me]' (lines 437-448 of the transcript for Class 2 in *Appendix 17*).

In the case of **Class 3**, there were very few opportunities for the students to do anything other than repeat what the teacher said and so there were few opportunities for error. The only instance of teacher correction was, therefore, the one indicated below. Here, she introduced the term, *lua'i* [vomit] from the vocabulary list being reviewed and a student asked about the local slang term, *palu* [vomit]. Her response involves an explanation in English:

- RS Oh, when you *palu* [bait, chum] into the ocean.
T So, when you... you know, it looks like... That's my understanding of it.
RS Oh, so, it's not the action.
T No, not the action. But, it's a slang that has... yeah. It's a slang. And that comes from just hearing it somewhere, and... If you're a fisherman, then you know the relation a little more. Yeah? But, *lua'i* [to vomit] is the action. *Palu* [bait] is the bait. Yeah. Kay? Um... *Pele* [goddess of the volcanoes], our *Tūtū Pele* [Grandma Pele]... can you see her doing this action? Can you visualize?
(lines 334-342 of the transcript for Class 2 in *Appendix 17*)

In **Class 4**, there was only one occasion on which the teacher, assisted by other students, was observed correcting a student's error. He repeated part of the student's utterance, stopping before the location of the error and indicating through intonation that he was questioning the next part of what had been said. Students then provided possible alternative sentence completions and the teacher

rounded off by explaining, in English, that there were several possible correct forms:

- T *Anuanu* [cold]. Okay. So now, you have to make a sentence. *Aia ka* something *i* some... somewhere or something [the something is somewhere or something], and... but use those two words. So, what would you say?
- RSs *Aia ka hale i anuanu* [the house is at cold].
- T *Aia ka hale i* [the house is in/at]...
- RSs [inaudible chatter; mostly in English]
- RS14 *I ke kai 'olu'olu* [in the cool ocean].
- S1 *I ka wahi anuanu* [in/at the cold place].
- RS15 *Aia ke hale anuanu* [the cold house; '*ke hale* [the house]' should be '*ka hale* [the house]']. Yeah?
- RS16 What?
- T *Aia ka hale anuanu i* [the cold house is in/at]...
- RS15 *I* [PN7] [in/at [PN7]].
- T *I* [PN7] [in/at [PN7]]. So, you could do that. Or you could say, '*Aia ka hale i ke anuanu* [the house is in the cold]'. 'The house is in the cold'. Or, '*Aia ka hale i ka 'āina anuanu* [the house is in/at the cold land/country]'; okay, 'in the cold land'. Yeah. Any... Any of those combinations. And so, on the back side, it doesn't have any specific answer sentence. It just has a... It just has 'house' and 'cold'. I like this one. It's a good idea. Okay? That's one way of doing it. [students continue working in groups creating flash cards with Hawaiian words, which they make into Hawaiian sentences and translate into English] [the teacher assists some students with creating Hawaiian sentences and translating into English] (lines 462-486 of the transcript for Class 2 in *Appendix 17*).

7.5.11 Focus point 11: Student contribution

Much of the lesson time, in all cases, was taken up by explanations in English (often lengthy ones) of Hawaiian language and/ or culture. Where the teachers modelled words, phrases or sentences for the students to imitate, this was followed by choral repetition by the whole class or individual student repetition. There were no instances of choral repetition being followed by individual student repetition. In **Class 3**, after spending a considerable amount of time repeating (in chorus) individual words and phrases, the students simply stopped contributing orally, leaving the teacher to continue on her own, their active contribution, with the exception of a few questions in English, being reduced to zero towards the end of the lesson. In one of the activities in **Class 1**, one of the activities (story telling) was conducted entirely in English and in another one, one student in every group

of three was given a role that involved organizing the others, but precluded making their own linguistic contribution in Hawaiian. This meant that one member of each group was denied the opportunity of practicing the language along with others. Although, in **Classes 1** and **4**, there was small group activity, much of the student time in these groups involved discussion in English of how to create sentences in Hawaiian rather than actually creating them, let alone using them in genuinely communicative contexts. In **Class 4**, the teacher occasionally spoke in fluent Hawaiian to a few members of the class, presumably those whose existing target language proficiency was considerably higher than that of the other students in the class. This raised, for me, issues associated with the appropriate placement of students. It also made me wonder whether, so far as the other students were concerned, there might have been a negative impact on motivation. Furthermore, it served to highlight the fact that there clearly were differences among the students and yet there was no real evidence in any of the classes observed of strategies designed to accommodate different competences and/ or learning styles.

7.5.12 Focus point 12: Culture

Overall, in the lessons observed, there was little evidence of effective integration of linguistic and cultural learning. In **Class 1**, one of the activities (conducted in English) involved an explanation of one aspect of sibling roles in traditional Hawaiian culture and an attempt to get the students to act this out in the context of story-telling. In **Class 3**, a chant introduced at the beginning of the lesson was both culturally and linguistically authentic although the language of that chant was explained in English and the students were simply invited to repeat and memorize it. In the case of **Class 4**, there was very little culturally relevant content. In the case of **Class 2**, however, some of the questions in the interview activity were culturally relevant (e.g. *'Ai 'oe i ka poi [do you eat poi]?*; *E 'ai ana 'oe i ka poi i kēia pō [are you going to eat poi tonight]?* see p. 350 of *Appendix 18*) and the teacher, using an instrument common in Hawaiian music (an *'ukulele*), taught a song, composed by himself (using the language that had been taught) and with a tune typical of traditional Hawaiian music.

7.6 Conclusion

In the case of the four lessons analyzed, it would appear that the classroom practices of the teachers observed are reflective of their beliefs and knowledge about textbook use, concept introduction and checking, language practice, and language teaching in general. The teachers occupied a considerable amount of the talking time in class, speaking mainly in English and often including lengthy explanations of aspects of Hawaiian, which were sometimes compared with aspects of English. They relied heavily on translation, particularly in introducing new grammar and/ or vocabulary, and presentation and practice sections of lessons were often not clearly differentiated, the result being that students were sometimes expected to produce sentence types to which they had not been previously introduced or to use lexical items with the meanings of which they were largely unfamiliar. Because of this, student errors were commonplace and attempts at error correction, nearly always involving English, were often long-winded, confusing and largely ineffective. Similarly, task instructions (in English) were often lengthy and both confused and confusing. The result of all of this was that speaking activities, except where they involved, as they frequently did, repetition of words, phrases and sentences modelled by the teacher, were often dominated by student debate, in English, about task requirements, leaving little time or opportunity for productive use of Hawaiian. Only two texts were used in these lessons, a song and a chant, and neither provided a context for the introduction of new language which was to be the primary focus of the lesson. Indeed, new language, as in the case of the vocabulary introduced in the second part of one of the lessons, was introduced in a way that was either wholly or largely absent of any meaningful textual context. There was, for example, no evidence of new language being introduced in texts made up largely of language with which students were already familiar, thus providing a context from which the meaning of the newly introduced language could be inferred. Although the students were observed often to be confused and off-task, they, unlike the teachers, displayed little evidence of frustration. While some aspects of the lessons (e.g. the frequent use of translation and the frequent focus on explicit grammatical explanation) were reminiscent of grammar translation, the text-centered focus of the grammar translation method was absent. While there was considerable evidence of attempts to encourage the students to speak, much of the

student talking time was devoted to repetition of isolated words, phrases and sentences and none of the activities in which they students were invited to participate was designed in such a way as to promote genuine communicative activity.

In general, the analysis of these lessons supports many of the observations made in *Chapter 4*, particularly in the concluding section of that chapter in which it is noted that although many of the questionnaire respondents claimed to have received some training in language teaching, the responses of the interviewees suggested that any such training received was very limited in nature and was not accompanied by genuine understanding of contemporary literature on language teaching and learning. In particular, the language teaching observed in these lessons suggests heavy reliance on the type of approach that is exhibited in the textbooks analyzed in *Chapter 6*.

Much research in language teacher cognition indicates that language teachers' perception of their own competences and practices may differ significantly from the reality (see *Chapter 3*). Although this appears also to be the case so far as the teachers of Hawaiian who participated in this study are concerned, making a direct comparison between teacher beliefs and teacher practices is particularly difficult so far as the Hawaiian language teachers involved in this study is concerned. Whereas the beliefs about teaching reported by participants the studies of, for example, Kervas-Doukas (1996) and Sato and Kleinsasser (1999 and 2004) are clearly articulated and can, therefore, be compared in a reasonably straightforward way with their actual classroom practices, those of the Hawaiian language teachers involved in the survey reported in *Chapter 4* here are much less clearly articulated and are, therefore, more difficult to relate to the teaching practices reported in this chapter. This is almost certainly a reflection of a general lack of language teacher training and, consequently, the lack of appropriate terminology in which to discuss their beliefs and practices, something that is particularly evident in interviewees' responses to questions relating to communicative language teaching and language proficiency (see 4.4).

Chapter 8

Conclusions, recommendations, and suggestions for future research

. . . [P]ehea la e lilo ai ka kakou olelo i olelo e makemake ia ai? E hoonui ia aku oia, e like me ia mamua i ka wa o ka poe nana i kukulu mai ia ia. A e hoolilo pu aku hoi ia ia i alii wahine no na olelo a pau, a na lahui ili ano like.

How shall our language become a language that is desired? May it be expanded as it was in the time of those who established it. And may it become the queen of all tongues of those races similar to ours.

Ka Hoku o ka Pakipika, October 3, 1861, p. 4.

8.1 Introduction

At the core of this thesis is language teacher cognition, that is, what teachers of Hawaiian as an additional language in mainstream educational settings in Hawai'i believe about Hawaiian language and Hawaiian language teaching, what their actual teaching practices are, and to what extent these practices appear to be consistent with their beliefs. However, as it was considered important to contextualize the core language teacher cognition aspects of the thesis, also included is an exploration of the beliefs and practices of a sample of students of Hawaiian and a criterion-referenced analysis of a sample of Hawaiian language textbooks. Underpinning all of this is an attempt to determine how attitudes towards the teaching of Hawaiian as an additional language in mainstream educational settings, and the actual teaching of Hawaiian itself in these settings, is positioned in relation to major developments that have taken place in the area of the teaching of additional languages since the beginning of the 20th century, and, in particular, since the middle of that century. The overall aims of this chapter are a) to review and discuss the overall findings of the research in relation to the research questions (see 8.2 below), b) to draw attention to what are considered to be some limitations of the research (see 8.3 below) as well as its contribution to

knowledge and understanding in the area of applied linguistics (see 8.4 below), and c) to make recommendations in relation to future research (see 8.5 below) and, in the short and longer term, the teaching and learning of Hawaiian in mainstream educational settings in Hawai‘i (see 8.6 below).

8.2 Overview and discussion of the main research findings

Underpinning the research component of this thesis are four over-arching research questions:

Who teaches HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and the teaching and learning of Hawaiian?

Who is learning HAL in public high schools and tertiary educational institutions in Hawai‘i and what are their beliefs about Hawaiian language and culture and their experiences of learning Hawaiian?

How are a sample of widely used textbooks intended for the teaching of Hawaiian in public high schools and tertiary level institutions designed and organized?

What are the actual classroom practices of a sample of HAL teachers as evidenced in lesson observations?

In the overview and discussion of the research findings that follows, the main findings relating to all three of these research questions are integrated.

When all of the various aspects of the research project reported in this thesis are considered together, what emerges is a picture of a group of teachers and students, largely but by no means exclusively of Hawaiian ethnicity, who are committed to the survival of Hawaiian language and culture and remain largely positive and optimistic in the face of very considerable difficulties, including, so far as the teachers are concerned, a general lack of formal training in the teaching and learning of Hawaiian as an additional language (or even the teaching and learning

of additional languages more generally), the absence of clearly articulated national or local language curricula and proficiency benchmarking, difficulties in engaging with native speakers, limited cultural knowledge and understanding in some cases, and existing teaching materials that are largely restricted to textbooks, wholly or largely unsupported by supplementary resources and aimed largely at tertiary level students, that are based on a largely grammatical syllabus (but appearing not to reflect the organizational principles that generally underlie grammatical syllabuses), rely heavily on translation, and appear to be underpinned by an approach to teaching and learning that is grounded in behaviorist psychology.

