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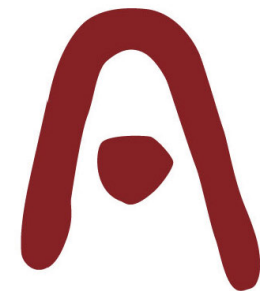
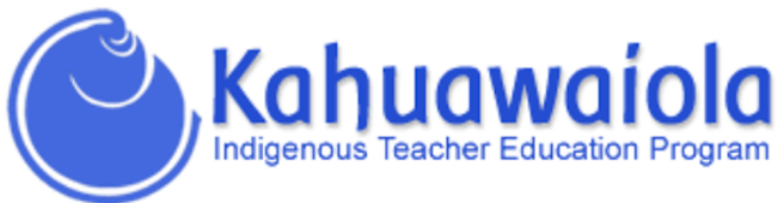
**Report of the
WINHEC INDIGENOUS EDUCATOR PREPARATION
PROGRAM**

Accreditation Review of

Kahuawaiola Indigenous Teacher Education Program

Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language

University of Hawai'i at Hilo



**KA HAKA 'ULA
O KE'ELIKŌLANI**
COLLEGE OF HAWAIIAN LANGUAGE
UNIVERSITY OF HAWAII AT HILO

WINHEC Visiting Committee Team

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Date of visit: March 4-7, 2018

Acknowledgments

WINHEC Candidate Accreditation Coordinator and Steering Team

The site visit team would like to formally acknowledge Dr. Keiki Kawai‘ae‘a, who served as liaison, interpreter and coordinator of the site visit. Her attention to details and tireless commitment to the accreditation process cannot be overstated. In her dedication we received our first glimpse of *kuleana*, which we would later come to understand as the guiding force behind Kahuawaiola.

We also would like to acknowledge Dr. Makalapua Alencastre and the faculty and staff of Kahuawaiola. The working team at Kahuawaiola was thorough and attentive. Constant consideration and attention was given to Aloha making our visit both judicious and comfortable. Faculty and staff saw to every need, from the presentation of appropriate documentation and working space to accommodations and food. The site visit team was never in need, never overlooked, or made to feel burdensome; instead, we were treated like honored guests and ‘ohana.

In addition, the site visit team would be entirely remiss if it did not acknowledge our generous tour guide and local historian, Larry Kimura, who provided so much more than a tour of the building(s). Instead, his was the brush that painted the spectacular backdrop that gave color to every corner of Kahuawaiola.

Candidate’s Administration and Leadership

The site visit team also wishes to acknowledge the University of Hawai‘i for their foresight and assistance in developing the Kahuawaiola Teacher Education program. We commend them for their support and commitment to that which is the jewel of Hawai‘i – the culture and language of the island.

Further, the site visit team would like to acknowledge Carolyn Gyuran of the Hawai‘i Teacher Standards Board for her presence and assistance as an observer during the accreditation visit.

Interviewees

Lastly, the site visit team would like to acknowledge each of those who gave of their time to help us more clearly see what they are so visibly committed to the language, the culture, and the people of Hawai‘i. (See, WINHEC Review Team: Site Visit Schedule, Appendix page 35)

Makalapua Alencastre	Kahuawaiola Education Programs Coordinator
Ku‘ulei Kepa‘a	Kahuawaiola Student Services Coordinator
Noelani Iokepa-Guerrero	Kahuawaiola Faculty
Kanani Māka‘imoku	Kahuawaiola Faculty
Carolyn Gyuran	Hawai‘i Teacher Standards Board
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Scott Saft	KHUOK Graduate Program Coordinator
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Pila Wilson	KHUOK Former Academic Division Chair
Marcia Sakai	University of Hawai‘i at Hilo Interim Chancellor
Ken Hon	University of Hawai‘i at Hilo Interim Vice Chancellor for Academic Affairs
Da Pavao	Director, Pūnana Leo o Hilo
‘Ekekelā Aiona	‘Aha Pūnana Leo
Nāmaka Rawlins	‘Aha Pūnana Leo

Kauanoë Kamanā	Nāwahī Principal
Kaleihōkū Kala‘i-Aguiar	Nāwahī Principal
Meahilahila Kelling	Ke Kula ‘o Samuel M. Kamakau Principal
Kaleimomi Dolera	Teacher candidate
Ka‘iulani Carvalho	Teacher candidate
Wai‘olu Peterson	Teacher candidate
U‘ilani Ige	Teacher candidate
Pōmaika‘i Akahi	Teacher candidate
Kalamakū Freitas	Teacher candidate
Kāhealani Colleado	Teacher candidate
Pele Harman	Mentor Teacher, Kahuawaiola Math Instructor
Kēhau ‘Aipia-Peters	Mentor Teacher
Kēhau Kalili	Science Instructor
Ku‘ulei Belveal	Mentor Teacher
Kameha‘ililani Waiiau	Mentor Teacher, Kahuawaiola Social Studies Instructor
Kiani Yasak	Mentor Teacher
Aisha Tanaka	Kahuawaiola Graduate 2015/ Nāwahī Teacher
Koa Rodrigues	Kahuawaiola Graduate 2017/ Nāwahī Teacher
Keone Taaca	Kahuawaiola Graduate 2017/ Nāwahī Teacher
Lepeka English	Kahuawaiola Graduate 2017/ Nāwahī Teacher
Kaleo Perry	Kahuawaiola Graduate 2016/ ‘Ehuinuikaimalino Teacher
Pōmaika‘i Ahuna	Kahuawaiola Graduate 2016/ ‘Ehuinuikaimalino Teacher
Emilia Kaawa	Kahuawaiola Graduate 2016/ Ka ‘Umeke Kā‘eo Teacher
Makamae Nāone	Kahuawaiola Graduate 2017/ Mā‘ilikūkahi Teacher

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I. Preparations/Overview

INTRODUCTION

The *Kahuawaiola Indigenous Teacher Education Program* is a rigorous, three-semester graduate certificate program, delivered through the medium of Hawaiian language, specifically designed to prepare *Mauli Ola Hawai'i* (Hawaiian identity nurturing) teachers of the highest quality to teach in Hawaiian language-medium schools, Hawaiian language and culture programs in English-medium schools, and schools serving students with a strong Hawaiian cultural background. Kahuawaiola has prepared approximately 100 teachers since its doors opened in 1998 the majority of whom forms the bulk of K-12 immersion/ Hawaiian-medium teachers in schools throughout Hawai'i.

Kahuawaiola is a culture-centric graduate program delivered primarily through the Hawaiian language. The distinctiveness of Kahuawaiola's programming is based on legal provisions that apply specifically to the practice and transmission of the Hawaiian language and culture through education. In recognition of unique features of teaching and learning through the medium of the Hawaiian language, the linguistic, cultural, and educational needs of each a'oākumu comprise the primary considerations and driving force of the program. The Kahuawaiola Indigenous Teacher Education Program provides the single most important support of Hawaiian immersion programs producing language proficient, culture-centric educators and curriculum to Hawaiian immersion programs across the state. "This is a hugely important program – this is statewide impact" (Ken Hon, Interim Vice Chancellor for Academic Affairs).

Recognizing that national accreditation may, in fact, be an inappropriate process for the accreditation of a Hawaiian teacher education program, Kahuawaiola requested that the Hawaiian Teacher Standards Board (HTSB) "give special consideration to the unique situation and needs of P-12 Hawaiian language medium/immersion education by approving the development of a distinctive review process that honors and supports the Hawaiian language and culture" (SS Appendix p. 104). Emerging out of these thoughts came the development of a collaborative review process to bring together the expertise of the HTSB and the World Indigenous Nations Higher Education Consortium (WINHEC).

On March 4, 2018, a WINHEC Accreditation Site Visit Team traveled to Hilo, Hawai'i to meet with Kahuawaiola staff, faculty, and students to reaffirm eligibility of accreditation for the Kahuawaiola Teacher Education program and to reaffirm its accreditation and compliance with the Teaching Educator Preparation Standards for the Hawai'i Teacher Standards Board. An eligibility report was previously accepted, reviewed, and approved by the WINHEC Board of Accreditation as submitted, and a full self-study (SS) was completed by Kahuawaiola. The site-visit team was assembled to verify the self-study report and its contents. Below you will find the Site Visit Report for the Kahuawaiola Indigenous Teacher Education Program written by the members of the WINHEC Board of Accreditation Site Visit Team.

The Kahuawaiola Indigenous Teacher Education program is reapplying to WINHEC for continued accreditation of its teacher education program, which was successfully accredited in 2009 as a program within KHUOK; Kahuawaiola is reapplying a year early. In an effort to develop an appropriate accreditation review process that values and supports the uniqueness of an Indigenous education program and operates according to an Indigenous philosophy and mission, the HTSB has yielded the approval process to WINHEC recognizing the WINHEC accreditation process as more appropriate to an Indigenous focused, culture-centric Hawaiian-medium Teacher Preparation program. To this end, the Kahuawaiola Indigenous Teacher Education program has completed a full self-study and site visit in

accordance with a transparent process compliant with both the HTSB and WINHEC processes. We submit the following Site Visit Report for your consideration.

Within the following report, the WINHEC Site Visit Team will affirm its authority as an appropriate accreditation body for Kahuawaiola, an Indigenous focused educational program. The site visit team will report on the fulfillment of criteria mandated for WINHEC accreditation, which will additionally fulfill the five standards mandated for accreditation of an Educator Preparation program in Hawai'i.