Although the textbooks examined as part of this research project generally include dialog snippets (that appear often to have little function other than to display grammatical focus points and some new vocabulary), there is an absence of authentic dialog and very few text-types or discourse modes (other than an occasional narrative text) are represented. Although learners are expected to be able to read and write in Hawaiian, there appears to be little, if any, explicit teaching of reading and writing skills. Certainly, none of the textbooks examined draws upon developments in approaches to the teaching of second-language reading and writing skills that have taken place in the past few decades. Nor do these textbooks reflect any of the developments associated with the emergence of the concept of communicative competence in the 1970s and, associated with it, the ongoing development of communicatively-oriented approaches to language teaching. In particular, these textbooks were found to be almost wholly absent of suggestions for tasks and activities in which students could practice using the language they are learning in order to exchange information and ideas for genuine communicative purposes. Furthermore, the teaching of aspects of Hawaiian culture was found, in general, not to be fully integrated with language learning activities. Instead, descriptions and explanations of Hawaiian culture, generally in English, were often presented as a supplement to the main language learning activities in which students were expected to engage. Overall, what these textbooks promote is an approach that relies heavily on translation and explicit grammatical explanation, one that involves a curious mixture of aspects of grammar translation (minus the focus on texts with which grammar translation is generally associated) and audiolingualism (minus the audio resources that

underpinned the audiolingual methodology). In this connection, it is important to bear in mind that the writers of the sample of HAL textbooks analyzed in this study, in common with teachers of HAL, are unlikely to have had the benefit of professional training in the teaching of additional languages¹⁶⁵ to support what needs to be acknowledged as the very significant efforts they have made to contribute in a practical way towards the survival of the Hawaiian language.

In this context, it is not surprising to find that, overall, the teachers who participated this research project appear to have, in general, little awareness of recent research on the teaching and learning of additional languages and little understanding of what is generally involved in professional language teacher training programs. In the absence of any genuine basis on which to make judgments about target language proficiency, their assessment of the average language proficiency of their students at different educational stages inevitably appears somewhat random, with, for example, estimates of the average proficiency of students at the end of first semester of first-year courses in Hawaiian ranging, on a 6-point scale, through levels 1, 2, 3 and 5. In view of this, these teachers' judgments of their own target language proficiency (with over 50% of respondents locating themselves at levels 5 and 6) and the proficiency they regarded as being ideal for those teaching the courses they taught (with 37% of respondents selecting levels 3 or 4) must be treated with considerable caution.

So far as the observed lessons are concerned, what they appear largely to reflect is the type of language teaching that the teachers themselves are likely to have experienced, combined, even where textbooks were not directly in evidence, with the type of material that is included in the Hawaiian language textbooks with which they are familiar. Although there was evidence, particularly in the case of the teacher who composed a song based on focused vocabulary and grammar points, of genuine efforts to engage the learners in interesting and productive activities, these lessons were all largely translation-dependent and teacher-fronted. Overall, teacher questionnaire respondents estimated that they spent a considerable amount of time speaking English in their Hawaiian language classes.

¹⁶⁵ As evidenced by the nature of the materials themselves and their presentation (in one case, not produced by a professional publisher).

However, although 43% indicated that they spoke English for over 75% of the time in first-year, first-semester classes, none of them indicated that they did so in second-year classes. Even so, in all four of the classes observed the teachers occupied most of the talking time, speaking largely in English and generally using Hawaiian only in the context of questions and single utterance responses. Student contributions, apart from requests in English for clarification, were largely confined to choral repetition of teacher utterances or single word or single sentence responses to questions, often the same question repeated many times. These responses, often inaccurate, generally had no genuine communicative purpose, serving simply to demonstrate the students' grasp of the language in focus or, in some cases, what appeared to be their ability to work out what response was expected of them. Except for the singing of a song (referred to above) and one interview-type task (in which the questions to be asked were made available on a handout), all of the activities in which the students were invited to participate involved grammar-focused written exercises or copying and memorization (as in the case of the learning of a chant whose meaning was explained through translation). There was no evidence of the many interesting and innovative approaches to concept introduction and concept checking that appear in a large number of widely available books and articles intended for language teachers. Instructions, in English, were often laborious and confused and both students and teachers sometimes showed signs of exasperation. Nevertheless, although most of the questionnaire participants indicated that they believed that training in language teaching and learning was important for Hawaiian language teachers and indicated that they believed that they would themselves benefit from further training, when asked in the context of the teacher questionnaire which of eight possible areas they might benefit from receiving further training in, the actual number who selected each area was very small, with, for example, only two selecting materials design and development. This, combined with the fact that none of the teachers who participated in the semi-structured interviews appeared to have any genuine familiarity with recent literature on the teaching and learning of additional languages, suggests that teachers of HAL are largely unaware of the fact that developments in these areas could potentially make a major contribution to their professional practice.

In spite of the issues to which reference has been made here, the teachers involved in this study largely judged the courses they taught to be very successful (7/ 23%) or successful (17/ 58%), over two-thirds of the student questionnaire participants strongly agreed with the statement that the courses they had taken were successful in teaching them to read and write in Hawaiian (72%), and over half of them strongly agreed with the statement that these courses were successful in teaching them to listen to and comprehend Hawaiian (58%). Furthermore, almost all of the teachers who participated in the questionnaire-based survey indicated that they used HAL textbooks, and 84% of the student questionnaire respondents considered the textbooks they had used to be very good (50%) or good (34%). In connection with this, it is important to note that it is unlikely that more than a few, if any, of those involved in the surveys had experience of approaches to the teaching and learning of additional languages that were fundamentally different from those that appear to characterize mainstream HAL courses. It is also important to note that:

- only one-third of the teachers who gave reasons for selecting particular textbooks in their questionnaire responses indicated that they did so because they believed them to be good, and three of the six teachers involved in the interviews expressed reservations about the usefulness of those HAL textbooks with which they were familiar;
- 29 of the 54 responses provided by teachers providing reasons for selecting particular textbooks (53%) indicated that at least one of the reasons they did so was because these texts were used by colleagues (16/ 30%) or had been used by their own teachers (13/ 24%);
- of the 105 students who, in the context of questionnaire responses, made recommendations concerning changes to their Hawaiian language classes, a considerable number indicated a desire for:
 - more focus on listening and speaking (74/ 67%);
 - more interaction with native speakers (67/ 64%);
 - more activities outside of the classroom (45/ 41%); and

- more group activities (30/ 27%).

Of the 110 respondents to the student questionnaire, although 75 (68%) were of native Hawaiian ethnicity, only one indicated that they had learned Hawaiian, in part, from at least one parent who was a native speaker of the language. However, 11 (10%) indicated that they had learned the language, in part, from at least one parent who had learned it as a second language, almost one-third (30/ 27%) indicated that they used Hawaiian when speaking with family members who spoke the language, and 6 (6%) reported that they had attended a Hawaiian immersion school. Furthermore, 62% of them were prepared to accept the following definition(s) of native speaker of Hawaiian: *Someone who has at least one parent/ guardian who learned to speak Hawaiian as a second language and raised them speaking Hawaiian since they were born and/ or some other definition other than Someone who has at least one parent/ guardian who raised them speaking Hawaiian since they were born, and was/ were raised in the same way.* In addition, although most of them, in common with most of the teacher questionnaire respondents, gave as one of their reasons for learning Hawaiian the fact that they wanted to better understand native Hawaiian culture, far fewer of them indicated that one of their reasons was a desire to read old documents in Hawaiian (39% as compared with 83% of teacher respondents), something that *may* indicate an increasing orientation towards the perception of Hawaiian as a living language rather than a lack of interest in the past. Whether or not this is the case, it is clear that a number of students who enter mainstream educational institutions have some existing competence in the language and some experience in using it in communicative contexts. This has important implications so far as the teaching and learning of Hawaiian in mainstream educational contexts is concerned and is therefore something that the institutions offering these courses will need to consider.

In common with the teacher questionnaire respondents, all of the student questionnaire respondents believed that interaction with native speakers was essential, very important or important. However, far fewer of the student respondents reported that they regularly engaged in conversations with native

speakers (9% as compared with 37%), regularly read Hawaiian language material (13% as compared with 70%), or regularly listened to or viewed recordings of native speakers (7% as compared with 43%). As indicated in *Chapter 5*, some of these differences are no doubt attributable to differences in language proficiency and, consequently, to a greater fear of making mistakes (the latter being a consideration in the case of 34% of the student respondents). So far as fear of making mistakes is concerned, it seems likely that a contributing factor is the fact that the current approach to teaching Hawaiian in mainstream educational settings appears (on the basis of the textbooks analyzed and the lessons observed) to be unbalanced, with an almost exclusive emphasis on accuracy and few opportunities for fluency-based practice. Furthermore, language learners, whatever their level of proficiency, can benefit from exposure to authentic resources. However, if they are to do so, they need not only to be introduced to these resources, but also provided with strategies for making effective use of them. Once again, I found very little evidence in the course of the research reported in this thesis that this is actually happening.

8.3 Limitations of the research

The limitations of the research reported here of which I am aware include:

- the limited number of HAL textbooks (a total of 5) and language lessons (a total of 4) that were analyzed;
- most of the data relates to tertiary institutions, with school-based data being largely absent;
- one of the four teachers whose lesson was observed did not participate in the semi-structured interviews and three of those who participated in the semi-structured interviews did not participate in the lessons observed;
- one of the questions included in the questionnaire (asking respondents whether they had a degree in second-language teaching/ learning) was, at best, ambiguous and, at worst, misleading, and there was at least one area in which the addition of a further question would have been likely to yield important information.
- in relation to Question 32 on the teacher questionnaire (about achievement objectives), it would have been useful to have asked the respondents to

provide some examples of the type of achievement objectives that are associated with their programs;

- in the case of the interviews, it would have been useful to have probed more deeply in some cases such as, for example, in the case of the interviewee who made the following observation: *I guess I don't really consider it second-language learning. . . . It's more of an uncovering, a re-birthing of it all; just, just a real recognition that it's in you.*

The survival of Hawaiian language and culture is by no means assured and the contribution played by the teaching and learning of Hawaiian in mainstream educational settings may turn out to be critical in relation to Hawaiian language maintenance. Even so, very little research in this area has been conducted to date and there is now an urgent need for research-based data. For this reason, it was decided that this research project should be as broadly-based as possible. However, this has meant that the time available for each component of the research was more limited than could have been wished. This had an impact on the amount of data collected and the number of textbooks analyzed. However, it does not, on its own, explain the dearth of data relating to the teaching and learning of Hawaiian in schools or the fact that only four language lessons were observed and analyzed. In the case of the language lessons, an additional factor was the reluctance of most of those contacted, often for very good reasons associated with, for example, examination schedules, to participate in lesson observations. So far as the participation of schools is concerned, an additional factor was, as indicated in *Chapter 5*, the complex processes involved in obtaining permissions in the case of minors. In the case of the teacher questionnaires, although every effort was made (see *Chapter 4*) to involve high school teachers, in the event, only 7 of those who returned questionnaires (23%) were teaching in high schools.

The fact that one of the four teachers whose lessons were observed did not take part in the semi-structured interviews was unfortunate. However, to have excluded this teacher from the lesson observations would have reduced the number of these lessons even further.

So far as the questionnaires are concerned, the following question was badly worded: *I have a degree . . . in second language teaching/ learning*. This question was intended to elicit information about teacher training. However, the fact that reference was made to both teaching and learning meant that some of those with a qualification that involved language learning are likely to have responded in the affirmative. There were two questions in the teacher questionnaire that made reference to achievement objectives. However, an additional question asking participants to provide examples of some of the achievement objectives associated with the courses they taught would have provided a useful indication of how they conceptualized achievement objectives.

8.4 Research contribution

So far as I have been able to determine, this is one of only two teacher cognition-based studies that focus on the teaching and learning of a native/ indigenous language (the other one being a study by Takurua & Whaanga (2009) that reports on data derived from a questionnaire-based survey involving teachers of Māori), and the first teacher-cognition-based study to focus on the teaching and learning of Hawaiian as an additional language. Also so far as I have been able to determine, this is the first teacher cognition-based study to combine a teacher survey (questionnaire-based and semi-structured interview-based) and a student survey (interview-based) with focus-point-based lesson observation and analysis and criterion-referenced textbook analysis.¹⁶⁶ I believe, therefore, that the research reported here not only makes a specific contribution to knowledge and understanding of the teaching and learning of Hawaiian as an additional language in mainstream educational settings, but also makes a contribution to teacher cognition research more generally in that it demonstrates the value of investigating not only what teachers say and do, but also of exploring, in the context of a single research project, phenomena that impact on teacher beliefs and behavior (such as the nature of widely available textbooks), the impact of teacher beliefs and behavior on student perceptions, and the extent to which student perceptions of teacher behavior are in accord with teachers' own perceptions.

¹⁶⁶ There is, however, a study by Wang (2008), focusing on the teaching of English in elementary schools in Taiwan, that includes all of the components of this study with the exception of a student questionnaire.

Treated independently, no single aspect of this study can be considered to be more than indicative. However, data derived from each different aspect of the research project lead to the same overall conclusion: the vast body of research on learning in general, and the teaching and learning of additional languages in particular that has been conducted since the mid-1950s has had almost no impact on the teaching and learning of Hawaiian in mainstream educational settings in Hawai‘i. For this reason, that conclusion can be regarded as having strong evidence-based support – that evidence having resulted from an approach to triangulation¹⁶⁷ that involves a variety of types of data. From this perspective, the findings of this research project are, I believe, not only significant in themselves, but also important in terms of their potential implications for the survival of Hawaiian language and culture and likely to be of value in relation to the future development of language teacher education programs in Hawai‘i.

8.5 Recommendations for future research

In view of the limited number of HAL textbooks and language lessons analyzed as part of this study, I believe that there could be considerable value in conducting further studies of a similar type involving a wider range of textbooks and a greater number of language lessons. Also, in view of the paucity of information about high school-based HAL programs in this thesis, I believe that much could be gained from conducting a school-focused research program of a similar type. In addition, there is an urgent need for a comprehensive research program that investigates the teaching and learning of Hawaiian in immersion educational settings. Finally, a study similar to the one conducted here that addresses the teaching and learning of other languages in Hawai‘i would seem to be long overdue.

8.6 Recommendations relating to the teaching and learning of HAL in mainstream educational settings in Hawai‘i

As indicated in *Chapter 6*, the Department of Education of the State of Hawai‘i makes no recommendations regarding textbooks for teaching HAL and no branch of that government system has a language plan. Indeed, language policy and

¹⁶⁷ Research triangulation involves using more than two methods in order to cross-check findings.

planning appears to be largely absent in the Hawaiian Islands. In a context in which the native language and culture of these islands is at risk, one in which there are dangerously few remaining native speakers of Hawaiian, this is a serious omission that needs to be addressed urgently. In the absence of a coherent language policy and effective language planning at all levels (macro-, meso- and micro-), planning that is adequately financed and takes into consideration the potential role of all sectors (government, industry, education, etc.) and of all groups (including native speakers of Hawaiian), the Hawaiian Islands is likely to remain as one of the last bastions of monolingualism in a multi-lingual and multi-cultural world.

Establishing a language policy and effective language planning, important though they are, takes time and there is little time remaining in which to address the issues that have been highlighted by this study, issues that could have an important bearing on the survival of Hawaiian language and culture. The remainder of this section is therefore devoted to recommendations intended to address these issues.

Currently, there is no detailed and coherent national (or within the 'State of Hawai'i' paradigm, 'statewide') language curriculum for HAL, one that addresses issues of objectives setting, language content, methodology, teaching materials and language progression. Nor is there any agency devoted to the development of proficiency-based Hawaiian language testing, the development of teaching resources (including teaching resources designed for young learners) or the establishment and oversight of pre-service and in-service HAL teacher training. Establishing an agency charged with undertaking research and development activities in these areas, one that includes in its membership both native speakers of Hawaiian and internationally recognized experts in the teaching and learning of additional languages as well as representatives from schools and tertiary institutions in Hawai'i, could be the first stage in fully professionalizing the teaching and learning of HAL. Even if such an agency were initially small in size, providing it with the status of a national research and development agency would help it to attract people with the appropriate expertise and the funding required for growth and ongoing development.

Although such an agency could be established relatively quickly, it might be several years before its activities bore fruit in the form of professionally designed curricula, teaching materials, teacher training programs and proficiency-based language testing. In the mean time, there are measures that could be taken that would be likely to lead to a more immediate improvement in the current situation. For example, a small group of internationally recognized experts in the teaching of additional languages could be commissioned by the Department of Education to work in collaboration with those with expertise in Hawaiian language and culture to develop a short, practically-oriented training course for teachers of HAL and to train a group of HAL teachers to deliver that program throughout the country. That program, possibly similar in type to the *Certificate in English Language Teaching to Adults* (CELTA), a program developed by the University of Cambridge Local Examinations Syndicate that now has world-wide recognition, could be delivered on a full-time or part-time basis in various locations throughout the Hawaiian Islands at times suitable for HAL teachers in schools and tertiary level institution, the funding for attendance at such a program coming largely from the professional development resources of these schools and tertiary institutions themselves, possibly supplemented by government grants.

Although the development and delivery of an in-service program such as the one referred to above could have an immediate, positive impact on the teaching and learning of HAL, there is clearly a need, in the longer term, for the development of longer and more comprehensive pre-service and in-service training programs that include assessed practica overseen by language teaching experts. Ultimately, it is to be hoped that both schools and tertiary institutions would require all teachers of HAL to provide evidence of having participated successfully in training programs. However, it is important to bear in mind that it is not the provision of training itself that matters, but the quality of that training.

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Appendix 1: List of guiding principles used by the Lexicon Committee to create terminologies

Excerpt from *Māmaka Kaiao* (Kōmike Hua‘ōlelo, 2003, pp. xvii-xx):

The Words

Living languages throughout the world are in a state of constant change and growth, and so it is with the Hawaiian language. Therefore, in order to provide assistance to all Hawaiian-language speakers in the this new era, *Māmaka Kaiao* is once again being printed to serve as a companion to the *Hawaiian Dictionary* by Pūku‘i and Elbert.

For Hawaiian-language students, one dictionary is no longer sufficient because these two volumes serve different purposes. The *Hawaiian Dictionary* provides invaluable information about Hawaiian vocabulary from the earliest days of recording the language up to the 1980s, but it is the task of *Māmaka Kaiao* to make available to the general public the new vocabulary that is being created by the Hawaiian Lexicon Committee.

Members of the Lexicon Committee generally meet from four to six times each year to discuss new vocabulary for the Hawaiian language. Most of the words that are brought up for discussion are words which are not found in the *Hawaiian Dictionary* but are needed when writing or translating a lesson, a story or article, a book, or any other document in the Hawaiian language.

Because today’s educational curricula involve many new concepts which lack equivalent Hawaiian terms in the *Hawaiian Dictionary*, development of the Hawaiian-immersion curriculum has resulted in the emergence of many new terms related to new fields of knowledge. The creators or translators of educational materials are generally the ones who bring the new words they have created before the Committee for discussion, approval, and dissemination.

If a particular vocabulary list concerns a subject which requires the knowledge of an expert in the field, such experts are invited to the meeting. If sufficient information is available in dictionaries or other resource materials, or is within the scope of knowledge of members of the Committee, then these resources are utilized so that the concept or meaning of the terms will be clearly understood before decisions are made concerning what Hawaiian word or term is most suitable.

Listed below are guidelines which are commonly used by the Committee to create the new words which are included in *Māmaka Kaiao*. Although the creation of new words is not limited to these guidelines, they do describe how most of the new words have been created.

1. Make minor changes to a word which already appears in the dictionary. The most common changes are to either insert or delete a *kahakō* [macron], or to join or separate parts of a word or term. A *kahakō* has been added to words like *hāpaina* (carrier) and *kāka‘ikahi* (few), while terms like *a pau* (all) and *me he* (as if) have been written as two words instead of one.

2. Records a word which is used by native speakers but is not found in the dictionary, or one which appears in the dictionary but is used by native speakers with a meaning which is different from that listed in the dictionary. Words like *ho'ohūpō* (feign ignorance), *kāka'ahi* (deal, as cards), and *'alo'ahia* (stress) have been used by native speakers but are not found in the dictionary, while the words *huka* (zipper), *maka'aha* (screen), and *nemonemo* (bald, as a tire) appear in the dictionary but without the particular meanings used by native speakers being included.

3. Use reduplication of an existing word in order to alter or extend the meaning. This is a common practice in Hawaiian vocabulary development and has been done to create words like *ūlialia* (coincidence) from *ulia*, *hohoki* (neutral) from *hoki*, and *monamona* (dessert) from first shortening *momona* and then expanding it through reduplication.

4. Add either a prefix or a suffix to an existing word. This, too, is a common way of forming new words in Hawaiian, and traditional affixes have been used by the Committee as well as new ones created to fill specific needs. In order to create a word which means "concentrated," the traditional suffix *-hia* was added to the word *pa'apū*, and then, in order to arrive at the meaning "to concentrate, make less dilute," the traditional prefix *ho'o-* was added to form the word *ho'opa'apūhia*. The traditional suffix *-na* has also been used to change verbs to nouns, such as adding it to *pāku'i* (append) to form the word *pāku'ina* (affix, in grammar), and to *koi* (require) to form the word *koina* (requirement). The word *kālai* (intellectual policy) has been transformed into a prefix meaning "-ology, the scientific study of." With this meaning, it has been used to form new words such as *kālaiaopaku* (physical science) and *kālaianiau* (climatology).

5. Explain the meaning of a word or term by using Hawaiian words. This guideline has been used rather extensively because when the "new" term is encountered by a speaker of Hawaiian, its meaning should be rather easily grasped even if the reader or listener is not familiar with the English word or term. The following are some terms which have been created using this guideline: *ala mōlehu* (crepuscular), *uila māhu pele* (geothermal electricity), *kuhi hewa o ka maka* (optical illusion), and *'ōlelo kuhi lima 'Amelika* (American Sign Language).

6. Combine Hawaiian words to create a new word. This guideline is somewhat similar to the previous one with the main difference being that the meaning will probably not be immediately apparent to a speaker of Hawaiian because it may not be obvious even when recognizing the separate parts of the word. Examples of words formed using this guideline are *hamulau* (herbivore), *ka'a'ike* (communication), *kōpia* (carbohydrate), and *poelele* (satellite).

7. Combine Hawaiian words while shortening at least one of the words. Although this guideline has been used for a number of math and science terms, it is also used for new words in a variety of other areas. Some words that have been created in this way include: *analahi* (regular, as in shape) which was formed by adding *ana* to a shortened *ma'alahi*; *ikehu* (energy) which was formed by combining *ika* and *ehu*; *lāhulu* (species) which comes from a shortened *lāhui* plus *hulu*; and *mo'olako* (inventory) which comes from *mo'olelo* and *lako*.

8. Extend the meaning of a word which is already found in the dictionary, or give an existing word a new meaning. Words whose meanings have been extended to create new terms include *eaea* (aerated), *haumia* (pollution), *kaulua* (double, in math), and *lakolako* (computer accessories), while new meanings have been given to the words *oho* (capillary), *muku* (tight end, in football), and *palaholo* (gel).

9. Use a word or part of a word from another Polynesian language with its meaning intact or slightly changed. The word *pounamu* (jade) is a Māori word which has been borrowed without changing its spelling or meaning. The Rarotongan word *ma'aka*, meaning “big,” is used in the term *hua ma'aka* (capital letter), while the Tahitian word *na'ina'i*, meaning “small,” is used in the term *hua na'ina'i* (lower-case letter). Sometimes words from other Polynesian languages are borrowed with changes in spelling to better fit Hawaiian orthography, such as *kōkaha* (condensation) from the Māori word *tōtā*, and *ha'uki* (sport) from the Tahitian word *ha'uti*. Hawaiian words are also sometimes combined with other Polynesian words, such as *hakuika* (mollusk) from the Hawaiian word *haku* (*pōhaku*) and *kuita*, a Proto Eastern Oceanic word meaning “squid.” The word *makahi'o* (explore) was created by combining the Hawaiian word *maka* (eye) with the Tahitian word *hi'o* (look).

10. Hawaiianize the orthography of a word or term from a non-Polynesian language. Many English words have been Hawaiianized since earliest contact with the English language, and the Committee continues this practice with words such as *naelona* (nylon), *'akika tanika* (tannic acid), and *'okikene* (oxygen). Lexical borrowing is not limited to English, however. Hawaiianization also extends to words from a variety of other languages such as *kaimine* from the Japanese word *saimin*, *kokei'a* (prairie dog) from the Ute word *tocey'a*, *lalinoka* (hieroglyph) from the Assyrian word *rahleenos*, and *'oma* (Maine lobster) from the French word *homard*.