Accreditation Philosophy and Framework

The effectiveness of self-regulatory accreditation depends on an institution/school/ program's acceptance of certain responsibilities, including involvement in and commitment to the accreditation process. This report recognizes that Kahuawaiola Indigenous Teacher Education Program at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language within the University of Hawai'i at Hilo has completed WINHEC's process of accreditation, which includes: Letter of Intent, Eligibility Application, Self-Study, and Visitation that identify its strengths and weaknesses. This report presents a comprehensive view of the candidate's abilities to utilize an Indigenous set of philosophies as the basis for its organizational authority structure, educational arena, and general operations. The following figure illustrates the philosophy behind WINHEC's Indigenous Teacher Education accreditation process.

	Letter of Intent & Eligibility Application	Self-Study		
Purpose of the document	<p><i>Letter of Intent:</i> statement of intention for accreditation by WINHEC.</p> <p><i>Eligibility Application:</i> States the candidates' Indigenous Philosophy, Values, and Beliefs as it aligned to the candidate's Vision, Mission, Standards.</p>	Org. Authority/ Structure	Educational Programming	General Operations
		Establishes alignment between philosophy & Authority/ Structure	Establishes alignment between philosophy & Educational Program	Establishes alignment between philosophy & General Operations
Critical Sections that need to be Addressed in the Visiting Committee's Report	Critical Questions in the Letter & Application:	Critical Parts of the Self-Study		
	<p>1. What are the reasons for seeking accreditation from WINHEC and what does the applicant hope to accomplish through the process?</p> <p>2. What is the Indigenous foundation (e.g. philosophy, values, beliefs) and how does it frame your institution/school/ organization/program's vision, mission, goals, standards, and overall work?</p> <p>3. How does your Indigenous foundation support an Indigenous model of well-being? What is this model of well-being?</p>	<p>Org. Authority/ Structure 5 Parts:</p> <p>a. Authority to Operate</p> <p>b. Leadership/Person-in-Charge</p> <p>c. Oversight Board</p> <p>d. Culturally-based patterns of Participation in Leadership & Decision-Making</p> <p>e. Institutional/Program Integrity</p>	<p>Edu. Programming 9 Parts:</p> <p>a. Educational Programs</p> <p>b. Indigenous Curriculum & Pedagogy</p> <p>c. Indigenous Language & Culture</p> <p>d. Cultural & Professional Dispositions</p> <p>e. Indigenous Assessment & Achievement: Teacher Candidate Learning</p> <p>f. Indigenous Assessment & Achievement: Teacher Candidate Learning</p> <p>g. Community / Institutional Support & Integration</p> <p>h. Indigenous & Cultural Intellectual Property Rights</p> <p>i. Academic Faculty/Appointees</p>	<p>General Operations 8 Parts:</p> <p>a. Facilities</p> <p>b. Administrative Staff & Support Services</p> <p>c. Teacher Candidate Admissions & Retention Quality</p> <p>d. Community-Institutional Resources</p> <p>e. Financial Resources</p> <p>f. Financial Accountability</p> <p>g. Public Information, Data & Communications</p> <p>h. Operational Status</p>
Data	Data gathered as evidence from the following sources: Eligibility & Self-Study Report, Interviews, Observations, Exhibits, Evidence Bins, Others.			
Statement of Findings	Statements of findings that answer each critical question.			
Commendations & Recommendations	Commendations & recommendations at the end of each part			
Overall Commendations & Recommendations	Critical commendations & recommendations at the end of each part			
Signature Page	Signatures of the committee members			

PROGRAM PHILOSOPHY

Question #1: What is the Indigenous foundation (e.g. philosophy, values, beliefs) and how does it frame your institution/school/organization/program’s vision, mission, goals, standards, and overall work?

Question #2: How do your Indigenous foundations support an Indigenous model of well-being? What is this model of well-being?

Highlights from Self Study and Site Visit

The Kahuawaiola Indigenous Teacher Education Program is housed within Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language (KHUOK) whose vision is:

‘O ka ‘Ōlelo ke Ka’a Maui (*Language is the fiber that binds us to our cultural identity* [SS p. 5]).

The visiting committee found that the Hawaiian language is *the* language of the college. Although English was used as the common language when communicating with the site visit team, at all other times the Hawaiian language was returned to. So pervasive is the use of the Hawaiian language that there were many instances when faculty, staff, and students had to intentionally seek out ways in which to express their thoughts and ideas in the English language.

The mission of *Kahuawaiola Indigenous Teacher Education Program*:

Kahuawaiola’s mission is to prepare maui ola Hawai’i teachers of the highest quality who are grounded in Hawaiian language and culture to serve in Hawaiian language medium schools, in Hawaiian language and culture programs in English medium schools, and in schools serving students with a strong Hawaiian cultural background (SS p. 5).



Figure 1a

The visiting committee found that throughout the Kahuawaiola Indigenous Teacher Education Program, the Hawaiian culture-centric foundation and philosophical underpinnings – *Kumu Honua Maui Ola* (KHMO) – frame Kahuawaiola’s commitment to content and performance standards reflective of Kahuawaiola’s vision, mission, goals, and standards (*Figure 1a*). KHMO provides direction for identity formation and/or restoration, physical behaviors, teaching and learning experiences, and academic performance and assessment, all of which are delivered in the Hawaiian language.

There are three major components that

shape KMHO philosophy: **Mauli Ola, Piko**, and **Honua**. At the center of KHMO is a model for wellness that is distinctly Hawaiian in nature, **Mauli Ola**, containing the following aspects:

Pili‘Uhane (belief system): “The Hawaiian language and culture are valuable and can be revitalized and strengthened for contemporary times” (SS p. 6).

The visiting committee found *Pili‘Uhane* was clearly evidenced in every interview, and environment of Kahuawaiola Indigenous Teacher Education Program, “*It’s who we are,*”(Noelani Iokepa-Guerrero). There is a deep commitment to the preservation of the Hawaiian Language and culture, which is most evident in a singular word that rose up on countless occasions: Kuleana – responsibility/obligation to and for. Kuleana is a primary underlying value and fundamental disposition: “*Kuleana is a privilege and responsibility inherited*” (Makalapua Alencastre). This notion of kuleana is made manifest throughout the program in small and large ways and is detailed throughout this report (see Memorable Quotes, Responses, and Remarks in the Appendix, page 33).

‘Ōlelo (linguistic practice): “The use of Hawaiian as its primary language” (SS p. 6)

The visiting committee found that the Kahuawaiola Indigenous Teacher Education Program is a Hawaiian language specific and exclusive program; all classrooms are complete immersion. Students must demonstrate and pass rigorous language proficiency exams as part of the admission process (See SS p. 133).

Lawena (physical behavior): “Maintains distinctive forms of meeting, ceremonies and celebrations, of greeting each other, addressing losses to community members, among others. Such forms are based in Hawaiian tradition and expand to include communities in and outside Hawai‘i” (SS p. 6)

The visiting committee found that on every occasion, without exception, this committee was greeted interpersonally with traditional greetings regardless of context, age of individual, or title. Even children greeted guests with a hug. Upon arriving at Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language, the traditional welcome ceremony was conducted at the *Piko* (explained below) prior to entrance into the building.

‘Ike Ku‘una (core body of knowledge): “Defined by ancestral cultural knowledge from primordial times to more recently introduced knowledge such as literacy, which is connected, however, to an older Hawaiian base” (SS p. 6)

The visiting committee found that the educational goals of the program – *Pahuhopu Ho‘ona‘auao* clearly define the *‘Ike Ku‘una* expectations:

- *He kanaka ‘ōlelo Hawai‘i ola* – The Maui ola Hawai‘i teacher perpetuates Hawaiian language.
- *He kanaka piko‘u maui Hawai‘i* – The Maui ola Hawai‘i teacher perpetuates a Hawaiian culture identity.
- *He kanaka kulia i ka nu‘u* – The Maui ola Hawai‘i teacher strives continuously for excellence.
- *He kanaka pa‘a pono o ka pilina aloha* – The Maui ola Hawai‘i teacher nurtures relationships with aloha.
- *He kanaka kūpa‘a i ke aloha ‘āina a me ke aloha honua* – The Maui ola Hawai‘i teacher perpetuates a sense of place and aloha for the land.

- *He kanaka 'imi na 'auao* – The Maui ola Hawai'i teacher is a lifelong learner.
- *He kanaka laweno kūpono* – The Maui ola Hawai'i teacher is professional.
- *He kanaka 'imi i ka pilina o nā kuana 'ike o ke ao ma o ke kuana 'ike Hawai'i* – The Maui ola Hawai'i teacher makes global connections through a Hawaiian worldview.
- *He kanaka ola pono* – The Maui ola Hawai'i teacher fosters wellbeing and models healthy and responsible practices.

The Kahuawaiola Indigenous Teacher Education Program accomplishes its programmatic goals through a Hawaiian cultural framework of four *pale* or phases (SS pg. 9). Each *Pale* is symbolic of the sun's progression across the sky. The first phase, *Wana 'ao*, symbolizes the dawn or beginning of a journey. In this *Pale*, curriculum prepares future teachers for their new life focusing on Hawaiian language and culture, content knowledge, experience, and institutional requirements. In the rigor of the second phase, *Kahikole*, the sun is up above the horizon with the “intense glow of dawn” (SS p. 10). In this phase, curriculum focuses on seven cultural foundations and pedagogy. In the third and fourth phase, *Pale Kahikū* and *Pale Kaulolo*, the focus shifts to practicum and weekly seminar as teacher candidates focus on guided practice and the development of teaching experience.