Not all of the words and terms included in *Māmaka Kaiiao* have been created by the Committee, however. There are also words which are already established Hawaiian vocabulary, and therefore may also be found in the *Hawaiian Dictionary*. There are several reasons for having included these words. Perhaps the primary reason is that when the Committee looks at a vocabulary list developed for a particular subject, although most of the terms may require the creation of new Hawaiian vocabulary, some words already exist and may be included merely as an aid to anyone using *Māmaka Kaiiao* to find vocabulary related to this particular subject. Another reason for including vocabulary that can be found in another dictionary is that there may be more than one word with the same or a similar meaning, and the Committee feels that a certain word would be most appropriate for use in a particular context.

Although not a common occurrence, there are also a few words which have been created by the Committee in spite of the fact that Hawaiian words with the same meaning already exist in the dictionary. In most cases, the Committee felt that the dictionary words are not in general use today and other words could be created by the Committee which would more accurately reflect contemporary concepts being

described, thus providing Hawaiian-language speakers with additional vocabulary choices.

For each entry in the first section of the vocabulary, words are classified as *hamani* (transitive verb), *hehele* (intransitive verb), *'a'ano* (stative verb), *kikino* (common noun), or *i'oa* (proper noun), and following the definition of the word in English, the derivation or origin of the word is indicated. This etymology not only gives the reader a better understanding of where the word came from or how it was created, but it may also help to give a better understanding of its meaning.

Innumerable hours have been spent discussing all of the words which appear in *Māmaka Kaiāo*. No single word has been approved without first being discussed, often extensively, and in order to ensure that the word or term must be approved and reapproved at two different Committee meetings.

Members of the Committee realize, however, that every approved word cannot be a perfect choice, and as time passes the desire to revisit previously approved words frequently arises in order to try to find an even better choice. But because of the seemingly endless number of words and terms still waiting for Hawaiian equivalents to be created, changes are usually approved only when new information show that a previously approved word or term may be inaccurate.

So the Hawaiian Lexicon Committee continues to meet several times each year in its attempt to provide new Hawaiian words and terms which will truly help to carry (*māmaka*) the Hawaiian language into a new dawn (*kaiāo*) in the twenty-first century.

Appendix 2: List of Hawai'i public high schools, public charter schools and tertiary institutions

***Appendix 3: Application for ethics approval - Te Kāhui Manutāiko: Te Pua
Wānanga ki te Ao (School of Māori and Pacific Development) Human
Research Ethics Committee***

*Appendix 4: Transfer from conditional to confirmed enrolment Postgraduate
Studies Office, the University of Waikato*

*Appendix 5: Board of Education, State of Hawai‘i, Department of Education
Educational Research and Evaluation Policy No. 2500*

*Appendix 6: Approval to conduct research in public schools, Patricia
Hamamoto, Superintendent of the Hawai'i State Department of Education*

*Appendix 7: Letter to tertiary-school teachers requesting participation in the
teacher survey*



THE UNIVERSITY OF
WAIKATO

Te Whare Wānanga o Waikato

Keao NeSmith
c/o Dr. Victoria Anderson
Ke Kulanui o Hawaii ma Manoa
1890 East-West Rd., Moore 569
Honolulu Hawaii 96822
Kekemapa 12, 2008

Aloha no kaua e kena hoa ao olelo Makuahine o ka aina,

He wahi noi nohoi keia ia oe e kokua mai ia'u ma keia hana noii a'u e pa'u nei no ka pono o ka'u pepa kumuhana nui no ko'u polokalamu PhD. He moho PhD no wau ma ka School of Maori and Pacific Development ma ke Kulanui o Waikato ma Hamilton, Nukilani. O ka'u kumuhana nui, oia hoi ke ao ia o ka olelo Hawaii ma na kula kiekie no ka lehulehu a me na kulanui mai Hawaii a hiki i Kauai.

Ina pela no kou makemake e kokua mai ia'u ma keia hana noii, e oluolu, e hoopihapiha i keia palapala ninaninau i waiho pu ia me keia leka nei a ke pau, e hoihoi hou mai ia'u ma ka wahi leka i paa ke pooleka maluna a waiho pu ia me keia palapala.

Ekolu no mahele o keia papa hana. O ka mahele mua, oia keia palapala ninaninau. O ka mahele elua, he halawai kuka mawaena o kaua e kukakuka ai i kekahi o kau mau pane ana ma ka palapala ninaninau, a o ka mahele ekolu, he pai wikio ana ma hookahi o kau papa olelo Hawaii makahiki ekahi a i ole elua e ao nei. Nau no e koho i ke ano o kou komo ana i keia papa hana nei ina aole e komo, komo ma hookahi mahele wale no a i ole komo ma na mahele a pau ekolu.

E oluolu, e heluhelu i ka aoao mua o ka palapala ninaninau a pela e maopopo loa ai ia oe ke ano o keia hana noii a'u a me na kuhikuhi ana. Nui loa no ko'u mahalo ia oe ke hiki ke kokua mai.

Owau iho la no me ka mahalo a nui loa,
Keao NeSmith

Appendix 8: Questionnaire for first- and second year teachers of Hawaiian in public high schools, community colleges and universities in Hawai'i

Appendix 9: Semi-structured interview prompts

Rights of participants (read to each follow-up interview participant at the beginning of the session):

You are free to participate in this survey to the extent that you prefer. Your identity will be kept anonymous as well as that of your school or institution where you teach. If after participating in this follow-up discussion you feel that you would like to withdraw from participating, please let me or my chief supervisor know and we will not include any reference to your participation in this survey in the report generated from this research project. Any and all recordings and/or transcripts of this discussion will be stored for up to ten years in a secure facility at the School of Maori and Pacific Development at the University of Waikato in Hamilton, New Zealand (even if you withdraw from participation. This is for verification purposes). If you have any questions or concerns about this discussion or any part of this survey, please contact me or my chief supervisor, Dr Winifred Crombie, using the telephone numbers and email addresses below:

Keao NeSmith (researcher):

telephone: (808) 651-4764

email: kumukeao@gmail.com

Dr Winifred Crombie (chief supervisor):

telephone: 64 7 838 4737

email: CROMBIE@waikato.ac.nz

Questions:

1. What is your main objective in teaching Hawaiian?
2. Have you had any training in second-language teaching? If so, could you comment on it. If not, do you believe that training would be helpful?
3. Do you use textbooks in your teaching? If so, how do you use them and how good/ useful do you think they are?
4. Do you read much in the area of second-language teaching research? If so, what sort of things do you read?
5. When you introduce new language, what do you do to make sure the students understand what it means?
6. At the end of lessons in which you introduce new language how do you check whether the students can use the language accurately and appropriately?
7. Have you come across the term 'communicative language teaching'? If so, what does it mean to you?
8. What are your main frustrations in teaching Hawaiian language?
9. What do you understand by the term 'language proficiency'? Do you believe it can be measured?
10. Do you believe that the language you teach is different in some ways from the language spoken by native speakers? If so, does this worry you at all?
11. Is there anything I haven't asked that you'd like to talk about?

Appendix 10: Letter to high school principals/ charter school administrators



December 12, 2008

High School Principal/ Charter School Administrator
High School Address

RE: Request for permission to involve the Hawaiian language teaching staff of your school in a research project about the teaching and learning of Hawaiian language and culture.

Aloha nō kāua e [Principal's Name],

My purpose in writing is to ask your permission for Hawaiian language staff of your school, if they choose to do so, to become involved in research I am undertaking in pursuit of a PhD in Applied Linguistics at the University of Waikato in New Zealand. The aim of the research is to investigate the teaching and learning of Hawaiian language and culture in Hawaiian language courses in **Levels 1 and 2 only** in public high schools in Hawai'i and to identify areas of best practice.

If you will allow your staff to participate, I will be obliged if you would pass on the enclosed teacher questionnaire along with the pre-paid reply envelopes to the Hawaiian language teacher at your school. There are three phases to this research project:

Phase 1: A teacher questionnaire

Phase 2: A follow-up interview (to be recorded on video/audio) to further explore the respondents' views that they indicated on the questionnaire

Phase 3: A class observation that will be recorded on video/audio. Student and parent/guardian consent forms are required to be signed in advance. Arrangements will be made with teachers for students who refuse to participate in Phase 3 or whose parents/guardians refuse to have their student(s) participate.

Teachers have the option of participating in any phase of this research project or not at all. If the teacher(s) agree, I will schedule a date to come to your school and conduct the follow-up interview with them to explore aspects of teacher training programs and to ask their permission to do at least one class observation that will be recorded on video/audio.

If they agree, teachers will be asked to distribute two consent forms to their students: one asking for their individual consent, and another for students under

age 18 to take home to their parents or guardians asking them whether they will allow their students to participate in the class observation of this research project.

Teachers who complete the questionnaire are asked NOT to supply their names nor the name of their school UNLESS they are willing to participate in the follow-up interview and/or the class observation. Where they do supply names and contact details, these will NOT be made available to anyone other than myself and my research supervisors. In the report that will result from this research project, the names of participants, including teachers, students and participating schools will NOT be revealed. Instead, a code will be created to represent each research participant and his/her school to ensure anonymity. If your school participates in this research project, the school will be provided a copy of the final report.

Please feel free to contact me at the addresses and telephone number below should you have any questions about this research project. I will very much appreciate your school's involvement in this research. Even if you do not wish your school to participate, I thank you for taking the time to read this letter.

Me ka mahalo a nui loa,

Keao NeSmith
www.traditionalhawaiian.com

Researcher

**PhD Candidate, Applied Linguistics, University of Waikato
MA, Pacific Islands Studies, University of Hawai'i at Mānoa
BA, Hawaiian Studies, University of Hawai'i at Hilo**

Contact Information:

Email: kumukeao@gmail.com

Mailing Address: Keao NeSmith
c/o Dr. Victoria Anderson
University of Hawai'i at Mānoa
Department of Linguistics
1890 East-West Road, Moore 569
Honolulu HI 96822

Telephone: (808) 651-4764 (cell)

Fax: (808) 956-9166 (attn: Dr. Victoria Anderson/Keao NeSmith)

Supervisor, Hawai'i: Dr. Victoria Anderson, University of Hawai'i at Mānoa

Email: vanderso@hawaii.edu

Chief Supervisor, New Zealand: Dr. Winifred Crombie, University of Waikato

Email: crombie@waikato.ac.nz

Appendix 11: Comments provided by participants in the teacher questionnaire-based survey

Comments provided in connection with *Question 7: Where did you learn Hawaiian?*

Twelve (12) comments were provided in connection with *Question 7*.¹⁶⁸

- *Kama'ilio pū me nā kūpuna mānaleo* [Conversing with native-speaking elders]
- [written in next to the response, 'I learned to speak Hawaiian by taking courses at an English-medium high school'] *Ho'okahi makahiki ma [inoa kula]* [One year at [school name]].
- *Ma ka 'ekalesia 'o [inoa 'ekalesia]; ka pule 'ana, ka hīmeni 'ana* [At [church name]; praying, singing].
- *Ua 'ōlelo Hawai'i ko'u tūtū wahine iā makou [sic] ma ka hale* [My grandmother spoke to us in Hawaiian at home].
- *Ua hele a pili i nā po'e manaleo [sic] (kanāka Ni'ihau, Kumu [inoa])* [I became close to native speakers (Ni'ihau people, [teacher's name]).
- *Ma kekahi ano, ua ao wau iau [sic] iho ma o ka heluhelu ana i na puke olelo Hawaii e like no me 'Ka Lei Haaheo', oiai wau ma ke kula waena. A ma ke kula waena no, komo ihola wau i ka papa olelo Hawaii i mea e hoomaamaa ai i ka'u i heluhelu ihola. Ua hoomaopopo 'e 'ia na mea a ke kumu i ao ai.* [In some ways, I taught myself by reading Hawaiian books, such as 'Ka Lei Ha'aheo' while I was in intermediate school. And at intermediate school I took a Hawaiian language course to practice what I had read. I already knew the things that the teacher taught].
- I learned from native-speaking colleagues.
- My paternal grandfather taught me to speak Hawaiian as a supplement to my learning in school.
- 'Aha Pūnana Leo (Inc.)
- My grandmother spoke Hawaiian when conversing with her sisters.
- Self-study and being with *kūpuna* [elders].
- Participating in activities with Hawaiian language speaking elders; some of which were speakers from childhood others from a scholastic environment.