The visiting committee found that the Kahuawaiola Indigenous Teacher Education Program's goals and phases are soundly and symbolically conceived, in a way that is both culturally relevant and academically sound. The progression and rigor build *Mauli Ola* – identity while instilling kuleana and necessary academic knowledge (for additional discussion, see the Educational Programming sections).

Another important aspect of KMHO is the observance and practice of ***Piko*** – the intentional connecting/reconnecting to spiritual, genealogical, and agentive aspects of the Hawaiian culture. “These connections foster the development of the individual and also remind the individual of his/her responsibility to these relationships” (SS p. 6).

Piko was displayed as a multidimensional concept of practice connecting individuals to the past, present and future in the same way the umbilical cord connects a baby to its mother providing the spiritual link to previous generations, and all ancestors.

As a practice, *Piko* occurred each morning of our visit, which was reported as a common daily practice. Various topics of oration were delivered by a predetermined male who presented the “thought for the day.” The women were then given the responsibility of highlighting ways in which people could apply or were applying the “thought” to practical situations. Each *Piko* focused on a cultural value and/or ideal and was presented in a way that encouraged deeper thinking and understanding.

The visiting committee found that intentional and regular connection through *Piko* helps to form a solid cultural identity that tied students back to the ancestors and forward to the students they will teach and serve. Numerous statements of explanation and connections were heard by team members supporting these conclusions. Clearly, *Piko* encouraged in-depth analysis, critical thinking, cultural connection and civic responsibility in each “thought for the day.” There is nothing “lazy” or “easy” about this teacher education program; yet, it is loving, uplifting, caring, and focused.

Students of Kahuawaiola are further reminded of connections to place and environment through three *Honua*; these “connection[s] to place define reciprocal relationships and responsibilities” (SS p. 7) *Honua* are described as locations where the Maui is developed and *Piko* connections are made:

Iewe/Pū'ao (the mother's womb). This protective environment is where individuals are nurtured and protected fostering growth of Maui.

Kīpuka (a safe, close environment). Further nurtures growth of the individual, such as home, school, and church.

Ao Holo'oko'a (greater community). Local, national and global communities that an individual participates in and contributes to.

The visiting committee found that the Kahuawaiola Indigenous Teacher Education Program's culture centric environment holistically embraces the student in family, local community, and the community at large in a way that encourages them to make meaningful connections to the Hawaiian language and culture, belief system, and culturally-specific behaviors and activities in an innovative educational program of study. Utilizing traditional wisdoms and practices based on the Hawaiian concepts *Ma ka hana ka 'ike* (Knowledge comes from direct experience), and *Ma mua ka hana, ma hope ka wala'au* (direct experience comes first, discussion comes second), Kahuawaiola places a high value on on-site learning and practicum experience with high performance outcomes and where academics are integrated into a holistic indigenous approach both within and outside the classroom for a balance of theory and applied learning situations. In this way, the faculty and staff of Kahuawaiola live their philosophy of KMHO, immersing students in an environment that shapes both identity and responsibility; thus, he/she who is being role-modeled to becomes the role-model creating a transferable intergenerational model that extends beyond the classrooms into the community at large. "This is a program that brings us full circle. Many of these ones [referring to current teacher candidates] came as babies taught in the style that they study – this is continuation" (Da Pavao)

The physical embodiment of Kahuawaiola's philosophy and purpose is in the multi-layered meaning of the program name (p. 8): *Wai* (water, retain/deposit, short for wealth) and *ola* (life, living, health, well-being):

- *Kahua wai ola* (foundation where the living waters flow)
- *Ka hua wai ola* (the fruit/product of well-being)
- *Ka huawai ola* (the living water gourd)

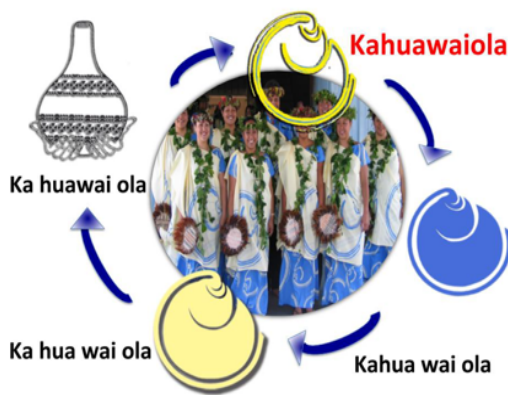


Figure 1b

Even the program's graphic emblem is an embodiment of their mission and philosophy: Water and a child in the womb (*Figure 1b*).

In addition, the visiting committee found that Kahuawaiola's commitment to teacher preparation is implicit in the rigor of the application process and program phases, the care of and for the students by program staff and community members. The evident truth of the model's success is in its outstanding retention (96%) and placement rates (97% are placed in teaching positions upon graduation).

"We don't ever really leave - it's not coming back"

(Program graduate)

COMMENDATIONS AND RECOMMENDATIONS FOR PROGRAM PHILOSOPHY

The evidence is clear: The Kahuawaiola Indigenous Teacher Education Program's Indigenous philosophy of Kumu Honua Mauli Ola is foundational to the mission, goals and standards of Kahuawaiola. As a committee, we witnessed and bring testimony back to the ways in which the program philosophy serves the mission of the Kahuawaiola program and the next phase of the language and culture revitalization movement.

Commendation #1

WINHEC's visiting committee commends Kahuawaiola Indigenous Teacher Education program for that which is a visible strength – the program builds identity and responsibility thereby creating a sustainable model of language and cultural perpetuation. It is no wonder that so many come from across the world to learn from a language and cultural revitalization model that is working.

Commendation #2

WINHEC's visiting committee commends Kahuawaiola Indigenous Teacher Education program's leadership, faculty, and staff for the way in which they live their philosophy and mission. Although rigorous and demanding, Kahuawaiola clearly articulates and holds teacher candidates to the programs expectations and goals while maintaining their underlying values rooted in meaningful connections. Students feel challenged and supported:

“They're strict, but willing to give of their time – ‘ohana centered” (Current student).

II. Report: Evidence, Observation, Commendations, and Recommendations

ORGANIZATIONAL AUTHORITY AND STRUCTURE

“As Native Hawaiians, educating our children is an assertion of our right as Indigenous people to self-determination. This right is supported by the federal Native American Languages Act [sic 1990] and the United Nations Declaration on the Rights of Indigenous Peoples [sic 2008]” (Alencastre).

Within the organizational authority and structure section of this report, there are five subsections:

Authority to Operate

The Oversight Board

Leadership/Person-in-Charge

Culturally-Based Patterns of Participation in Leadership and Decision-Making

Institutional/Program Integrity

Authority to Operate: *The candidate must show that it is authorized to operate by an education authority approved by the appropriate governmental organization, agency, or controlling entity as required by the jurisdiction in which it operates (i.e. tribe, state, province, nation).*

The *Kahuawaiola Indigenous Teacher Education Program* was brought into existence by the University of Hawai‘i Board of Regents in 1998 in response to Act 315 (SS Appendix p. 92) of the 1997 Hawai‘i State Legislature. It has been recognized by the University of Hawai‘i system as a professional education program since January 1999 (SS Appendix p. 135). *Kahuawaiola* emerged out of and is held within Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language (KHUOK), whose mission is: ‘O Ka ‘Olelo Ke Ka‘a O Ka Maui (*Language is the fiber that binds us to our cultural identity*). As an extension to the mission of KHUOK, the *Kahuawaiola* teacher education program is governed and administered with respect for and in consideration of the educational needs and legitimate claims of the constituencies it serves, as determined by its chartered purposes and accredited status.

Kahuawaiola was established in 1998 as a distinct and innovative model of Hawaiian language-medium teacher education. The establishment and recognition of *Kahuawaiola* occurred in response to the need for Hawaiian language-medium teachers in Hawaiian language immersion schools that were developing throughout Hawai‘i.

Kahuawaiola is currently accredited through the State Approval of Teacher Education Programs (SATE) in Hawai‘i and the World Indigenous Nations Higher Education Consortium (WINHEC) and is seeking reaccreditation with both accrediting authorities.

The visiting committee has found that:

Kahuawaiola’s efforts have yielded results across Hawai‘i to such a degree that Indigenous communities throughout the world look toward Hawai‘i for its models of success. This is evidenced in the sheer numbers of Indigenous institutions from around the world that visit *Kahuawaiola* to examine *the* language immersion model for language revitalization.

Interview question: *“How do you know that you are achieving the dream of language acquisition?”*

Response: “I was in the grocery store the other day and heard someone speaking Hawaiian. When I turned around to see who it was, I didn’t know them” (Meahilahila Kelling).

The Oversight Board: The candidate has a functioning oversight board responsible for the quality and integrity of the institution/school/program to ensure that the institution/school/program’s Indigenous mission is being achieved. The oversight board has at least 5 voting members, a majority of whom are representative of the Indigenous communities being served and have no contractual, employment, or personal financial interest in the institution/school/program.

While the University of Hawai‘i system Board of Regents is the institutional “oversight board” for Kahuawaiola, as a program within Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Languages (KHUOK), the faculty senate of the program serve as oversight for the Kahuawaiola Indigenous Teacher Education program (SS p. 18).

The visiting committee has found that the ‘Aha Kenekoa – faculty senate is an appropriate body to ensure programming alignment to the philosophy, mission and goals of the program; all members of ‘Aha Kenekoa are representative of the communities being served and all members are invested in the continued development and sustainment of the program.

“You have to go beyond – take the initiative. It has to be a way of life – modeling the way of being is important” (Scott Saft)

Leadership/Person-in-Charge: The candidate employs a responsible administrative authority who is appointed by the oversight board and whose principle responsibility is for the well-being of the institution/school/program. The person in charge may not serve as the chair of the institutions oversight board.

The person-in-charge of Kahuawaiola is Dr. Makalapua Alencastre. She was appointed as Education Programs Coordinator by the director of KHUOK, Dr. Keiki Kawai‘ae‘a (p. 18).

The visiting committee has found although there is a clear leadership position as delineated by both title and responsibilities, the leadership role is clearly a cultural construct within the Kahuawaiola Indigenous Teacher Education program. In one of the many conversations during the site visit, Dr. Alencastre said that “Kahuawaiola is a collaborative effort of like-minded educators, who are taking steps to challenge the educational status quo.” She went on to say that “leadership must be the role model.”

“We go to legislation - they know who we are - we are a college that came about in the legislature” (Dr. Makalapua Alencastre).

Culturally-Based Patterns of Participation in Leadership and Decision-Making: The candidate employs socio-cultural-political processes associated with leadership and decision-making for the institution, organization, school program that reflects traditional and contemporary spiritual, cultural and social, as well as structural and governing patterns that reflect the norms of the Indigenous community being served. Such patterns of leadership and decision-making strike a balance between culturally appropriate and modern contexts.

Within Kahuawaiola, leadership responsibilities are shared among faculty and staff with decisions reached through dialogue and consensus (p. 19).

The visiting committee has found that the Kahuawaiola Indigenous Teacher Education program has

operationalized its “system of being”; leadership operates from a philosophy of greater good.

“*We’re all part of a community*” (Noelani Iokepa-Guerrero).

In addition, the visiting committee found that there were culture-specific expectations of leadership – *kuleana*. The following expectations/responsibilities were both stated and observed in our discussions with faculty and staff: demonstrate sacrifice, serve on the important committees, create understanding, connect and share your connections, intelligence gathering, use western titles to get what’s needed (e.g. MA, PhD, EdD), be practitioners in multiple settings, be true role models, serve the greater good, know when to step forward and when to step out of the way, be mindful of disposition, build capacity in others.

Interview Question: How do you come to important decisions?

Response: Everything is important. There is a collective trust and you work it through – not top down decision making (Hiapo Perreira).

“The best person for the job is the one with the strengths or talent. This is who takes it on.”

“We are masters at a leap of faith” (Dr. Keiki Kawai‘ae‘a).

“Kahuawaiola teachers are different. I wanted to become a teacher so I can influence generations that are coming up. We will have more families coming to these kinds of schools. Education is one way of healing our nation” (Student).

Institutional/Program Integrity: *The institution/program is governed and administered with respect for and consideration of the educational needs and legitimate claims of the constituencies it serves, as determined by its chartered purpose and accredited status.*

As stated in the self-study, “... the linguistic, cultural and educational needs of each a‘oākumu comprises the primary and driving force of the program (SS p. 20).



The visiting committee has found that, based on the Hawaiian concepts *Ma ka hana ka ‘ike* (Knowledge

comes from direct experience), and *Ma mua ka hana, ma hope ka wala'au* (direct experience comes first, discussion comes second), Kahuawaiola places a high value on on-site learning and practicum experience with high performance outcomes. Academics are integrated in a spiraling sequence and holistic indigenous approaches within and outside the classroom for a balance of theory and applied learning situations.

COMMENDATIONS AND RECOMMENDATIONS FOR ORGANIZATIONAL AUTHORITY

“We are masters at a ‘leap of faith’” (Dr. Keiki Kawai‘ae‘a).

As a committee, we witnessed and bring testimony back to the ways in which the organizational authority and structure serve the mission of the Kahuawaiola program and the next phase of the language and culture revitalization movement.



Commendation:

WINHEC’s visiting committee commends the Kahuawaiola Indigenous Teacher Education program for the way in which it has normalized responsibility – *kuleana* – and role models leadership.

“Leadership creates leadership – how can we best support them” (Dr. Makalapua Alencastre).

“Our strength is our greatest weakness: We do more with less [lack of resources/ resource allocation]” (Dr. Keiki Kawai‘ae‘a).

Acknowledgement of a Critical Need:

WINHEC’s visiting committee recommends that the University of Hawai‘i allocate base funding to cover operational needs for the Kahuawaiola Indigenous Teacher Education Program. The program operates under-funded and under-resourced. *Kuleana* should be rewarded, not taken advantage of. Without grant funding, Kahuawaiola would cease to exist. Example: Student Services Coordinator position is entirely grant funded and is essential to recruitment, admissions, and retention.

WINHEC’s visiting committee commends Kahuawaiola Indigenous Teacher Education program for the way in which it has mastered the art of singing in harmony and trusting relationships for the greater good.

EDUCATIONAL PROGRAMMING

There are nine areas of focus within the educational programming section of his report. These areas focus are:

Educational Programs

Indigenous Curriculum and Pedagogy

Indigenous Language and Culture

Culture and Professional Dispositions

Indigenous Assessment and Achievement on Teacher Candidate Learning

Indigenous Assessment and Achievement on P-12 Student Learning

Community/Institutional Support and Integration

Indigenous Intellectual and Cultural Property Rights

Academic Faculty/Appointees:

Educational Programs:

Ka Haka ‘Ula Ke‘elikōlani College of Hawaiian Education (KHUOK) has developed a coherent Hawaiian language-medium journey spanning certificate, undergraduate, teacher preparation, postgraduate and doctoral qualifications. Kahuawaiola, a graduate certificate program, is an integral part of that journey. The program began in 1999 to provide a distinct and innovative model of Hawaiian language medium teacher preparation. It has been an approved educator preparation program since 2001. Kahuawaiola prepares maui ola Hawai‘i teachers for multiple licensure fields, i.e., Kaia‘ōlelo-Kaiapuni Hawai‘i, Hawaiian Knowledge and Elementary Education, and grade levels, PK-12, PK-3, K-6, and 6-12.

The visiting committee has found that:

The program cultivates *kumu maui ola Hawai‘i*, teachers committed to “ a Hawaiian cultural identity that values and promotes Hawaiian epistemology and pedagogy” (SS p. 22). The program’s effectiveness and impact are impressive, with a retention rate of 96% student completion and an awe-inspiring 97% local orientation and employment rate in the field of Hawaiian education across the 2009-2017 period (SS p. 23).

Hawaiian knowledge, beliefs and values infuse the program. It is organized in four *pale* or phases that represent the essence of the sun rising (SS p. 24). The phases ensure: A high level of physical, mental and spiritual readiness at application and enrolment; a strong foundation of traditional Hawaiian learning and teaching concepts for the development of cultural-based curriculum methodology; and intensive classroom-based teaching experienced underpinned by “ma ka hana ka ‘ike,” authentic hands-on learning and reflection (SS p. 27).

Relationships are core to the program. It is akin to an ‘ohana of shared purpose, a family born out of aspirations, hard work, and commitment to a shared *kaupapa* or mission. This family is intergenerational. It extends across class teachers and schools for practicum. It extends across school children and their families and into communities across the state that are committed to Hawaiian medium education.

Program relationships are lifelong and intergenerational. Relationships transform across time and across intergenerational efforts and commitment to the ongoing development and strengthening of the program. The intergenerational relationships exist within the context of the wider movement to retain and sustain Hawaiian language, knowledge, and culture (Interviews with teacher candidates; Kaia‘ōlelo-Kaiapuni Program Administration, 7/3/18).

The program has longstanding and positive relationships with placement schools.

Indigenous Curriculum and Pedagogy:

An undeniable strength of the Kahuawaiola program is its grounding in traditional Hawaiian values and understandings that form the basis of its “culture-centric, holistic practices” (SS p. 31). Traditional Hawaiian epistemology and pedagogy is embedded throughout the program phases as student teachers embark on transformative journeys to foster and grow “‘ike maui ola.” Relationships are a cornerstone of this growth as it also encompasses membership into a “supportive learning community.”

This program instantiates ‘Indigenous Curriculum and Pedagogy’ as not simply restricted to inside the physical walls of classrooms and schools but as an encompassing and ongoing commitment, dedication and passion for “culture-based educational goals as strategies for [Indigenous] language and cultural revitalization” (SS p. 32).

The program utilizes the Moenahā culture-based instructional methodology. This involves using technology to document reflective practice and evidence of learning of the A‘oākumu (student teachers) . Teaching best practices of curriculum development occurs through ‘ōpa‘a Moenahā development – the ‘ōpa‘a ha‘awina has to be discussed and approved prior to actual instruction.

It provides a “framework to access ancestral wisdom” and “for our people to understand their place in the world,” “a navigation map.”

The summer session of the program is intentionally designed to cultivate bonds and networks of relationships between the current cohort and graduates of the program. The ceremonies that are undertaken, such as *lei piko* and *‘aha piko*, also create shared sacred space in which to honor learning and teaching as sacred practice.

Indigenous Language and Culture:

Kahuawaiola is framed by KHUOK’s vision ‘*O ka ‘ōlelo ke ka‘ā o ka maui* (Language is the fiber that binds us to our cultural identity) (SS p. 40).