Comments provided in connection with *Question 8: Why did you choose to learn Hawaiian?*

One respondent checked the 'Other' category but did not provide any comment relating to it. Seven (7) of those who did so provided one comment each:

- *Lilo wau ke kumu waiwai no ku'u 'ohana* [I become the resource for my family].
I mea e ho'ōla ai i ka 'ōlelo Hawai'i ma o ke a'o 'ana i ka'u mau keiki [In order to revive the Hawaiian language by teaching [it] to my children].
- *No ka ho'omaopopo 'ana i nā mele a'u i hīmeni ai* [To understand the songs that I have sung].
- *Nui ko'u mahalo i na olelo like ole. O ka'u olelo oiwi nae ka mea i kupono ai ke ao mua 'ia ana* [I have great appreciation for all kinds of languages. However, my native language is the one that needs to be learned first].

¹⁶⁸ In all cases, translations into English of comments in Hawaiian are provided by the researcher.

- *Pēlā nō ka 'ōlelo ma ka hale pule 'o [inoa 'ekalesia]* [That is the language at [church name]].
- To better understand natural Hawai'i.
- General interest in Polynesian languages.
- For *hula*—to help me understand what I was dancing about.
- To help save the language in oral form in daily life.

Comments provided in connection with *Question 9: Why did you choose to teach Hawaiian?*

Eight (8) respondents checked the 'Other' category. One did not provide a comment. The comments that were provided are listed below:

- *Ho'omau 'ia ka maopopo hohonu 'ana me he kuleana lua 'ole lā* [Deep understanding is perpetuated as a tremendous responsibility].
- *I ola kākou* [So that we survive].
- *I mea e pa'a maika'i ai ke kahua 'ōlelo Hawai'i ia'u (ka pilina'ōlelo, nā 'ano pepeke like 'ole, a me nā lāli'i o ka 'ōlelo); i mea kōkua 'ia ka'u mau keiki ma ka mākau 'ōlelo Hawai'i ma ke kula* [So that I am well set in Hawaiian language basics (grammar, the various grammatical sentences, and the [details?] of the language); so that my children are helped in Hawaiian language skills at school].
- *O ka'u papa olelo Hawaii, aia no ma [inoa wahi], he aina i piha i ka poe lahui Hawaii. He kupo ka lohe ia o ka olelo oiwi ma keia aina* [My Hawaiian language class is in [place name], a place filled with ethnic Hawaiians. The native language must be heard in this place].
- *'O ia ko'u kalena [sic] a he hana nō ia* [It is my talent and a job].
- We do not have *mānaleo* [native speakers] teaching at our school. I fill a need.
- I want to give students the same opportunity I had to learn their native language.
- I hope to inspire Hawaiian and local students to greater awareness of and pride in their heritage and promote caring and preservation of Hawai'i's unique physical environment.
- This is not my language to acquire and keep—it is my responsibility to pass on what has been given to me.
- Humbly contribute to revitalizing efforts of Hawaiian identity, pursuit of Hawaiian wisdom, and the Hawaiian relation with foreign bodies.

Comments provided in connection with *Question 10: How important do you feel it is to interact with native speaker in order to be an effective teacher of Hawaiian?*

Of the 30 respondents to *Question 10*, eight (8) respondents provided comments as indicated below:

- *‘Okō‘a ke ‘ano o ke a‘o ‘ana aku a me ke a‘o ‘ana mai. He mea nui ka ho‘oma‘ema‘e ‘ana i ka ‘ōlelo (i ka nānā nō a ‘ike) no ke a‘o pono, akā ia‘u, ‘okō‘a ka ‘apo ‘ōlelo i kekahi haumana [sic] [Teaching and learning are different. It is important to clean up the language (when you see it you know it) to teach well, but to me, language acquisition is different for some students].*
- *Ma o ka wala‘au ‘ana me nā po‘e manaleo [sic] e ola ai ka ‘ike ku‘una o ka po‘e Hawai‘i. Ma laila nō ka nani o ka ‘ōlelo [By talking with native speakers the traditional knowledge of Hawaiians survives. There is the beauty of the language].*
- *Hai akula wau i ka‘u poe haumana: Ke oe ao i kekahi olelo o kekahi lahui e, no ke aha e ao ai? O ia hoi, ka hoomakaukau ana no ka walaau pu me lakou. Pela hoi me ka olelo Hawaii. Olelo me na manaleo [I told my students: If you learn the language of another race, why do you learn [it]? It is to prepare to talk with them. That is the case with Hawaiian. Talk with native speakers].*
- *Pa‘akikī kēia ia‘u—‘a‘ohe a‘u mānaleo e wala‘au pū ai me ka pinepine. He kōkua nui ke ‘ike wau i nā kānaka ‘ōlelo Hawai‘i [This is difficult to me—there is no native speaker for me to talk with often. It is a big help for me when I see Hawaiian speakers].*
- Even if “interaction” is one-way only, i.e. tape recordings, it is still essential.
- Extremely difficult to find native speakers willing to interact with students. So many have died.
- However, to recognize that prior to the annexation, that Hawaiian and before that would be ideal. To know what time period, the causes and effects on language would better contribute to teaching it.
- I think this depends on the teacher. For me, I learned the language in school without native speakers in the home. I am an avid reader of Hawaiian chants and newspapers and that helps my language skills a lot. Having others around to answer questions and converse is nice, but not essential for me. Other people in other situations may need other speakers for support.

Comments provided in connection with *Question 11: What have you done in the past and what do you do now to help you become more native-like in the way you speak Hawaiian?*

Four (4) respondents provided comments under the ‘Other’ category as indicated below.

- *E komo ana ka‘u keiki i ke kula kaiapuni, a e ‘oi a‘e ana ka‘u kama‘ilio ‘ana me nā kumu a hoā ‘ōlelo Hawai‘i. He mānaleo paha [My son/ child will attend a Hawaiian immersion school and talk more with teachers and fellow Hawaiian speakers; perhaps native speakers].*
- Chant
- Perform Hawaiian music; host parties in Hawaiian language

- Hopefully dreams of my *kūpuna* [ancestors] speaking Hawaiian to me regularly/ often count.

Comments provided in connection with *Question 12: Do you find it difficult to meet native speakers? If so, why?*

Four (4) comments were recorded by those who selected the ‘Other’ category:

- *Ua hala lākou! Aue* [sic] . . . *ue* [They have passed on! Oh no].
- *Hana kākou i ka mea i hiki, hui pū, launa pū ke hiki* [We all do what we can. We meet when possible].
- *‘O nā mānaleo i kama‘āina ia ‘u, helu ‘ia ma ka lima ho‘okahi a ‘a‘ole wau ‘ike pinepine iā lākou* [The native speakers that I know can be counted on one hand and I don’t see them often].
- I never want to say that I don’t have the time, but it would be great to have them in the classroom once or twice a month.

Comments provided in connection with *Question 13: What do you do when you do not know how to express a concept or term in Hawaiian?*

Seven (7) comments were provided in connection with *Question 13*:

- *‘Imi noi ‘i i nā wahi like ‘ole* [Search in all kinds of places].
- [written in next to the response, ‘Create expressions/ terms myself’] *Ma hope wale o ka ‘imi ‘ana i ka hua ‘ōlelo i kahi ‘ē a ‘e a loa ‘a ‘ole mai* [Only after searching for the term in other locations and not finding [it]].
- *‘Imi au ma ka punaewehe i kahi mana ‘o e like loa me ko ‘u mana ‘o* [I search on the network [Internet] for a concept that is similar to/ same as my idea].
- *Huli ma ka nūpepa Hawai‘i (nupepa.org)* [Search the Hawaiian newspapers (nupepa.org)].
- Circumlocute
- [written in next to the response, ‘Use the English term’] For example, recently, “mirin”, a cooking wine].
- When speaking I find a way to describe the word. Ex: Brake = I just explain as the thing that stops a car.

Comments provided in connection with *Question 14: When do you use Hawaiian?*

Nine (9) comments were provided in connection with *Question 14*:

- *Hana keaka* [Acting].
- *Ka pule* [prayer; church services].
- *No ka hana ‘ana i ka ‘u mau ha‘awina o nā papa laeo ‘o* [To do my assignments for my Master’s classes].
- *‘O ka ‘ōlelo Hawai‘i ka ‘ōlelo mana o ka hale* [Hawaiian is the dominant language in the home].
- [written in next to the response, ‘In class and at faculty meetings’] *Li ‘ili ‘i* [a little]; written in next to the response, ‘Occasionally with other Hawaiian speakers’] *Ho ‘ā ‘o wau e ho ‘onui i kēia* [I try to increase this]!; [written in

next to the response, ‘With family members who speak Hawaiian’] *Ka‘u keikikāne, he 4 makahiki. Pono e ‘oi a‘e ka nui o ka ‘ōlelo Hawai‘i ‘ana* [My son, he is 4. There must be more speaking of Hawaiian!].

- To read documents/ books, etc. and listen to recordings.
- [written in next to the response, ‘With family members who speak Hawaiian’] They don’t speak Hawaiian; [under ‘Other’] Text, social network.
- With the *kumu* [teachers] of my *keiki* [son/ child] at *kula kaiāpuni* [immersion school] [sic].
- When I’m in the ocean or in the mountains away from people.

Comments provided in connection with *Question 15: How important do you feel it is to use Hawaiian when speaking to second-language Hawaiian speakers?*

Seven (7) comments were provided in connection with *Question 15*:

- *I mea e poho ole ai keia ike* [So that this knowledge does not go to waste].
- *He kōkua nui ke kaiāulu* [sic] *‘ōlelo Hawai‘i* [The Hawaiian language-speaking community is a big help!].
- *He mea nui ka ‘ōlelo, akā unuhi aku ke maopopo ‘ole ka ‘ōlelo Hawai‘i* [The language is important, but translate if Hawaiian is not understood].
- *Pela* [sic] *nō e ola maoli ai ka ‘ōlelo. He ko‘iko‘i ka ho‘opuka ‘ana i ka ‘ōlelo ma nā ‘ano a pau* [This is how the language survives. It is very important to speak it in all forms].
- Depends on their level of understanding; greater competence = more essential.
- Depends sometimes at what level they are at. I know that some students who really wanted to learn Hawaiian actually lost interest because I wouldn’t speak English to them. There is for me a kind of thick-thin line where I speak English to a student and only speak Hawaiian. Some adults can be very fragile when learning. I kind of don’t want to be the one who makes them loose [sic] interest in learning.
- If the idea cannot be accurately communicated and understood by both parties because of limitations in the language ability of either or both parties, then it may be better to use English. *I ‘ole e noho huikau kekahi kanaka, he mau kānaka paha* [So that the person/ the people are not left confused].

Comments provided in connection with *Question 16: What elements of Hawaiian culture have you had experienced or do you have considerable knowledge about?*

In connection with *Question 16*, respondents provided eight (8) comments:

- *Mo ‘olelo* [Stories].
- *Nā lā‘au ‘ōiwi o Hawai‘i nei* [Native plants/ medicines of Hawai‘i].
- *Ho‘oholo wa‘a kaulua* [Steering double-hulled canoes].
- *Hānai, nā kuleana wahine o ka ‘ohana* [Rearing, women’s roles in the family].
- Traditional dyes.

- *Pule* [prayer], *oli* [chant], *mele* [songs, lyrics], eulogy composition, written and oral communication.
- Legends/ traditions, appropriate behavior and use of language.
- Genealogy, the Great *Māhele*¹⁶⁹, place names, wind names, rain names, names of traditional surf spots.

Comments provided in connection with *Question 17: Do you have children and, if so, for what percentage time do you speak to them in Hawaiian?*

Four (4) respondents provided comments in connection with *Question 17*:

- My husband is picking up the language.
- There are family members that do not speak Hawaiian, so we speak English and Hawaiian in their presence.
- We want to increase the amount of Hawaiian spoken, but there needs to be a community for support. When I meet with a Hawaiian speaker I speak Hawaiian to my child.
- One child is autistic and we chose to speak English to him since he attends an English-medium school for autistic children. There is no support in the Hawaiian immersion schools. Another child is in a Hawaiian immersion school.