While the Hawaiian language is the primary medium of all instruction and communication in the program, the program is also founded on traditional Hawaiian culture. Hawaiian language and cultural knowledge provide the viewing platform from which to critically examine the relevance and value of non-Hawaiian (e.g. Western) successful education strategies (SS p. 40). The way that culture and language permeate every aspect of the program without compromise is undoubtedly a strength of this program, if not *the* strength.

“I wanted to stay in the program because of how strongly rooted it is. The leaders who started this program, I know their intentions and goals. I want to make those goals a reality. Strong in the language and also strong in the cultural perspective. It’s very rooted and steadfast and strong and direct and pushes you to make it happen.” - A‘oākumu (student teacher)

Culture and Professional Dispositions:

The identification of desirable behaviours and dispositions of a maui ola teacher is grounded within the Kumu Honua Maui Ola and Nā Honua Maui ola frameworks. Hawaiian cultural understandings of *lawena* identify ethical behaviours that reflect and express valued dispositions, which are inextricably applicable across cultural-professional dimensions (SS p. 44). These dispositions include the ability to be “strong culture-based and language proficient teachers” who work as “change agents” for their students so they too can impact positively as members of their home, school, and community (SS p. 43).

A strong focus on cultural and professional dispositions is integrated throughout the program. They are a focus during student application, screening, and selection processes. They are assessed via community references and face-to-face interviews. Once in the program, there is comprehensive and ongoing assessment of each a‘oākumu by faculty supervisors (*luna a‘oākumu*) and mentor teachers (*kahu a‘oākumu*) as a‘oākumu are guided and supported to learn and develop valued dispositions (SS p. 42). Mentor teachers monitor the development of cultural and professional dispositions at two points during practicum using the Palapala holomua A‘oākumu I and II.

“You see the difference in the teachers who have been through the program. They want to be there for the kids, for the culture, for the language. And it’s obvious they want to fulfill their kuleana.” - A‘oākumu (student teacher).

“ We impart Kumu Honua Maui Ola to our students by living its philosophy in the way to take care of our various relationships” (program teacher).

Indigenous Assessment and Achievement on Teacher Candidate Learning:

Kahuawaiola has developed a clear, comprehensive assessment system that includes processes for collecting, analyzing, reviewing, using, and storing student progress and achievement data. Multiple tools are employed to assess the cultural and professional proficiencies of Kumu Maui Ola (SS p. 24). There is also opportunity to track graduates and the impact they are making in communities.

The performance-based assessments that are used and what is required to achieve success at key assessment points are clearly described (SS p. 46-47). While the Indigenous dimensions of this system are implied rather than explicitly laid out in the self study, testimony from interview participants (mentor teachers; student teachers; recent graduates) provided ample evidence that the assessment system and measurements used in the program are culturally grounded and “culturally sound” (SS p. 49).

“Kumu honua – modelled on Te Aho Matua, applying Waiola help a student prepare for assessments; look at all the aspects, seeing the person the kanaka, the whole person not the individual scores” (Mentor teacher).

Indigenous Assessment and Achievement on P-12 Student Learning:

Kahuawaiola student teachers are expected to develop into teachers who have a positive impact on their students’ learning. They are required to document and demonstrate their ability to assess and analyze student learning through their development and delivery of lesson and unit plans. The assessment of

planning and delivery includes key areas that incorporate precision of Hawaiian perspective and proficiency in and advocacy of Hawaiian language and culture (SS p. 50).

Building and sustaining relationships with children, their families, and with professional colleagues is seen as fundamental to supporting achievement and to authentic assessment.

“Every kahu is different, every teacher has to find their own style, when I’m a Kahu really I look at the students and how they receive the knowledge from that person. Assessments give leeway for us to emphasize strengths and weaknesses we see from our own background. How did I learn as a Native Hawaiian child from my kumu, tutu,... using that knowledge to teach western concepts and curriculum that we don’t have power over but we can determine how we teach. Model the mannerisms, understandings, a lot of times it is the delivery of the lesson, also look for initiative” (Mentor teacher).

“He would give me his mana‘o, his thoughts about maths but it was language people who were creating these vocabulary. Bringing his reflective practice to his content knowledge, concept knowledge and vocabulary. That’s what we need in Hawaiian medium education. It’s not a 7 to 5 job, it’s a way of life. It’s a way of being” (Mentor teacher).

There is also opportunity for Kahuawaiola cohorts to reposit in a central digital platform such as the Moenahā platform and share mauli ola educational practices/units/lesson plans among kumu.

Community/Institutional Support and Integration:

Kahuawaiola is connected with community in relationships predicated on ‘ohana with a common purpose, a family born out of aspirations, hard work, and commitment to a shared vision. Most Kahuawaiola staff members are also Hawaiian community members by genealogy. All are members of the Hawaiian medium education community: They are not only teachers of their students and graduates, and colleagues of affiliated school staff. They are also part of this community as mothers, fathers, aunties, uncles, sons, and daughters. *“They are the progenitors of the movement”* and the descendants, which extends to the significance of relationships with Hawaiian-medium language activists, including children, parents, and families in the Hawaiian-medium language movement. This ‘ohana of common purpose is intergenerational and extends from the program, its staff and students, to class teachers and schools who provide practicum for students, through to children in schools and their families and out to the wider Hawaiian-medium education community.

“The program lives within the institution but its impact is integrated into communities.... it’s like a ‘net’ metaphor.... there is evidence in community... parent talking to child in Hawaiian on the plane. - Marcia Sakai (Interim Chancellor)

Indigenous Intellectual and Cultural Property Rights

The contributions that Kahuawaiola faculty have made in the area of Indigenous intellectual and cultural property are acknowledged within the context of property rights as laid out by institutional policies and individual authors.

Academic Faculty/Appointees:

There are strong platforms of support, safety, sustainability across the academic faculty, along with potential for succession planning and leadership training. The learner-teacher relationships are lifelong and transform across time. Academic faculty appointees reflect the depth of intergenerational efforts and commitment to ongoing development and strengthening of the program within the context of the wider

movement to retain and sustain Hawaiian language, knowledge, and culture. A sense of kuleana is fundamental to effectively staffing the program.

We have a kuleana – responsibility. We have mentors [from the program] who ask us when they think we are ready to provide guidance. Very hard to say no. We get asked, we feel a responsibility to help. If you have a desire to teach in Hawaiian-medium education and have a good academic foundation. It's not an easy path, it would be very simple to go into English medium education. It takes a special person to take this path, extra work, make our own curriculum resources, provide our own PD that's relevant. I learned so much because [--] was my mentor, very strict but also very willing to give up her time. ...When Makalapua saw signs of us being comfortable in our own skin in our profession, we got asked (Mentor teacher).

There are also strong place-based, community-centered motivations in staffing and appointments. Appointees recognize the need for maui ola Hawaiian-medium teachers in their communities: Supporting the program is a key way to support Hawaiian-medium schooling in their communities; then, they must be prepared to step forward and take up the mantle of leadership as teacher mentors in the program.

[I became a mentor teacher because] We need teachers to fall in love with teaching and stay at Kona forever. We need teachers out here and best to have a relationship with them and have them stay in Kona (Mentor teacher).

COMMENDATIONS AND RECOMMENDATIONS FOR THE EDUCATIONAL ARENA

As a committee, we witnessed and bring testimony back to the ways in which the organizational authority and structure serve the mission of the Kahuawaiola program and the next phase of the language and culture revitalization movement.

Commendation #1:

WINHEC's visiting committee commends Kahuawaiola Indigenous Teacher Education program for continuing to strengthen an exemplary program with Hawaiian Indigenous knowledge, philosophy, ways of seeing and ways of being at its base, and in which language and culture permeates its every aspect, including: curriculum, pedagogy, content delivery, assessment, and professional relationships.

Commendation #2:

WINHEC's visiting committee commends Kahuawaiola Indigenous Teacher Education program for the effectiveness of the program, reflected in: The qualification surpassing state and federal requirements; the high percentage of its graduates continuing to serve Hawaiian education; its positive profile within the university, schools and communities; its ability and commitment to contribute significantly to responsibilities, goals and aspirations regarding Hawaiian-medium education, language, and cultural regeneration.

Commendation #3:

WINHEC's visiting committee commends Kahuawaiola Indigenous Teacher Education program for developing, maintaining, and strengthening enduring relationships across the program that span graduates, schools, the Hawaiian-medium education community across generations of Hawaiian language learners, and teachers, speakers and leaders.

Recommendation #1:

WINHEC's visiting committee recommends that Kahuawaiola Indigenous Teacher Education program:

- Increase cultural and professional development and networking opportunities for faculty
- Provide financial support for faculty to attend workshops and conferences
- Further develop faculty expertise and resources to address a'ō kīnānā (special needs) within kaia'ōlelo-kaiapuni Hawai'i education

Recommendation #2:

WINHEC's visiting committee recommends that Kahuawaiola Indigenous Teacher Education program:

- Seek partners to assure resources are available, including additional faculty
- Refine and expand document and technology resources
- Increase access to curriculum resources to support effective teaching and reduce duplication of resources

GENERAL OPERATIONS

The first part of my college career took place in the building in general courses — a bunch of buildings...they just leave it how they want, not much thought of taking care of it. On this side this is our home. We take care of it. We take an active role because it's our place.

— Program Graduate

“General operations” normally refer to processes and structures within which the program operates. In the case of the Kahuawaiola program, however, the general operations are tightly connected to the purposes and processes by which students are taught, through which the curriculum is enacted, and within which the culture is living. Every operational decision, from the hiring of staff to the selection of students to the construction and use of the building, references the purpose of the program.

There are eight areas of focus within General Operations:

Facilities

Administration and Support Staff Services

Teacher Candidate Admissions and Retention Quality

Community/Institutional Resources

Financial Resources

Financial Accountability

Public Information, Data, and Communication

Operational Status

This is a building with a purpose. Everyone here has the same goals, and how we fulfill those goals is within the same frame of thought. How we care for the building is within the same frame of thought.

— Program Graduate



The general operations of the Kahuawaiola program has foundational history and protocols connected to the story and tradition of the ‘ōlelo (language) revitalization movement. How all enter Hale‘ōlelo (the language learning environment), what knowledge they bring, what questions they seek to answer are supported and held up by eight components of the general operations plan:

- by the place in which learning occurs (physical facilities, in this case Hale‘ōlelo),
- by the people and teachers who administer and implement services (administrative and support staff),
- by the processes and policies that make it possible to admit and retain students,
- by the community and institutional resources,
- by the resources provided by the University of Hawai‘i – Hilo,
- by the measures taken to ensure the program is financially accountable, and
- by the transparency of information regarding impact of the program (data/information).

Ultimately, all of these supports lead to sustainability of the status and expansion of the Kahuawaiola program.

FINDINGS OF THE VISITING COMMITTEE

This building helps us all be in one place.

—Program Graduate

The language echoes down the hall. Rarely is there English. Everything is Hawaiian.

—Program Graduate

Facilities

The Kahuawaiola program is operated within numerous facilities, centrally housing the program in Hale‘ōlelo, a building fairly new to the campus (built in 2013). The Kahuawaiola courses are also offered in a number of external locations, including off-campus locations within the community and via University of Hawai‘i Interactive Video Service (SS p. 66). The program engages a number of practicum placements to ensure students are engaged in P-12 classrooms throughout Hawai‘i’s communities. Sites are primarily Hawaiian medium-immersion programs including KHUOK’s laboratory schools, Department of Education language immersion schools, charter schools, and Aha Pūnana Leo early learning centers (SS p. 67). The facility is a Hawaiian-learning institution. This means that it is more than just a building that houses faculty and administrative offices and classrooms but a site that enacts traditions and welcomes individuals to the language revitalization movement (the work). Hale‘ōlelo, because of its design and purpose, is also responsible for the sheltering of Hawaiian teaching and learning. The walls do not just define rooms, they define the mission of the program; they teach about the roles men and women play.

Language is the fiber that binds us to our cultural identity.

— Engraving on wall outside building



The evolution of space for Kahuawaiola can be witnessed in the way in which the learning environment has transformed over time. The transformation is evidence of the hard work of the program’s leadership and contributions of the students the program was created to serve.

The place of learning pre-2013 fueled the initial spaces in which the language revitalization movement solidified. We learn the significance of all of these physical structures: Natural environmental elements are all teachable content that is critical for the teacher candidates to learn the genealogy of the program, from the “humble beginnings to their current status.”

On the walls are place names throughout the building. According to one faculty member, the movement requires that teacher candidates know the significance of place. He underscores, “We were interested in the significance of *this* place (*this* place).” Further he shares that the name of the princess’ house is simple, and it is of critical significance that this place of learning “is a house of language.” The princess’ house “was also the house of governance. This same word [Hale’ōlelo] is used in a number of places, and in that language are laws we develop. Teacher candidates learn in Hale’ōlelo – a house of language.”



The concept of a house of language sets forth an understanding of learning with family, learning with purpose to influence, learning to transform lives of the next generation.

Administration and Support Staff Services

The report states there are four full-time faculty that guide the program, and one full-time program support specialist providing graduate support services (SS p. 67). Administrative staff provide fiscal, clerical, and technological supports that contribute to program oversight and advocacy.

Teacher Candidate Admissions and Retention Quality

The program follows Indigenized and institutionalized procedures and policy for admissions and retention of its students. In terms of meeting the distinctive needs of Hawaiian students, the faculty, administrative staff, and partners collectively implement a strategic culture-based practice that ensures success in the admissions and retention of students enrolled in the program. The Indigenous philosophy, values, and beliefs encompassed in Kumu Honua Maui Ola (model of well-being) permeates relationships between those who are learning and those who are teaching (SS p. 5).

“The KHMO philosophy interprets the foundations of cultural identity based on traditional Hawaiian values and concepts providing direction to address academic performance, cultural, and social maturity through culturally healthy and responsive learning experiences” SS p. 5).

In terms of outreach and recruitment, the program distributes information to over 15 different outlets, including direct communication with principals and lead teachers of Kaiapuni-kaia‘ōlelo schools and public and private schools offering Hawaiian-language programming. Once students are admitted to the program, students receive “aggressive academic advising/monitoring prior to and during the admission application process, and throughout the three semesters of coursework” (SS p. 69).

Faculty are actively engaged in retention efforts – providing individualized and group supports focused on academics, cultural and social connections, and targeted guidance during practicum experiences (SS p. 69, Observation at Practicum Site).

Mentor teachers play an important role in the admissions and retention process. Kahu a‘oākumu (mentor teachers) share that at every stage of preparation at the Kahuawaiola program they strive to keep engaged, from contributing to the admissions process to playing a critical role in retention of the next generation of teachers.

“I feel very honored to sit on the selection committee for admission, [I am looking for] who is ready for this kind of work; it’s not for the faint hearted. In the practicum – we are watching for signs [such as, looking for students who] have a way to seek initiative... [I am] making sure people are ready.” (Interview with Mentor teacher -15 years of experience, 3-7-18).

It is clear the mentor teachers see themselves as a part of the cycle to ensure the strongest students become the strongest teachers of Hawaiian language.

From the admissions process to course work to practicum to the profession and beyond, the quality of the systems in place to nurture the next generation of teachers’ journeys is well mapped from entrance to profession, to family engagement to community impact, and to statewide contributions to Hawaiian language revitalization.

Community/Institutional Resources

The program has links to and partnerships with communities and institutions on the local, state, national, and international levels. These communities provide support to the teachers in their training, and opportunities to graduates. The community of administrators and teachers are a critical resource for accomplishing program goals, and the network of educators and alumni provide ongoing support to the program and its students. Kahuawaiola faculty and students are connected to both local and state educational communities, including local schools and the state department of education. In addition, Kahuawaiola faculty serve on a number of committees and within a number of organizations, including

cultural entities and organizations, committees of the university, and organizations that have local, state, national, and international reach, including state education committees and national/international education organizations.

Financial Resources and Accountability

University of Hawai‘i at Hilo is a publicly funded institution. While the report does not state the magnitude of financial resources required to ensure the program can run with financial stability and how that funding can be sustainable, it does state that the general operations of this program relies heavily on the University of Hawai‘i at Hilo to support faculty, and faces critical challenges in supporting basic program/operations expenses (i.e., office supplies, books, educational materials, copy machine, and supports for programmatic travel) related to routine administration of programs (SS p. 70). The Kahuawaiola program has initiated financial planning, which may strengthen the financial status of the program.

Public Information, Data and Communication

The Kahuawaiola program publishes and disseminates information about program purpose, objectives, admissions requirements, policies, and procedures on the University of Hawai‘i at Hilo website. Information is readily available to the general public; in addition, targeted information is available for students enrolled in the program. The report names three forms of printed materials: 1) recruitment pamphlet, (2) student handbook, and (3) practicum handbook.

Operational Status

The Kahuawaiola program was established in 1998 and is currently in its 20th year of operation. The program graduated its first cohort of students in 1999 and is currently working with the 15th cohort (enrolled in 2017).

COMMENDATIONS AND RECOMMENDATIONS FOR GENERAL OPERATIONS

Everything stems from the model of well-being.

—Program Faculty

As a committee, we witnessed and bring testimony back to the ways in which the general operations serve the mission of the Kahuawaiola program and the next phase of the language movement.



All eight areas of focus within General Operations are powerfully impacted by Kumu Honua Maui Ola (model of well-being). Kumu Honua Maui Ola sets the standard, the protocol, and the procedures for how teacher candidates are identified, supported, and trained. A mentor teacher states: “Language is not just words – its perspective. It’s the way who you are – the way you conduct yourself” (Mentor teacher

interview, 3-6-18). The ways in which the administrative staff and leadership conduct themselves based on the model of well-being — within the frame of general operations — are evident.

The evidence is clear: The general operations of the Kahuawaiola program engage a strong, indigenized operational strategy that places the program in a very strong position to continue to influence international movements of Indigenous revitalization. While mainly supported by grant funding, the program can, without a doubt, benefit from core university support to ensure expansion and sustainability of the legacy achieved thus far.

Commendation #1

WINHEC’s visiting committee commends Kahuawaiola Indigenous Teacher Education program for achieving full support to strengthen operations, program, and impact by engaging in the WINHEC accreditation. This accreditation process is aligned with the Indigenous framework that upholds Hawaiian well-being.

Commendation #2

WINHEC’s visiting committee commends the Kahuawaiola Indigenous Teacher Education program for envisioning and designing Hale‘ōlelo – centering all learning in the Hawaiian language, knowledge system, and environment. Geographic space and place is a critical characteristic for Kahuawaiola delivery of culture and language-rich programming offered in Hale‘ōlelo and throughout the community.