Comments provided in connection with *Question 18: What qualifications and training do you have in the area of language teaching?*

Two (2) respondents provided comments in connection with *Question 18*:

- [written in next to the response, ‘I have a degree (please circle those which pertain to you: Certificate, Associates, Bachelors, Masters, PhD) in second-language teaching/ learning.’] B.A. Hawaiian Studies, Certificate: Hawaiian-medium education; [written in next to the response, ‘As part of a course I have completed, I was involved in a practicum (i.e. a course that involved teaching a second language to real students under the supervision of a trainer’) *A’oākumu ma [inoa kula]; pilikanaka a me ‘ōlelo Pelekānia* [Teacher training at [school name]; social studies and English].
- Self-study/ practice (*ma ka hana ka ‘ike* [knowledge achieved by practice]).

Comments provided in connection with *Question 19: Which, if any, of the following areas relating to second language teaching/learning have you had some training in?*

Two (2) respondents provided comments in connection with *Question 19*:

- *He mea nui nō paha ke komo ‘ana i loko o kēia ‘ano papa, ‘a’ole na ‘e wau i komo ma mua. Makemake nō wau e komo i hiki ke ho ‘onui ‘ia ko ‘u ‘ike no ke a’o ‘ana aku i ka ‘ōlelo Hawai‘i. I ko ‘u mana ‘o, ‘oi aku ke ko ‘iko ‘i o ko ‘u komo ‘ana i loko o kēia ‘ano papa ma mua o kekahi kanaka mānaleo no ka mea ‘a’ole wau he mānaleo. Hiki paha iā lākou ke a’o maika ‘i me ka ‘ole o*

¹⁶⁹ The Great Māhele: The Land Division Act of 1848, which modernized the system of land ownership in the Hawaiian Islands (see Preza, 2010).

ke komo 'ana mai i kēia 'ano mea, no ka mea he 'ike hohonu ko lākou ma muli o ka hānai 'ia 'ana ma ka 'ōlelo. No ko 'u hānai 'ole 'ia ma ka 'ōlelo, he pono nō ka ho'oma'ama'a nui me ka noke aku i ka hoe [Taking these types of courses is probably important and I have not done so before. I want to participate in these kinds of courses to increase my knowledge about teaching Hawaiian. I think that it is more important for me to take these types of courses than for a native speaker because I am not a native speaker. They can probably teach well without having to do these kinds of things because they have profound knowledge since they were raised in the language. Since I was not raised with the language I need to practice and work hard].

- I have written textbooks.

Comments provided in connection with *Question 20: Do you feel that you would benefit from training/ futher training in any of the areas listed?*

The following are four (4) comments that were provided in connection with *Question 20*:

- This is how to bolster students in the language when I teach.
- Always room for improvement. Also, language pedagogy and technology are always changing.
- Most likely from all; there's always room for improvement and other methods as yet undiscovered personally.
- After 19 years of teaching the language in a classroom as well as outside I will be teaching 75% of my class outside the classroom. Trying to find ways of evaluating and assessing learning outcomes. Teaching seems to be moving further away from the natural environment; for example, online. For me, people who learn online can possibly say the words in the language but cannot see the function as it relates to our surroundings.

Comments provided in connection with *Question 21: Do you believe that training in any of the areas listed would benefit Hawaiian language teachers and if so, why do you believe it is, or is not important?*

Two (2) comments were provided in connection with the first part of *Question 21*:

- 'O ia paha [Perhaps].
- ? [Question mark].

Twenty (20) comments were provided in connection with the second part:

- 'A'ole pau ka 'ike i ka hālau ho'okahi [Not all knowledge is contained in one institution].
- Pono ka laulā a hohonu o ka 'ike ma nā 'ano a pau e pono ai [What is needed is the breadth and depth of knowledge in all necessary aspects].
- Aole hiki i na kanaka olelo Hawaii a pau ke ao aku. He ano ko ke ao ana, ma na ano like ole [Not all Hawaiian speakers can teach. Teaching is accomplished in various ways].
- 'A'ohe hewa o ka ho'onui 'ike. Waiwai ke a'o 'ana i nā 'ano mea like 'ole pili i ka 'ōlelo a me ka ho'ona'auao [There is no harm in increasing

knowledge. It is worthwhile to learn various things about language and education].

- *Ua a'ō mākou a pau i ka 'ōlelo, 'a'ole paha mākou i a'ō i ke 'ano o ke a'ō. He mea nui ke 'ano o ke a'ō [We all have learned the language. We have not learned about teaching. It is important to learn about teaching].*
- *'A'ohē pau ka 'ike i ka hālau ho'okahi. 'O ke kanaka, ho'ohana 'o ia i nā mea a pau mai kahi pae a kahi pae nō [sic] ke a'ō aku [Not all knowledge is contained in one institution. People use everything from all areas for teaching].*
- *E mākaukau ma nā 'ano a pau e pono ai ke a'ō maika'i 'ana aku. Ma ke a'ō 'ana i ke kula au i 'ike ai i nā 'ano haumāna like 'ole me nā 'ano a'ō like 'ole. Maika'i ke hiki ke mākaukau nā kumu no ke a'ō 'ana i mea e pa'a ai ka 'ōlelo ma na [sic] 'ano a'ō like 'ole [One will become proficient in every way needed to teach well. While teaching in school I have seen many different kinds of students and many different styles of teaching. It would be good for teachers to be proficient at teaching so that the language becomes set].*
- *'O ke a'ō 'ana i ka 'ōlelo 'alua 'o ia ka mea pa'akīkī [sic] loa ma ke kula no ka mea, pa'a ho'i ka mana 'o o ka 'ōlelo 'akahi i nā haumāna a 'o ka ho'ololi 'ana i ka mana 'o ka mea e 'āpono ai i ka 'apo 'ana o ka 'ōlelo. Pehea lā ho'i e hana ai kēia ma ke kula 'oiai pōkole wale ka wā e hui pū ai a namu haole ho'i ke au nei—'a'ole lohe pinepine 'ia ka 'ōlelo Hawai'i ma ke kaiāulu [sic] [Teaching language is the toughest aspect of schooling. Students get what they are first told, but manipulating the meanings is evidence of having learned. How is this accomplished at school when meeting times are so short and the world speaks English? Hawaiian is not heard often in the community].*
- Not sure.
- All aspects of the language will be seen.
- It's always important to be educated.
- To effectively teach a language, one must understand how it is learned and have the necessary materials to do so.
- Training helps us to be more effective more quickly (sooner in our careers).
- Most Hawaiian language teachers are deficient in many areas of pedagogy.
- It's always important towards striving for excellence.
- New discoveries are being made all the time in second language acquisition that allows students a more meaningful experience in their language learning process.
- It is so important to continue the teaching and learning of Hawaiian language. Therefore, any way new strategies, assessments, and ideas that can be passed on and shared will only perpetuate the language even more.
- Hawaiian language teaching materials/ methodologies still lag far behind available materials for teaching other languages.
- Just because someone can learn to speak a language doesn't mean they can teach it well, especially for those who are second language learners. Speaking and teaching languages are very different. To be effective at the latter probably requires training specific to the language being taught.
- It is important to continually assess and improve language materials and to keep up with the learning styles of our students.

Comments provided in connection with *Question 22: How often do you use translation in explaining meaning?*

Three (3) comments were provided in connection with *Question 22*:

- Starting with 100% of the time at start of 1st yr to prob. 60% at end of 1st yr.
- More than half in first year, occasionally in second year.
- Frequently in [1st year, 1st semester], more than half in [1st year, 2nd semester], occasionally in [2nd year, 2nd semester], never in [2nd year, 2nd semester].

Comments provided in connection with *Question 22 & 23: Do you consider your teaching to be communicative? If so, could you list two or three aspects of it that you consider to be communicative?*

Three (3) comments were provided in connection with the first part of *Question 23*:

- *‘Ōlelo Hawai‘i wau i nā haumāna me ke kōkua o ke kino hō‘ike mana‘o; na lākou e ha‘i mai i ka mana‘o* [I speak Hawaiian to students with the aid of body gestures to facilitate meaning. They tell me the meanings].
- *Ma loko o ka‘u papa, hoa‘o [sic] akula au e ‘ōlelo Hawai‘i wale nō iā lākou akā ha‘awi pio [sic] ho‘i nā haumāna i ka lohe ‘ana i ka ‘ōlelo Hawai‘i wale nō, ‘a‘ole i hoa‘o [sic] ‘iki [sic] e ‘a‘apo mai ka mana‘o. No laila a‘o akula no au i kekahi o nā analula a me nā hua‘ōlelo a i kēia manawa, ke hoa‘o [sic] nei lākou e ho‘olohe pono i ko‘u leo* [In my class I try to speak only in Hawaiian to them, but the students give up when they hear Hawaiian only; not one tries to understand the meaning. So, I teach some of the grammatical patterns and vocabulary up until now. They are trying to listen well to my voice].
- I wish I knew what that is. Does it mean to teach through that language only?

Twelve (12) respondents provided thirty (30) responses to the second part of *Question 23*. An attempt has been made to categorize them here:

Response that refers to using the native language (not the target language) as the medium of instruction (x1)

Teaching them in their native language, Pidgin

Response that highlights a general characteristic of most ‘effective’ teaching in any subject area (x2)

- Relating things they’re learning to what they already know.
- *Ua kukulu hou a‘e ka ‘ike ‘ōlelo me nā mana‘o kinohi o ka haumana* [Building upon linguistic knowledge with the thinking of the student at the start]

Responses that refer to ‘immersion teaching’¹⁷⁰ (x2)

- Some immersion-type experiences
- Immersion environments

Response that appears to highlight formulaic language (x1)

- Projects designed to teach short chunks of usable language

Response that refers to questioning relating to personal details/ characteristics (x1)

- Question and answer of personal likes/dislikes/residence, etc.

Responses that refer to use of the language outside of the classroom (x2)

- Outside classroom activities
- *huaka ‘i/puka i waho no ka hana maoli ‘ana ma ka ‘ōlelo* [Excursions outside to do things using the language]

Responses that refer, in a general sense, to student-student interaction, including ‘speeches’ (x8)

- Opportunity for students to interact with one another
- Letting students further their knowledge by communicating with each other to learn/ practice elements of grammar and vocab.
- Student communication peer teaching
- Speeches w/in small group settings
- Speeches, giving directions, how to do crafts (demo)
- TPRS activities: storytelling interactive w/ students
- Games: requiring interaction w/ peers & teacher
- *Ha ‘i ‘ōlelo* [speeches]

Responses that refer to the use of the target language in explanations and examples (x1)

- Explaining terms and grammar by examples in Hawaiian

Responses that refer to conversational interaction and/ or speaking skills and/ or dialogues and/ or role-play (x10)

¹⁷⁰ ‘Immersion teaching’ is probably being used here with reference to the direct method.

- Role-playing
- Talking story [having conversations]
- Talk about personal experience
- Encourage students to use Hawaiian each day in class; converse with each other
- Dialogues, interactive skits
- *Ua ho'oulu 'ia ka haumana kama'ilio 'ana* [Increasing the student's conversation]
- *Ua paepae i ka wala'au 'ana kekahi i kekahi* [Building on talking with each other]
- *ka ho'oikaika 'ana i ka 'ōlelo ma loko a ma waho o ka papa* [strengthening speaking skills inside and outside of the class]
- Practicing greetings and short conversations daily
- Use of dialogues in class relative to university life

Responses that refer to both written and oral 'engagement' and/ or application of what has been learned (x2)

- Written and oral engagement of students
- Immediate application of learned materials (i.e. telephone numbers, classroom conversations).

Comments provided in connection with *Questions 24 & 25: Do you use textbooks in teaching Hawaiian and, if so, what are they?*

Four (4) comments were provided in connection with *Question 24*:

- *A me nā mele pule, nā mele oli, nā mele hīmeni, nā nūpepa Hawai'i, nā puke mo'olelo* [And prayer chants, chants, song lyrics, Hawaiian newspapers, story books].
- *Ua ho'ohana mua iā "Nā Kai 'Ewalu" akā noi mai nā haumāna i ke kōkua no ke kama'ilio 'ana* [I used Nā Kai 'Ewalu before, but students asked for help with conversation].
- *'A'ole mākou hahai ike a'o ma ka puke. A'o au i ka haumāna i ka 'ōlelo, a laila na'u nō kākau i ka noka no [sic] lākou, inā nō he nīnau 'oko'a. A laila nānā ka haumāna i ka puke* [We don't follow the teaching of the text. I teach students the language and then I write down the notes for them. If they have additional questions, then students refer to the text].
- Plus any other book the students want to use; we might discuss a page or exercise from there.