NOTE: Disclosure: The institution/school/program discloses to the WINHEC Accreditation Authority any and all such information as the Authority may require carrying out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

III. OVERALL HIGH-LEVEL COMMENDATIONS AND RECOMMENDATIONS

WINHEC’s review process recognizes and celebrates the importance of integrating cultural philosophies in an institution/school/program’s operations, programming, connection with community, and use of resources to benefit those that it intends to serve. The Visiting Committee congratulates the Kahuawaiola Indigenous Teacher Education program through the following commendations:

Commendation 1:

The restoration of Hawaiian sovereignty was perhaps not an intentional outcome of the program’s development; nonetheless, Kahuawaiola has in fact reclaimed the right, along with the responsibility, to teach in a language-centered, culture-centric way. At the heart of this reclamation is Kumu Honua Mauli Ola and kuleana. The WINHEC’s visiting committee commends the Kahuawaiola Indigenous Teacher Education program for the foresight, fortitude, and determination that have helped to launch a language and culture reclamation movement. The entirety of the Indigenous world looks on with admiration, anticipation, and joy knowing that the wheel has been invented.

Commendation 2:

The Kahuawaiola Indigenous Teacher Education program not only supports the instantiation of Hawaiian sovereignty, its effectiveness also surpasses what is expected of such a program by the state and federal government. The WINHEC’s visiting committee commends the Kahuawaiola program for delivering a teacher qualification that surpasses state and federal requirements as well as contributes significantly, and across generations, to responsibilities, goals and aspirations of Hawaiian-medium education, language and cultural regeneration.

Commendation 3:

Sustainability of the Hawaiian language and culture movement requires intergenerational commitment to the long-term outcomes of teacher training, culture and language revitalization, and contributions to the transformation of educational systems, starting with the young ones to elders of the Hawaiian communities across Hawai‘i. Kahuawaiola Indigenous Teacher Education program, as an institution, serves as the intergenerational system institutionalized to ensure theory, pedagogy, history, values, and policy are culturally and philosophically bound by ‘ōlelo.

Commendation 4:

The work of the Kahuawaiola Indigenous Teacher Education Program is a beacon of Indigenous-centered teacher education; the achievements of which are well known, within Hawai‘i and beyond. Alumni and community members perceive and promote this program as a place to be Hawaiian, testimony to the impact of Kahuawaiola as a truly Indigenous place to become a teacher. Practicing teachers who have gone through this program are powerful teachers, evident in their practices and their pedagogy. The notion of a place to be Hawaiian and a place to become Hawaiian teachers is not just a vision, but an enacted vision that is now a reality.

Acknowledgement of a Critical Need:

WINHEC's visiting committee recommend that the University of Hawai'i allocate base funding to cover operational needs for the Kahuawaiola Indigenous Teacher Education Program. The program operates under-funded and under-resourced. Kuleana should be rewarded, not taken advantage of. Without grant funding Kahuawaiola would cease to exist. Example: The Educational Specialist position is entirely grant funded and is essential to recruitment, admissions and retention.

Recommendation 1:

WINHEC's visiting committee recommends that partners and/or funding sources are found to ensure that Kahuawaiola Indigenous Teacher Education program is enabled in order to ensure that faculty expertise and resources continue and to address the needs and aspirations of the Hawaiian-medium education movement.

IV. Conclusion

Based on the detailed evidence, extensive observations, and strong rationale experienced by the WINHEC accreditation visitation committee, we hereby recommend that Kahuawaiola be granted a full and unconditional accreditation status of 10 years by the WINHEC Board. We commend their efforts and encourage them to continue their ground-breaking work on behalf of Indigenous peoples around the world.

Visitation Committee Approval

Roxanne DeLille (Ojibwe-Anishinaabe), Dean of Indigenous and Academic Affairs at Fond du Lac Tribal and Community College, Cloquet, MN. U.S.A., Visiting Committee Chair

6/3/18



Mahinapoepoe Duarte, Head of School, Kanu o ka 'Āina New Century Public Charter School, Hawai'i



6/11/2018

Margie Kahukura Hohepa (Te Māhurehure-Ngāpuhi), Associate Dean Māori, Te Kura Toi Tangata Faculty of Education, University of Waikato, Aotearoa New Zealand



6/4/18

Tarajeen Yazzie-Mintz (Diné), Vice President of Program Initiatives, American Indian College Fund, Denver, Colorado U.S.A.



6/4/18

APPENDIX

MEMORABLE QUOTES, RESPONSES AND REMARKS FROM DISCUSSIONS AND INTERVIEWS:

My parents gave me an ultimatum – I wanted to be a secondary teacher.

Kahu - we need teachers out here in Kona - the only way we can get them to love and stay in Kona is to mentor them - build the relationship; I was actively recruited.

We know that we have kuleana – responsibility – feel a responsibility – important to give back – to want to take the path that is more difficulty - can't say no.

We have to provide our own teacher development – we all need to become experts in what is needed.

Strict but willing to give of their time.

Go beyond - look for initiative - has to be a way of life - modeling/ way of being is important

Listen with your eyes and ears - mouths are closed unless you have something that contributes to the group.

Difficult to educate in the sciences in Hawaiian.

I found a tutor to bring up language proficiency – they saw something else in me - built that responsibility in me - the Hawaiian philosophy in action.

Language is not just words - its perspective, it's all woven into.

Opportunity to become teachers in the world we live in - we're understood.

One step forward - one step forward.

Drop by drop - we're an ocean.

It's been such a struggle to get here - it's our turn to come back to help with the struggle.

It's not about *my* success – it's about *our* collective success.

Rigor is making the invisible, visible. Tarajeau

Growing people to become teachers in the community. Noelani

We are not just teaching content, we are teaching context as well. Makalapua

In leadership, you have to be able to do high level things and humble things. Keiki

When I see my daughter (Kananinohea), I see Makalapua, Alohalani, Kauanoë in her, and all the mothers that have been a formidable part of this movement. Keiki

Q: What role do you play in the candidate's admission and retention?

R: Invites students over for Hawaiian food, gathering in more natural context - follow students, target them. sit on the selection committee - not for the faint hearted.

R: At every stage there is some kind of involvement

Recommendations for growth of teacher mentors and faculty:

R: For science - how do we gather the people who have knowledge of many topics -maybe a conference - a venue - association Hawaiian science and sustainability - forest resources = focus on the Native Hawaiian; so we can know where we're at.

R: Become masters - *want* to become - it takes a village

R: Secondary education focus - separate pathways

R: The program has given me so much - see things in a way that's not just teaching

R: One big crazy family - were all linked/related

R: Pedagogy specific to field

Speaking about their new building:

R: We turned the library around - first you see Hawai'i - we don't carry just any books, must be about and useful to *Kahuawaiola*,

R: This is building with a purpose.

R: Take care of it – it's our place.

R: Step in and hear the language.

R: Hawaiian is here, this is the language spoken here

WINHEC Review Team: Site Visit Schedule

Visiting Committee travel and arrival in Hilo, Hawai'i.

Sunday, March 4: Day 1

Welcome & Introductions (Hilo Hawaiian Hotel suite)

- 1:00p Briefing Meeting: Indigenous Framework / Lens
Committee Chair Roxanne DeLille, committee members, & Keiki
- 4:00p Review committee meeting
Kahuawaiola faculty & staff
- Accreditation process
 - Self-study
 - Exhibits/Evidence
 - Review preliminary report
 - Review visitation schedule of events
 - Collaborating on review and writing report
 - Tasks and logistics for each day (two groups: I & II)
 - Adjustments if necessary
 - Questions/Assistance needed
- 6:00p Working Dinner meeting: Sky Garden Restaurant, 'Imiloa
Keiki, Makalapua, Kanani, Ku'ulei, Pila, Scott, Larry, Roxanne, Margie, Mahina, Tarajeau, Ethan

Monday, March 5: Day 2

- 8:30a** Ho'okipa *Piko, Hale'olelo*
- Ho'okipa
 - Tour building – Larry Kimura
- 9:30a** Orientation and Presentation by Kahuawaiola faculty & staff
Lumi hālāwai koleke, Hale'olelo
- Program Overview: Makalapua Alencastre
 - Program Phases:
 - Wana'ao: Ku'ulei Kepa'a
 - Kahikole Curriculum & Assessments: Kanani Māka'imoku
 - Kahikū & Kaulolo Curriculum & Assessments:
Noelani Iokepa-Guerrero & Makalapua
 - Future Directions: Noelani
 - Question & Answer

12:30p Working Lunch (WINHEC & HTSB members, Kahuawaiola)

1:30p Hawai'i Teacher Standards Board: Carolyn Gyuran

2:30p Meet with University Administration *Lumi hālāwai koleke*

I: Ka Haka 'Ula O Ke'elikōlani (KHUOK) College of Hawaiian Language

Keiki Kawai'ae'a, KHUOK Director

Scott Saft, Graduate Program Coordinator, Linguistics Program Coordinator

Hiapo Perreira, Academic Division Chair

Pila Wilson, former Academic Division Chair

Lei Kaponu, Administrative Assistant

Makalapua Alencastre, Education Programs Coordinator

II: UH Hilo *Chancellor's office*

Marcia Sakai, Interim Chancellor

Ken Hon, Interim Vice Chancellor for Academic Affairs

3:30p Examine exhibits/evidence: *Lumi hālāwai mulipuka H'Ō 147*

6:00p Dinner (on own) followed by discussion of new information and writing.