Five (5) respondents provided comments in connection with their responses to *Question 25*

Text referred to	Comment
Ka Lei Ha‘aheo (Hopkins, 1992)	I am interested to use said textbook with the knowledge that there are some things that are deemed problematic to me.
Nā Kai ‘Ewalu (Kamanā & Wilson series)	To prepare student to continue in 4-yr schools that use that style
Learn Hawaiian at Home (Wight, 1992)	I choose my own texts but am dissatisfied [sic].
He mau Ka‘ao Hawai‘i (Pukui & Green, 1995)	I like this book and the stories are valuable.
Text(s)/ handouts created/ compiled by the teacher	[1st yr. semesters 1 and 2] explanations are a mix of what I learned in [institution name] and what I read in Ka Lei Ha‘aheo. Vocabulary in chapters go with various themes.

Comments provided in connection with *Question 26: How much time do you spend on average talking in the Hawaiian classes that you teach?*

Five (5) respondents provided comments relating to *Question 26*:

- *Paipai aku wau ia lakou e walaau pu kekahi i kekahi. Hoopili lakou i ka‘u olelo. O keia ke kau mua o ka‘u ao ana* [I encourage them to talk to each other. They repeat what I say. This is my first semester teaching].
- *Nui ka manawa a nā haumāna e ho‘opili mai ai. I kekahi wā, ‘oi aku ka nui o ka‘u ‘ōlelo ‘ana* [There are lots of occasions when students repeat after me. Sometimes I talk more].
- My classes are all on the Internet. I provide occasional recordings of myself.
- Students talk in Hawaiian to each other from [1st yr, semester 1] on. I encourage students to talk to each other and to me, esp. in 2nd yr.
- One of my biggest challenges as a new teacher (who has no training in language teaching) is coming up with a variety of ways to get students talking. I also have a hard time negotiating how much time to allot to explanations and how much to activities/ speaking because there is so much material to convey. I am sure that if I was a bad-ass with more experience I would be more efficient, but I am such a junior lecturer that I am still struggling with the order in which to teach things, how to up the amount of cultural content and how to most effectively teach/ communicate in the classroom.

Comments provided in connection with *Question 27: How much time do you spend on average in front of the classroom (as opposed to any other location in the classroom) when you teach?*

Five (5) respondents provided comments relating to *Question 27*:

- *Aia no i ke ano, ina lakou e walaau ana ma na puulu liilii, auana wau ma waena o na hui* [It depends. If they talk in small groups, I roam between groups].
- *Holoholo, huaka‘i, hanakeaka* [sic], *himeni* [sic], *ha‘i‘olelo* [sic], *haku mele* [Fishing, excursions, acting, singing, giving speeches, composing songs].

- *Li‘ili‘i ka papa—12 haumāna. Noho koea [sic] mākou. Kokoke wau i ka papa ke‘oke‘o* [The class is small; 12 students. We sit in a square. I am close to the white board].
- Circles, student group/ pairs
- That’s also where I “hide” when I want conversations to flow without me.

Comments provided in connection with *Question 28: How much time do your students spend on average on pair work or group work?*

Two (2) comments were provided in connection with *Question 28*:

- *Maika ‘i kēia hana* [This is a good thing to do].
- *Hookuu aku wau ia lakou ma na hui liilii, aka, ke lohe wau , aole lakou e hana pololei ana/ hemahema no paha/ aole e apo ana—walaau hou wau ma mua o ka papa i mea e hoakaaka hou ai* [I let them go in small groups, but if I hear that they are not doing the work correctly or maybe making mistakes or not understanding, I say it in front of the class to clarify again].

Comments provided in connection with *Question 29: How much time do you spend speaking English in class?*

Four (4) comments were provided in connection with *Question 29*:

- [1st year, 1st semester and 1st year, 2nd semester] *Aia paha ma ka 76% a ‘oi* [Perhaps 76% or more].
- *Ina hiki, hoao wau e walaau Hawaii ia lakou* [Whenever possible I try to speak in Hawaiian to them].
- [2nd year, 1st semester] 0-5%; [2nd year, 2nd semester] 0-5%
- In the second year we tend to go through stories and translate them into English.

Comments provided in connection with *Question 31: How important do you think it is to include Hawaiian culture in your Hawaiian language courses?*

One respondent provided the following comment in connection with *Question 31*:

- *‘O ia ka piko; ma ka hana ka ‘ike* [It is the center; by doing one knows]

Comments provided in connection with *Question 32: Is there a specific set of objectives for the first- or second-year Hawaiian courses that you teach and, if so, who establishes these objectives?*

Four (4) respondents provided comments in connection with *Question 32*:

- Mostly on my own; *na ku‘u na‘au ho‘i e hō‘ike mai. Kia au i ia mau mea; ‘a‘ole na‘e na ke aupuni i ha‘i mai* [My gut tells me what to do. I focus on those things; it isn’t the government that tells me].
- We at this school determine this.
- The goals established by [teacher’s name] are what I carry out.
- Hawaiian language teachers set objectives under department guidance.

- I learned French before and at the end I was able to speak a little. There are some requirements left to graduate from that course. In some ways that is how I assess the progress of my class.
- The Hawaiian teachers [among a number of tertiary institutions] have been meeting to agree on objectives for each level of language learning: 75% to be consistent [among the aforementioned institutions], 25% to be according to the priorities/ strengths of the individual campus/ program/ teacher.

Comments provided in connection with *Question 33: How successful do you feel the first- and second-year Hawaiian courses offered by your department are?*

Seven (7) comments were provided in connection with *Question 33*:

- *Pa'akikī loa ka pane 'ana i kēia 'ano nīnau* [It is very difficult to answer this kind of question].
- *'O wau ka lala [sic] e ulu nei; e kūpa'a a kulia a'e i uka i ka nu'u kilakila a lilo* [I am the branch that is growing. I will persevere until I reach all the way to the majestic summit].
- *'A'ole au i maopopo; 'a'ole au i ho'ohālikelike i ke akamai a ka'u haumāna me nā haumāna 'ē a'e* [I don't know; I have not compared how clever my students are with other students].
- *'Elua māua ma ka "departmet", 'o ia ho'i ka māhele Hawai'i, 'o au a me kahi kāko'o. Loa'a kekahi kumu 'ōlelo, 'a'ole na'e 'o ia a'o i ka papa 'ōlelo Hawai'i i kēia manawa* [There are two of us in the department, the Hawaiian language department; myself and an assistant. There is another language teacher, but he/ she does not teach a Hawaiian class at this time].
- *He mau kanaka no i kamaaina iau [sic] a i hele hoi i keia kula, aole no i makaukau loa ka lakou olelo i ko lakou puka ana aku. O ke kumu o ia pilikia... aohe o'u maopopo* [There are some who know me and have gone to this school, but were not very fluent when they graduated. The reason for that problem... I don't know].
- *'O au wale nō ke kumu 'ōlelo Hawai'i ma kēia kula a 'o kēia ka makahiki 'elua o ka'u a'o 'ana aku i kekahi papa. No laila ke a'o nei mākou a pau. 'Ike 'ia ka maopopo 'ana a'e a ka 'ōlelo iā lākou akā e aho paha e ho'oikaika ai [sic] ka'u papahana kumu i mea e ho'oikaika ai ke a'o o nā haumāna* [I am the only Hawaiian language teacher at this school and this is my second year teaching a class. So, we are all learning. I see that they are understanding the language, but it is better to endure my teacher training so that students can learn better].
- I'm kind of going through a transition with my teaching where after nineteen years I'm deciding to teach the language using the environment and not the western classroom. Students are finding it difficult to learn in my class because they are used to having a book, receiving emails online, knowing exactly what will happen in the next class. Our environment is supposed to be the book! Half of my students in the first year don't know how to use a rake, have never touched dirt or the ocean, they say it's windy instead of saying how wonderful the [wind name] is today. Not all their fault! Must be mine as well! But not next semester!

Comments provided in connection with *Question 34: How do you rate your own Hawaiian language proficiency?*

Four (4) respondents provided comments in connection with *Question 34*:

- *O kekahi mea, aole no i lohe ma mua, a hoomaopopo akula a maopopo no ma ia hope aku* [One thing is that there are things that I haven't heard before and I figure it out and know it from that time forward].
- *'O ku'u mana ka ho'opilina 'ana i ka 'ōlelo 'ōiwi i ka waiwai hohonu i nēia wā* [My strength is in relating the native language to the profound value of this day and age].
- Not always spontaneous. Often have to search for expressions or ways of getting across a feeling or thought. Not proficient in language that is activity-specific. Too broad of a vocabulary.

Comments provided in connection with *Question 35: How proficient do you believe a teacher of first- or second-year Hawaiian should ideally be?*

Five (5) comments were provided in connection with *Question 35*:

- *'Ekolu a 'oi* [From 3 on]
- [*'5*' circled on the scale with the following text written in] *MK 3-4* [3rd to 4th year]
- [written in next to *'6*' on the scale] *'O ia nei ka pahu hopu, ea* [sic] [This is the goal, right?]
- *Ina aohe maopopo pono a makukau aole paha i pau pono kona ao ana mai... But, aia no i ke ano* [If one does not understand well or is not fluent then one is not yet done learning... But it depends].
- I am not sure if I know anyone (native speakers excluded) on the #6 level

Comments provided in connection with *Question 36: How proficient do you believe the average student completing first- or second-year Hawaiian courses is?*

Eight (8) comments were provided in connection with *Question 36*:

- *O keia ka pahu hopu e? Ka holomua a'e* [This is the goal, isn't it? Progression]
- *Ma'a ku'u mau haumāna i kekahi mau mana'o mo'omeheu, mo'olelo, mo'oku'auhau* [sic], *a pēlā aku* [My students are used to some cultural concepts, stories, genealogies, and so on].
- [written in with an arrow drawn pointing at the *'6*' on the scale] *'A'ole paha e hō'ea ana nā haumāna MK mua a i 'ole MK 2 ma kēia 'ano pae ma nā papa like 'ole (i ko'u mana'o ha'aha'a)* [First-year or second-year students will not reach these kinds of levels in the various classes (in my humble opinion)].
- *'O ke koho 'ana i ke 'ano o ke a'o 'ana he mea nui. Ma mua, ho'ohana au iā Nā Kai 'Ewalu, a hiki i nā haumāna ke haku hopuna 'ōlelo mai nā mokuna mua 2. I kēia manawa, hana mākou ma ke kama'ilio 'ana* [Choosing the type of learning is important. I used Nā Kai 'Ewalu until students were able to

create sentences in the first two chapters. Now we work by having conversations].

- Between 2 and 3 for the 1st year, 2nd semester
- Between 3 and 4 for the 2nd year, 2nd semester (2)
- The more concepts/ vocabulary they are introduced to, the lower the level of proficiency seems to be. We are struggling with this in all languages at our school.
- 2nd year, 2nd semester has mastery of more complex sentence patterns, but not the ease of expressing abstract concepts.

Comments provided in connection with *Question 37: How would you classify 'native speaker of Hawaiian'?*

Two (2) comments were provided in connection with *Question 37*:

- Perhaps both definitions one and two above.
- [written in with an arrow pointing at the second definition] In the modern day

*Appendix 12: Texts identified by teacher respondents on Question 24 of the
teacher questionnaire*

The following eighteen (18) texts were identified by teacher respondents in Section 4.3.6 (Table 4.17) as texts that they use to teach HAL:

- Cleeland, H. (2006). *Hawaiian language fundamentals: 'Ōlelo 'ōiwi*. Honolulu: Kamehameha Publishing.
- Elbert, S. H. & Pukui, M. K. (1979). *Hawaiian grammar*. Honolulu: University of Hawai'i Press.
- Hawkins, E. (1990). *'O ka 'u hula*. Honolulu: Unpublished.
- Hopkins, A. P. (1992). *Ka lei ha'aheo: Beginning Hawaiian*. Honolulu: University of Hawai'i Press.
- Kahananui, D. & Anthony, A. P. (1974). *E kama'ilio Hawai'i kākou: Let's speak Hawaiian*. Honolulu: University of Hawai'i Press.
- Kamanā, K. & Wilson, W. H. (1990). *Nā kai 'ewalu: Beginning Hawaiian lessons: Māhele 'elua: Mokuna 11-20*. Hilo: Ka Haka 'Ula o Ke'eliko'ani, University of Hawai'i at Hilo.
- Kamanā, K. & Wilson, W. H. (1991). *Nā kai 'ewalu: Papa makahiki 'elua*. Hilo: Ka Haka 'Ula o Ke'eliko'ani, University of Hawai'i at Hilo.
- Kamanā, K. & Wilson, W. H. (1996). *Nā kai 'ewalu: Beginning Hawaiian lessons*. Hilo: Ka Haka 'Ula o Ke'eliko'ani, University of Hawai'i at Hilo.
- Kauhi, E. (2000). *He mo 'olelo no Kapa 'ahu*. Hilo: Pili Productions.
- Lake, J. K. (1987). *'Ōlelo Hou: Basic conversational Hawaiian*. Honolulu: (publisher unknown).
- McGuire, J. W. L. (1995). *He moololo pokole no ka huakai a ka Moiwahine Kapiolani a me ke Kamaliwahine Liliuokalani i ka Iubile o ka Moiwahine Victoria o Beretania Nui*. Honolulu: 'Ahahui 'Ōlelo Hawai'i.
- Nakuina, Moses. (1902). *Moololo Hawaii o Kalapana*. Honolulu: Grieve Publishing Co.
- Pukui, M. K. & Elbert, S. H. (1986). *Hawaiian Dictionary: Hawaiian-English, English-Hawaiian*. Honolulu: University of Hawai'i Press.
- Pukui, M. K. & Green, L. C. S. (1995). *Folktales of Hawai'i: He mau kaa Hawaii*. Honolulu: Bishop Museum Press.
- Wight, E. K. (1992). *Learn Hawaiian at home*. Honolulu: Bess Press.
- Wight, E. K. (1992). *101 Workbook*. Honolulu: Bess Press.
- Wight, E. K. (1992). *102 Workbook*. Honolulu: Bess Press.
- Wight, E. K. (1992). *Ho 'iho 'i*. Honolulu: Bess Press.

Appendix 13: Transcript of follow-up interviews reported in Section 4.4

*Appendix 14: Survey for students of first and second year Hawaiian in
community colleges and universities in Hawai'i*

Appendix 15: Students' responses to questions about textbooks

Student respondents identified eight (8) different texts (in *Table 5.12*) (*Chapter 5*) as materials used by their teachers to teach Hawaiian in their first- and second-year courses. These are listed below:

- Cleeland, H. (2006). *Hawaiian language fundamentals: 'Ōlelo 'ōiwi*. Honolulu: Kamehameha Publishing.
- Hopkins, A. P. (1992). *Ka lei ha'aeo: Beginning Hawaiian*. Honolulu: University of Hawai'i Press.
- Kamanā, K. & Wilson, W. H. (1990). *Nā kai 'ewalu: Beginning Hawaiian lessons: Māhele 'elua: Mokuna 11-20*. Hilo: Ka Haka 'Ula o Ke'elikōlani, University of Hawai'i at Hilo.
- Kamanā, K. & Wilson, W. H. (1991). *Nā kai 'ewalu: Papa makahiki 'elua*. Hilo: Ka Haka 'Ula o Ke'elikōlani, University of Hawai'i at Hilo.
- Kamanā, K. & Wilson, W. H. (1996). *Nā kai 'ewalu: Beginning Hawaiian lessons*. Hilo: Ka Haka 'Ula o Ke'elikōlani, University of Hawai'i at Hilo.
- Kamanā, K. & Wilson, W. H. (2009). *Nā kai 'ewalu: Beginning Hawaiian lessons: Makahiki 1, puke 1*. Hilo: Ka Haka 'Ula o Ke'elikōlani, University of Hawai'i at Hilo.
- Pukui, M. K. & Elbert, S. H. (1986). *Hawaiian dictionary: Hawaiian-English English-Hawaiian*. Honolulu: University of Hawai'i Press.
- Wight, E. K. (1992). *Learn Hawaiian at home*. Hawai'i: Bess Press.
- Wight, E. K. (1992). *101 Workbook*. Hawai'i: Bess Press.
- Wight, E. K. (1992). *102 Workbook*. Hawai'i: Bess Press.
- Wight, E. K. (1992). *Ha'awina Ho'ihō'i*. Hawai'i: Bess Press.

Category	Variables	No. respondents who replied 'yes' (88)	% of 110
Year 1, Semester 1	Ka Lei Ha'aeo (Hopkins, 1992)	45	41%
	'Ōlelo 'Ōiwi (Cleeland, 2006)	12	11%
	Nā Kai 'Ewalu (Kamanā & Wilson, 1996)	12	11%
	Learn Hawaiian at Home (Wight, 1992)	11	10%
	Title/ author not specified	6	5%
	Text prepared by the teacher	2	2%
	Hawaiian Dictionary (Pukui & Elbert, 1986)	2	2%
Category	Variables	No. respondents that replied 'yes' (55)	% of 110
Year 1, Semester 2	Ka Lei Ha'aeo (Hopkins, 1992)	13	12%
	Nā Kai 'Ewalu (Kamanā & Wilson, 1990)	12	11%
	Learn Hawaiian at Home (Wight, 1992)	9	8%
	Hawaiian 102 workbook (Wight, 1992)	7	6%
	Ha'awina Ho'ihō'i (Wight, 1992)	4	4%
	Title/ author not specified	4	4%
	'Ōlelo 'Ōiwi (Cleeland, 2006)	3	3%
	Text prepared by the teacher	2	2%
	Hawaiian Dictionary (Pukui & Elbert)	1	1%
Category	Variables	No. respondents that replied 'yes' (35)	% of 110
Year 2, Semester 1	Ka Lei Ha'aeo (Hopkins)	12	11%
	Nā Kai 'Ewalu (Kamanā & Wilson)	11	10%
	Learn Hawaiian at Home (Wight)	6	5%
	Title/ author not specified	4	4%
	'Ōlelo 'Ōiwi (Cleeland)	2	2%
	Hawaiian Dictionary (Pukui & Elbert)	1	1%
Category	Variables	No. respondents that replied 'yes' (9)	% of 110
Year 2, Semester 2	Text prepared by the teacher	6	5%
	Title/ author not specified	3	3%
	Learn Hawaiian at Home (Wight)	1	1%
	Hawaiian Dictionary (Pukui & Elbert)	1	1%

*Appendix 16: Permission to use elements of Ka Lei Ha'aheo (Hopkins, 1992) in
the thesis*

Appendix 17: Transcripts of Four Classroom Observations

Appendix 18: Handouts of the lesson observation of Class 2

He kumu 'ōlelo Hawai'i 'oe?	He wahine 'oe?	He hapa Pūkīkī 'oe?	He mau keiki kāu?
'O Waimānalo kou wahi noho?	'O 'oe ka mea pahū?	'Ekolu āu keiki?	He kanahiku ou makahiki?

'Ai 'oe i ka poi?	Ua 'ai 'oe i ka poi i nehinei?	E 'ai ana 'oe i ka poi i kēia pō?	Ke 'ai nei 'oe i ka poi i kēia manawa?
Hele 'oe i ke kula?	Ua hele 'oe i ke kula i nehinei?	E hele ana 'oe i ke kula i ka lā 'āpōpō?	Ke hele nei 'oe i ke kula i kēia manawa?

Ka hō'ole 'ana: 'A'ole au ma _____ i kēia pō

Ka hō'ole 'ana i ka pepeke henua: To say that something not at a certain place or time, just replace *Aia* with 'A'ole.

'A'ole [piko] i/ma _____

Kalani is in _____ tonight
Aia 'o Kalani i _____ i kēia pō

Kalani is not in _____ tonight
'A'ole 'o Kalani i _____ i kēia pō

The keys are "at" me
Aia nā ki ia'u
Aia ia'u nā ki'

The keys are not "at" me
'A'ole nā ki ia'u
'A'ole ia'u nā ki'

E hō'ole i kēia maʻa hopuna'ōlelo

Ka hō'ole 'ana

- | | |
|------------------------------------|-------|
| 1. Aia ka pā'ina i kēia Pō'akahi | _____ |
| 2. Aia ka hālāwai i ka hola 'ekolu | _____ |
| 3. Aia ko'u makuahine ma ka hale | _____ |
| 4. Aia māua 'o Kā'eo i Honolulu | _____ |
| 5. Aia kā Keoni keiki i ke kula | _____ |

E haku i 'elima hopuna'ōlelo me "Aia"; a laila, e hō'ole i nā hopuna'ōlelo. Try to incorporate locations such as: ma loko, ma waho, ma luna, ma ka 'ao'ao...

<u>Hopuna'ōlelo "Aia"</u>	<u>Ka hō'ole 'ana</u>
1. _____	_____
2. _____	_____
3. _____	_____
4. _____	_____
5. _____	_____

Ka pepeke henua: Aia au ma _____ i kēia pō

To express **where** or **when** something is, we use the pepeke henua. In this pepeke, all sentences start with *Aia*.

Aia [piko] i/ma _____

‘Ōlelo Pelekāne

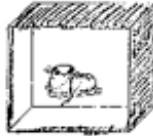
I am at _____ tonight
 Kalani is in _____ tonight
 Your child is with me
 The party is where?
 The party is when?

‘Ōlelo Hawai‘i

Aia [au] ma _____ i kēia pō
 Aia [‘o Kalani] ma _____ i kēia pō
 Aia [kāu keiki] me a‘u.
 Aia [ka pā‘ina] i hea?
 Aia [ka pā‘ina] i ka manawa hea?

ma luna o _____ - on top of/above _____ ma lalo o _____ - under _____
 ma mua o _____ - in front of _____ / before _____ ma hope o _____ - behind _____ / after _____
 ma loko o _____ - inside of _____ ma waho o _____ - outside of _____
 ma ka ‘ao‘ao (‘ākau/hema) o _____ - on the (left/right) side of _____
 ma waena o _____ a me _____ - between _____ and _____

Aia ke kāma‘a ma loko o ka pahu



Aia ke kāma‘a ma ka ‘ao‘ao hema o ka pahu

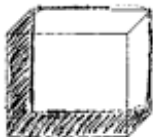
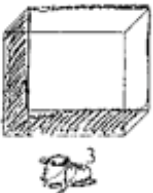


Aia ke kāma‘a ma hea?



1. Aia ke kāma‘a _____

2. Aia ke kāma‘a _____



3. Aia ke kāma‘a _____

4. Aia ke kāma‘a _____

'Ehia makahiki o kou māmā?

'Ehia makahiki o kou māmā?

'Ehia makahiki o Tūtū?

He kanalima makahiki o ko'u māmā

He kanahiku makahiki o Tūtū

'Ehia _____ o/a (owner)
How much _____ does (owner) have?

'Ehia o/a (papani owner) _____
How much _____ does (papani owner) have?

'Ehia āu keiki, e Kalani?

'Ehia po'e keiki a Tūtū?

'A'ohē a'u po'e keiki, 'a'ohē a'u

'Eono āna, 'eono keiki a Tūtū

*He _____ (piko)
(piko) is a _____

**'A'ole (piko) he _____
(piko) is not a _____

He keiki kēia kāne, he keiki 'o ia

'A'ole 'o ia he keiki, he tūtū

'O kona haku ke kanaka, 'o ia ka haku

'A'ole 'o ia ka haku, 'o ia 'o Iēsu

'O _____ (piko) / 'O (piko) _____
(piko) is _____

'A'ole (piko) _____
(piko) is not _____

No Ku'u Wahine

I nehinei **ua** iho au i kahakai me ku'u wahine

I kēia pō **e** hele **ana** au i ka pā'ina me ku'u wahine

I kēia manawa **ke** hīmeni **nei** au i ke mele nei me ku'u wahine

Auē, aloha nui wau i ku'u wahine

I nehinei **'a'ole** au **i** honi aku i ku'u wahine

I kēia pō **'a'ole** au **e** 'ike **ana** i ku'u wahine

I kēia manawa **'a'ole** au **e** mana'o **nei** i ku'u wahine

Ua pau, 'a'ole au aloha i ku'u wahine