Tuesday, March 6: Day 3

7:45a Meet in parking lot of Nāwahīokalani'ōpu'u School/'APL

16-120 'Opukaha'ia Street, Kea'au

8:00a Ho'okipa

8:15a Observe Nāwahī & Pūnana Leo o Hilo classes taught by Kahuawaiola graduates (mentor teachers) and *current teacher candidates*

I: *kindergarten*: Naupaka Gouveia & U'ilani Ige

3rd grade: Puanani Pe'a & Keola Dumanalag

II: *middle/high school*: Ka'iulani Carvalho

high school: Kēhau 'Aipia-Peters & Kaleimomi Dolera

Pūnana Leo: Kealoha Reff & Kyla Manzano

9:30a Interviews with Kaia'ōlelo-Kaiapuni Program Administration *Lumi 'Āmui, Nāwahī*

I: 'Aha Pūnana Leo/Nāwahī

Da Pavao, Director Pūnana Leo o Hilo

'Ekekelā Aiona, 'Aha Pūnana Leo

Nāmaka Rawlins: 'Aha Pūnana Leo

Kauanoē Kamanā, Nāwahī Principal

Kaleihōkū Kala'i-Aguiar, Nāwahī Principal

Meahilahila Kelling, Ke Kula 'o Kamakau Principal, (*FaceTime 808-225-0158*)

10:30a Interviews with current (2017-18) teacher candidates

- I: Nāwahī, Ka ‘Umeke, Kamehameha *Lumi ‘Āmui, Nāwahī*
 Kaleimomi Dolera, Ka‘iulani Carvalho, Wai‘olu Peterson, U‘ilani Ige, Keola Dacayanan
- 10:45a** II: Pūnana Leo o Maui/Pā‘ia/Kalama (Maui island)- *‘enehana Vsee, Lumi hālāwai koleke Hale‘ōlelo*
 Pōmaika‘i Akahi, Kalamakū Freitas, Kāhealani Colleado
- 12:00p** Working Lunch (WINHEC members, Kahuawaiola)
- 1:00p** Writing time
 Examine exhibits/evidence: *Lumi hālāwai mulipuka, Hale‘ōlelo 147*
- 3:30p** Interviews with Mentor Teachers/Instructors *‘enehana Vsee, Lumi hālāwai koleke Hale‘ōlelo*
- I & II: Nāwahī/‘Ehunui/Kamakau/Pā‘ia/Kalama
- Pele Harman, Nāwahī teacher, Kahuawaiola math instructor & mentor teacher
 Kēhau Kalili, Kamehameha teacher, Kahuawaiola science instructor
- *‘enehana Vsee:*
 Ku‘ulei Belveal, ‘Ehuinukaimalino teacher, Kahuawaiola mentor teacher Kameha‘ililani Waiiau,
 Kahuawaiola social studies instructor & mentor teacher
 Helemano Ishibara, ‘Ehuinukaimalino teacher, Kahuawaiola mentor teacher
- 4:30p** Interviews with graduates *‘enehana Vsee, Lumi hālāwai koleke Hale‘ōlelo*
- I: Nāwahī, ‘Ehunui/Kamakau/Pā‘ia/Ka ‘Umeke/Mā‘ilikūkahi
- Aisha Tanaka, Nāwahī teacher, Kahuawaiola 2015
 Koa Rodrigues, Nāwahī teacher, Kahuawaiola 2017
 Keone Taaca, Nāwahī teacher, Kahuawaiola 2017
 Lepeka English, Nāwahī teacher, Kahuawaiola 2017
- II: - *‘enehana Vsee*
- Kaleo Perry, Ehuinukaimalino teacher, , Kahuawaiola 2016
 Pōmaika‘i Ahuna, Ehuinukaimalino teacher, , Kahuawaiola 2016
 Emilia Ka‘awa, Ka ‘Umeke Kā‘eo teacher, Kahuawaiola 2017
 Makamae Naone, Mā‘ilikūkahi teacher, Kahuawaiola 2017
- 6:00p** Dinner (on own) followed by discussion of new information and writing.

Wednesday, March 7: Day 4

9:00 Complete writing of draft report and powerpoint presentation

12:00p Working Lunch (*WINHEC members, Kahuawaiola*)

1:00p Finalize Report/ Review Decision Making, Recommendation re: Accreditation status

3:30p Meet with Kahuawaiola, 'APL, KHUOK & UHH to review draft report, present recommendations and commendations. *Lumi Pāhiahia*

5:00p Closing

Ha'i'ōlelo-Keiki

Mele

Pule- Lale Kimura

6:00p De-brief Dinner, *Liko Lehua Cafe*

WINHEC Program Review Members, WINHEC liason, & Kahuawaiola

Keiki, Makalapua, Kanani, Ku'ulei, Roxanne, Margie, Mahina, Tarajeau, Ethan, Francoise

Thursday, March 8

Visiting Committee travel return home

10a-12p WINHEC Ten-Year Renewal Interview – Roxanne DeLille (WINHEC Chair) and Pila, Hiapo, Iota, Kekoa, Lei, Scott, Kauanoë, Lei (KHUOK)

WINHEC Program Review Members

Hawai'i Teacher Standards Board (observer): Carolyn Gyuran

WINHEC liaison: Dr. Keiki Kawai'ae'a

Kahuawaiola: Dr. Makalapua Alencastre, Dr. Noelani Iokepa-Guerrero, Kanani Māka'imoku, Ku'ulei Kēpa'a

Site Visit Team: Roxanne DeLille (Chair), Mahinapoepoe Duarte, Dr. Margie Hohepa, Dr. Tarajeau Yazzie-Mintz

WINHEC Site Visit Team Bio



Roxanne DeLille, will serve as the Chair of the site visit committee for the Board of Accreditation, WINHEC. She is a member of the Martin clan from the Bad River Reservation located just outside Ashland, Wisconsin. Roxanne is a contemporary Ojibwe-Anishinabe woman whose life has been divided between reservation and urban life. Much the same, her education was divided between the traditional teachings of her people and mainstream education intrigued by the ways in which people come to understand each other. DeLille is the Dean of Indigenous and Academic Affairs at Fond du Lac Tribal & Community College in Duluth, Minnesota where she's also taught Speech/Communication for the past 15 years. An active community member, she is also an independent consultant specializing in interpersonal communication, transformational/ servant leadership, relationship dynamics, communicating across differences, conflict management, and cultural integrity (specific to Ojibwe people). roxanned@fdltcc.edu



Mahina Paishon Duarte hails from O'ahu a Lua and currently serves as Head of School for Kanu o ka 'Āina Public Charter School, a Hawaiian culture focused institution, serving youth from K-12th grades. Mahina has been an educator within the Hawaiian-focused Charter school system since its inception in 2000. At her former school, Hālau Kā Māna, she and her team transitioned the school from being ranked at the bottom ten public high schools in the state to the top ten in only four short years. She is a cultural practitioner, an educator and a social entrepreneur that is passionate about Hawaiian academic, cultural, economic, and political advancement. mahina@kalo.org



Margie Kahukura Hohepa is a Professor and Associate Dean Māori in Te Kura Toi Tangata Faculty of Education at the University of Waikato. Primary trained, Margie has also taught in English and Māori medium primary and Māori medium early childhood settings. Margie is committed to the growth and development of Māori medium education of which her three children are graduates. Her grandchildren are now beginning their own Māori medium education journeys. Her field of research is Māori education, framed by Kaupapa Māori theory and research

methodologies. She has recently led a project aimed at strengthening Māori medium early childhood and school transitions for children, as well as their families and teachers. Research interests and publications also span Māori medium initial teacher education, Māori and Indigenous language regeneration and Indigenous educational leadership. mkhohepa@waikato.ac.nz



Tarajeen Yazzie-Mintz, Ed.D., is Vice President for Program Initiatives at the American Indian College Fund (the College Fund) in Denver, Colorado. Dr. Yazzie-Mintz also directs the College Fund’s Tribal College and University (TCU) Early Childhood Education Initiatives which includes their flagship programs *Wakanyeja* “Sacred Little Ones,” *K’é* Family Engagement, and *Restorative Teachings* Early Childhood Education Initiatives. Yazzie-Mintz is an enrolled member of the Navajo Nation and received her Ed.D. in Learning and Teaching from Harvard University Graduate School of Education.

Primarily, Yazzie-Mintz’s training and technical advisory experience is framed by her belief in generating opportunities for tribal educators, families, and partners to engage in community-based envisioned programming that can be sustained and strengthened through strategic and purposeful community and family engagement approaches. Over the course of her career, Yazzie-Mintz has conducted research focused on documenting Native teachers’ instructional practices and conceptions of culturally appropriate curriculum, contributing to growing evidence-based practices that are inclusive of Native epistemology, language, and tribally-defined outcomes.

Yazzie-Mintz also works directly in the critical areas of community-based participatory inquiry, documenting Native children and family outcomes, strengthening instructional practices (including Native language immersion approaches), developing culture-based curricula and assessments, guiding culture-based curriculum standards alignment with state and national early learning guidelines, and providing training informing systems change, educational transition, and teacher education programming offered at higher education institutions. In January 2017, Yazzie-Mintz was appointed by President Barack Obama as a member of the Board of Directors of the National Board for Education Sciences. tyazzie-mintz@collegefund.org